

Who Can Endure It?

Feast of Trumpets

Harold Lee

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Good afternoon, everyone. I'd also like to add my greetings along with Steve's to our brethren on the west coast. I hope everyone out there is having a very profitable Feast of Trumpets as well.

Turn over to Leviticus chapter 23. Leviticus 23 and we'll just pick it up in verse 1. It says:

Leviticus 23:1. *And the LORD spoke to Moses, saying,
2) "Speak to the children of Israel, and say to them: 'The feasts of the LORD,
which you shall proclaim to be holy convocations, these are My feasts. (NKJV)*

And just skip down to verse 4. God is telling Moses that he is to proclaim them to the people.

Leviticus 23:4. *'These are the feasts of the LORD, holy convocations which you shall proclaim at their appointed times. (NKJV)*

The charge that God gave to Moses was also passed to the priesthood, directly to the apostles and then to the teachers of this day. I'll focus a little more on this on the Day of Atonement to dig into it a little deeper, but for the time being, let's just say that those that God has called to teach and to shepherd have this responsibility as well. That is, for us to teach God's holy days and to focus on those on the holy days.

Skipping down to verse 23, the instructions for this day, the Feast of Trumpets:

Leviticus 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)*

Before we move forward, I want to just focus on ... and I'm going to say a "technical aspect" of this day. While what I'm going to talk about has no bearing on how we keep or how we observe this day, I think it does have bearing on how we picture this day and the events surrounding it.

This day is commonly referred to as Rosh Hashanah by the Jews and it's viewed even to this day, as well as a lot even in the Church, as Rosh Hashanah. Rosh Hashanah

literally translated from Hebrew means *head of the year*. And it's based on the Hebrew traditions that this is the new year. It starts the new year since it's the first day of the new year. And certainly it is a new moon. It's a new month and it is the first of that.

There are also traditions among some that say this was the day that the earth was created. And, frankly, I can't argue with that. I really don't know. It might be true, but God very clearly shows us, His people, when the year begins. Turn over to Exodus 12 and I'll start in verse 1. And it says, Exodus 12:1:

Exodus 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.*

3) *Speak to all the congregation of Israel, saying: 'On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household. (NKJV)*

Previous to that, and I'm going to use the words, the "civil year" started in the seventh, but God said, "That's not true. Now, the sacred year begins in the spring." It begins on the first of Aviv or Abib.

Today, we recognize January the first is new year as well in this country. And we track that because that's the way the world functions. We have to. That closes out usually our insurance, our taxation liabilities, and all of those things. And to function as a society, we do recognize January 1 as the beginning. We click over from 2011 to 2012 and here in a few months to 2013, but the question is: Do we celebrate it as such? And the answer is, "No."

The civil Hebrew-based calendar does indeed recognize today as the head of the year, but God said the sacred calendar, which is important to us, begins in the spring and not the fall.

It's interesting that the words "Rosh Hashanah" do, in fact, appear once in the Bible. Turn over to Ezekiel chapter 40 and this is the only place that it appears. Ezekiel 40 and in verse 1, it says:

Ezekiel 40:1. *In the twenty-fifth year of our captivity, at the beginning of the year, ... (NKJV)*

And those two words are "Rosh Hashanah." That's Hebrew, Strong's number 7218 and Strong's number 8141.

Ezekiel 40:1b. *... on the tenth day of the month, in the fourteenth year after the city was captured, on the very same day the hand of the LORD was upon me; and He took me there. (NKJV)*

Now if this was the seventh month on the tenth day, which would have been Atonement (but we will see that this was not true), it would indicate that that happened. However, the evidence points away from that.

Skip forward just five chapters to Ezekiel 45 and verse 18. You see Ezekiel understood very well when the year began. Ezekiel 45 verse 18, he says:

Ezekiel 45:18. *‘Thus says the Lord GOD: “In the first month, on the first day of the month, you shall take a young bull without blemish and cleanse the sanctuary. 19) The priest shall take some of the blood of the sin offering and put it on the doorposts of the temple, ... (NKJV)*

Obviously, here it’s talking about the sacrifice.

Ezekiel 45:19b. *... on the four corners of the ledge of the altar, and on the gateposts ... (NKJV)*

And here Ezekiel very unambiguously refers to that spring Passover as being the first month. Let me just read. Even the commentaries, and these are men, recognize this. I’m going to read; this is from Adam Clarke’s Commentary and he’s commenting on Ezekiel 40:1 where the word “Rosh Hashanah” is used. He says:

In the five and twentieth year of our captivity - According to the date here given, this prophecy was delivered...

Don’t ask me how he figured this out!

