

The Feast of Trumpets

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[0 : 00] Good morning. We're continuing our studies of the feasts. And today we're going to look at the Feast of Trumpets. And there's not a vast amount said about the Feast of Trumpets, but we'll get into what is said in a moment.

But it's a very, very meaningful feast. And it speaks, so we call it the Feast of Trumpets. The Jews would call it Yom Teruah. I haven't a clue if that's pronounced correctly.

But it's the time of blowing. Most of your Bibles will have the word trumpets in italics because the translation doesn't say trumpets. It just says blowing.

And it's interesting because in one sense the Feast of Trumpets is a misnomer because it wasn't trumpets that were blown. It was the ram's horn, the shofar.

So in a sense it should be called the Feast of Shofar. It's also called Rosh Hashanah, which is the head of the year, the beginning of the year. And before we go into too much more, can we play the video?

[1 : 13] I'll do that in a moment, the slide that you've put up. So so so You've certainly heard enough to know.

That's the sound of the shofar. And on this day, they used to blow it all day long. There were at least a hundred blasts.

The last one being the very, very, very long one that said that the feast was, or the message of the trumpets was coming to a close, if you like.

And some important background for the feast before we read about it. The Jewish rabbis always taught that this day, which was, it was always celebrated on the first of the month of Tishri.

Although sometimes it was the second of Tishri. And I'll come to why that is the case in a moment. But it was officially the first of Tishri. And the rabbis used to teach that this was the day that God created the heaven and the earth, or created the universe.

[2 : 53] So if I could have that slide up again, that one there. One of the reasons they believed that was because if you take the Hebrew phrase in the beginning and reorganize the letters, you get on the first of Tishri.

Now, I'm not going to sit and explain it letter by letter, but this slide will be in the notes if you want to pursue it. But the Aleph in Hebrew is a figure one.

So this would be the first of Tishri, which is a reorganization of this, which says in the beginning.

And that's just one of the reasons they used to say, God obviously created the earth on this day.

There were other reasons, but that was one that fascinated me. They also used to teach that this was the day that Abraham was offered Isaac as a sacrifice.

And so it was a day that had great significance for the Jews. And yet when you think of the instruction for the celebration, it was given by God.

[3 : 56] It seems to be kind of disjointed from all of that. There's no direct reference to any of what I've just said. And yet for centuries, this is the way the Jews have celebrated it.

Now, when they talk about it being the day that God created the universe, some rabbis actually taught that that was actually the 25th of the previous month, the month of Elul.

And so the first of Tishri was the day that Adam and Eve were created, the sixth day of creation.

Now, which one is right? And even if any of them are right, who knows? I really don't know.

But the point is that God focused their attention on this feast as a day when God did a creative act and created the heaven and the earth, the universe, everything.

And it was also a day of expectation of his return. And we'll go into more of that in a moment. So let's read about it a bit. But we had the first four feasts.

[4 : 58] Could I have the other one of those? Now, you're familiar with this one. And so the first four feasts were fulfilled at Jesus' first coming. And the latter three, the one that we're starting today, were fulfilled at his second coming.

Now, there is an argument over this as to whether the trumpets were significant of the rapture or, now could I have the other one? This one says trumpets was significant of Messiah returns to Israel, which would be the second coming of Jesus to the earth.

So I'm going to leave that hanging until the end when I'll tell you my own conclusions with which you are free to disagree. The one thing I will say up front is I don't actually think it matters to us because we've already done our business of getting forgiven by the Lord.

This feast is for people who have not yet engaged in this process with the Lord. And it gives them a way of engaging in that process under the law.

And the fact that it's under the law probably gives you a clue as to what I've concluded, but we'll leave that to the end. So the first feasts spoke of Jesus as the suffering servant.

[6 : 18] Jesus came, died, was buried, rose from the dead. All of the feasts celebrate those events and, of course, Pentecost. When we turn to the autumn feasts, they're generally devoted to what happens at the end.

