

The Feast of Trumpets is Not Rosh Hashanah

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Brethren, as I'm sure most all of you are familiar, in the Church of God we typically refer to this Holy Day as the "Feast of Trumpets" because our English Bibles use the term "trumpets" when referring to this day. But in the Jewish world, they more commonly refer to this day as "Rosh Hashanah". Which interestingly enough, although it's a Hebrew term, it's not the Hebrew term that the Bible uses to describe this day. It's actually a term that means "head of the year" which explains why you often times hear this day referred to as the "Jewish New Year". Well, if you've ever thought about it, that is kind of a puzzling title for it because we know that Trumpets is the first day of the seventh month. It's not in the first month. So, why would they refer to it as the "head of the year" or the "Jewish New Year"?

Well, we're going to look into that today and why this day is, unfortunately and erroneously, oftentimes referred to as "Rosh Hashanah". And we'll see what term the Bible actually does use to describe this day and we'll look at what that term means. Another thing we're going to see today is that the Bible doesn't specifically give a direct meaning for this Holy Day. We kind of have to put a puzzle together. We have to look at what the actual Hebrew term used to describe the day actually means and then we also have to put the day in the greater context of how it lays out amongst the whole picture of God's Holy Days. We have to put all the clues together to really see what this day pictures and what it all points to. Because, again, the Bible doesn't specifically give us a meaning for this day as it does most all the other Holy Days. So, we're going to look at all these things today and if you'd like a title for this sermon, it's

The Feast of Trumpets is Not Rosh Hashanah

As I mentioned, in the Jewish world, this term "Rosh Hashanah" is how this day is most often referred to. But, again, that's not a term that the Bible uses to describe this day. In fact, to see the term that the Bible does use in Hebrew to refer to this day, turn over to Numbers 29. We're going to see in this sermon today, this is one of only two verses in the Bible that directly refer to the Feast of Trumpets. As we will see as we go through this sermon, these verses don't really give us a whole lot to directly go on as far as what this day pictures. But we'll get into that later. To start off with, let's read Numbers 29:1.

Num 29:1 *"And in the seventh month, on the first day of the month, you shall have a holy convocation. You shall do no customary work. For you it is a day of blowing the trumpets."* (NKJV)

Now again, when we read that in English, we think of the instrument we refer to today as a "trumpet". Now this verse doesn't actually refer to any particular instrument. We'll see later what the Hebrew term here actually means. It doesn't refer to a trumpet. It doesn't even actually refer to a shofar, but we'll look at that later. If you look at what the

Hebrew terms are here for “day of blowing the trumpets” it's actually “Yom Teruah” in Hebrew. “Yom” is the Hebrew word for “day”. Where it says “blowing the trumpets”, that's just the Hebrew word “Teruah” and we're going to look later at what that word actually means.

But notice, in this verse it specifically tells us this is the *“first day of the seventh month”*. So, why would anyone refer to this as the “head of the year”? The Bible specifically tells us when the first month of the year is. Just to briefly notice this, turn over to Exodus 12. God made a specific point of telling Moses when the first month of the year was. This is Exodus 12 in verse 1. It says,

Ex 12:1 *“Now the LORD spoke to Moses and Aaron in the land of Egypt, saying, 2) “This month shall be your beginning of months; it shall be the first month of the year to you.” (NKJV)*

If you read through the rest of this chapter, it's the instructions about keeping Passover. Chapter 13 is all about the Feast of Unleavened Bread because the first month of the year is when those Holy Days take place.

As I mentioned in my last sermon that I gave in July addressing the Biblical Calendar, six times in the Bible the first month of the year is referred to with the phrase *“the month of the Aviv”*. As I explained in that sermon, it's the month that's identified by the barley harvest because that's when the barley harvest in Israel gets to that initial stage of ripeness called “Aviv” and it's ready to be harvested. That identifies that month.

But how did they get this idea of calling the Feast of Trumpets -- the first day of the seventh month -- as “the head of the year”? How did that association come about? And how did this term “Rosh Hashanah” get associated with it when that is not the Hebrew term that the Bible uses to refer to this day? It refers to it as “Yom Teruah”.

Well, to understand that I'd like to read you a portion of an article I pulled off of Nehemia Gordon's website. You might be familiar with Nehemia Gordon. He's a popular Hebrew scholar. His website is nehemiahswall.com. This is from an article titled “How Yom Teruah Became Rosh Hashanah”. Now, I'm not going to read to you the entire article but I'm going to read some lengthy sections from it.

“Today, few people remember the biblical name of Yom Teruah and instead it is widely known as “Rosh Hashanah” which literally means “head of the year” and hence also “New Years”. The transformation of Yom Teruah (Day of Shouting) into Rosh Hashanah (New Years) is the result of pagan Babylonian influence upon the Jewish nation. The first stage in the transformation was the adoption of the Babylonian month names. In the Torah, the months are numbered as First Month, Second Month, Third Month, etc (Leviticus 23; Numbers 28). During their sojourn in Babylonia our ancestors began to use the pagan Babylonian month names, a fact readily admitted in the Talmud:

"The names of the months came up with them from Babylonia." (Jerusalem Talmud, Rosh Hashanah 1:2 56d)

The pagan nature of the Babylonian month names is epitomized by the fourth month known as Tammuz. In the Babylonian religion, Tammuz was the god of grain whose annual death and resurrection brought fertility to the world. In the book of Ezekiel, the prophet described a journey to Jerusalem in which he saw the Jewish women sitting in the Temple "weeping over Tammuz" (Ezekiel 8:14). The reason they were weeping over Tammuz is that, according to Babylonian mythology, Tammuz had been slain but had not yet been resurrected. In ancient Babylonia, the time for weeping over Tammuz was the early summer, when the rains cease throughout the Middle East and green vegetation is burnt by the unrelenting sun. To this day the Fourth Month in the rabbinical calendar is known as the month of Tammuz and it is still a time for weeping and mourning.

Some of the Babylonian month names found their way into the later books of the Tanakh, but they always appear alongside the Torah month names. For example, Esther 3:7 says:

"In the First Month, which is the month of Nissan, in the twelfth year of King Achashverosh."

