CALVARY CHAPEL
MARTIN COUNTY

The Remnant with the Lord!
In the Millennial Temple with His people
Psalms 81

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Psalm 81:title–16
“For the music director; on the Gittith. A Psalm of Asaph. Sing for joy to God our strength; Shout joyfully to the God of Jacob. Raise a song, strike the tambourine, The sweet sounding lyre with the harp. **Blow the trumpet at the new moon, At the full moon, on our feast day. For it is a statute for Israel, An ordinance of the God of Jacob. He established it as a testimony in Joseph When he went throughout the land of Egypt.** I heard a language I did not know: “I relieved his shoulder of the burden, His hands were freed from the basket. **You called in trouble and I rescued you; I answered you in the hiding place of thunder; I put you to the test at the waters of Meribah**. Selah Hear, My people, and I

will admonish you; Israel, if you would listen to Me! **There shall be no strange god among you; Nor shall you worship a foreign god. I, the LORD, am your God, Who brought you up from the land of Egypt; Open your mouth wide and I will fill it. "But My people did not listen to My voice, And Israel did not obey Me. "So I gave them over to the stubbornness of their heart, To walk by their own plans. "Oh that My people would listen to Me, That Israel would walk in My ways! "I would quickly subdue their enemies And turn My hand against their adversaries. "Those who hate the LORD would pretend to obey Him, And their time of punishment would be forever. "But I would feed you with the finest of the wheat, And with honey from the rock I would satisfy you**."" (NASB 2020)

This is another psalm written by Asaph. And since we have already encountered several prophetic psalms written by him, is this another one?

In Psalm 80 we saw the remnant of Israel, at the end of the Great Tribulation, praying for their Messiah to deliver them.

Psalm 81 is a continuation of that idea. Dr. McGee picks up this idea.

"In other words, we have a continuous story. The prayer in the preceding psalm was not a prayer for Christians; it is for the time of Jacob's trouble at the end of the age." (McGee 1997, 803)

The key to this psalm shows up right here in the first four verses. And yes, this is another prophetic psalm and to understand this one, we need to also understand some of the terms being used as if we are Jewish and totally understand the context. The big one is the various feast and festivals.

Psalm 81:1–4
"Sing for joy to God our strength; Shout joyfully to the God of Jacob. Raise a song, strike the tambourine, The sweet sounding lyre with the harp. **Blow the trumpet at the new moon, At the full moon, on our feast day. For it is a statute for Israel, An ordinance of the God of Jacob.**" (NASB 2020)

This is referencing a feast day. There are two that take place in the middle of the month when there is a full moon. One would be Passover and the other would be the Feast of Tabernacles.

Following as this does, those psalms we have been looking out specific to the Great Tribulation, do the feasts talk about that time?

Actually, each feast points to either a fulfilled prophetic event, or one that is yet to be fulfilled. The Torah specified seven annual feasts. Each feast communicates a unique aspect of God's plan for Israel, the nations, the coming of Messiah and the the return of Messiah.

In the spring, there are four major feasts that take place, and since we have already seen here in the psalm a reference to the moon, this hints that the calendar of the Bible is lunar, it is Jewish and is a 360 day per year calendar. Another thing to remember is that unlike how we measure a day here in the west from sunrise, the Jewish day begins at sunset.

Based on our western understanding, if we were to celeberate the Sabbath, we would do so starting Saturday morning and go to the next sunrise on Sunday. But that is not how it is done based on the scriptures, the day begins at sunset, so the Sabbath begins Friday at sunset and continues through Saturday until sunset. Confused yet?

We use the Gregorian calendar, which is the civil calendar of most of the world, and it has 365 days per year and one extra day every four years. Using a Gregorian calendar, the Jewish feasts move around, but using a Jewish calendar, they are the same day every single year.

Passover is always on the 14th of the month of Nisan, the day of atonement is always on the 10th day of Tishrei. “The Jewish calendar is a mixture of both lunar and solar calendars in that the months are determined by the moon, but the seasons are determined by the sun. For the feasts to fall on the appropriate season, an extra month was added to seven years out of a 19-year cycle. These seven years are the Jewish leap years.” (Fruchtenbaum 2019, 3) Leap month, not leap year.

There are four spring feasts and three fall feasts that were outlined in the Torah (Leviticus 23) for the nation to follow. And here is the amazing thing, all the fall feasts were prophetic of the coming Messiah and were fulfilled literally, on the feast days.

Passover (Pesach) – fulfilled as Christ, the Lamb of God “was crucified at nine o’clock in the morning, and it was at nine o’clock in the morning that the special Pesach, the chagigah, was offered in the Temple compound.” (Fruchtenbaum 2019, 78)

Christ gave up His Spirit from the cross midday on the 14th of Nisan at the same time that the lambs were slaughtered in the Temple. It was the death of Christ which fulfilled Passover.

Unleavened Bread (Hag Hamatzot) began the next day, the 15th of Nisan and would continue to the 21st of Nisan. This feast was intended to emphasize Israel’s separation from the world as a unique people. This plus Passover make up the eight days of Passover. This was fulfilled by the sinless blood offering of the Lamb of God.

First Fruits was then to be celebrated on the day after the Sabbath following Passover. It was at this feast, per Leviticus 23, that the first sheaf from the barley harvest was waved before the Lord by the priest. It would then be ground into flour and offered as a grain offering along with wine. This feast was fulfilled by Jesus Christ when He rose from the dead on that same day. And in the first sheaf, were others also resurrected (Matthew 27:52-53) and waved before the Father indicating, there is more harvest yet to come (1 Corinthians 15:20).

Then begins a bit of counting. Fifty days after the feast of First Fruits is the Feast of Weeks, also known as Pentecost, which was fulfilled on that day by the birth of the church.

Acts 2:1–4
“When the day of Pentecost had come, they were all together in one place. And suddenly a noise like a violent rushing wind came from heaven, and it filled the whole house where they were sitting. And tongues that looked like fire appeared to them, distributing themselves, and a tongue rested on each one of them. And they were all filled with the Holy Spirit and began to speak with different tongues, as the Spirit was giving them the ability to speak out.” (NASB 2020)

Seven weeks plus one day after First Fruits. The Greek word used by Dr. Luke that is translated “had Come” is the word συμπληροῦσθαι (symplierousthai). Dr. Fruchtenbaum notes the following here.

“The point Luke is trying to make in using the definite article and this particular term, sumpléroó, is that Shavuot is about to be fulfilled by the following events. If this was observed on a Sunday in keeping with the Mosaic Law, then this day was also a Sunday, and the church was born on a Sunday.” (Fruchtenbaum 2019, 127)

All of the spring feasts were fulfilled by the first coming of the Messiah, literally, on the day of the feast. But Asaph is not talking about a spring feast here, but a fall feast.

By the way, the time period between the two feast cycles is a four-month time for the nation to work and bring in the harvest. It is a passing reference in Leviticus 23.

Leviticus 23:22
“‘When you reap the harvest of your land, moreover, you shall not reap to the very edges of your field nor gather the gleaning of your harvest; you are to **leave them for the needy and the stranger**. I am the LORD your God.’ ”” (NASB 2020)

Life continues as normal between the two feast cycles. But this pause is also important as well. Dr. Fruchtenbaum points this out for us.

“It is this pause between the festivals that separates the fulfilled program of Messiah’s first coming from the fall festivals that will be fulfilled by His second coming. Hence, this interval of four months has a Messianic implication.

The Messianic implication is that this time between the fulfilled program of the spring cycle and the unfulfilled program of the fall cycle is the church age. Indeed, “the gleanings for the poor and the stranger” is a very good picture of the mission of the church itself in gospel evangelism.” (Fruchtenbaum 2019, 132)

So, as we approach the fall festival cycle, there is also an expectation that they are all indicators of events yet to take place prophetically.

On the 1st of Tishri is Rosh Hashanah, which means the head of the year. It is the first of the fall festivals to be fulfilled by the second coming of Jesus Christ. It is also referred to as the Feast of Trumpets.
It is intended to be a remembrance of creation since this is the day that most rabbis will tell you the world was created. As a result, it is the beginning of the new year for the Jewish civil calendar. It was a one day festival in the Torah, today it is two days.

Isaiah 27:13
“It will come about also on that day that a great trumpet will be blown, and those who were perishing in the land of Assyria and who were scattered in the land of Egypt will come and worship the LORD on the holy mountain in Jerusalem.” (NASB 2020)

The sound of the shofar is a signal for Israel to return to worship God and would be something like, a last call to return to the land. The feast is an announcement of judgment and many of us believe it is a picture of the pre-tribulation rapture of the church. Pentecost is also a possible but when you consider the possibility of the church age, I think it more aligns here with the fall festival kick off. Barney Kasden, a Messianic Jew adds his thoughts.

