

## Lev 05-08-21a

This is Sunday, the 21st of August, 2005. We continue this morning our study of the Levitical Feasts. We're looking at the Fall Feasts.

We're covering them sort of together because they have individual significance, but their relationship with one another is also highly significant from a prophetic point of view. As we approach the study of the Word of God, let's take a moment at the outset so that we can ensure individually that we are receptive to the God-given ministry of the Holy Spirit. What a wonderful privilege we have.

It is a ministry that was not available as we have it in any other age. We are individually priests before God, and God the Holy Spirit ministers the Word to our souls, helps us not only understand it and learn it, but remember it and apply it. And that is so necessary.

God's Word has to be in us as we just saw in our memory verses from 1 John, because if we have the truth in us, we can identify sin and we can acknowledge sin and we can maintain our walk on the narrow road that goes through the straight gate. And it is God's truth that gives us that perception. So this is a very important time for us.

Let's go to the Lord in prayer. Father, it is a blessing for us to gather regularly and to be strengthened and encouraged and comforted through the fellowship of believers who share an appreciation for the Lord Jesus Christ and an understanding of the importance of your Word. We are thankful for each one who has chosen to assemble and to study your Word with us.

We ask your blessing on those who cannot be with us this morning. We pray that you will enliven and energize the Word that is stored in their souls and minister it to their hearts so that they will feel as though they have been in Bible class and be refreshed and encouraged through the memory of the things that come from your Word. We thank you for the country in which we live and those who defend it, those who preserve it, those who maintain its structure and its integrity in the face of onslaughts from many different sources, both internal and external.

We pray a special blessing for those believers who cannot study your Word this morning because they are on duty and on watch. We pray that you will minister a special blessing to them as well. We pray that you will be with us as we look at the truth of your Word.

May we find in it those principles, promises, and doctrines that will guide us rightly so that we can fulfill your purpose both now and in the age to come. We pray it in Jesus' name. Amen.

I would like for our scripture reading this morning to look at the 16th chapter of Leviticus. If you just turn a few pages over to Leviticus chapter 16, we are going to find the details of the second of the fall feasts, the Feast of Trumpets being the first on the first day of Tishri, the seventh month. Then, ten days later, you have the Day of Atonement, followed five days later by the Feast of Booths, which becomes a week-long celebration.

That completes and rounds out the seven great feasts in Israel. We have spent some time looking at the significance of the Feast of Trumpets. The timing of the rapture is, of course, in some way related to that because the rapture occurs seven years before the trumpet is blown for Israel.

We have spent some time in our Friday night study in Revelation chapter 4 looking at the timing of the rapture. Here in Leviticus chapter 16, we find the details of the Day of Atonement. We are going to read this and then I am going to talk a little bit about the timing of the fulfillment of this prophecy because it isn't universally understood.

So, the Day of Atonement. This is Yom Kaffar. Kaffar means to cover.

One of the Arabic words, you have seen the headdress that Arabs wear. It's like a... No, it's not a towel. It is a cloth, a large cloth that is folded in a certain way, draped over the head and then a band is put over it.

You know what I am talking about. Not a turban. Turban is wrapped.

That's a thing from India. This is not the turban. This is the long draping cloth that flows down the back of the neck and so on with a ring around the top there.

Well, the Arabic word for that is Kafiyah. Kafiyah. Listen to the consonants.

It starts with a K. It has the F sound in the middle of it. Kafiyah. Well, this is from the same root as the word in Hebrew, Kaffar.

They are related words and the Kafiyah is the head covering and Kaffar means to cover. So, Yom is Day. Yom Kaffar is the Day of Covering.

It has come down in sort of a corrupted form as Yom Kippur. Yom Kippur, the celebration around Christmas time in the fall, actually somewhat before Christmas time because then you have Hanukkah after that, but in probably more the Thanksgiving time frame, this is the Day of Atonement celebration in the fall. So, let's read Leviticus 16 together.

The Lord spoke to Moses after the death of the two sons of Aaron when they offered profane fire before the Lord and died. And the Lord said to Moses, Tell Aaron your brother not to come at just any time into the holy place inside the veil before the mercy seat which is on the ark lest he die for I will appear in the cloud above the mercy seat. Thus, Aaron shall come into the holy place.

This is how he's going to do it. With the blood of a young bull as a sin offering and of a ram as a burnt offering, he shall put the holy linen tunic and the linen trousers on his body. He shall be girded with a linen sash and with the linen turban he shall be attired.

These are holy garments. Therefore, he shall wash his body in water and put them on. He shall take from the congregation of the children of Israel two kids of the goats as a sin offering and

one ram as a burnt offering.

Aaron shall offer the bull as a sin offering which is for himself and make atonement for himself and for his house. He shall take the two goats and present them before the Lord at the door of the tabernacle of meeting. Then, Aaron shall cast lots for the two goats, one lot for the Lord and the other lot for the scapegoat.

And Aaron shall bring the goat on which the Lord's lot fell and offer it as a sin offering. But the goat on which the lot fell to be the scapegoat shall be presented alive before the Lord to make atonement upon it and to let it go as the scapegoat into the wilderness. And Aaron shall bring the bull of the sin offering which is for himself and make atonement for himself and for his house and shall kill the bull as the sin offering which is for himself.

Then he shall take a censer full of burning coals of fire from the altar before the Lord with his hands full of sweet incense beaten fine and bring it inside the veil. And he shall put the incense on the fire before the Lord that the cloud of incense may cover the mercy seat that is on the testimony lest he die. He shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat on the east side and before the mercy seat he shall sprinkle some of the blood with his finger seven times.

Then he shall kill the goat of the sin offering which is for the people, bring its blood inside the veil, do with that blood as he did with the blood of the bull and sprinkle it on the mercy seat and before the mercy seat. So he shall make atonement for the holy place because of the uncleanness of the children of Israel and because of their transgressions for all their sins. And so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness.

There shall be no man in the tabernacle of meeting when he goes in to make atonement in the holy place until he comes out that he may make atonement for himself, for his household and for all the assembly of Israel. And he shall go out to the altar that is before the Lord and make atonement for it and shall take some of the blood of the bull and some of the blood of the goat and put it on the horns of the altar all around. Then he shall sprinkle some of the blood on it with his finger seven times, cleanse it and consecrate it from the uncleanness of the children of Israel.

And when he has made an end of atoning for the holy place, the tabernacle of meeting and the altar, he shall bring the live goat. Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel and all their transgressions concerning all their sins, putting them on the head of the goat and shall send it away into the wilderness by the hand of a suitable man. The goat shall bear on itself all their iniquities to an uninhabited land and he shall release the goat in the wilderness.

Then Aaron shall come into the tabernacle of meeting, shall take off the linen garments which he put on when he went into the holy place and shall leave them there. And he shall wash his

body with water in a holy place, put on his garments, come out and offer his burnt offering and the burnt offering of the people and make atonement for himself and for the people. The fat of the sin offering he shall burn on the altar and he who released the goat as a scapegoat shall wash his clothes and bathe his body in water and afterward he may come into the camp.

The bull for the sin offering and the goat for the sin offering whose blood was brought in to make atonement in the holy place shall be carried outside the camp, they shall burn in the fire their skins, their flesh and their offal. Then he who burns them shall wash his clothes and bathe his body in water and afterward he may come into the camp. This shall be a statute forever for you.

In the seventh month on the tenth day of the month you shall afflict your souls and do no work at all whether a native of your own country or a stranger who dwells among you for on that day the priest shall make atonement for you to cleanse you that you may be cleaned from all your sins before the Lord. It is a Sabbath of solemn rest for you and you shall afflict your souls. It is a statute forever.

And the priest who is anointed and consecrated to minister as a priest in his father's place shall make atonement, put on the linen clothes, the holy garments, he shall make atonement for the holy sanctuary, he shall make atonement for the tabernacle of meeting and for the altar, and he shall make atonement for the priests and all the people of the assembly. This shall be an everlasting statute for you to make atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses.

Now, that's the 16th chapter of Leviticus. If you've been paying attention along in our study of the feasts and in our study of the offerings, Levitical offerings that preceded it, and if you've been paying attention in Revelation, there is a lot of grist for the mill in this particular feast observance, isn't there? And in the sacrifices associated with it. You should have a little bit of resonance in your soul thinking about the difference between a bull offering and a goat offering.

The difference between a ram and a kid. The difference between in the holy place and outside the camp. We have activities taking place in three different places, don't you? You have some of them in the holy of holies.

You have others at the altar. You have others outside the camp. You've got two more or less identical goats.

One of whom is sacrificed, the other is set free. Well, that's a lot to cover, but we're going to cover it. God helping us this morning.

So, let me first of all talk about the new moons. We need to start with the new moons. Because the timing of these feasts is a big part of the equation and a big part of what they communicate.

The new moon is notable in scripture, and we haven't really given it its due, I don't think. You're familiar with the Sabbath and the whole principle of sevens. You have Sabbaths every seven days.

You have a Sabbath year every seven years. You have the year of Jubilees every seven sevens. Every 49 years, the 50th year is the year of Jubilee.

The 7,000 year plan of history, we're all over these sevens. We've seen the significance of that and the importance of the Sabbath rest. There are seven great feasts in Israel scattered through the year.

Four in the spring, three in the fall that make up this seven. But additionally, there is another observance. This is the new moon.

This happens once a month. In the spring, you have the month Abib, which is the first month of the religious calendar. Abib is a word that means sprouting or green ears.

This, of course, is the spring, the time when crops and plants and things begin to grow. You have the second month, Iyar, I-Y-A-R. The third month is Sivan, S-I-V-A-N.

So you've got Abib, Iyar, Sivan. We ought to cover these at least once since we're going to be talking about them. The fourth month is Thamus, which you might hear a similarity to Tamuz, but Thamus, T-H-A-M-U-S.

The fifth month is Av, A-B. Av is the word in Hebrew for father. Abba, father, is Aramaic and it comes from Av.

Elul is the sixth month, E-L-U-L. The seventh month is Tishri, spelled just like it sounds, T-I-S-H-R-I. The eighth month is Marcheshvan or Cheshvan.

That's M-A-R-C-H-E-S-H. So it's like the word March and then you have E-S-H-V-A-N on the end of that, March and then Eshvan or just Cheshvan for short. The ninth month is Kislev, K-I-S-L-E-V.

The tenth month is Tebeth, T-E-B-E-T-H. The eleventh month is Shabbat, S-H-E-B-A-T. The twelfth month is Adar, A-D-A-R.

And the month of Adar may ring a bell in your mind because this month is mentioned in connection with the story of Esther. And the Feast of Purim or the Feast of Haman as it is sometimes called is related to the story of Esther and occurs in the month of Adar. So you have the twelve months.

We talked last time about the fact that it appears that in the ancient times they had a calendar of 364 days. They had a 52-week year and they apportioned out the weeks in these months and stayed pretty close to our 365.25-day calendar. Well, think about this.

Clocks have not been invented. People don't typically have sundials. How do they count time?

They use the mechanism that God gave them back in Genesis, don't they? You've got the greater light to rule the day and the lesser light to rule by night.

You have the stars and that is for times, for seasons, for days and for years. So they're operating on a solar-lunar basis. Pretty easy to count the days with day and night.

Also easy to tell where you are in a month by looking at the phase of the moon. Now we have almost completely lost observation of the moon. But if you read a farmer's almanac, if you listen to your weatherman or whatever, sometimes they'll mention the phase of the moon.

If you're a sailor and you deal with tides and so on, you pay attention to the moon. But basically you know that once a month the moon goes dark. You look up there and if you can see it at all, it's a dark disk in the sky.

Then you get that little fingernail moon. You can just barely see it. And then pretty soon you get a quarter moon, a half moon, a three-quarter moon.

And when it's almost full, it's what they call a gibbous moon where it's almost round but not quite. And then you get the full moon. And all the crazy people are thought to come out on the full moon.

I thought Claire de Lune was the loony bin. She was a crazy woman, but I've learned otherwise since then. But loony tunes, someone is loony, that's lunar.

They're lunar. The moon is affecting their brain. That's where we get the phrase.

Lunatic is moonstruck. So we do have some awareness that the moon... Why do we think that? Well, the moon has enough power to pull the oceans up into tides and move the water levels several feet. So maybe it's pulling on your brain.

Maybe it's changing the hydraulics inside your head. And the moon gets to be in a certain place at a certain time and your brain is being sucked up against your cranium and it makes you think differently. I'm just telling you.

The old thing about humors. Humor means liquid in Middle English. And so being in a good humor means good liquids are flowing in your body.

And we say, well, that's very humorous. It was very liquid. It's a good humor.

And we talk about humor now and it means something funny or something comical. But it's really a reference back to a good humor. There was thought to be four humors, four of these liquids that circulated in your body.

There was melancholy, choleric, sanguine, and phlegmatic. And phlegmatic, phlegm, is like the phlegm humor and it comes out your nose when you're not feeling good. And if you're phlegmatic, you're kind of apathetic and you're not easily brought to a high or a low.

Choleric is when you can get angry very easily, you're very impulsive, and so on. Melancholy, of course, is sad and dragging your feet around and staring at the sky for no reason. And sanguine is even keel, stable, everything's on a solid basis.

Anyway, and there was a book that came out, I've mentioned it before, by the same guy that does the Left Behind, Right Behind series, Tim LaHaye. Tim and Beverly LaHaye, back 30 odd years ago, had another book that came out called Spirit Controlled Temperament. And he went back to these and talked about, you know, spiritually speaking, people have these and what are you and are you a mix of two or more.

Anyway, all of this has to do with the moon and the cycle, the lunar cycle. There are 12 times a year the moon goes dark. That's the new moon.

Well, this was a big deal and so the people of ancient times watched it very closely and that's how they sort of set their calendars, set their watch, as it were. So this is going to happen 12 times. Longest day, the Hebrews split the day into two 12 hour periods.

The day begins with 12 hours of darkness and ends with 12 hours of light. You get your 24 hour days. Of course, this varies depending on where you are in the year.

You've got the solstices and the equinoxes and so on. So the longest day of the year winds up being a daylight of 14 hours and 12 minutes. You get like two extra hours.

Shortest day of the year winds up being only 10 hours and some change. So you have the week divided into days. You have the month divided into weeks.

And this new moon idea is really important. You don't realize until you start looking that there is an emphasis on this in the scripture. 1 Samuel tells us that the new moon was celebrated as a feast.

You have the seven feasts. You have the Sabbaths. And we think, okay, between the Sabbaths and the feasts, I've got all the celebrations in Israel covered.

No, you don't. Because also, every new moon was a feast. So there are 12.

And hang with me. I know I'm giving you a lot of general information. But we need this background when we start talking about this Day of Atonement.

So bear with me. New moon is another feast. How do we know this? How do we know it was important in Israel? Passages like 1 Samuel chapter 20.

Now think about it. Before you even turn there, we've been through 1 Samuel. You know the first part of the book deals with Samuel.

The middle part of the book deals with Saul. And when you start getting into those chapters along about 16, 17, David appears, Goliath. And when you get to 20, this is when Saul is king

and David is in and out with Saul.

And 20 is the whole thing with Jonathan. David and Jonathan. That's where we are, right? So 1 Samuel chapter 20.

You should already have a vague idea of where we are in the Word of God. 1 Samuel chapter 20. What's going on? Saul is upset with David.

Jonathan is loyal. So David flees. And he goes and says to Jonathan, What have I done? What is my iniquity? What is my sin before your father that he seeks my life? Jonathan says, By no means you shall not die.

My father will do nothing, either great or small, without first telling me. Why should my father hide this thing from me? It is not so. So they take another oath.

And they have this big, oh yeah, friends for life. You know, blood brothers, this, that, and the other. I have found favor in your sight.

Do not let Jonathan know this. And I don't mean to belittle their friendship. It was strong.

And David sings songs about it later. But Jonathan is not David's savior. And he tries to be that.

And this is one of the reasons Jonathan does not become the next king in Israel. Because he is infected with his father's view of human strength to solve problems that need to be solved in divine strength. And this was Jonathan's weakness.

And he says, I'll fix it. I'll help you. I'll interpose myself between you and my father.

And I'll get it fixed. David is looking to Jonathan instead of to the Lord, as he did when he faced Goliath. Truly, as the Lord lives and as your soul lives, there is but a step between me and death, David says.

Jonathan says, Whatever you yourself desire, I will do it for you. Whatever you need to fix this problem, I'll do it. I, Jonathan, will be your deliverer.

David says to Jonathan, Tomorrow, verse 5, 1 Samuel chapter 20, David says to Jonathan, Indeed, tomorrow is the new moon. Tomorrow is the new moon. I should not fail to sit with the king to eat.

It's a special celebration. I'm expected to be there on the new moon. Let me go that I may hide in the field until the third day at evening.

If your father misses me at all, say, David earnestly asks permission of me that he might run over to Bethlehem, his city, for there is a yearly sacrifice there for all the family. And this family reunion is set on a new moon. One of the new moons of the year.

It was a time of feasting. If he says this well, your servant will be safe. But if he is very angry, be

sure that evil is determined by him.

Therefore, you shall deal kindly with your servant. This is David talking. You have brought your servant into a covenant of the Lord with you.

Nevertheless, if there is iniquity in me, kill me yourself. Why should you bring me to your father? Jonathan is the judge now. If I'm in iniquity, kill me yourself.

If I'm in favor, deliver me. It's all out of whack. We've studied this.

Jonathan says, Far be it from me. And so on. If you skip down to verse 29 of that same chapter.

1 Samuel 20, 29. It happened the next day, the second day of the month. In verse 27, David's place was empty.

Saul said to Jonathan, Why has the son of Jesse not come to eat, either yesterday or today? Jonathan answered Saul, David earnestly asked permission to go to Bethlehem. He said, this is all a big lie. Are you going to be delivered in God's will by telling a big fat lie? No.

David earnestly asked permission of me to go to Bethlehem. David's not in Bethlehem. It's just a bald-faced fabrication.

He said, verse 29, Please let me go, for our family has a sacrifice in the city. My brother has commanded me to be there. Now, if I have found favor in your eyes, please let me get away and see my brothers.

Therefore, he has not come to the king's table. Well, this is a time of feasting. The king gives his banquet on this day.

We find out in 2 Kings 4, verse 23, that the prophet Elisha seems to have had a monthly convocation. A monthly gathering. Remember the woman who takes care of Elisha, and she prays, and she has a son.

Elisha talks to the Lord and gets a request granted. 2 Kings 4, verse 17, The woman conceived and bore a son when the appointed time came, which Elisha had told her. And the child grew.

Now, it happened one day that he went out to his father to the reapers, and he said, Father, my head, my head. And he keels over. They say, Carry him to his mother.

When he had taken him and brought him to his mother, he sat on her knees till noon, and then died. Now, here's a child who is a gift from the Lord, wanders out there, sunstroke, and he dies. So, look at verse 21.

She went and laid him on the bed of the man of God, shut the door upon him, and went out. Then she called to her husband and said, Please send me one of the young men and one of the donkeys that I may run to the man of God and come back. Elisha is off somewhere.

So, he said, Why are you going to him today? It is neither the new moon nor the Sabbath. He would not be surprised if she was going to the man of God if it were a new moon. There seems to have been a regular congregational meeting or something of the prophet on the new moon.

So, this has been observed early in the history of Israel. We see it in David's day. We see it in Elisha's day.

And in the Psalms, take a look at Psalm 81. Now, we're getting close to our own study and our own observations here in the fall. This is a Psalm of Asaph, Psalm 83.

Do not keep silent, O God. Do not hold your peace and do not be still, O God. For behold, your enemies make a tumult.

Those who hate you have lifted up their head. They have taken counsel against your people. I'm reading the wrong Psalm.

I'm reading 83. I need 81 and verse 3. Psalm 81 is a Psalm of Asaph. Sing aloud to our God our strength.

Make a joyful shout to the God of Jacob. Raise a song. Strike the timbrel.

The pleasant harp with the lute. Blow the trumpet at the time of the new moon. At the full moon on our solemn feast day.

This song was specifically written for the new moon in Tishri. What's the new moon in Tishri, the seventh month? Feast of trumpets. This is our solemn feast day.

This is our new moon. And it's marked by that day in the seventh month. So, this was kept as an ordinance.

And even in the later days of Israel's decline, the northern kingdom is in trouble in Isaiah chapter 1. What does God say through Isaiah to Judah in the days of the decline of the northern kingdom when they're fixing to go out? Bring no more futile sacrifices. This is Isaiah 1.13. Stop bringing your futile sacrifices. Infants is an abomination to me.

The new moons, the Sabbaths, and the calling of assemblies, I cannot endure iniquity and the sacred meeting. So, God notices these new moon assemblies. Hosea 2.11 I will cause all her mirth to cease.

This is God's judgment on his people. Her feast days, her new moons, her Sabbaths, all her appointed feasts. So, these are acknowledged as well.

Amos 8.5 This is what people are saying in the degraded, corrupt land of God's people. When will the new moon be passed so that we can sell grain? When will the Sabbath be over so we can trade wheat? Making the ephah small and the shekel large. Cheating people on just scales.

Falsifying the scales by deceit. So, we find that the new moon is mentioned often. At the end of Isaiah, Isaiah 66, the last book.

Remember the 66 chapters of Isaiah are like the 66 books of the Bible. Chapter 66 brings you to the end of all things. It shall come to pass, Isaiah 66.23 It shall come to pass that from one new moon to another, and from one Sabbath to another, all flesh shall come to worship before me, says the Lord.

This is millennial. The new moons and Sabbaths are going to be observed in the millennium. Isn't it interesting? Remember in Ezekiel, the whole last portion of the book is the millennial temple.

Why a millennial temple? Because there is going to be a similar ritual worship system in the millennium. Why? Who are the people engaged in worship in the millennium? Israel. Why will there still be sacrifices in the millennium? Israel, in their flesh, can still sin.

They can still be imprisoned. They can still be whacked on the head by the rod of iron that the Son of David, sitting on the throne of David, wields. There will still be justice and there will still be judgment.

This is why Jesus promised his disciples, you will sit on twelve thrones doing what? Judging the twelve tribes of Israel. There will be twelve tribes of Israel in the millennial kingdom. Why do they need judging? Because there are still people committing sin.

Now, they are going to be greatly advantaged, if you will, by having the Spirit, by having the Lord visible on his throne. And so, that makes sense to us from what we studied about the judgment at the end of that age. The eastern gate to the inner court of the new temple, described by Ezekiel in chapter 46, is going to be opened.

Ezekiel 46, verse 1. Thus says the Lord God. The gateway of the inner court. Now, this is the millennial temple that Ezekiel describes.

This is chapter 46, verse 1. The gateway of the inner court that faces toward the east. Picture in your mind, temple, precincts, temple. The whole thing faces east, right? It faces the Mount of Olives.

Jesus, that was his favorite spot, to sit up there and look down at the temple and think about coming days. When he would come through, blessed be he who comes in the name of the Lord. And he goes right in.

The glory of God returns from the east into the Holy of Holies. And it's going to be the Lord Jesus himself when he literally fulfills that. So, thus says the Lord God.

The gateway of the inner court that faces toward the east, Mount of Olives, shall be shut six working days. But on the Sabbath, it shall be opened. And on the day of the new moon, it shall

be opened.

In the millennium, still got the moon, still have seven day weeks, you still have a Sabbath, and you still have new moons. These are Old Testament Israelite observances in the millennial kingdom, right? So, there you go. Ezekiel 46, verse 1. So, this will continue to be observed throughout the kingdom.

And we know that this carried all the way through to New Testament times. What does Paul tell the Colossians? In Colossians 2, 16 and 17. Let no one judge you in food or in drink or regarding a feast or a new moon or the Sabbaths.

Feasts, new moons, and Sabbaths. Why? These are a shadow of things to come. But the substance is of Christ.

A shadow of things to come. When is Paul writing to the Colossians? After the cross? After Christ has ascended? After the first advent is over? In the church age? And he says, the feasts, the new moons, and the Sabbaths are a shadow of things to come. But the substance is of Christ.

Christ has already fulfilled the first four feasts, but you still got new moons, Sabbaths, and the fall feasts, things to come. Okay. So, the new moon was a big deal in Israel.

If you haven't figured that out, I've just spent 15 or 20 minutes trying to make that point. The new moon is a big deal. So, determining the new moon became quite a... It's just like everything else that Israel did.

The rabbis and the priests agonized over, well, when is the month actually beginning? When is it that I can't see the little sliver of light on the moon anymore, and it's a new moon? So, there was all kinds of effort expended in ascertaining the new moon, because this is when you start counting the days of the new month, and this is going to affect the timing of all the feasts and everything else. Well, in the Bible, there are two things said about observing the new moon. One is that there should be a blowing of trumpets.

This is Numbers chapter 10, verse 10. In the day of your gladness, in your appointed feasts, and at the beginning of your months, the new moon, you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings, and they shall be a memorial for you before your God. I am the Lord your God.

So, every first of the month, April Fool's Day, blow the trumpet. First of Tishri, first of Elul, first of Av, all of these months, blow the trumpet. So, what's special about the seventh month? Well, that's the head of the year.

In the civil calendar, that's New Year's Day, and it's just like we have a big New Year's celebration, there is a big deal made of blowing the trumpets on that, because you're not only signaling the start of a new month, but of a new year. And, of course, you have special sacrifices

on that also. Numbers 28, verse 11 through 15, At the beginning of your months, you shall present a burnt offering unto the Lord.

Two young bulls, one ram, seven lambs in their first year without blemish, three-tenths of an ephah flower, and so on. There's a drink offering, half a hint of wine for a bull, a third hint for a ram, and so on. A kid of the goats is a sin offering.

You can read all that. I'm not going to go through those in detail, because we're not studying new moons, per se. But you have blowing of the trumpet and special sacrifices every single month.

Now, who sees that in Israel? We only have three gatherings a year, where everyone assembles to worship the Lord at the temple, right? Three gatherings. Do you remember what they are? You have Passover. What are the three times a year that the men of Israel have to assemble? It's the Passover season.

You have Passover, you have Pentecost, and you have the Day of Atonement. How many of those hit on the first of the month? Passover hit on the first of the month? No. Pentecost hit on the first of the month? Unlikely.

You have a seven-day window there, depending on where the Sabbath hits. Any time you do it, it's going to hit in the beginning of the third month, but it's after the beginning of the third month. And then the Day of Atonement, by definition, is on the tenth of the month.

So, you have to make a special effort to be there, to hear the blowing of the trumpet, and to observe these sacrifices, right? They are not days of assembly for Israel. However, we know that a lot of people would come to Jerusalem ahead of time to celebrate Passover, go to the money changers, get their Passover lamb on the tenth, and so on. And so, people arrived early.

And some of them would actually stay through Pentecost. It's kind of like snowbirds and things, you know, travel down south in the winter and travel north in the summer. There were people who would make sort of a seasonal pilgrimage and just stay, and say, I'm not going to come down and then, seven weeks later, come back.

I'll just stay for this two-month period. So, two months out of the year, I stay in Jerusalem. So, Jerusalem swelled in the period from Passover to Pentecost, and then it dried up again until the fall.

So, you sort of had two times where people were there, in the spring and in the fall, beginning and end of the agricultural business season, if you will. A lot of contracts could be made. You could imagine people trading in futures, and pork bellies would not be on the table, but a lot of other things might be.

But it's interesting to me that the New Moons, you had to be somebody who wanted to be there and see the blowing of the trumpet. None of the feasts, except the Feast of Trumpets, hits

on the month of the Feast of Trumpets, is not a solemn assembly day. It's the Day of Atonement ten days later.

But you can imagine that a lot of people who were dedicated would show up early and see in the New Year in Jerusalem. But that was sort of an option. So, you have this in Numbers 28, 11-15, the sacrifices that are offered at that time.

So, there are special trumpets that are blown. These are detailed in Numbers chapter 10 also. Make two silver trumpets for yourself.

Make them of hammered work. Call the congregation and direct the movement of the camps. When they blow, both of them... Did you ever see a good car horn under the hood? You know, when you honk your horn, there's actually two tones, aren't there? Unless you have a Volkswagen bug, an old one.

But most car horns, when you honk that thing, there are two tones at different pitches. That's because the interaction of those two sound waves, it's like constructive interference and it's louder and it's more piercing and it's easier to hear than a single tone and it's more identifiable as a car horn because it's not like music. It's like a cacophonous noise.

Well, this is what they did in Israel. They blew two trumpets. When they blow both of them, all the congregation shall gather before you at the door of the tabernacle of meeting.

If they blow only one, then the leaders, the heads of the divisions of Israel, shall gather to you. When you sound the advance, etc. It talks all about blowing these trumpets in Numbers chapter 10.

So, two horns gets everybody up there, the leaders and the small guys. So, my question is, at the rapture and at the regathering of Israel, is there one horn blown or are there two horns blown? If it's only one horn, then it's only the leader people who are going to show up. If it's two horns, then everybody is going to show up.

Why is that significant? Because we are attempting to determine as we go through Revelation whether at the rapture does everybody go, or just sort of 24 elder type of people, and the rest of them are going to show up in chapter 7. It's a legitimate question to ask. And you find some traction for the idea that you've got to find out how many trumpets are blown to find out if it's on the analogy of Israel assembly. Well, on that note, we'll pause and take our break.

And when we come back, we'll continue our study of the fall feasts, the new moons, and in particular, the Day of Atonement. Are you going to be able to answer that?