... on Tuesday, April 20, A.M. 3430, ...

But it was obviously in the spring. So, where it talks about this, “the beginning of the year” in Ezekiel 40:1, even the commentaries realize that that was in the spring of the year.

I just want to be very clear. Again, I’m not saying it’s an utter sin to think about this day as the beginning of the Jewish civil year.

What I am saying is: To focus on the aspect that it is the new year, rather than what the Bible reveals us, will cause us to miss some very important aspects of this day.

Just one other point: Rosh Hashanah as it refers to this day is referred to, but it is in the Talmud and the Mishna. It doesn’t appear in the Bible.

So again, just keep that in mind as we go forward that the primary focus of this day is not that it is the beginning of the Jewish new year. The primary focus of this day as we will see has a much different meaning and much more profound to us as God’s children.

Let's focus on the name of the day as God inspired Moses. Go over in Numbers 29. This is how this day, the name of this day as God calls it. Numbers 29 and we'll start in verse 1. It says:

Numbers 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)*

And that's what God calls this day—"A Day of Blowing of Trumpets." And again, the two Hebrew words here are: Strong's number 3117, Yom, and Yom simply means *day*. We've heard "Yom Kippur," which is the Day of Atonement, Yom. And then this day is called in Hebrew "Yom Teruwah". And that, Teruwah, is number 8633. And that's what God calls this day. This is the Day of the Blowing of Trumpets or Yom Teruwah. And Teruwah means *clamor, an acclamation of joy or a battle cry, especially a clangor of trumpets as an alarm*.

Just to summarize, brethren, we're here today not to focus on the fact that this is a civil holiday. Rather, it is a sacred holy day, which God gave us in the seventh month of His sacred calendar. If we continue, and for sake of time I won't, reading Numbers 29 verses 2 through 6, it contains some very specific activities that God gave the priesthood to perform. While these instructions apply to the worship of our God on this day, it focuses really on the priestly aspects.

If you consider the instructions given to Israel of Leviticus 23 on the observing of this day, it really contains the least amount of information a day as any of the other holy days that God gives us. It's about three sentences that we read in Leviticus 23. There isn't a lot of information. As we will see on Atonement, there is a lot of information. If we look at the spring holy days and the preparation for them, there is a lot of information, but this day, there are just a couple of verses, excluding, again, the very specific instructions that God gave to the priesthood.

And because of that, it would almost—and I want to underline almost—it would almost lead one to the conclusion that this day requires the least preparation of any of the days. And I think as we progress through this, you'll see that the preparation for this day that God intends for the firstfruits is, in reality, a great deal of work, a great deal of preparation. It's not an event that we're just sitting and waiting for. We've got our clock out much as we're waiting for the chimes, but we have to be busy preparing for what this day means. And I think, as we progress through this, you will see that.

Let's focus on what God has called the firstfruits to do and in this sermon that's what I would like to leave with you is the preparation for the fulfillment of this day as well as the meaning of it. And it's my hope that we, as the final generation, many of us, who I believe will experience the horror and the joy of this day, will have a renewed sense of action in our preparation of the reality of this day.

The fulfillment of this day is totally unique in the history of mankind. There has never been a day like it nor will there be after it. Turn over to Joel, and as you're turning, I would say when you get to Joel, put your marker there because we're going to spend a lot of time in Joel, Joel chapter 2. And that's going to, at least right now, form the backbone of the sermon where we will read out of that and then go to other places to reinforce in our minds just what Joel is saying. Joel 2:1, it says:

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

Joel sets the stage for what the verses follow referring to the period of the time at the end called "the Day of the LORD."

Since you have your marker there, go over to Isaiah 61. Here is a very well known prophecy. You'll recognize it as soon as we start. Isaiah 61 verse 1, it says:

Isaiah 61:1. *"The Spirit of the Lord GOD is upon Me, because the LORD has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound;
2) To proclaim the acceptable year of the LORD, ... (NKJV)*

When we read over in Luke 4 when Jesus stood up and they handed Him the scroll of Isaiah and He read that, that is where He stopped. He read what we just read out of Isaiah. He read that and stopped. He sat down, all eyes were on Him and He said: "Today, this has been fulfilled in your hearing."

But, brethren, there is more to that. He actually stopped in the middle of a verse. Let's continue reading.

Isaiah 61.2b. *... and the day of vengeance of our God; ... (NKJV)*

You see He only proclaimed half of this prophecy and that was His job the first time. His second appearing is to continue to finish this.