“Many classical rabbis saw a connection between Rosh HaShanah as the holy day of regathering and the Messiah who would be the agent of regathering.” (Kasdan 2007, 65)

There is rich prophetic truth associated with this Feast of Trumpets. As it characterizes a time of ingathering and spiritual preparation, a future fulfillment of Rosh HaShanah is also alluded to. In speaking of the future regathering of the believers in Messiah, commonly called the Rapture. (Kasdan 2007, 66-67)

Rosh Hashanah “is a perfect picture of the regathering of believers! In the future all true believers in Yeshua will be gathered to meet him in the clouds. The dead in Messiah will rise first, to be followed immediately by those believers alive at that time. Not surprisingly, the signal of the gathering will be the sound of the shofar. In fact, the reference here is to a particular note sounded at Rosh HaShanah. The word normally translated “shout” in verse sixteen (1 Thessalonians 4:16) comes from the Hebrew, teruah, better translated in this context as the “alarm” blast of the shofar.” (Kasdan 2007, 67)

And it is indeed blowing the trumpet at the new moon, which is Rosh Hashanah, that is the first reference made here. That even has already taken place.

But that is at the first of the month and is not the feast day Asaph is considering. And it is not the next day either. Yom Kippur, the Day of Atonement. Leviticus 16 goes into extreme detail of this day.

In the future, there will be a realization by all the remnant that Jesus Christ is the one who atoned for their sin. That moment is in Zechariah.

Zechariah 12:10
““And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.” (ESV)

This aligns with the Day of Atonement. The Great Tribulation with its physical affliction will result in the remnant to undergo a spiritual

Affliction and a realization of the one who has paid the price for them. If we do indeed take Psalm 80 as a precursor to Psalm 81, that is what Asaph was pointing at in that psalm. Paul also talked about the fulfillment of Yom Kippur. From the Complete Jewish Bible.

Romans 11:25–27
“For, brothers, I want you to understand this truth which God formerly concealed but has now revealed, so that you won’t imagine you know more than you actually do. It is that stoniness, to a degree, has come upon Isra’el, until the Gentile world enters in its fullness; and that it is in this way that all Isra’el will be saved. As the Tanakh says, “Out of Tziyon will come the Redeemer; he will turn away ungodliness from Ya‘akov and this will be my covenant with them, … when I take away their sins.”” (CJB)

This is the prophetic fulfillment of Yom Kippur, the final atonement realized and received by that generation of Jews living at the second coming of Yeshua. For believers in this soon-coming King, what a picture Yom Kippur is. We can rejoice in atonement now, yet pray for the realization of this blessed hope to come to Israel soon! (Kasdan 2007, 84-85)

This brings us to the feast that I believe Asaph is pointing to.

Psalm 81:1–4
“Sing for joy to God our strength; Shout joyfully to the God of Jacob. Raise a song, strike the tambourine, The sweet sounding lyre with the harp. Blow the trumpet at the new moon, At the full moon, on our feast day. For it is a statute for Israel, An ordinance of the God of Jacob.” (NASB 2020)

The feast is that of Tabernacles which is also known as Sukkot. We see a picture of the fulfillment of that feast from something we see in Zechariah.

Zechariah 14:16–19
“**And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles**. And it shall be that whichever of the families of the earth do not come up to Jerusalem to worship the King, the LORD of hosts, on them there will be no rain. If the family of Egypt will not come up and enter in, they shall have no rain; they shall receive the plague with which the LORD strikes the nations who do not come up to keep the Feast of Tabernacles. This shall be the punishment of Egypt and the punishment of all the nations that do not come up to keep the Feast of Tabernacles.” (NKJV)

What does this mean? Dr. Fruchtenbaum describes the typological meaning of Sukkot and it is is quite clear. “The feast will be fulfilled by the Messianic kingdom, which will be a time of rejoicing following the afflictions of the great tribulation. As Sukkot was a time of rejoicing following the afflictions of Yom Kippur, so the Messianic kingdom will be a time of rejoicing following the afflictions of the day of the Lord, the great tribulation.” (Fruchtenbaum 2019, 286)

This feast has always commemorated God dwelling with his people. With the beginning of the Millennium, that is now fulfilled. We see it in what Ezekiel tells us as he watches God enter the Millennial Temple.

Ezekiel 43:1–9
“Afterward he brought me to the gate, the gate that faces toward the east. And behold, the glory of the God of Israel came from the way of the east. His voice was like the sound of many waters; and the earth shone with His glory. It was like the appearance of the vision which I saw—like the vision which I saw when I came to destroy the city. The visions were like the vision which I saw by the River Chebar; and I fell on my face. And the glory of the LORD came into the temple by way of the gate which faces toward the east. The Spirit lifted me up and brought me into the inner court; and behold, the glory of the LORD filled the temple. Then I heard Him speaking to me from the temple, while a man stood beside me. **And He said to me, “Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever.** No more shall the house of Israel defile My holy name, they nor their kings, by their harlotry or with the carcasses of their kings on their high places. When they set their threshold by My threshold, and their doorpost by My doorpost, with a wall between them and Me, they defiled My holy name by the abominations which they committed; therefore I have consumed them in My anger. Now let them put their harlotry and the carcasses of their kings far away from Me, and **I will dwell in their midst forever**.” (NKJV)

It is this moment that Asaph is indeed writing about.

We are talking about a worship and praise setting as the remnant begins to worship with the background for the worship taking place is they are now in the Kingdom, and believing Israel has been resurrected, and now they gather to worship as the events we just read about in Ezekiel 43 begin to take place in real time.

The Trumpet has indeed sounded for Rosh Hashanah. Not only in the rapture of the church, but also the calling together of the entirety of the remnant from across the globe to be added to by those who have been resurrected. All together and now, in one place and prepared to worship here at the final feast fulfillment, the Feast of Tabernacles with the coming of God Himself into the Temple to dwell with His people forever.

The feast cycles have now all been fulfilled.

Psalm 81:1–4
“Sing for joy to God our strength; Shout joyfully to the God of Jacob. Raise a song, strike the tambourine, The sweet sounding lyre with the harp. Blow the trumpet at the new moon, At the full moon, on our feast day. For it is a statute for Israel, An ordinance of the God of Jacob.” (NASB 2020)

- Passover was fulfilled with the death of Messiah in that day.
- Unleavened bread was fulfilled by the sinlessness of His offering on the day it was to be offered.
- First fruits was fulfilled by His resurrection on the morning of the feast day.
- Pentecost was fulfilled on that day with the birth of the church.
- The four-month interval is being fulfilled right now with the church age.
- Rosh Hashanah, I believe, will be fulfilled with the rapture of the church. The pattern, as we have already seen, is on the feast day. I am not trying to put a date to it, but we should be aware of the

prophetic pattern already established. This also is a point that shows us that yes, the rapture of the church is before the beginning of the Tribulation.
- Yom Kippur will be fulfilled by the Tribulation. It will be all about Israel and is a time of the affliction of the nation leading to the salvation of the remnant and those remaining at the end of the Tribulation, be saved, experiencing national atonement.
- And as we have just seen, the Feast of Tabernacles is fulfilled by the Messianic Kingdom of Jesus Christ.

Zechariah 14:9
“And the LORD will be King over all the earth; on that day the LORD will be the only one, and His name the only one.” (NASB 2020)

Why this feast? Because it was ordained by God and given to His people as they left Egypt. When it was given by the Lord to the people, they had just left an environment where the language was not Hebrew.

Psalm 81:5
“He established it as a testimony in Joseph When he went throughout the land of Egypt. I heard a language I did not know:” (NASB 2020)

As the Lord began outlining the feast days, He began while they were still in Egypt among a people of a foreign language and completed it in the wilderness.

Leviticus 23:39–43
“‘On exactly the fifteenth day of the seventh month, when you have gathered in the crops of the land, you shall celebrate the feast of the LORD for seven days, with a rest on the first day and a rest on the eighth day. Now on the first day you shall take for yourselves the foliage of beautiful trees, palm branches and branches of trees with thick branches and willows of the brook, and you shall rejoice before the LORD your God for seven days. So you shall celebrate it as a feast to the LORD for seven days in the year. It shall be a permanent statute throughout your generations; you shall celebrate it in the seventh month. **You shall live in booths for seven days; all the native-born in Israel shall live in booths, so that your generations may know that I had the sons of Israel live in booths when I brought them out from the land of Egypt. I am the LORD your God.’** ”” (NASB 2020)

Ok, so we are now in the Kingdom, Jesus is on the throne.

Why does this feast wind up being a requirement for all of the nations to be involved in and why does Israel still have to follow this? The rest of this psalm talks about the why.

Psalm 81:6–7
““I relieved his shoulder of the burden, His hands were freed from the basket. You called in trouble and I rescued you; I answered you in the hiding place of thunder; I put you to the test at the waters of Meribah. Selah” (NASB 2020)

The Lord begins by reminding His people why He redeemed them and saved them from Egypt. They were in slavery and oppressed by the Egyptian government.

There had even been an attempt at genocide as well when one pharaoh asked the midwives to kill the male children as they were born. But unlike what we see in some states of our nation today, at that time, those involved in the delivery of these babies conspired to not do so and instead, keep the male children alive.

At some point, there may have even been follow up visits by soldiers to make certain of the death since we see the great measures the Moses mother went to, to keep her son alive.

They were in slavery for four hundred years and when they called out to God, He responded to them.

The burden of slavery was lifted off them. They called and He answered.

To rescue His people, God removed them from Egypt and took them to a hiding place, based on our study of the scriptures, we now know that place to be Mount Sinai, most likely in modern day Saudi Arabia at Jabal al-Lawz.

It was there; God spoke to His people. Prior to arrival, He tested them at Meribah and they griped and complained about having no water.

Exodus 17:3–7
"But the people thirsted there for water, and **the people grumbled against Moses and said, "Why did you bring us up out of Egypt, to kill us and our children and our livestock with thirst?"** So Moses cried to the LORD, "What shall I do with this people? They are almost ready to stone me." And the LORD said to Moses, "Pass on before the people, taking with you some of the elders of Israel, and take in your hand the staff with which you struck the Nile, and go. Behold, I will stand before you there on the rock at Horeb, and you shall strike the rock, and water shall come out of it, and the people will drink." And Moses did so, in the sight of the elders of Israel. **And he called the name of the place Massah and Meribah, because of the quarreling of the people of Israel, and because they tested the LORD by saying, "Is the LORD among us or not?**"" (ESV)

Then there was Mount Sinai, the place of thunder where God talked to His people.

Exodus 19:16–19 "**On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled.** Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain. **Now Mount Sinai was wrapped in smoke because the LORD had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly. And as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder.**" (ESV)

God stops His reflection on the reason for the feast with Selah. This indicates that the reader and worshipper is to meditate and reflect on what has been said. But He is not done talking to the people. He begins by reviewing the covenant He entered with them there.

Psalm 81:8–10
"Hear, My people, and I will admonish you; Israel, if you would listen to Me! There shall be no strange god among you; Nor shall you worship a foreign god. I, the LORD, am your God, Who brought you up from the land of Egypt; Open your mouth wide and I will fill it." (NASB 2020)

As part of the covenant God made, He expected His people to be faithfully following Him to the exclusion of all other gods. It was not to be like they had experienced there in Egypt where there was a pantheon of gods to serve. It is YAHWEH alone. He expected them to keep his commandments and His ordinances which he provided to them.

Deuteronomy 26:17–19
"**You have declared today that the LORD is your God, and that you will walk in his ways, and keep his statutes and his commandments and his rules, and will obey his voice. And the LORD has**

declared today that you are a people for his treasured possession, as he has promised you, and that you are to keep all his commandments, and that he will set you in praise and in fame and in honor high above all nations that he has made, and that you shall be a people holy to the LORD your God, as he promised.”” (ESV)

God had set His people aside and consecrated them to be His people. He redeemed them from Egypt and in the wilderness, supplied all their needs.

The reminder here is that the Lord did all of this and with rich blessings to boot for His people if all they would do was respond to Him with their hearts.

The remnant is hearing the Lord say this there at the end of the age, as being reported by Asaph, and there has already been the deep mourning of realization of the Messiah that saved them is the same Messiah that they had rejected for 2,000 years.

Loyalty was the expectation from God and as they are there before Him in the Millennial Temple, they now see what they had forfeited for all those centuries.

The Lord was so ready to fill them He states His readiness as a call, open your mouth and I will fill it. But they didn’t do so. SO, now the Lord reminds them of what took place.

Psalm 81:11–12
“But My people did not listen to My voice, And Israel did not obey Me. So I gave them over to the stubbornness of their heart, To walk by their own plans.” (NASB 2020)

For those of the remnant, who went through the Tribulation and is now in the Kingdom, that is sobering news. They are having the Lord declare to them why all of the things that took place to the nation over the centuries actually took place. It was their sin.

It is never comfortable to confront our sin. The things we could have done for the Lord, the people He could have made us to be, but sin. His promise though is sufficient for us.

Isaiah 25:8
“He will swallow up death for all time, **And the Lord GOD will wipe tears away from all faces, And He will remove the disgrace of His people from all the earth**; For the LORD has spoken.” (NASB 2020)

That is now the reality for those who are there before the Lord listening to His review. God preferred to not judge His people, but He is a righteous God and He was kept from blessing them by sin.

Psalm 81:13–14
“Oh that My people would listen to Me, That Israel would walk in My ways! I would quickly subdue their enemies And turn My hand against their adversaries.” (NASB 2020)

As they are standing before the Lord, He is telling them that if they had been faithful, if the nation had listened to Him and taken Him seriously, then He would have blessed His people.

The reason why they have just gone through the horrible aspects of the great Tribulation with the Beast’s Armies trying to destroy them is the same reason why they kept needing to be rescued by a new judge every so often in the book of Judges.

As a whole, the nation would not listen. The continuing problems with idolatry, unbelief, and sin kept a righteous God from doing what He wanted to do for His people.

Stop and consider that for a moment, for those of us who are following Jesus, there is so much Jesus wants to do in our lives but sometimes the greatest hindrance to Him doing it is the person we see in the mirror every morning. A daily submission to Him and a daily humbling of ourselves to Him is a start. Paul was paranoid of becoming disqualified, I wish many of the so-called Christian leaders we see today would have the same concern.

1 Corinthians 9:22–27
“To the weak I became weak in order to gain the weak. I have become all things to all people, so that by all means I may save some. I do all these things because of the gospel, so that I can be a participant in it. Do you not know that all the runners in a stadium compete, but only one receives the prize? So run to win. Each competitor must exercise self-control in everything. They do it to receive a perishable crown, but we an imperishable one. So I do not run uncertainly or box like one who hits only air. Instead I subdue my body and make it my slave, so that after preaching to others I myself will not be disqualified.” (NET 2nd ed.)

Having competed in track and field, I identify with his example. In order to win in my event, I had to train and that required discipline. Success in my event would not happen if I did not train, eat the right things, get enough sleep and spend time with the Lord. It just would not happen.

Paul tells us, that success in life, where we are usable to the Lord and in tune with what the Holy Spirit wants to lead and guide and use us is also contingent upon a decision we make to submit to live a disciplined, Godly life. It is so easy to be distracted and in Christian ministry, that could indeed result in disqualification.

How many shipwrecked lives have we seen in our culture because of a lack of allowing the Holy Spirit to lead and guide and allow that important fruit, self-control, to be fully evident in life. I know several men who once were in ministry. They had trained to do so and pointed that way since shortly after coming to Christ. But a few really bad decisions and now they are disqualified. In some cases, never to minister again, in others, in a greatly reduced role.

Here is the amazing thing, not all who get caught repent. Some double down on their sin. But not all, those who repent experience restoration and may once again be usable to the King.

Psalm 81:15–16
“Those who hate the LORD would pretend to obey Him, And their time of punishment would be forever. But I would feed you with the finest of the wheat, And with honey from the rock I would satisfy you.” (NASB 2020)

God desires to bless His people. As He meets with them here possibly at the beginning of the Millennium and they experience the fulfillment of the Feast of Tabernacles, He is now able to do so. Roy Gingrich I think states it really well.

“He desires that the long-chastened Israelites keep the Feast of Trumpets as He ordained that it be kept (with truly repentant hearts), so that He can bless them during the Millennium (as He has never been able to bless them before because of their disobedience).

Israel will keep this feast just before the establishment of the Millennial Kingdom. She will then experience a “Day of Atonement.” Finally, she will keep “the Feast of Tabernacles” throughout the 1,000 years of the Millennial Kingdom, Zechariah, 14:16.” (Gingrich 1995, 21)

For us today, the lesson here is simple, we need to get out of the way and allow the Holy Spirit to use us now.

Paul talked a little about this and the potential for loss that we all could still experience even though we are indeed saved and will spend eternity with the Lord.

1 Corinthians 3:10–17
“Because of God’s grace to me, I have laid the foundation like an expert builder. Now others are building on it. **But whoever is building on this foundation must be very careful. For no one can lay any foundation other than the one we already have—Jesus Christ. Anyone who builds on that foundation may use a variety of materials—gold, silver, jewels, wood, hay, or straw. But on the judgment day, fire will reveal what kind of work each builder has done. The fire will show if a person’s work has any value. If the work survives, that builder will receive a reward. But if the work is burned up, the builder will suffer great loss. The builder will be saved, but like someone barely escaping through a wall of flames.** Don’t you realize that all of you together are the temple of God and that the Spirit of God lives in you? God will destroy anyone who destroys this temple. For God’s temple is holy, and you are that temple.” (NLT)

My desire for us is to keep ourselves in the place where He can bless us. That means in obedience to Jesus Christ and His word. Let’s pray.

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