This verse starts off by giving the Torah name for the month ("First Month") and then translates this month into its pagan equivalent ("which is the month of Nissan"). By the time of Esther, all the Jews lived within the boundaries of the Persian Empire and the Persians had adopted the Babylonian calendar for the civil administration of their realm. At first, the Jews used these Babylonian month names alongside the Torah month names, but over time the Torah month names fell into disuse.....

So, you can see here the Babylonian influence on the Jewish calendar. We'll discuss that a little bit more here in a minute. But just jumping down in the article, Nehemia now gets into a section that more directly addresses the issue of how Yom Teruah became known as "Rosh Hashanah".

"One field of Babylonian religious influence was in the observance of Yom Teruah as a New Years celebration. From very early times the Babylonians had a lunar-solar calendar very similar to the biblical calendar. The result was that Yom Teruah often fell out on the same day as the Babylonian New Years festival of "Akitu". The Babylonian Akitu fell out on the 1st day of Tishrei which coincided with Yom Teruah on the 1st day of the Seventh Month. When Jews started calling the "Seventh Month" by the Babylonian name "Tishrei", it paved the way for turning Yom Teruah into a Jewish Akitu. At the same time, the Rabbis did not want to adopt Akitu outright so they Judaized it by changing the name of Yom Teruah (Day of Shouting) to Rosh Hashanah (New Years). The fact that the Torah did not give a reason for Yom Teruah no doubt made it easier for the

Rabbis to proclaim it the Jewish New Years. It is outright bizarre to celebrate Yom Teruah as New Years. This biblical festival falls out on the first day of the Seventh Month. However, in the context of Babylonian culture this was perfectly natural. The Babylonians actually celebrated Akitu, New Years, twice every year, once on the first of Tishrei and again six months later on the first of Nissan. The first Babylonian Akitu celebration coincided with Yom Teruah and the second Akitu coincided with the actual New Years in the Torah on the first day of the First Month. While the Rabbis proclaimed Yom Teruah to be New Years, they still recognized that the 1st day of the "First Month" in the Torah was, as its name implied, also a New Years. They could hardly deny this based on Exodus 12:2 which says:

"This month shall be for you the beginning of months; it is first of the months of the year."

The context of this verse speaks about the celebration of the Feast of Unleavened Bread which falls out in the First Month. In light of this verse, the Rabbis could not deny that the first day of the First Month was a biblical New Years. But in the cultural context of Babylonia, where Akitu was celebrated as New Years twice a year, it made perfect sense that Yom Teruah could be a second New Years even though it was in the Seventh Month.

In contrast to Babylonian paganism, the Torah does not say or imply that Yom Teruah has anything to do with New Years."

So, you can see this whole custom of calling Yom Teruah "Rosh Hashanah" is solely a Babylonian influence upon Judaism. That's where this whole concept came from. That's why you don't find this term in the Bible because it really has nothing to do with the Bible. Because when you think about it, it's the first day of the seventh month. It's obviously not the "head of the year".

This also shows you the Babylonian influence upon the calendar. In my last sermon that was posted back in July-- it's titled "The Biblical Calendar". Not only do I have the sermon posted on my website, but also there is a study paper that covers the subject in a lot more detail than the sermon had time to cover. If you're seeing this sermon on YouTube and you want to find the website, just look below this video. You should see a little link that says, "For Further Study". It has a little finger that points, and it gives you the URL. The website is SearchingTheScriptures.org. You'll find the sermon posted there as well as the study paper that goes into a lot more detail.

But, as I explained in that sermon, originally the Biblical months were referred to numerically and that's what you'll see throughout the Bible. It's first month, second month, third month, etc. They typically do not have names. That's why I pointed out that the first month of the year being given a descriptive phrase -- "the month of the Aviv" -- is something we should pay attention to because that wasn't from Babylonian influence. That wasn't just an Israelite historical reference like a cultural reference. That is a

descriptive phrase that God Himself states numerous times because it identifies the first month of the year with the barley harvest. It's the month when the barley harvest becomes ready to be harvested. That's the first month of the year.

Not only do we see the influence on the Jewish Calendar with the Babylonian names, as Nehemia pointed out, the name Tammuz for the fourth month is kind of a screaming, obvious red flag of Babylonian influence upon the Jewish Calendar. Even if you just look at the Calculated Jewish Calendar and how it is calculated, the whole system is designed to first calculate when the first day of the seventh month is -- the Babylonian New Year. Then they count backwards to determine when the start of the year is.

Now, just think about that!

There's nothing in the Bible that would indicate instructions that you first calculate when the seventh month starts and then count backwards. You can see the Babylonian influence upon that calendar. As I pointed out in the sermon when I addressed the calendar, my whole life I've heard the assertion made that the Calculated Jewish Calendar, well that's just carrying on the instructions that were given from the time of Moses.

As I explained in that sermon, that is uniquely a Church of God claim because the Jewish world themselves does not claim that. In fact, they openly admit that that is NOT the case. That is really just a Church of God claim because we're a little embarrassed by the fact that we appeal to the authority of the Sanhedrin for the calendar and reject their authority in every other area of doctrine. It kind of puts us in a logical corner, and that's how we've unfortunately chosen to deal with it. Again, that topic is addressed in that particular sermon and in the study paper.

To get to specifically this Holy Day of the Feast of Trumpets. As I mentioned, the Bible refers to this day not as "Rosh Hashanah", but as "Yom Teruah". As we'll see here in a minute, -- we're going to cover some other subjects before we get specifically to this -- but there's only two verses in the Bible that specifically reference the Feast of Trumpets. Now, we've already read one of them in Numbers 29, and a little bit later we'll read the reference in Leviticus 23. And what we're going to see is neither one of these verses directly state what this Holy Day pictures or what it's about. It doesn't give you a specific purpose for it. Now, we'll see that's kind of unique. For most all the other Holy Days -- in pretty much every other case -- the Bible gives us some solid details to work on as to what those days picture.

What we're also going to notice is the Feast of Trumpets is what I'm going to refer to as a "standalone Holy Day". Now, you're going to understand in a minute what I'm referring to because what we're going to see is there is literally a direct parallel between the spring Holy Days of Passover, Unleavened Bread, and Pentecost that are directly paralleled by Atonement, the Feast of Tabernacles and the Eighth Day. We'll get into that here in another minute.

But just to kind of emphasize this point, let me read to you another little short excerpt from the same article by Nehemia Gordon. It's addressing this whole point that with the Feast of Trumpets the Bible just doesn't state a direct reason for it. And he points this out. He says, quote,

"One of the unique things about Yom Teruah is that the Torah does not say what the purpose of this holy day is. The Torah gives at least one reason for all the other holy days and two reasons for some."

In most all the other Holy Days, the Bible gives us some solid details as to what they picture, what they're about, and why we're commanded to keep them. But with the Feast of Trumpets, the Bible doesn't directly state a meaning for it. We can look at what the name means. And, if we put it into the context of where Trumpets falls in the Holy Days, we can kind of put together all the signs and figure out what it all points to.

Throughout my lifetime, oftentimes what we've done is we'll look at the scriptures that refer to the Feast of Trumpets and we see the English word "trumpets" there. Then we turn to the Book of Revelation, and we see the Day of the LORD described with these seven trumpets. And we say, "Well, it says 'trumpets' here. It says 'trumpets' over there. Well, it's all the same thing" and we make that connection. Well, that's not exactly as solid of a connection as we'd like to think. Now, I am going to come back later in this sermon and connect the Feast of the Trumpets with the Day of the LORD. I do think that that is what it pictures. But unfortunately, we make a connection that really only works in the English in the way that we typically make that connection. But we'll get to that here in a minute.

Now as I pointed out -- and Nehemia even stated in this particular quote -- with most all of the other Holy Days and Festivals that God gives us, the Bible gives us some solid details as to what they're about. You know, why they were commanded, why ancient Israel kept them, and why we're keeping them in the New Covenant Church. Typically, there's kind of a physical meaning for ancient Israel and there's a spiritual meaning for us in the New Covenant Church.

So, what we're going to do, first of all, is look at the big picture that the Feast of Trumpets fits into. I want you to kind of see how it falls in the whole picture of the Holy Days because that's another helpful sign that helps us kind of nail down the clues as to what it points to. Let's look at what the Bible says about all of the other Festivals. I want you to notice the direct parallels because what we're going to see here is that the Feast of Trumpets is what I like to call a "standalone Holy Day".

Now, the reason I call it a "standalone Holy Day" is we're going to see that with the Passover, Unleavened Bread, and Pentecost, all of those Festivals are directly paralleled in the fall Holy Days. Passover is paralleled by Atonement. The Feast of Unleavened Bread is paralleled by the Feast of Tabernacles, and Pentecost is paralleled by the Eighth Day. If we look at what their meanings are, we'll see it's an

exact parallel. Often times, we miss that exact parallel when we're studying these days, and we don't totally associate all the details.

I'm only going to briefly cover this in this sermon, but, if you want to study this in more detail, if you look at my website, -- SearchingTheScriptures.org -- there's an entire section dedicated to the Holy Days. As you'll see when you go under "Study Papers" -- the link at the top of the page -- it starts off with "Who is the God of the Bible?" That section is a series of study papers that address God the Father and Jesus Christ and Their roles and distinguishing Them from each other. The second major link is "What is God's plan for mankind?" As the Church of God has taught my entire life, we understand that plan by understanding the meaning of the Holy Days. Well, what you'll find under that link is a series of study papers that cover everything from Passover all the way to the Eighth Day in a lot of detail. So, if you really want to flesh out what I'm just going to kind of briefly cover in an overview in this sermon, those papers can really help kind of flesh out all the finer details.

To look at this, turn over to Exodus 12 and we'll look here what the Bible tells us specifically about the Old Covenant Passover. We're going to see that with most all the Holy Days and Festivals God lays out for us the Bible gives us specific meanings for them. Trumpets is kind of the unique one that God doesn't state a specific reason for. This is Exodus 12:26. We're going to see here the stated meaning for Passover. This is the Old Covenant Passover. This is in verse 26,

Ex 12:26 *"And it shall be, when your children say to you, 'What do you mean by this service?' 27) that you shall say, 'It is the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.' " So the people bowed their heads and worshiped." (NKJV)*

So, it directly tells you this is the memorial of what God did for them by saving them from the plague of the firstborn, and also pushing Pharaoh to the point he finally gives in and lets the Israelites leave Egypt. Throughout the whole exchange between Moses, Aaron, and Pharaoh, it's all a "Let my people go" conversation and Pharaoh just keeps digging his heels in and he won't do it. The plagues have to get worse and worse and worse until it's finally the death of the firstborn. Well, it's that night that Pharaoh gives in and says, "Okay, I've had enough. GET OUT!" This enables them to be able to be released from slavery and to make their journey out.

Typically, with the Holy Days we see a physical meaning that's intended for the ancient Israelites and a spiritual meaning that's intended for the New Covenant Church. Well, that's definitely true with Passover. With ancient Israel, it was more of a picture of how God delivered them from slavery in Egypt. Enabling them to have the opportunity to leave and saving them from being killed by the plague on the firstborn. Well, for us in the New Covenant Church, it's about the sacrifice of Christ.

So, turn over to 1 Corinthians 11 and we'll directly look at this. 1 Corinthians 11 and we'll start reading here in verse 23.

1 Cor 11:23 *"For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; 24) and when He had given thanks, He broke it and said, 'Take, eat; this is My body which is broken for you; do this in remembrance of Me.' 25) In the same manner He also took the cup after supper, saying, 'This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.' 26) For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes."* (NKJV)

For us, the New Covenant Passover is a remembrance of what Christ did and His sacrifice. How much we need that sacrifice, and how it frees us from the bondage of sin. Well, if you look at not only the meaning of Passover when Christ was killed, and He was sacrificed for us. But also, the Wave Sheaf which plays out during the Days of Unleavened Bread as well where He actually goes before the Father and presents Himself as the sacrifice for mankind to atone for our sins. The meaning of these two events is directly paralleled in the Atonement ceremony.

We will see here that all of the other Holy Days have a direct parallel between the spring Holy Days and the fall Holy Days with the exception of Trumpets. It's the "standalone Holy Day". But just to notice this parallel, turn over to Hebrews Chapter 9. We won't take the time to look at Leviticus 16, but there was an elaborate ceremony that they were commanded to perform every year on the Day of Atonement. A lot of that ceremony is explained for us in Hebrews 9, but what I want you to particularly take note of is the meaning that we're about to read here that was pictured in the High Priest and the LORD's goat. All that that meant in the Atonement ceremony. It's an exact parallel to the meaning of Passover and the Wave Sheaf. The difference being that Passover and the Wave Sheaf apply to the Firstfruits. Whereas Atonement applies to the rest of mankind.

It's basically exact parallels in the meaning with the spring Holy Days referring to the Firstfruits, and the fall Holy Days referring to the rest of mankind. The reason this is important in understanding this whole picture is because Trumpets fits in the middle. It's a transition point. Now, start reading in Hebrews chapter 9 and verse 11,

Heb 9:11 *"But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. 12) Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. 13) For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, 14) how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? 15) And for this reason He is the Mediator of the new covenant, by means of death, for*

the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.” (NKJV)

What's playing out here in this ceremony is again a direct parallel to Passover and the Wave Sheaf. The only difference is it's applying it to a different group. In the spring, it's specific to the Firstfruits. This is the rest of mankind, but it's the same meaning.

Now, we see the exact same parallel with the Feast of Unleavened Bread and the Feast of Tabernacles. Often times we kind of miss that. We often times focus on the Feast of Tabernacles being the Millennium, which is part of what it pictures, but we miss this direct parallel between Unleavened Bread and the Feast of Tabernacles. Now, we're going to talk about this more in detail at the Feast of Tabernacles later this month. If you look at the study papers on my website, it talks about a lot of this as well. But just turn over to Exodus 13 and we'll see here the directly stated meaning of the Feast of Unleavened Bread. We're going to notice that it describes both the Feast of Unleavened Bread and the Feast of Tabernacles with very similar language. It's Exodus 13 and we'll start reading in verse 8.

Ex 13:8 *“And you shall tell your son in that day, saying, “This is done because of what the LORD did for me when I came up from Egypt.’ 9) It shall be as a sign to you on your hand and as a memorial between your eyes, that the LORD’S law may be in your mouth; for with a strong hand the LORD has brought you out of Egypt. 10) You shall therefore keep this ordinance in its season from year to year.” (NKJV)*

So, notice that the Feast of Unleavened Bread was a memorial of coming out of Egypt. We won't take the time to turn to 1 Corinthians 5, but, as you know, that tells us that leaven is a picture of sin. We know when we put all the symbolism together, basically the spiritual analogies that we pull from the story of the Exodus -- because that's the very key to properly understanding the spiritual fulfillment of the spring Holy Days. It's following the details of the story of the Exodus. If you ignore the overall story, that's how you get confused on the details of what it spiritually means.

If you just look at the whole picture of coming out of sin, it's basically described as coming out of Egypt. For us, Egypt is a spiritual analogy for sin and coming out of slavery to sin. Well, the same picture of coming out of Egypt is also pictured in the Feast of Tabernacles. We often times don't think of it that way because, we focus on the Millennium and the promise of the Millennium. That is directly tied to the meaning of the Feast, and we'll talk more about that at the Feast of Tabernacles this year. But oftentimes we miss the fact that the reason stated for the temporary dwellings that the Israelites were commanded to live in during the Feast of Tabernacles is picturing coming out of Egypt. It's a direct parallel to the Feast of Unleavened Bread. So, turn over to Leviticus 23 and we'll see this. Turn over to Leviticus 23 and we'll start reading here in verse 39.

Lev 23:39 *“Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the LORD for seven days; on the first day there shall be a sabbath-rest, and on the eighth day a sabbath-rest. 40) And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the LORD your God for seven days. 41) You shall keep it as a feast to the LORD for seven days in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month. 42) You shall dwell in booths for seven days.”* (NKJV)

Now, first of all, notice that there is no command to dwell in the booths on the Eighth Day, because it has a totally separate meaning. Notice that that's something that distinguishes the Feast of Tabernacles from the Eighth Day. They're specifically commanded to live in these temporary dwellings made out of branches for only seven days. There's no command to do that on the Eighth Day because, again, that ties to the meaning of what these days picture. And continuing in verse 42,

“All who are native Israelites shall dwell in booths, 43) that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God.” (NKJV)

Now, notice it directly states the meaning for the temporary dwellings and it ties it to coming out of Egypt. If you're like myself, a lot of my life I would read over that and kind of scratch my head and think, “Isn't that what Unleavened Bread is about? Why are we revisiting this exact same picture again?” Because I wasn't seeing the direct parallel between the two. If you look at Passover, Unleavened Bread, and Pentecost and then look at the meanings of Atonement, the Feast of Tabernacles, and the Eighth Day, it's direct parallels. The spiritual meaning of what's being accomplished is a direct parallel. It has the same basic meaning and application. It's just two different groups.

Because this is the same process of coming out of sin. With Passover you have the sacrifice of Christ. Well, that enables the opportunity to be called. Then during Unleavened Bread, you're coming out of sin, but you don't enter into the New Covenant until Pentecost. That's when the Holy Spirit is received. Well, the same thing is playing out with the fall Holy Days. We'll talk more about this at the Feast this year, and you can read the details in the study papers on my website. With the fall Holy Days, you have Atonement and then you have the Feast of Tabernacles. You have the coming out of sin. Then as we're going to see here, the Eighth Day correlates directly with Pentecost. We're about to see that scripture literally attributes the same things to the Eighth Day that it attributes to Pentecost.

So, to see this, turn over to Acts 2. We always associate this with the Feast of Pentecost because Acts 2 directly tells us the events described in this chapter happened on Pentecost. In Peter's sermon, he directly tells us what this is all about. It's Acts 2:14. It says,

Acts 2:14 *“But Peter, standing up with the eleven, raised his voice and said to them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. 15) For these are not drunk, as you suppose, since it is only the third hour of the day. 16) But this is what was spoken by the prophet Joel: 17) “And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams. 18) And on My menservants and on My maidservants I will pour out My Spirit in those days; And they shall prophesy. 19) I will show wonders in heaven above And signs in the earth beneath: Blood and fire and vapor of smoke. 20) The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD. 21) And it shall come to pass That whoever calls on the name of the LORD Shall be saved.”” (NKJV)*

Now in verse 21, this is a direct reference to the New Covenant. It's the offering of salvation. As I explained in my Pentecost sermon this year, Pentecost is about more than just the giving of the Holy Spirit. It's about establishing the New Covenant with the Firstfruits. It's the forgiveness of sin. It's the offering of the Holy Spirit, and it's also the promise of salvation. It's all of that being offered to the New Covenant Church.

Now, we won't take the time to turn over to Leviticus 23 and read the two wave loaves ceremony, but if you go through that particular ceremony -- there's actually a paper on my website titled, “The Prophetic Meaning of Pentecost” that goes into this in great detail. It basically shows you how the symbolism of the Wave Sheaf and the symbolism of the two wave loaves ceremony directly parallel each other. You count Pentecost from the Wave Sheaf. So, those two are intimately tied with each other. Well, you can see that this pictures the resurrection of the Firstfruits. You know, the Firstfruits actually going before the Father to be accepted. That is the picture you see in Revelation 14 of the Firstfruits standing before the throne of God as God beings being accepted before Him. Similar to how Christ was presented to the Father.

The meaning of Pentecost is not only the beginning of the process -- the offering of the Holy Spirit, the forgiveness of sin, and the offering of the opportunity for salvation, but you also have the resurrection for all those who successfully endure to the end. Well, if we look at the meaning of the Eighth Day, we see the exact same thing. It just applies to the rest of mankind.

And to see that, all we have to do is turn over to John Chapter 7. This is the scripture that the Church of God has attached to the Eighth Day my entire life. This is John 7, start reading in verse 37, it says,

John 7:37 *“On the last day, that great day of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. 38) He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.” 39) But this He spoke concerning the Spirit, whom those believing in Him would*

receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.” (NKJV)

Verse 39 just directly tells us exactly what He's talking about. He's talking about offering the Holy Spirit to an audience who hasn't had the opportunity to receive it yet. Notice He specifically waits until day eight to say this. All of my life the Church of God has attached this scripture to the Eighth Day. We typically haven't thought it through though because we typically don't ask the question,

“Why would He wait until the Eighth Day? Why does He skip the entire Feast of Tabernacles?”

It's because the Feast of Tabernacles is the direct parallel with Unleavened Bread. It's the coming out of sin process that prepares you for entering into a covenant. Just like ancient Israel when they made their Covenant with God, when did they do it? They didn't do it during Unleavened Bread. They did at Mount Sinai on Pentecost. Well, with the New Covenant Church, when do they receive the Holy Spirit? It wasn't prior to Pentecost. It was on the Day of Pentecost that they actually entered into the New Covenant. Well, we see the same thing here. On the Eighth Day Christ is saying, “Now you can come to Me as the Mediator of the New Covenant. Come to Me and receive the Holy Spirit.” It's the same thing. It's the offering of the New Covenant, but it's for the rest of mankind.

Now we won't take the time to go through Matthew 25 where Christ is talking about separating the sheep from the goats. What He's talking about there is the judgment of the rest of mankind at the end of the Eighth Day period after everyone's had their chance at salvation and is being judged. It's obvious that He's talking about a timeframe after Satan has been released because what's the criteria that people are being judged on? “When I was hungry, you fed me. When I was sick, you took care of me. When I was in prison, you visited me.” That's not a situation that would happen during the Millennium. You've got to have a bad guy out for all this to be happening. You can't have everybody healthy and everything utopian, everything wonderful and be mentioning these criteria. This has to be at the end of the Eighth Day period when Satan is available to make these adverse circumstances happen. He's judging people by how they performed under these harsh trials.

It's the same requirements for salvation that everyone has to face but what's described at the end of that chapter? Well, the righteous go to the resurrection to eternal life. The wicked go in the lake of fire. Well, think about that. What we have then with the Eighth Day is the exact same picture we see with Pentecost. We have the offering of the Holy Spirit -- the offering of the New Covenant. We also have the end of the process -- the resurrection to eternal life. Basically, *the Eighth Day is the day of salvation for the rest of mankind. Pentecost is the day of salvation for the Firstfruits.*

So, you can see the big picture of the Holy Days. I know I just kind of went through all this as a whirlwind. I'm sure for some of you this direct parallel concept is kind of new.

Your head might be spinning a little bit. If you look at the study papers on my website, they basically lay all of this out in more detail and walk you through all the relevant scriptures and explain everything in much more intricate detail. I've just kind of given you a broad overview in this sermon.

What I want you to see in all of this is notice that with all of the other Holy Days -- you have in the spring from Passover to Pentecost. You have the process of salvation. Basically, how God works with the Firstfruits. With Atonement through the Eighth Day, you have this exact same process with how God works with the rest of mankind. Then you have Trumpets right there in the middle. There's not another day for it to parallel. It's kind of this point right in the middle. Well, this all by itself suggests to us that this is a transition point between the two.

What we need to see here -- as I mentioned before and even Nehemia mentioned in his quote -- when we look at the scriptures in the Bible that directly reference the Feast of Trumpets, they don't state for us any specific meaning of what the day is supposed to picture. Unlike all the other Holy Days we looked at where the Bible gives us some solid details to say, "Here's what this day is about. Here's why you're keeping it". With Trumpets, it just doesn't give us a lot of detail. So, let's notice that. As I mentioned, there's only two verses in the Bible that refer to this Holy Day. That's really all we have to go on. So, turn over to Leviticus 23:23.

Lev 23:23 *"Then the LORD spoke to Moses, saying, 24) 'Speak to the children of Israel, saying: 'In the seventh month, on the first day of the month, you shall have a sabbath-rest, a memorial of blowing of trumpets, a holy convocation. 25) You shall do no customary work on it; and you shall offer an offering made by fire to the LORD.' "" (NKJV)*

Notice what it says in English is "a memorial of blowing of trumpets". Now, where it says "blowing of trumpets". It's just the Hebrew word "teruah". That is what it actually says in the Hebrew. It doesn't mention the instrument that we today think of as a trumpet. It actually doesn't even mention what we think of as a shofar. If you're like myself you have probably thought, "Well, it doesn't actually say "trumpet" in Hebrew. It's a shofar." Well, it actually doesn't say shofar either.

We're going to see here there is an association with a shofar and the Day of the LORD, but there actually is no command in the Bible that says to blow the shofar on the Feast of Trumpets. That's more of a tradition. Again, there's an association here. There is no direct command for that. All it says is it's "a memorial of teruah" and we're going to look here in a minute at what "teruah" means. That's really all it tells us. It doesn't give us a specific meaning for this day.

Now, we read Numbers 29 earlier, but let's just look at that again. Just turn over to Numbers 29:1. Because this is the only other verse in the Bible that specifically mentions the Feast of Trumpets. It says,

Num 29:1 *"And in the seventh month, on the first day of the month, you shall have a holy convocation. You shall do no customary work. For you it is a day of blowing the trumpets."* (NKJV)

As I mentioned before, in Hebrew that's "Yom Teruah". "Yom" is the Hebrew word for day. Then you have this word "teruah" where it says "blowing the trumpets". It's just one word in Hebrew. It's just "teruah". So, what does this word "teruah" mean? Because, again, this is really all we have to go on directly as to what this day pictures. You know, what is the meaning of this day? Because again, the Bible doesn't specifically say.

To define this word, I'd like to quote from the Complete Word Study Dictionary of the Old Testament by Warren Baker and Eugene Carpenter. And again, it's teruah, and it is transliterated into English as T-E-R-U-A-H. It's Strong's # 8643, and here's how Baker & Carpenter define it.

"A feminine noun indicating a shout of joy; a shout of alarm, a battle cry. It refers to a loud, sharp shout or cry in general, but often indicates a shout of joy or victory; a great shout anticipating a coming event. It can refer to the noise or signal put out by an instrument. Amos used the word to refer to war cries."

So, it mentions that it can refer to the noise of an instrument and you can see that's where they got the idea of translating it as the "blowing of trumpets". But it can also refer to a "battle cry" or, as we're going to see here in a minute in Jeremiah 4, it directly translates into English as "the alarm of war". So, the word means "a battle cry" or "alarm of war". This is a "day of teruah". The day of "the alarm of war", "a battle cry", and it's a memorial of that. That's pretty much all we have as far as a direct reference.

Now we can also look at the layout of the Holy Days. We saw that this day is right in between all the days that picture the plan of salvation for the Firstfruits and all the days that picture the plan of salvation for the rest of mankind. It's kind of right in the middle and there's not a parallel to this day. That would suggest that maybe this is a transition point between working with the Firstfruits and working with the rest of mankind. That maybe it's a transition point between the two.

Another thing that we can look at is the prophetic events of the fall Holy Days. We know one of the meanings of the Day of Atonement is the binding of Satan, and we know we can attach the Feast of Tabernacles to the Millennium. Well, this is prior to that. So, if it's something that we can attach to something that's alarming, the alarm of war, and something that would be prior to the binding of Satan, what might that refer to? What might this be picturing? Well, that's one of the things that points us to the Day of the LORD. Now, if we also look at scriptures referring to the Day of the LORD, what we're going to see is this word "teruah" is associated with the Day of the LORD multiple times in the Bible. So again, this is another indication that connects these two.

As I mentioned, for much of my life I was guilty of this too. You know, where you read this in English, and you see the English word "trumpets" here and you turn over to

Revelation and you see these seven “trumpets”. Then you assume there must be a direct equivalency. You make that exact correlation in English. While I would definitely tie the Feast of Trumpets with the Day of the LORD and what Revelation is referring to there, the association we make in English is really not as solid as we'd like to think it is. Because this wasn't originally written in English and these verses don't say “trumpets”. They say “teruah”.

But let's notice now if we look at scriptures that refer to the Day of the LORD. That are obviously talking about it or specifically reference the Day of the LORD. We're going to see the term “teruah” associated with it. We're also going to see the term “shofar” and the blowing of the shofar associated with the Day of the LORD and associated with teruah. Because, again, that's how this association and tradition came about. Because, as I mentioned, there is no direct command in the Bible to blow a shofar on this day. That's more of a tradition and an association.

Turnover to Jeremiah 4 and we'll see a scripture that associates teruah with the Day of the LORD and it also directly translates “teruah” in English as “alarm of war”. That's where I get that phrase from. This is Jeremiah 4:19, it says,

Jer 4:19 *“O my soul, my soul! I am pained in my very heart! My heart makes a noise in me; I cannot hold my peace, Because you have heard, O my soul, The sound of the trumpet, The alarm of war.”* (NKJV)

Now, as it mentions the “sound of the trumpet”, that actually is the Hebrew word “shofar”. The instrument made from a ram's horn that we typically associate with this day. Where it says “the alarm of war”, that's the Hebrew word “teruah”. So, again, it's associating teruah and blowing the shofar with the Day of the LORD. Let's continue on reading here.

“20) Destruction upon destruction is cried, For the whole land is plundered. Suddenly my tents are plundered, And my curtains in a moment. 21) How long will I see the standard, And hear the sound of the trumpet? 22) “For My people are foolish, They have not known Me. They are silly children, And they have no understanding. They are wise to do evil, But to do good they have no knowledge.” 23) I beheld the earth, and indeed it was without form, and void; And the heavens, they had no light. 24) I beheld the mountains, and indeed they trembled, And all the hills moved back and forth. 25) I beheld, and indeed there was no man, And all the birds of the heavens had fled. 26) I beheld, and indeed the fruitful land was a wilderness, And all its cities were broken down At the presence of the LORD, By His fierce anger.” (NKJV)

So, you can see it's obviously referring to the Day of the LORD. The day of God's wrath when He reaps wrecks havoc and destruction upon mankind. You can see from the description here how it's talking about the obliteration of the earth, and everything just being wiped out and destroyed. Notice here how it associated this word “teruah” -- which is again where we get our term “trumpets” from -- with the Day of the LORD.

And let's notice some other verses that directly mention the term "Day of the LORD" and associate it with "teruah". Turn over to Zephaniah 1 and we'll start reading in verse 14.

Zeph 1:14 *"The great day of the LORD is near; It is near and hastens quickly. The noise of the day of the LORD is bitter; There the mighty men shall cry out. 15) That day is a day of wrath, A day of trouble and distress, A day of devastation and desolation, A day of darkness and gloominess, A day of clouds and thick darkness, 16) A day of trumpet and alarm"* (NKJV)

Now, where it says "trumpet" there, that's "shofar" and where it says alarm, that's "teruah". You know, this is a day of "teruah".

"Against the fortified cities And against the high towers. 17) "I will bring distress upon men, And they shall walk like blind men, Because they have sinned against the LORD; Their blood shall be poured out like dust, And their flesh like refuse." 18) Neither their silver nor their gold Shall be able to deliver them In the day of the LORD'S wrath; But the whole land shall be devoured By the fire of His jealousy, For He will make speedy riddance Of all those who dwell in the land." (NKJV)

Turn over to Joel 2 and we'll notice another similar reference. Joel 2 and we'll read in verse 1. It says,

Joel 2:1 *"Blow the trumpet.."* (NKJV)

Again, the shofar.

"...in Zion, And sound an alarm in My holy mountain! Let all the inhabitants of the land tremble; For the day of the LORD is coming, For it is at hand: 2) A day of darkness and gloominess, A day of clouds and thick darkness, Like the morning clouds spread over the mountains. A people come, great and strong, The like of whom has never been; Nor will there ever be any such after them, Even for many successive generations." (NKJV)

Notice here, again, repeatedly we see this term "teruah" associated with the Day of the LORD. As I mentioned, the Bible doesn't tell us directly what the Feast of Trumpets pictures. As we noticed, there's only two verses that directly refer to this day and they don't give us a lot to work with. But they do refer to this day with the term "teruah". This is a term that refers to a battle cry or the alarm of war, and we see this term associated with the Day of the LORD multiple times.

If we then also just look at the layout of the Holy Days and where Trumpets fits in the overall picture of God's Holy Days. It's very placement in between the spring Holy Days that picture the plan of salvation for the Firstfruits and the fall Holy Days that picture the plan of salvation for the rest of mankind suggests this is a transition point. So, when we

put all that together, everything points to this picturing the Day of the LORD which, again, is personally what I believe that it pictures.

The Bible tells us this is a day of great destruction. This is the day of God's wrath where the earth is just obliterated. We're not going to take the time today in this sermon to go through Revelation and the seven trumpets and the seven last bowl plagues and all the horrific devastation that they bring about. If you're like myself, when you study that subject and you go through all the different plagues and things that will happen there, it's really kind of hard to wrap your head around it all. It's so severe and it's so horrific it's hard to even conceptualize in our minds because you have to realize this is on a global scale

Typically, when we think of severe disasters and destruction, we think often of natural disasters -- a hurricane, or earthquake, or maybe even a severe war that devastates an area and destroys it. We see the severe destruction, but we know that it's a regional thing. It's a specific area that has been devastated and destroyed and we know that it's specific to that area, but it's not the whole planet. If you read through the plagues of the Day of the LORD, it's global! It's a level of devastation that is just hard to wrap your head around.

Just to notice a few scriptures that speak about this, turn over to Isaiah 13. We won't go through all the details in Revelation today. I just want to get a feel for the severity of the destruction that will take place during the Day of the LORD. It's Isaiah 13:6.

Is 13:6 *“Wail, for the day of the LORD is at hand! It will come as destruction from the Almighty. 7) Therefore all hands will be limp, Every man’s heart will melt, 8) And they will be afraid. Pangs and sorrows will take hold of them; They will be in pain as a woman in childbirth; They will be amazed at one another; Their faces will be like flames. 9) Behold, the day of the LORD comes, Cruel, with both wrath and fierce anger, To lay the land desolate; And He will destroy its sinners from it. 10) For the stars of heaven and their constellations Will not give their light; The sun will be darkened in its going forth, And the moon will not cause its light to shine. 11) “I will punish the world for its evil, And the wicked for their iniquity; I will halt the arrogance of the proud, And will lay low the haughtiness of the terrible. 12) I will make a mortal more rare than fine gold, A man more than the golden wedge of Ophir. 13) Therefore I will shake the heavens, And the earth will move out of her place, In the wrath of the LORD of hosts And in the day of His fierce anger.” (NKJV)*

As you can see here, this is global destruction on a level that is just hard to wrap our heads around because it's just so horrific. To notice one other reference, turn back over to Joel. This is Joel 1 this time. It's Joel 1 and we'll start reading in verse 15.

Joel 1:15 *“Alas for the day! For the day of the LORD is at hand; It shall come as destruction from the Almighty. 16) Is not the food cut off before our eyes, Joy and gladness from the house of our God? 17) The seed shrivels under the clods,*

Storehouses are in shambles; Barns are broken down, For the grain has withered. 18) How the animals groan! The herds of cattle are restless, Because they have no pasture; Even the flocks of sheep suffer punishment. 19) O LORD, to You I cry out; For fire has devoured the open pastures, And a flame has burned all the trees of the field. 20) The beasts of the field also cry out to You, For the water brooks are dried up, And fire has devoured the open pastures.” (NKJV)

Again, it's just a level of severe destruction upon the earth that is hard to really wrap your head around. It's so horrific it's hard to even conceptualize. When you look at the severity of all of this and you look at the fact that this is the wrath of God. This is a loving God. This is a God who describes His very nature and His personality with the word “agape”. That love is what defines His character and His very way of thinking. Why on earth would He do something like this that is so horrific? It is just hard to wrap your head around.

Well, to understand how this could be loving. We also need to grasp how bad, how evil the world will be at the time that He does this. We have already seen where this day is positioned in the Holy Days. It's a transition point between working with the New Covenant Church -- the Firstfruits -- and before He begins to work with the rest of mankind to call everyone else to their opportunity for salvation. Prior to this, the world will be so evil and so bent on doing evil that He's literally just going to have to wipe everything out to start over, to create an environment where He can begin to work with the rest of mankind. That's key to understanding why a loving God would do something so unbelievably horrific. So, to briefly look at this, turn over to 2 Timothy 3 and we'll start reading here in verse 1. It says,

2 Tim 3:1 *“But know this, that in the last days perilous times will come: 2) For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3) unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, 4) traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, 5) having a form of godliness but denying its power. And from such people turn away!”* (NKJV)

Notice there was nothing positive in that description. Now, if you've heard my sermons over the years, I typically tend to focus on the phrase “despisers of good” because I think it really kind of points out how severe and how bad things will get at the time the Day of the LORD takes place.

If you go through the prophecies in Revelation -- we're not focusing on that today -- the two witnesses for years are warning the people of what's happening. Making it very obvious through all the miracles that they're performing. Announcing the plagues that God is doing and then those announcements coming true. Everything that they say is going to happen next, well then it happens. Anyone who's paying attention has to figure out that these guys actually speak for the true God because there's no way they could fake this.

In spite of all of this, you'll see repeatedly throughout Revelation, it'll say, "And all the survivors, they blasphemed God, and they refused to repent". They just keep pursuing evil regardless of how much they're warned. And, at the very end, all the armies come together, and they want to fight God and Christ coming down to the earth. They just want to fight to the bitter end. They're just not willing to even consider ever repenting.

That's the severity that we have to understand. That's why God has to take such severe measures. He will have given people the opportunity to repent. They will have had the two witnesses preaching for quite some time prior to the Day of the LORD happening. As you'll see there in Revelation 6 when the heavenly signs start people are responding with, "It's the Day of God's Wrath!" They're not puzzled about what's happening. They know what's happening because the two witnesses have been telling them. So, they know what's taking place, but they just still refuse to repent.

Christ gave us some insight in Luke 17. If you'll turn over to Luke 17, He makes a reference here that gives us some insight into the severity of what things are going to be like at the very end. Why God would have to respond so severely and create such havoc and destruction upon mankind. This is in Luke 17:22,

Luke 17:22 *"Then He said to the disciples, 'The days will come when you will desire to see one of the days of the Son of Man, and you will not see it. 23) And they will say to you, 'Look here!' or 'Look there!' Do not go after them or follow them. 24) For as the lightning that flashes out of one part under heaven shines to the other part under heaven, so also the Son of Man will be in His day. 25) But first He must suffer many things and be rejected by this generation. 26) And as it was in the days of Noah, so it will be also in the days of the Son of Man: 27) They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. 28) Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built; 29) but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all.'" (NKJV)*

Now, obviously, the point here that Christ is making is how life was going on as normal, in the perception of the people, and then destruction comes upon them suddenly. But, the example He's giving are situations where God intervened severely and just wiped people out. That gives us some insight because it'll be similar in the Day of the LORD. Just on a global scale.

If you just turn quickly over to Genesis 6, something similar happened in the days of the flood that was on a global scale. Now, that wasn't on a regional scale to a limited area. God literally just wiped out the earth with the exception of Noah and his family and just started over. And that is very analogous to what's going to take place with the Day of the LORD. Turn over to Genesis 6. We can see here why God had to take such severe action. It's Genesis 6:5,

Gen 6:5 *"Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. 6) And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. 7) So the LORD said, 'I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.' 8) But Noah found grace in the eyes of the LORD."* (NKJV)

So, you can see what happened here. It says, "all the thoughts and intents of their hearts were only evil continually". They were "despisers of good". It wasn't like these are just misguided people who are self-centered and self-willed and they're stubborn and kind of stuck in their ways and such. This was so severe that it was just only evil continually. These people despised good. God looked at this and said, "I can't turn this around. I just have to wipe this out and start over to keep things going". Well, the same thing is going to exist at the very end time. That's how severe things are going to be and that's why God has to bring about the events of the Day of the LORD to just wipe things out and start over.

We see the same thing in the other example that Christ referred to. Just quickly turn over to Genesis 19. This was a more localized situation, but it was the same type of thing where it was just so evil that He had to wipe everything out. We won't go through Genesis 18, but that records the negotiation between Abraham and God. Abraham is trying to negotiate. You know, "Don't wipe everything out. Don't wipe out the city." And God finally says, "Okay, well if there's ten good people there, I won't wipe it out." Well, He wiped it out. So, you know that there weren't even ten people that He thought were redeemable in the area. We'll pick up here in verse 4 of chapter 19. This is the account where the angels come to visit Lot and they're staying with his family. Then a mob surrounds the house. Notice the language that's described here. In verse 4,

Gen 19:4 *"Now before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house. 5 And they called to Lot and said to him, 'Where are the men who came to you tonight? Bring them out to us that we may know them carnally.'"* (NKJV)

Now notice the way it described the area. This wasn't the street gang over in the bad neighborhood that was terrorizing the good people. The way this is described is this was representative of the whole area. Everybody was like this. You could debate if this was every single person in the whole area. But the description basically paints the picture that this is what everybody was like. Obviously, from God's own promises, He didn't think there were ten people that He could save out of that area. It was just Lot and his wife and his two daughters. Mrs. Lot doesn't even make it out of town before she becomes a pillar of salt. So, there's really only three of them that wind up being saved and moved out of the area. It was that bad.

Well, that's how things are going to be at the very end time. That's how severe things are going to be and that's why God has to take such severe action to just wipe out the

planet to create the utopian environment of the millennium. God just has to wipe things out to start over. That's why the Day of the LORD is so horrific. We'll look more at the millennium in the sermons addressing the Feast of Tabernacles here in a few weeks.

If we put all this picture together, we can see what this day pictures. As I mentioned in this sermon, the Bible only directly refers to the Feast of Trumpets in two scriptures - Leviticus 23 and Numbers 29. It doesn't give us a lot of details. It refers to this day as "Yom Teruah" not "Rosh Hashanah". It's not the "head of the year". It has nothing to do with that. That just shows you the Babylonian influence on Israel and the Babylonian influence on the Jewish calendar.

But if we look at the meaning of "teruah" and put the whole picture together understanding the whole layout of God's Holy Days. Passover, Unleavened Bread, and Pentecost specifically being the plan of salvation for the Firstfruits, and those exact same meanings being mirrored in Atonement, the Feast of Tabernacles, and the Eighth Day, and those applying to the rest of mankind. We realize then that the Feast of Trumpets is the transition point. If we put all that together and then look at what "teruah" means, -- "battle cry", "the alarm of war" -- all the signs point to the Day of the LORD. That's the connection we need to do to come to the meaning of the Day of the LORD rather than just looking to the English word "trumpets". I'm guilty of doing that in my life as well. That connection is not as strong as we'd like to think because the Bible wasn't written in English.

Well, brethren, as we continue to keep this day let's appreciate God's overall plan of salvation. The great design of His Holy Days and the parallels between those Holy Days and realize that the day we're keeping here is the transition point. The point where He transitions from working with just the Firstfruits and prepares everything to then start with working with the rest of mankind. So, as we go throughout the rest of this day keeping this Holy Day, let's be thankful for God's great plan that He revealed to us through his annual Holy Days.