And so I think the chart that was up there is more accurate in that it celebrates Jesus' return, the turning of his people back to him, as described in the book of Zechariah, and then finally his establishment of the new kingdom in which his people will dwell with him.

So he will tabernacle with them, the Feast of Tabernacles. And I've thrown a lot in there, much of which will be explained in future studies. So the feast begins officially on the 1st of Tishri.

The feast had lots of different names. And let's do the reading bit first. So it's Leviticus 23, and it's verses 23 to 25.

Just two verses. It says, Again the Lord spoke to Moses, saying, Speak to the sons of Israel, saying, In the seventh month, on the first of the month, you shall have a rest, a reminder, or another way of saying that is a rehearsal, by blowing of trumpets, a holy convocation, you shall not do any laborious work, but you shall present an offering by fire to the Lord.

[7 : 53] Then we want to go to the book of Numbers. And I need to, here we go, Numbers 29, verses 1 to 6. Gives a little bit more detail, but still doesn't answer quite a lot of the questions one might have about it.

Now in the seventh month, on the first day of the month, you shall also have a holy convocation. Remember the word convocation, another is another way of saying rehearsal or reminder. You shall do no laborious work.

It will be to you a day for blowing trumpets. In fact, the word trumpets is shofar. You shall offer a burnt offering, as a soothing aroma to the Lord, one bull, one ram, and seven male lambs, one year old without defect.

Also their grain offering, fine flour mixed with oil, three tenths of an ephah for the bull, and two tenths for the ram, and one tenth for each of the seven lambs.

Offer one male goat for a sin offering, to make atonement for you. Besides the burnt offering of the new moon, and its grain offerings, and the continual burnt offering, and its grain offering, and their drink offerings, according to their ordinance, for a soothing aroma, an offering by fire to the Lord.

[9 : 08] Now, what you've got there clearly, is a huge amount of offerings going up. And just to set the feast in context, this was another harvest feast.

So when it came to the end of the wheat harvest, there was a thanksgiving, for the wheat harvest, and for the plenty of it. And right alongside that, were all these offerings for, so there were thanksgiving, all the grain offerings, and things like that, were thanksgiving offerings.

But mingled in with that, was a massive amount of offerings, that were generally for sin. The slain bulls, and lambs, and goats, and stuff like that, the shedding of blood, was offerings, asking forgiveness for sin.

So it kind of was a bittersweet feast, on the one hand, oh Lord, we are so grateful, for what you've given us. Alongside, we don't deserve any of it, because we're so sinful.

And we need to make these offerings, for our sins. And it's kind of, jumping between those two. We know we're God's people, but we don't deserve it. And in fact, we're giving thanks for a harvest, that we didn't deserve.

[10:17] And it's only because of God's grace, that we have anything to celebrate at all. So, just quickly run through some names for you. So this feast, I've already said it was called, Yom Teruah, the day of blowing, or the day of sounding the shofar.

Rosh Hashanah, which means, the head of the year. This was not only, the day of the Feast of Trumpets, but it was New Year's Day, from the civil calendar point of view, not the religious calendar point of view.

It's another reason why they believe, that God must have created the universe on this day, because this day was the first day of the year. And so in their thinking, it made sense that the first day of the first year, would have been the first of Tishri.

It's called, The Day of the Awakening Blast, a prophetic and spiritual title, highlighting the shofar's role, in awakening the soul, and calling for repentance.

So it was a wake-up call. The wedding day of the Messiah. Now, I can't help but think this is a late addition, because, and I haven't read this, I'm just presuming this.

[11:35] You see, the wedding day of the Messiah, the Jews were not the bride of the Messiah, the Jews were the wife of Jehovah.

And there are scriptures you can look up to establish that for yourselves. But, those people who believed in Messiah, attach this connection to this feast, which connects it with the rapture of the church.

And so, it was, the beginning of the wedding feast, that the Lord would celebrate. Don't know. The fascinating one to me is, the day of which no one knows.