Isaiah 61:2b. *... and the day of [the] vengeance of our God; ... (NKJV)*

And it's interesting:

Isaiah 61:2 continued. *... to comfort all who mourn, (NKJV)*

That is referring to this day, the Day of the LORD. We picture it every year on the Feast of the Blowing of Trumpets.

Let me just give you a brief synopsis of this day. We know that the period of tribulation is a period of three and one-half years. The Bible is replete with that. And part of the three and one-half-year period of time is a time when the last seven trumpets are blown. And we can apply the day for a year principle commonly used in prophecy, but there are also prophecies that indicate that the Day of the LORD is a one-year period which culminates. So, we call it the Day of the LORD. Again, we could say a day for a year so that's a "year period," but again, there are a couple of scriptures (And we'll read those.) that indicate, if we understand them right, that the Day of the LORD is a period, in fact, of a year. So, if we know the tribulation is a three and one-half-year period and the Day of the LORD is a year, then the tribulation—and what I'm going to say is "the time of man's war and killing and his vengeance"—is a two and one-half-year period at which time God steps in and says, "Enough is enough," followed by that one year-period of the Day of the LORD, which is when the Seven Trumpets will be blown.

Look over in Isaiah chapter 34, Isaiah 34 just back a few chapters. Isaiah 34 and verse 8, it says:

Isaiah 34:8. For it is the day of the LORD's vengeance, [a] year of recompense for the cause of Zion. (NKJV)

So again, tying the Day of the LORD's vengeance to the year of recompense. For the sake of time, I'm just going to refer to the other one, Isaiah 63:4. And I'll just read it.

Isaiah 63:4. For the day of vengeance is in My heart, and the year of My redeemed has come. (NKJV)

So again, there are two prophecies that seem to indicate the Day of the LORD. And that is a very commonly held belief in the Church of God today—that the three and one-half-year period, which I think everyone agrees with; and then, the fact that the Day of the LORD is a one-year period at the end. And I just wanted to give you a little back ground as to where that concept can come from scripturally.

Okay, back to Joel chapter 2. Joel 2 and we'll pick it up in verse 2. It says, continuing on in Joel:

Joel 2:2. A day of darkness and gloominess, ... (NKJV)

It's kind of interesting. Here in Worden today, it's overcast. I woke up this morning. Fog was over the ground. It's not really raining, but there is a heavy mist that just kind of falls on everything. If we were not coming off of a long period of drought, we could say this is gloomy, but I don't know. Having needed the rain and appreciated it, maybe this is a nice one for us.

But again, Joel talks about the day, "a day of gloominess."

Joel 2:2b. ... a day of clouds and thick darkness, like the morning clouds spread over the mountains.... (NKJV)

Now there are some that live up around the mountains. This describes a very familiar sight in the morning. Before the sun or just as the sun starts to come up, before it's really had a chance to heat the valley floor, the cooler air will tend to sink. And, as the moist air drawn in by that sinking air is drawn over the peaks of the mountains and starts to move down, the air is very full and starts to warm; clouds and fog start to form right in the mountains.

I remember last year in Kellogg standing there looking out the window, getting up in the morning and just watching this as the clouds would come down the mountains. And really the only thing sticking out would be the tops of the trees. The detail of it was very obscured. But one minute there would be clear air and the next minute there would be a ground fog that obscures the ground.

The other thing that happens—and I have experienced this. When you're in this there is something called "flat light." When you're in these clouds as they descend over you, the light no longer has direction. Because of all of the water droplets, the light is very dispersed and, frankly, if you're out skiing (And I've done this a number of times.), when you're skiing and it's obscured like this in flat light, literally you cannot tell if you are skiing uphill, downhill. All of the definition of even the ground and the contours of the ground are obscured.

I have on a number of occasions been skiing in flat light where there would be a large dip and you can't... You literally are looking at it, but there's not enough direct light to give any definition and you can get hurt very bad. I've also thought I would be skiing uphill and I kept picking up speed only to realize that I was going downhill. And again, you can't see it. You can see what's going on, but in effect you're blind. You can see some things, but really to see definition or to see perspective or to see clearly, you're blind. And, frankly, it's one of the more disconcerting experiences that a person can have.

Keep your marker there in Joel 2. Go over to Job chapter 5. I want to talk about the fog and the day, the gloomy day. Job 5 and let's pick it up in verse 11 of Job 5. It says:

Job 5:11. *He sets on high those who are lowly, and those who mourn are lifted to safety.*

12) He frustrates the devices of the crafty, so that their hands cannot carry out their plans.

13) He catches the wise in their own craftiness, and the counsel of the cunning comes quickly upon them.

14) They meet with darkness in the daytime, and grope at noontime as in the night.

15) But He saves the needy from the sword, from the mouth of the mighty, and from their hand. (NKJV)

In the blessings and cursings that God gave Israel, one of the curses... And you can begin turning over to Deuteronomy 28. One of the curses that God gave them for their rebellion against them was this very curse. It's interesting that Adam and Eve allowed Satan to convince them that God had blinded them and taking of this fruit would open their eyes; it would allow them to see. God says it's just the opposite. Going the way of the world and rejecting God's instruction, brethren, will blind us. It will blind us to what's going on around us, but most importantly it will blind us of our own spiritual condition. Deuteronomy 28 and down to verse 29, notice what he said. And I'm just going to read that particular part. You can fill in with the context later. Deuteronomy 28:29.

Deuteronomy 28:29. *And you shall grope at noonday, as a blind man gropes in darkness; you shall not prosper in your ways; you shall be only oppressed and plundered continually, and no one [will] save you. (NKJV)*

God sent Israel prophets to warn them and they didn't listen. In your own study, look at Isaiah 59 and you'll see this was brought on them.

Remember what God did to the Sodomites? And I think it's a very interesting parallel because in their sin, God struck them with blindness. Yet, did that deter them? Did that stop them? With all of that, they continued to want to carry out their perverted ways. I think there is a prophetic link to what we are experiencing and will experience here. All of the things that are brought on man during that period of time are not going to cause repentance if we have this history. It will only make them [angrier] at God and blame Him for what they are doing.

Back to Joel 2 and I'll just re-read that verse. Joel 2 verse 2:

Joel 2:2. *A day of darkness and gloominess, a day of clouds and thick darkness like the morning clouds spread over a mountain. 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.*

3) A fire devours before them, And behind them a flame burns; the land is like the Garden of Eden before them, and behind them a desolate wilderness; surely nothing shall escape them.

4) Their appearance is like the appearance of horses; and like swift steeds, so they run.

5) With a noise like chariots over mountaintops they leap, like the noise of a flaming fire that devours the stubble, like a strong people set in battle array. (NKJV)

We read this prophecy, as well as the one that John recorded in Revelation regarding war, and I have to say our mental picture, I believe, is very much dependent upon the times that we live in. I do believe that when God inspired Joel and later John to record what was, then, just unimaginable futuristic scenes, they described them in a manner

that was within their realm of vocabulary and understanding and what they could relate to, but the same is true for us.

I'm sure that those that lived in any age, whether it was the column of soldiers bringing death and destruction in the Middle Ages or their modern war machines, modern futuristic, these catapults that they would cock and they would put flaming pitch in and they would release those and they would send these flaming fires over the walls into the cities and the trebuchets and the battering rams that they would go up to the city gates and swing. I can imagine those reading this in that time that was the picture that they had of what was happening.

Or the people at the turn of the twentieth century, World War I reading this and seeing the tanks coming over the hills, through the barbed wire with the flame throwers and all of that going across the battlefields that were just completely denuded of any vegetation because of the war.

Or my generation with the post World War II generation, aircraft, fixed and rotary wing aircraft that could deliver rockets and bullets at a rate that was just... It's hard to even imagine. In my time in the Viet Nam era, the U.S. had a gunship and it was the military version of the old DC-3, but it was named "Puff the Magic Dragon." And it had the pilot controlled Gatling guns that stuck out on the sides of this gunship. And in a 3-second period, the size of a football field could be completely covered with projectiles 2 meters apart. It would carpet a size of a football field in 3 seconds from this. And it was terrifying even when the soldiers, the U.S. soldiers heard this burp of this gun, of these Gatling guns. It was just terrifying for them to hear. And, of course, the enemy, as they were viewed at the time, it was even worse for them.

Who among us doesn't have the picture of the eleven-year-old naked girl burned running up the road in the napalm ... We know this was the scene that John and Joel wrote about. But today, thirty years later, we've come up with better ways. What about these unmanned aircraft? There's a person sitting at an airbase over here in the U.S. controlling it halfway around the world and these things can unleash fire power and there is not even a person there that's piloting it. And again, I think what John and Joel and all of those wrote, they were very terrifying, but I think every generation that has read that can relate to the horrors that it portends. And, yet, we're not there yet! What is going to come after this that's going to be even more horrifying and horrible?

Perhaps this current generation will be the one because I personally believe that we are getting very close to the end. And we do know for sure that man's rule and Satan's rule on what's pictured by this day is going to be over. And when he is bound, we will have the peace, but until then, man will never stop trying to come up with more efficient ways to destroy one another. That's in our human nature, our Satan-inspired human nature's DNA. We just are that way. And we do that regardless of the pain and the suffering and the death to others. I'll touch more on that on the Day of Atonement as well.

Verse 6:

Joel 2:6. *Before them the people writhe in pain; ... (NKJV)*

And, again, that to me there are certain pictures that are burned in your minds and I think of that young girl that had had her clothes completely blown off, burnt off of her.

Joel 2:6b. *... all faces are drained of color.*

7) They run like mighty men, they climb the wall like men of war; every one marches in formation, and they do not break ranks.

8) They do not push [at] one another; every one marches in his own column. Though they lunge between the weapons, they are not cut down.

9) They run to and fro in the city, they run on the wall; they climb into the houses, they enter at the windows like a thief. (NKJV)

Those that remember the Gulf War in 1990, remember the dark black smoke as the Royal Guards were retreating from Kuwait back into Iraq. They had a scorched earth policy. Every oil field as they went through there was blown up, set on fire, and that whole area... In fact, at the time I remember seeing some of the satellite shots of that area. And that smoke of that oil field, you could see that not only was it concentrated there, but there was evidence of it completely around the world as it was just so much that was there.

Joel 2:10. *The earth quakes before them, the heavens tremble; the sun and moon grow dark, and the stars diminish their brightness. (NKJV)*

Even today there is a cluster of illnesses that those that were there, we call it the "Gulf War Syndrome." Whatever it is that they did with all the respiratory problems and all of those that they did, whatever that was, what's ahead of us for mankind it's going to far outstrip anything that we've lived through, read about, or heard about.

God tells us... Keep your marker in Joel 2 and let's look over in Mark 13. This is the companion to the Olivet Prophecy of Matthew 24. Mark 13, we'll just pick it up in verse 19. He says:

Mark 13:19. *In those days there will be tribulation, such as has not been since the beginning of the creation which God created until this time, nor ever shall be.*

20) And unless the Lord had shortened those days, no flesh would be saved [alive]; but for the elect's sake, whom He chose, He shortened these days.

21) "Then if anyone says to you, 'Look, here is the Christ!' or, 'Look, He is there!' do not believe it.

22) For false christs and false prophets will rise and show signs and wonders to deceive, if possible, even the [very] elect.

23) But take heed; see, I have told you all things beforehand.

24) "But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light;

25) the stars of heaven will fall, and the powers in the heavens will be shaken.

26) *Then they will see the Son of Man coming in the clouds with great power and glory.*

27) *And then He will send His angels, and gather together His elect from the four winds, from the farthest part of earth to the farthest part of heaven. (NKJV)*

Back to Joel 2. You know it's interesting that all of the prophecies, including Joel and John, not only tell of the horror of the famine, the disease, and the war, but they also tell of the good news that immediately follows that horror. Joel 2 and verse [11], it says:

Joel 2:11. *The LORD gives voice before His army, ... (NKJV)*

The translation "giving voice" and in the King James, I think it says, "shall utter His voice." is not a very good translation. Let me just read the translations out of some of the others. This is out of the Bible in Basic English.

Joel 2:11. *And the LORD is thundering before His forces, for very great is His army ... (BBE)*

The NIV:

Joel 2:11. *The LORD thunders at the head of His army; ... (NIV)*

The New Living Translation:

Joel 2:11. *The LORD ... leads them with a shout.... (NLT)*

And the Tanakh:

Joel 2:11. *The LORD roars aloud at the head of His army; ... (TAN)*

Just keep your marker in Joel and turn over to Revelation 1 and verse 10. Again, keeping your marker in Joel, Revelation 1:10, it says:

Revelation 1:10. *I was I was in the Spirit on the Lord's Day, (NKJV)*

And that's what we're talking about is the Day of the LORD.

Revelation 1:10b. *... and I heard behind me a loud voice, as of a trumpet, 11) saying, "I am the Alpha and the Omega, the First and the Last," and, "What you see, write in a book and send it to the seven churches which are in Asia:..." (NKJV)*

Verse 12, I'll just skip down.

Revelation 1:12. *Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands,
13) and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band.
14) His head and hair were white like wool, as white as snow, and His eyes [were] like a flame of fire;
15) His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters; (NKJV)*

A very loud, very commanding voice.

Skip forward to chapter 14 of Revelation. Let's tie this back to Joel. Revelation 14 verse 1:

Revelation 14:1. *Then I looked, and behold a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father's name written on their foreheads.
2) And I heard a voice from heaven, like the voice of many waters, like the voice of loud thunder. (NKJV)*

What Joel was describing was none other than Christ coming with His armies; they, under His command. Let's go back to Joel now, