

Lev 05-08-21b

Let's resume our study now in the study of the fall feasts. Rather than looking at them in isolation and individually, we're looking at them more as a group. And we've also taken note of the fact that you cannot really separate the feast of trumpets from the discussion of the new moons, which are celebrated each month, because that is the one feast that hits on a new moon.

And so there is a significance to that. We talked about the blowing of the trumpets at that time. The blowing of the trumpet, and there is an admirable summary of this idea in Idersheim.

He is a great one, and I highly recommend, if you ever want to do some recreational reading about things pertaining to the Bible, find any one of Alfred Idersheim's books. The one to which I am referring here is called *The Temple, Its Ministry and Services*. There's a wealth of information in there.

Some of it is not as pertinent to me because it's traditional and rabbinical rather than biblical, but it all sheds light. But one of the things he points out is that the blowing of trumpets is expressly said to be for a memorial. But the blowing of trumpets accomplished a lot of things in Israel.

They didn't have an intercom, they didn't have TV, they didn't have telephones, they certainly didn't have cell phones and pagers. It seems like pagers have kind of fallen off the map, doesn't it? Why have a pager when you can have a cell phone with a camera in it and so on? But there was a time when pagers were the rage. Remember that? I remember for a while I had to carry this, and cell phones, my cell phone was like a satchel thing that weighed about 15 pounds and had a corded handset.

It pretty well had to be plugged into your car, and they called it a car phone. It wasn't really something you would clip to your belt, you would have to carry it around in a satchel or on your back or something. It wasn't that long ago, we're talking about the 80s, and it had a big cable that had to go out your window and a big magnetic base to stick on the top of your car with an antenna going up, and that was the mobile phone idea.

I still had that phone until we moved a few months ago. I had one of those in my car parked in my driveway, and I forgot to disassemble it and take it all in one time, and somebody tried to break into my car and steal the phone. They couldn't get into the car because it was a Volkswagen bug and it was really sturdy.

But what they did do was steal the antenna. So they took the magnetic antenna off the top and discombobulated that, and I thought, well, a lot of good that's going to do you. But people did not have these kinds of communication like we have today.

This is my point. They didn't have all of that. And so how do you talk to a group of, say, up to 2

million people, and say, it's time to come hear the word of the Lord, Moses is back, whatever, from the mountain.

If you watch closely, you can see his little glowing face coming down the mountainside, but if you want to come hear what he has to say, I mean, seriously speaking, you're in the 52nd row of tents back there, right next to where they keep the goats, and just trying to stay alive and get water and keep track of your kids, one thing and another. So how do you know when it's time to assemble? When is it time for your grandpa, the head of your clan, to wend his way through the rows and aisles of your tribe and then the other tribes, and up to the front to hear what Moses has to say? Well, they would blow these trumpets. And you've got to cover quite a bit of distance.

It could be a mile or more out to the edge of the camp. So this is how they did it. They blew these silver trumpets.

Now, keep in mind, there are two different kinds of trumpets. You've got these silver trumpets that are used for assembly, and you also have the shofar, which is the ram's horn trumpet. Completely different sound out of a silver trumpet or two silver trumpets than you get out of the shofar.

And so another question you ask yourself on the great trumpet blast that raised people out of the ground, which trumpet is being blown? Trumpet or trumpets? But the blast of the priest's trumpets, and the priests were the ones that blew them, would assemble the people. And as Idersheim says, and I just want to read this to you because he phrases it so well, you know, these English people really have a command of the language. At the blast of the priest's trumpet, they arranged themselves, as it were, under God's banner and before His throne.

And this symbolical confession and proclamation of Him as Jehovah their God brought them before Him to be remembered and saved or delivered. These are quotes out of the scriptures that we've just read. So every season of blowing the trumpets, whether at the New Moons, at the Feast of Trumpets, or New Year's Day, at other festivals, in the Sabbatical and Year of Jubilee, or in the time of war, listen to this, blowing of these trumpets was a public acknowledgement of Jehovah as King.

Accordingly, we find the same symbols adopted in the figurative language of the New Testament. As of old, the sound of the trumpet summoned the congregation before the Lord at the door of the tabernacle. Even so, His elect shall be summoned by the sound of the trumpet in the day of Christ's coming.

Matthew 24, 31, which says, this is Jesus telling the disciples, they say, what will be the sign of your coming and what will it be like in the time of the end? He will send His angels with a great sound of a trumpet and they will gather together His elect from the four winds from one end of heaven to the other. We read this last week. Great sound of a trumpet.

Not only the living, Eidersheim says, but also those who had slept, the dead in Christ. And these are Paul's words, 1 Corinthians 15, 52, in the moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound and the dead will be raised incorruptible and we shall be changed.

1 Thessalonians 4, 16, for the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. So, in all of these cases, you have this idea of assembling before the Lord, before Jehovah.

He goes on to say, similarly, the heavenly hosts are marshaled to the war of successive judgments, Revelation 8, 2 and 10, 7. I saw the seven angels who stand before God and to them were given seven trumpets. And remember, you have the seven seals, and when you open the seventh seal, that starts the seven trumpet judgments. And when you get to the end of that, you wind up with the seven bowls or vials.

And so, the heavenly hosts are marshaled to the war of successive judgments, until, as the seventh angel sounded, Christ is proclaimed King Universal. The kingdoms of this world are become the kingdoms of our Lord and of His Christ, Christ, and He shall reign forever and ever. So, the idea of assembling before God is in view.

And this carries through prophetically. Did I reverse the bowls and the trumpets? The bowls are last. That's what I thought.

Sometimes I lose neurons right in the middle of a lesson. So, beside blowing the trumpets, you have the sacrifices, marking the beginning of the month, marking the passage of time, and they're keeping track. People can tell this.

You can be out in the farthest field, and you know, by looking at the sky at night, that there's another month has gone by. There's no excuse, in other words. Everybody sees these.

God could have done it a different way. God could have had some kind of holy glow emanate from the tabernacle, and later the temple, every month, to mark the passing of time. And the priests would go out and tell everybody, hey, it's a new month.

And this is what the priests and the religious hierarchy irrigated to themselves in later days. You can't tell when the new moon is. I'll tell you when the new moon is.

But it's up there in the sky for all to see. It's universal. Yes, there is a priesthood, and they are charged with certain responsibilities, and they will offer feasts, and they need to figure it out.

But it's not their province. They are not the only ones who know. God doesn't whisper in the ear of the priest and say, hey, it's another month.

Time to do the sacrifice. Everybody can see it. And this is one of the universal signs of God that everybody is responsible for, and everybody is accountable for.

So, the new moon in the seventh month is what we are looking at. Tishri, Feast of Trumpets. This feast is the memorial blowing.

We just saw it in Leviticus 23-24. Speak to the children of Israel in the seventh month, first day of the month, Sabbath rest. A memorial blowing of trumpets.

A holy convocation. Special new moon. Separate and distinct from all of the others.

It's also called just the day of blowing of trumpets in Numbers 29, verse 1. Why? It says it's the day of the blowing of trumpets because they were blown all day long. In the other new moons, they were blown over the sacrifices, remember? Well, on this day, it's a Sabbath, it's a holy convocation, no servile work, and the trumpets are blown all day long in Jerusalem. So it's just a blaring, Mardi Gras cacophony of trumpet blowing all day long.

You can't miss it, in other words. The prescribed offerings. Listen to all the offerings that have to be offered on this day.

You have the ordinary morning and evening sacrifices that take place every day. Plus, you have the burnt offerings. You have the ordinary new moon offerings with meat and drink offerings.

After that, another festival burnt offering of a bullock, a ram, and seven lambs with the appropriate grain and drink offerings together with one kid of the goats for a sin offering to make the atonement. And you have the chanting of Psalm 81, which we read, which is the new moon festive celebration deal. And it is chanted at least once.

And at the evening sacrifice, they chanted Psalm 29, which is a psalm of David, given to the Lord, you mighty ones, glory and strength, glory due to His name, worship the Lord in the beauty of holiness. You may have heard that phrase or seen it on a plaque or something, worship the Lord in the beauty of holiness. That's Psalm 29.

Listen to this from Psalm 29. You can turn there if you want, but I'll read it to you right quickly. It says, three times, give to the Lord, you mighty ones, give to the Lord glory and strength.

Give to the Lord the glory due to His name. Worship the Lord in the beauty of holiness. You remember in our study of Revelation, when you get to chapter 5, and you have that proclamation in heaven.

Here's the one that can take the scroll. Worthy is he to receive glory and honor and power and riches and blessing. There's those seven things, and then it's followed by the four things that are chanted.

Well, you get the same idea here. Give to the Lord glory and strength. Give to Him the glory due to His name.

Worship Him in the beauty of holiness. Now listen to this. The voice of the Lord is over the waters.

Now, the word voice in both Hebrew and Greek can mean either voice or sound. Phonē in Greek is kol, in Hebrew, q-o-l, is the word that you have here. So, when I say voice, it can be sound.

The voice of the Lord is over the waters. The God of glory thunders. The Lord is over many waters.

What do the many waters signify in Scripture? Wicked are like the troubled sea, chaotic forces of darkness, dwelling place of Leviathan, etc. The God of glory thunders. The voice of the Lord is over the waters.

The Lord is over many waters. The voice of the Lord is powerful. The voice of the Lord is full of majesty.

The voice of the Lord breaks the cedars. Yes, the Lord splinters the cedars of Lebanon. Remember our Ezekiel study.

Pharaoh of Egypt is like a cedar. You go back to Ezekiel 17. You go to Ezekiel chapter 31.

You have this whole idea of the great powerful kings of the earth are like the mighty cedar who raises his top above all others. Well, the voice of the Lord breaks the cedars. Yes, the Lord splinters the cedars of Lebanon.

He makes them skip like a calf. Lebanon and Syrian like a young wild ox. The voice of the Lord divides the flames of fire.

How many flames of fire are before the throne in Revelation chapter 4? Seven flames of fire, the sevenfold spirit of God, the seven eyes of the Lamb. The voice of the Lord divides the flames of fire. Is this the division of judgment? In this context, when you're talking about trees being broken and splintered and then there's fire, you get the idea that this is the fire of judgment.

The Holy Spirit is not only our helper and our comforter, but He is the agent of judgment. What did John the Baptist preach? I baptize you with water. The one who comes after me, whose shoes I'm not worthy to touch, he will baptize you with the Holy Spirit and with fire.

Right? The voice of the Lord divides the flames of fire. The voice of the Lord shakes the wilderness. The Lord shakes the wilderness of Kadesh.

Now, Kadesh, like Kadesh, Barnea, and so on, when you look at that, this is from the same root as Kodesh, Q-O-D-E-S-H, or Kadash, Q-A-D-A-S-H, and that's the word for holiness, holy. So, the wilderness of Kadesh is, symbolically speaking, of course, there is an actual Kadesh wilderness, but He shakes the wilderness, the wilderness of Kadesh. The voice of the Lord makes the deer give birth and strips the forest bare.

And in His temple, everyone says, glory. When His voice sounds, there is a reaction and a response in the evil world, splintering, breaking up, burning, and there is a response in the

sanctified world, fruitfulness, abundance, assembly. The voice of the Lord makes the deer give birth and strips the forest bare.

And in His temple, everyone says, glory. The Lord sat enthroned at the flood, and the Lord sits as King forever. Remember once again, establishing His throne upon the flood? This is not Noah's flood, this is the flood of many chaotic waters, and so on.

Anyway, this is the other psalm that is chanted or sung by the priests. And with all of these festivities, it actually became traditional fairly early on to spread all of these sacrifices and all of these chants and festivities over two days, and so it leaked over into the second day. And the whole of this day was a celebration.

Trumpets and horns were blown in Jerusalem all day long. In the temple, they are sounded, and what does it signify? It is a time of gathering, it is a time of paying attention to God, and this idea of acknowledging the King is in view. You assemble and you get the Word.

Even in Moses' day, when they blew the trumpet or trumpets, either the leaders or all of the people assembled and here's the Word of the Lord. This is Jehovah the King through his administrator. It says over in Hebrews or Romans, where it says that as Moses was faithful in all his house, and Christ was faithful in his house, Moses is God's voice on earth, but he is the King.

And that pertains all the way down to the days of Samuel when they say, give us a King. And Samuel says, the Lord is your King. They said, no, we want to be like the nations and have a human King.

But God is the King, and so when they assemble, they get the divine policy, the kingly Word. Well, let's step back for a minute and think about this now, because a lot of people think that this feast of trumpets prophetically foreshadows the rapture. Joseph Goode, in his very interesting book called Rosh Hashanah and the Messianic Kingdom to Come, that's his view.

This is the trouble you can get into if you don't carefully observe your dispensations because you don't figure out what's happening and you may or may not distinguish the rapture and the second coming where the church is raised seven years before Israel is resuscitated. And if you mash those together, you don't see the difference between coming for the bride in the air and coming as king on the Mount of Olives. A lot of shenanigans can ensue.

But Joseph Goode says, well, Rosh Hashanah, the blowing of the trumpet and so on, this is the regathering of Israel, the reestablishing of Israel, as it were, for the 70th week of Daniel, and the trumpet is the trumpet that takes the church out. And the interval between the 1st of Tishri and the 10th of Tishri, where you have the Day of Atonement, Joseph Goode believes, and others believe, this represents the Tribulation period because they are afflicting their souls. We read that in Leviticus chapter 16 and Leviticus 23.

It's a time of afflicting your souls, getting ready for the Day of Atonement before you do the scapegoat and all the rest of it. So this time of affliction people see as being the Tribulation.

Now, you all are good, solid students of prophecy, students of the Word of God.

What is the problem with that view? How long is the 70th week of Daniel? Seven years. How long is the interval between the Feast of Trumpets and the Day of Atonement? Ten days. When in Scripture does ten days ever represent seven years? Never.

So here's my question to you. If this interval between the blowing of the trumpet and the Day of Atonement is not the Tribulation, what is it? Because Atonement happened at the cross, right? So are we going backwards? What is going on? Well, I'll let you puzzle on that for a minute. Okay, time's up.

Now I'll tell you. This is what I would like to suggest to you about that period. The blowing of the trumpet is, as we have seen, a time for God's people Israel to assemble before the King.

Who is the King? The Lord Jesus Christ. It is the blowing of a trumpet they assemble. This pictures day one of the Millennial Kingdom.

The Lord Jesus Christ will come with myriads of His Holy Ones. He is going to weed out all of the existing unbelievers that managed to survive the various plagues and problems of the Tribulation. He is going to slay them with the breath of His mouth.

It's going to take seven months to bury the dead. And He is going to do what is pictured in the latter part of Ezekiel and prophesied in the twelfth chapter of Daniel where He is going to speak. And at the sound of His voice, many who sleep in the dust of the earth shall awake, Daniel says.

Some to a resurrection of life, some to a resurrection of shame and contempt. But they are brought up out of the dust of the earth. Ezekiel's dry bones vision prophesied of these bones, sinews and flesh cover them prophesied again.

And Neshama enters them and they stand on their feet a mighty army. This is the resuscitation, the fleshly return of the people of God. What is the new covenant to Judah and to Israel? In that day I will take out your heart of stone and I will give you a heart of flesh.

A heart of flesh. I don't know about you, but when I get my resurrection body, I don't want a heart of flesh in my glorified body. I want a glorified heart.

I don't want mixed parts. I don't want aftermarket third party carburetor put into my brand spanking new car. I want it all new, all glorified, all eternal.

God says, I'm going to put a heart of flesh into you. Now what does this tell us? Well, I'll tell you what it tells me. Israel is not glorified, is not in their eternal state at the beginning of the millennial kingdom.

This is the continuation and the fulfillment of earthly promises to God's earthly people in an earthly form. Why does Jesus have to rule with a rod of iron? Why does he have judges and

administrators scattered all over the globe? Because there are mortal people to be administered for a thousand years. You go to Isaiah and it talks about if a man dies at the age of a hundred, he will be thought to have died in his youth.

And if you don't make it to a hundred, you are thought a curse. What did that guy do that he didn't live to be a hundred? It will be unthinkable. It will be remarkable if someone does not live to be at least a hundred.

There is going to be great longevity. If you think about the chiastic structure of human history, it's going to be like it was before the flood. The flood and the tribulation correspond.

Jesus said, as it was in the days of Noah, even so shall it be. There was eating and drinking and making a merry, and then destruction came upon them suddenly. And this destruction, the wrath of God, the pouring out of the judgments, and the latter half of the tribulation corresponds to the flood.

What did you have before the flood? People living six, seven, eight, nine hundred years. What are you going to have in the Millennial Kingdom? People living six, seven, eight, nine hundred years. It's going to be the same.

Fleshly over here at the beginning. Fleshly over here at the end. Now, I think about this, and I say, if I'm an Israelite, I'm Uriah the Hittite, and I died my untimely death back there in the days of David.

I was murdered, even though I was a righteous man. I get resuscitated at the beginning of the Millennial Kingdom, but I'm still in a mortal body. I am called to worship in the Millennial Temple.

I have responsibilities and duties. Uriah is a faithful guy. He's probably got access privileges into the land of Israel and into Jerusalem.

He's going to get to see David, and David's going to be hanging his head and saying, boy, Uriah really fouled that up, and here's Bathsheba back, and you all go and be happy. But, well, I mean, think about it. They're going to be seeing each other again, and Uriah's going to say, sir, how did that happen? But anyway, the Millennial Kingdom is going to be going on.

But if I'm Uriah, and I'm on day one or two of the Millennial Kingdom, and I'm looking around, I say, have I been redeemed? Have I received my full redemption? What does the New Testament Scripture say about the redemption of the church? We are sealed with the Holy Spirit unto the day of redemption. We are not yet fully redeemed, are we? When are we going to be fully redeemed? When Jesus comes back and we are changed, and we are glorified, and our sinful nature is expunged, and we are in our permanent eternal state. That's when our redemption is fulfilled.

That's when the last vestiges of sin and death are eradicated. Sin and death are not eradicated

from Israel at the beginning of the Millennial Kingdom. Why do you think there is a sacrificial system? Why do you think there is a Millennial Temple? Why do you think that there are rulers and judges? Why is it that there is going to be a judgment at the end of that Millennial Kingdom of works? Because works are going to indicate salvation status, level of commitment, level of obedience, level of faithfulness, for them, just as it is for us now.

They are going to live the life empowered by the Holy Spirit, then, that we are living now. The difference being quality of faith. We do not see and yet believe.

They are going to see and believe. So, now let's look at our feast schedule again. Feast of Trumpets, day one of the month of Tishri.

New month, new year. Renewal of all things on the first day of that seventh month. What is the first day of the seventh thousand years going to be? Day one of the Millennial Kingdom.

Ten days later, Day of Atonement, where Aaron goes in and presents the blood, and the people's sins are cleansed. Aaron's sins are cleansed. The sins of the people are carried away.

And we say, well, but that was back in the Old Testament days. Yes, it was. But remember our three levels of understanding that we've talked about so often in Ezekiel.

And you think about the prophetic significance. It is Yom Kippur. It is the day of covering over.

The sins are not forgotten, nor are the sins judged. But the sins are not imputed to the people, because the blood covers them. Now, let's talk for a minute about imputation of sin.

This is a new thing that I learned and was rolling around in the floor of my brain this week. Think about this. What does Paul say in Romans about the imputation of sin? What does he say about when there is no law? Sin is not imputed where there is no law.

Right? Sin is not imputed where there is no law. So, all the way up to the law, sin was not imputed to people because there was no law. Now, the law comes.

To whom does the law come? Who gets the law? The whole world? Israel. Who is Israel? It's the saved, right? Israel has the law. Now, if they are observing the ritual system, offering their sacrifices, observing their feasts, going once a year through the Day of Atonement, are their sins imputed? Their sins are covered.

Kafar. Yom Kafar. Day of Atonement.

So, sin is not imputed where there is no law, and if you are observant of the law, sin is not imputed there either. Right? Then Christ comes. He is the propitiation for our sins, not for ours only, but also for the sins of the whole world, John tells us in his epistle.

So, are our sins imputed to us? No, they are not. As Christians. What does David say over in the Psalms? Blessed is the man to whom the Lord does not impute iniquity.

And Paul quotes him on that. So, all of these arguments that you hear, especially from unbelievers and atheists, and, well, I just think it's a rotten deal and totally unfair that Adam sinned in the garden, and now everybody is condemned. Everybody is suffering for sins because of what somebody did a long time ago, and the sins of the fathers are visited on the sins.

I just think God is totally unfair. If you think about it, you've got to work pretty hard to get your sins imputed to yourself, because where there is no law, sin is not imputed. Where there is law, all you've got to do is be obedient, and your sin is not imputed.

In the church age, come to Christ, your sin is not imputed. And, evidently, sin is not imputed to unbelievers. He is the propitiation for our sins, not for ours only, also for the sins of the whole world.

People do not go to hell for their sins. They go to hell for rejecting Christ. The judgment of the great white throne says nothing at all about sins.

It's a judgment of works. So, this is the great illuminating thought that came to me this past week. What is God looking for when God looks at people? To help you, I'll quote the Lord Jesus Christ.

The Son of Man came not into the world to condemn the world, but the world through Him might be saved. What is God looking for? Righteousness. He is not looking for sin that He can judge.

He is going out of His way to cover over sin, to avoid imputing sin, to give people a pass, a buy, a delay. And when Christ comes and bears all those sins, that's taken away. What is God looking for at the judgment of works? What is He looking for at the great judgment seat of Christ? If He is going to weigh our sins, why would He burn them all up? I've got your pile of chaff over here.

I've got your pile of twigs and your stubble. Let's weigh this and find out. However heavy the stubble is, that's going to be your penalty at the judgment seat of Christ.

What happens to all the works done in the energy of the flesh? The fire of judgment incinerates them and they disappear. By the way, isn't it interesting that if the fire of judgment incinerates and makes disappear our human good and our failures and sins and all the rest of it, what do you think is going to happen in the fire of judgment of hell? Is it going to be like the burning bush where the fire burns but it's not consumed? That was not a fire of judgment in the burning bush, was it? That was the fire indicating God's presence. It's like the fire surrounding His throne.

The seraphim, the burning ones and so on. That was a positive fire. The negative fires of judgment consume.

Dead branches are gathered in bundles and burned and the dead branches are gone. So, here

is the judgment of the great white throne. Here is the judgment of the judgment seat of Christ.

Any of the judgments you want to look at. What is being evaluated? What is God looking for so that He can weigh? Righteousness. He's looking for righteousness.

What is the problem if you have no sin imputed to your account but you don't have salvation by grace through faith? You cannot please God. They that are in the flesh cannot please God. You have no positive balance of righteousness.

That is what God is looking for. That's what makes up the white robe that qualifies the friends of the groom to go into the wedding feast. Righteousness.

You must be given the robe of righteousness. You have to have that garment to be acceptable. Otherwise, Paul says, we don't want to show up in the resurrection unclothed.

We want to be clothed upon. We want to be, instead of covering over sin, we want to be covered over with righteousness. We want to be covered over with resurrection.

We want to be covered over with acceptability. And we are clothed with the garments that are given to us by the Lord Jesus Christ. So, righteousness is what he is looking for.

Now, back to our feast schedule. You blow the trumpet and you assemble. And you afflict your soul for ten days.

What's going to be going on during the millennial kingdom? People have to figure out, Israel has to figure out, where do I stand now that God has fulfilled his promises? Where do I stand now that the son of David is on the throne in Jerusalem? Where do I stand now that there is worship going on in the millennial temple? I've got offspring growing up here. You start to have people who come to consciousness and come to the point of decision in the millennial kingdom. It's a thousand years.

It's a long time. If Israel continues to be caretakers of the children who return with the Lord, he comes and the sheep are with him and the lambs are in his arms. You've got children who are putting their hand, without fear, into the snake den and leading the lion around.

By the way, did you hear about this? Can you spell stupid? In Kansas, where the day before school is supposed to start and everybody is getting their senior picture taken, this girl says, well, I'm going to get my senior picture taken sitting on the back of a Siberian tiger. And family friend owns a rare animal ranch. And so she goes out there and they bring this seven year old tiger who has been around people and is people friendly and all that.

And she, I imagine with some trepidation, goes into the cage where the tiger is and sits on his back. And they're fumbling around with the cameras and the lighting and one thing and another. And the tiger has been standing there and standing there.

And this girl is astride of his back. And the tiger turns around to look and see what's going on

behind him. And when he turns his face around there, and if Kansas was anywhere near as hot as Texas, he was probably panting.

And so he turns around and here's his fangs and he's dripping saliva and his tongue is hanging out. Well, the girl just lost it. She panicked.

And she screamed. And she raised her leg to try to get off the tiger. And the tiger just went into reflex mode, whipped around, bit her in the neck, and in a matter of seconds she was dead.

Seventeen year old girl, starting school the next day, dead, to get her picture taken on the back of a tiger. I have two comments about that. First of all, how stupid is it to risk death to get your senior picture? And anybody who thinks that wild animals can be domesticated and be tamed is part of the same kind of thinking that says, well, if people just had the right environment, they would all be good.

You know, if you could just build a perfect world, everybody would just naturally be good. No. We are all as an unclean thing.

Our righteousnesses are like filthy rags. And when you take wild animals that God never intended to be domesticated until the Millennial Kingdom, I don't care how long you raise them. I don't care how this guy, I read about a guy that had gone down for like, I don't know how many summers, and spent his summers down in Africa with the, what animal was it that he was down there with? Watching them and getting friendly with them, gorillas I think.

He was down there watching gorillas like Jane Goodall. Doesn't seem like it was gorillas. Or was it lions? Some kind of wild animal.

He went down there. Well, I should have remembered it better than I do. But he went down there summer after summer after summer, and they were interviewing a friend of his.

And he was a friend of theirs, and he had gotten close to them, they got used to him, he had watched two or three generations grow up, and they allowed him to sit amongst them and all that. Well, he and his girlfriend went down there and were doing the same thing he had done for years, and he didn't show back up and nobody heard from him. They went down there and found their gnawed-on bodies out there in the wilderness, those animals that he loved so much, ate him and his girlfriend.

And wild animals are wild. And you can't say, well, but if I just treat them nice, they won't be wild. They're wild.

So the first thing is, you have to respect the way God set up creation. And if something is wild and has big fangs and is a carnivore, it's pretty cotton-picking silly to say, well, but won't it be a great thing to see my picture? I mean, do it with Photoshop or something. Don't actually go sit on the tiger and get your picture.

I mean, it's just nuts. What a foolish thing. How are those parents going to feel every hour of every day for the rest of their life? I signed off on this idea.

I drove my 17-year-old out there and sat her on the back of a tiger, and now she's dead. From the time she was born, diapering the baby, working with the toddler, taking them to school, investing your life preparing them for adulthood, and one stupid decision, and that life is snuffed out instantly for no good reason. Secondly, how important is it to have self-control and to keep your wits about you in unexpected pressure? If the girl had kept her mouth shut and trusted the handlers and trusted that it wasn't going to do any good to scream, you know how giddy you can be when you're in your teens, both men and women, and especially girls, just get giddy and they sort of delight in being dramatic.

And I don't know what her mood was or what her thought was or if she had any thought. The one thing she did not have was self-discipline. All the tiger did was turn around and look at her, and she panicked.

Panic is fatal in many, many cases. You have to be able to think under pressure. She did not, and now she's dead.

And a lot of people, their whole family is in mourning. The guy that runs the park went into seclusion and is in despair, and they've got like a suicide watch on that guy because he was a family friend and he's distraught. The family is distraught.

The whole school is distraught because of this one stupid incident. Well, my whole point is in the millennium, little children are going to be working with these animals and there will be no danger whatsoever. It's a greatly restored human environment.

And so there will be these children. But gradually over time, they're going to come to a point of decision, and many thousands are going to choose against the Lord Jesus Christ who is visible on the throne, who is ruling with a rod of iron, who has his bride scattered all over the world, sitting with him on his throne, implementing this rule. And by the time you get to the end of the millennium and you have the Gog Magog Rebellion, there is going to be a numberless horde who joins with Satan when he's released, surrounds the camp of the saints, and makes war on the people of God.

That's Gog Magog. That's at the end of the millennial kingdom. Now how did these people come up and become that numerous? Well, review the parable of the tares and the wheat.

My whole point here is that the assembly at the beginning of Tishri, the day of blowing of trumpets, pictures the beginning of the millennial kingdom. The day of atonement pictures the end. They are going to be redeemed.

They are going to be delivered at the end of the millennial kingdom from the Gog Magog Rebellion, from the final attack of Satan. And then you are going to have the sheep and goats judgment. And we don't have time to look at it this morning.

We're going to have to look at it next week. But we're going to go through the scapegoat. Why is it a goat? The goat singularly represents that which is not a sheep in the sheep and goats judgment.

Which one goes into the fire prepared for the devil and his angels? The goat. If your sins are not carried away by the scapegoat who bears your condemnation in his stead, you are not delivered. And you are the goat.

And you will bear your own sin. The day of redemption, the day of atonement for Israel is at the end of the millennial kingdom. The end of the ten days.

Make sense? That's their redemption. That is their ultimate deliverance from sin and death. Death and hell are going to be cast into the lake of fire.

Satan and his angels are going to be cast into the lake of fire. All of the things which offend are going to be cast into the lake of fire. Then you are going to have the new heaven and the new earth.

So the beginning of renewal starts at the blowing of the trumpet. But the renewal doesn't come in until actually 15 days into that new month. After two weeks pass.

Then you get into the Feast of Tabernacles. The Feast of Booths. Where God and man dwell together.

With the branches of the tree, with the healing leaves. And all of that symbolism representing being back in the garden. Being back in the perfection of Eden.

That's after the blowing of the trumpet. Otherwise you would do booths and atonement and the trumpet all on the first day of the seventh month. But the first day of the seventh thousand years, blowing of the trumpet.

Ten days later, day of atonement. Another period of time, you've got to have time for all of this cleaning up. New heavens and new earth, new Jerusalem coming down out of heaven.

Then you have Tabernacles. What a beautiful picture in the Feasts of the upcoming events in God's plan. Now that we know this, when we stand amongst that great throng which no man can number.

From every tribe and kindred and people and nation. We will know exactly where we are. And we'll know exactly what the place is that we hold in God's plan.

And what is upcoming. What's going to happen for the next thousand years and even after that. Well, that is the principle of the new moon.

That is the principle of the new year. And that is the principle of the symbolic significance of the blowing of the trumpets. And the day of atonement.

We'll finish up our day of atonement with a scapegoat. And look at the Feast of Booths. One lesson each next week.

And that is going to conclude our feast study. After that we will be beginning the book of Daniel. Let's close this morning in a word of prayer.

Father, thank you for the privilege of studying your word. And the wonderful way you have revealed things to come. We pray that God the Holy Spirit will minister these things to our hearts.

Help us to be encouraged. And to look forward with a bright hope. And great expectation to the return of the Lord Jesus Christ.

And the day of our own redemption. We ask it in Jesus name. Amen.