Now, the reason that's fascinating is, that the feast had to start, at the new moon. And it could only start, if the priests had seen, the new moon. And sometimes, because of atmospheric conditions, you couldn't see the new moon, on the first of Tishri.

And also, it dates back to a time, when they didn't have written calendars. So, they would judge each month, by a new moon. They followed a lunar calendar. So, the truth was, you were approaching Tishri, you were approaching the feast of trumpets, and you knew, it was coming anytime soon.

[12:58] But until the priests, saw the new moon, you couldn't say, it's starting. So, one could say, and this is the reason, I find it fascinating, of that day and hour, no one knows.

Which is what Jesus said, when they asked him, when are you coming back? And it was Jews, that asked him that. And his answer to the Jews, was of that day and hour, no one knows. So, it's kind of connected, is it not?

I hope I'm making sense. I've got quizzical looks coming at me, so I hope I am. So, it symbolizes, the unknown timing, of the Lord's return.

There's, there's another name, that this day is called, Zikaron Teruah, which, I haven't a clue, if I pronounced that correctly. But it means, a memorial of triumph, or a shout of joy.

So, it's a triumphant time. And yet, they're all making offerings, for their sins, and they're, in repentance. And the final one, which, I do not know, the root of it.

[14:03] I don't know, where it came from. But they also called it, Yom Ha Melech, which is, the day, of the coming king. So, something about, this is in their estimation, where they got it from, I don't know.

But in their estimation, they were sounding trumpets, because they were expectant, of the coming king. And what I'm particularly fascinated about, is the fact that, there doesn't seem to be, a biblical basis, necessarily, for all of these conclusions.

But they've drawn it, in their culture anyway. So, let's talk about, how you get into the feast. The previous month, was the month of Elul.

And, there was a general expectation, that the month of Elul, would be spent, in prayer, and fasting, and, self-examination, to look at, one's own sins, where one's life, was falling short, of the commands of God.

And to begin, to meditate, upon those things, and develop, this idea, that actually, we deserve nothing from God. Sounds a bit macabre, doesn't it?

[15:13] But it, but it leads on to, other things in the, in, the month of Elul, was a run up, to all, three, final feasts, starting with the feast of trumpets.

Um, but if you think, that the feast of trumpets, was, the second coming of Christ, the time when the king, is going to turn up, what this was, was a preparation, for the time, when the king, might show

up.

And you had to be ready, for that event. Um, and then in the last week, of Elul, they would have, something that they called, Selikot, I think it should be said. Selikot.

Okay. Selikot. But in that last week, what they did, was they, spent, time in prayer, every morning, in the synagogue, asking for forgiveness.

And then, they would come up to, this, uh, well, they come up to the day, before, Rosh Hanah, the day before, the feast of trumpets.

[16:13] And then the men, would go through, what's called a mikvah, which is a, a ceremonial washing. Uh, and so they, it symbolized, washing themselves, clean, and purifying themselves.

They would also, uh, take the ark cover, is that called the parahet, or something? But they would change it, for a white cloth, symbolizing purity.

So they, all of the, emphasis, on the run up to this, was, to try to achieve, purity before God. And then, it starts.

And it starts, with the blowing of trumpets, as you've just heard, very loud, and all day long. Uh, if you, trying to catch a nap, you're not in luck.

Uh, uh, now just, just for a point of clarity, there were two kinds of trumpets, in the Bible. There's the shofar, and then if you go to, numbers 10, you realize there was another, trumpet, instigated by God.

[17:19] And just so that we can be, clear, so this, the chapter 10, verses 1 to 4, the Lord, spoke, further to Moses, saying, make yourself, two trumpets of silver, of hammered work, you shall make them, and you shall use them, for summoning the congregation, for having the camps set out.

When both are blown, all the congregation, shall gather themselves to you, at the doorway, of the tent of meeting. Yet, if only one is blown, then the leaders, the heads of the divisions of Israel, shall assemble before you.

So, there were silver trumpets, that had nothing to do, with the feast of trumpets. They were for military purposes, predominantly, although they were sometimes, just used to call, a meeting, and only the priests, were allowed to blow them.

They are priestly trumpets. The feast of trumpets, it wasn't limited to, it wasn't limited to, just the unbelievers, sorry, just the priests.

Anyone could blow, but they, and I'm presuming, they had some rotor, because they had to blow, all day long. It would be a big job, for one man. But, it was blown all day long, and it didn't have to be the priests, and the shofar, did have other purposes.

[18:40] You could use a shofar, to sound an alarm. You could use a shofar, simply to draw attention. So, it had lots of uses, outside the feast of trumpets.

But on the day of the feast of trumpets, it was the shofar that was blown, not the silver trumpets.

Now, according to Jewish tradition, on Rosh Hashanah, the destiny of the righteous, so this is, as the trumpets start, this is what would, erupt in the minds, of the listeners.

the destiny of the righteous, called the, sadikim, righteous ones, are written in the book of life. So, they saw this, as a day, when, the destiny of the righteous, would be written in the book of life.

And also, the destiny of the unrighteous, would be written in the book of death. Now, that would explain, why they were so serious, about confronting their sin, and desperately trying to get right, because, if this was the year, that the king showed up, they would want their names, written in the book of life, not in the book of death.

And so, it was a very, very serious issue. Now, in talking to Linda, about this whole thing, earlier, yesterday, it seems that, they have done, very much the same, these days, with the feast of trumpets, as we've done, with lots of bits of, stuff in the church.

[20:07] Like, you hear the Lord's prayer, recited, in a kind of, mindless, monotonous fashion, and we, trolley through it, and often the words, don't get the attention, they deserve, because it's become, just rote.

And Linda was saying, that, these feasts, to many Jews, of these days, become just rote. It's gone the same way, as many of our churches, unfortunately. But at its inception, this was a really, serious, I need to be right, because God might come tomorrow.

Now, we get to this first day, the trumpets begin to sound, and it begins, the trumpet sounding, is the beginning, of a period of time, called the days of awe.

And there were 10 days, between this feast, and the feast of atonement, which we'll cover, next time. But, the feast of atonement, was when, the sins, were judged.

And so, this was their thinking, and it seems, to follow the logic, of the order, of the feasts, in the Old Testament, that, on the feast of trumpets, we expect, the Lord's return, and there are then, days of awe, where we have to get, right with him, in order to, carry on, to be tabernacling, with him, or existing, living with him, at the feast of tabernacles.

[21 : 27] So, there is this, logical transition, between, the king coming, the sin being dealt with, and us going on, to eternal life, or indeed, according to their estimation, eternal death.

So, it kind of tallies, with the gospel, doesn't it? Just one thing, people, sometimes, I've heard people say, that the shofar, was just a primitive form, of a trumpet.

It wasn't. It had a very definite purpose, and, when they, made trumpets, they could have gone over, to trumpets, but they kept the shofar, because, the Bible said, it should be, the shofar.

Right. Could I have the picture, of the trumpets please? So, top right, you've got, the silver trumpets, bottom left, you've got the shofar. They weren't always, as big and grand, as that one. Sometimes, you see people, with a tiny little ram's horn, but, it was a ram's horn, that was blown, as opposed to, the silver trumpet. So, what you've had, is the Jews, spending the whole, of the previous month, in emotional preparation, for this feast.

[22 : 34] Interestingly, the word, Elul, the name of the month, means, something that sticks out, or protrudes. And it almost certainly, comes from, at the end of the harvest, when we have to take, the tares, out of the wheat.

So, it speaks of, taking something, out, that shouldn't be there. And so, it's, very understandable, parallel, for a Jew, to think, like, the tares, being taken out, of the wheat, the things that shouldn't be there.

So, these sins, need to be taken out, of my life, because they shouldn't be there. Now, we can, we can see, from all the various names, of the feast, that I've spoken about already, that this was a preparation, for the second coming.

Well, it was a, it was a preparation, for the coming of the king. And we would say, it's obviously, the second coming. For many of them, this was a matter of confusion, because they didn't understand, the concept, of two separate comings.

And it was written there, in the word, for them to find. When you read, Isaiah 53, you knew that the servant, was going to come, to suffer, and die for sins. But then, when Jesus did come, they were expecting, a Messiah, that came to give them, victory over Rome, military victory.

[23 : 47] So, they hadn't quite grasped, this idea of two comings. So, this, as far as, the Jews were concerned, this was, preparations made, through the month of Elul, they were preparing, for the coming king.

And we're like, with many of their feasts, every year, the feast would come and go, and their king, had not yet come. But they would go through, the same motions, because that's what the Lord, instructed. When he gave, instructions for the establishment, of the feast, he said, this will be, an annual feast for you, for the rest of, your days.

And no one knew, when it was going to start. Because it didn't start, until the priest said, yep, there's the new moon. Only the father knows, when it's going to start. Hmm. So they set aside, two days, for the feast.

And the feast, recognized that the king, Messiah, was going to come in judgment. And so the trumpet blasts, were a reminder, to rehearse for this.

If you like, those trumpet blasts, were saying, make yourselves ready. And then there were, these ten days, where people, were, to humble their souls, ready for that judgment.

[25 : 00] And when we, when we read, next time about the day of atonement, what they had to do, was to humble their souls. Now in order to humble your soul, you've had to do a great amount, of personal, self-examination, to reach a point, where you really understand, what's wrong with you, in order that you can then, come before God in humility, and humble your souls.

But when we read about this, when we cover, the feast of atonement, we realized, that those who would not, do this, you'll find this in Leviticus 23, verses 28 to 30, those who would not, observe these feasts, or would carry out, any profitable work, on these days, where the God had declared, they were rest days, would be cut off, from the people, and possibly even killed.

So, God took it, very, very seriously. if you are not prepared, to examine yourself, and repent of your sins, you can expect to die. And it's the, it's the aspect, of the gospel message, that is hardest, for us to, when you, when you preach this, to people, it doesn't always, win you friends, and influence the people, does it?

when you say, but, but it's the truth, when you say, if you don't repent, you're going to die. And of course, we don't mean, you're just going to die, but we mean, you're going to eternally die.

And so, there's an eternal flavor, to this. And they understood this, because they spent, the month of Elul, plus the 10 days of Or, beating themselves up, over how sinful, they've been.

[26 : 45] And of course, there is then, a logical flow, that comes in, where people, repent of their sins, examine their sins, really humble their hearts, before God. And if you've humbled, your heart before God, then this feast, you've got thanksgiving, for the harvest, but there is no sense, of elevating people.

There's no sense of, you know, that was a good harvest, and probably happened, because I'm such a good farmer. It was, very much, after a period, that showed you, that you are nothing.

You deserve nothing. And your only way forward, is by the grace of God, who will come, and put you in a place, you don't deserve to be.

Which is, of course, the place that you don't deserve to be, is written in the book of life. But of course, those who would not repent, and would not participate, in the feast, in the way the Lord had said, were written in the book of death.

Instead. And it just occurred to me, that many, many, many, many churches, these days, make very light, of the matter of sin. They, they don't, encourage you, to confront your sin.

[27 : 57] I think, one of the problems, with the Alpha Course, I know, there's lots of people, who've come to Christ, through the Alpha Course, so I'm not decrying it, but, it makes light of sin.

Generally, when I've seen it presented, it makes light of sin. Which is why we use, Christianity Explored, which does not make light of sin. Because without sin, if we convince people, that they're not really sinful, if there's no sin, there's no barrier, between them and the Lord.

So there's no reason, to be born again. So sin is a key feature, and unfortunately, churches have gone, very much the way, of the Jews, we talked about earlier, who've kind of, reduced this feast, these days, to something, they go through, the motions of.

So, when we get to the Day of Atonement, the extreme gravity of sin, and this insuperable barrier, that it presents, to fellowship with the King, by the time they get, to the Feast of Atonement, it's right in the forefront, of their thinking.

In fact, they were afraid, that God might just, draw a line under everything, and stop it, because he did it once, in the days of Noah. Now, of course, he promised, that he wouldn't do that again, at least not by flood.

[29 : 05] But nevertheless, there was this, fear in the hearts of people, and there was a reason, there were several reasons, why that fear, lived long, in the lives of Jews, and I'm stealing, a bit of my own thunder, from next time, but one of those reasons, was they had witnessed, the death, of Nadab, and Abihu, who, went and offered, sacrifices in the temple, in a manner, that the Lord, had not instructed, and fire came out of heaven, and consumed them.

And so, their fear, of God moving in judgment, was kind of elevated, by these experiences, where God did move in judgment, and therefore, shook the very foundations, of their beings.

So, what we've then, got to suss out, between us, and this is where, I'm going to nail, my colours to the mast, but I'm happy, to be persuaded, I'm wrong, if anybody, wants to.

The question is, does this feast, refer to Jesus' second coming, second advent, second coming to the earth, or does it refer, to the rapture of the church?

Now, one of the, one of the key groups, of people, who definitely believe, it's the rapture of the church, are the ones, who believe, that God has finished, with Israel. That's not a logical, conclusion necessarily, but it's, it's one that, if you, if you listen, to various teachers, those of that persuasion, who say, God's now finished, with Israel, always believe, that the feast of trumpets, was significant, of the coming rapture, of the church.

[30 : 40] And, what you'll find, if you listen, to a broad spectrum, of teachers, on this matter, both views, are expressed, right? Some say, it's the rapture, and some say, it's the second coming, and some say, well, it's both.

And, they say, it's both, because, if you're in the church, then it means the rapture, and if you're not in the church, it means the second coming, and, yeah, you tie yourself in knots with that, I wouldn't recommend it.

But, they, they speak of it, as a kind of a double fulfillment. Personally, I believe, this is a Jewish festival, aimed at encouraging Jews, and possibly those who come to faith, during the great tribulation, that last period, of human history, and I therefore think, it relates to the second coming, not to the rapture.

There's another reason. This feast clearly speaks of a process, that starts a month before the feast, goes through the feast, goes on 10 days beyond the feast, goes through the feast of atonement, and eventually to the feast of tabernacles.

So, there's a long process, that is a far cry, from what it says in 1 Corinthians 15, that says, you'll be changed in a moment, in the twinkling of an eye.

[31 : 58] Right? The rapture of the church, is an imminent thing, that can happen at any time, and there is no series of events, that leads up to it.

This feast describes something, that invokes a series of events, that must take place, before Jesus comes, including over a month, of repentance.

The third reason, I think, that this is not to do with the church, but is to do with the Jews, is that, if you turn with me, to 1 Thessalonians, I see my timekeeper's gone, how am I doing for time?

Hmm? All right. My shaman's not here, I can go on for hours. 1 Thessalonians, 1 Thessalonians, we're going to do, two quick references, from 1 Thessalonians.

1 Thessalonians 3, no, 1 Thessalonians 4, 17, sorry, verse 16, for the Lord himself, will descend from heaven, with a shout, with the voice of the archangel, and with the trumpet, of God, and the dead in Christ, will rise first, then we who are alive, and remain, will be caught up, together with them, in the clouds, to meet the Lord in the air, and so shall we always be, with the Lord.

[33 : 19] So we get snatched up, we're not waiting, for him to return to earth, we're waiting for him, to call us up. And then in chapter 3, 1 Thessalonians 3, verse 13, it's in the middle of a sentence, I hate starting reading, in the middle of a sentence, so start with verse 11, how may our God, now may our God, and Father himself, and Jesus our Lord, direct our way to you, and may the Lord, cause you to increase, and abound in love, for one another, and for all people, just as we also do for you, so that he may establish, your hearts, without blame, in holiness, before our God, and Father, and the coming, of our Lord Jesus Christ, with all his saints.

When Jesus comes back, to the Jews, to re-establish, his presence, with the Jews, we will be with him, coming with him, therefore, we will be observing, the celebration, of the final feast, of trumpets, rather than participating, in it, as sinners, and again, by the grace of God, we don't deserve that, but that's, the outcome, we've already read, the book of Jude, but turn to Jude, verses 14, and 15, Jude 14, and 15, it was also about, these men, that Enoch, in the seventh generation, from Adam, prophesied, saying, behold, the Lord came, with many thousands, of his holy ones, to execute judgment, on all, and to convict, all the ungodly, of all their ungodly deeds, which they have done, in an ungodly way, and of all, the harsh things, which ungodly sinners, have spoken against him, so, again, we've got this description, of the Lord coming, with myriad saints,

Revelation 19, while we're jumping, around the scriptures, Revelation 19, from verse 11 onwards, talks about the coming of Christ, he is, in verse 13, he is clothed, with a robe dipped in blood, and his name, is called the word of God, and the armies, which are in heaven, clothed in fine linen, white and clean, were following him, on white horses, that's a picture, of believers, coming back, with the Lord, so, I don't think, this can refer, to the church, so, if it doesn't apply to us, why are we bothering, to study it, and, what can we, glean from it, what can we gain, from it, I think, one of the things, that comes, from it, for me, is, first of all, it's an insight, into the character, and the holiness of God, that, he, promised to save his people, when Jesus came, in Matthew, chapter 1, verse 21, it says, he came to save his people, from their sins, they rejected him, but he has not given up, on them, and is coming, again, to save his people, from their sins, and we, we read, in the book of Romans, that the outcome, of all of this, is that all Israel, will be saved, so, it gives us, an insight, into God's character, and holiness, and by the way, those who say, that God has finished, with Israel, they are undermining, the character, and holiness of God, because he made, those promises, to a man, called Jacob, who became, a man called Israel, governed by God, and said, that this was, an eternal covenant, that he made, with Israel, so, the fact, that these plans, exist for the end time, means we should be, on the lookout, for them, and know, that God is honoring, his

promises, another reason, is, it brings about, a realization, of our own helplessness, in dealing with, our own sin, but we, we can confess, our sins, and I can promise, till the cows come home, that it's never, going to happen again, and guess what,

I'm going to be wrong, because it is going to happen again, until that time, when he turns, this corruption, into incorruption, it's going to happen again, and the Jews, were aware, that they could not, deal with their own sins, and that this, time of awe, these 10 days, of self-examination, and beating themselves up, the culmination, of that, was to put their sins, before God, and put themselves, under God's mercy, that he would deal, mercifully, with their sins, they also, were convicted, about their need, for dependency, on the grace, and mercy of God, they only had a good harvest, because God had been merciful, they were only going to get, a good harvest next year, because God would continue, to be merciful, and that their sin, would be covered, for a year, by the shed blood, of the sacrifices, so I think, I think as a takeaway, for us, as we read about this feast, it exhorts us, to keep our lives, under constant review, before the Lord, a friend of mine, always used to describe it, as keeping short accounts, with the Lord, as in, when you blow it, don't, don't drag on, or drag out, the repentance process, but come immediately, to the Lord, and say, Lord I'm sorry, for what I've done, so Father, I thank you so much, for this feast, and for the whole, of the studies, on the feasts, which lead us, to the conclusion, yes you are coming back, yes you are coming back, for your people, but that we have, so much to learn, from, the way you handle, your people, the way you are, a covenant keeping God, and that as those, whose hearts, have been changed, for those who are, under the new covenant, we can rejoice, in the fact, that you will, honor your promises, to us, even though, we are sinful people, and that you will, present us, as Jude wrote, unstained, at the throne, of God, Father we thank you, in Jesus name, for this wonderful word, Amen.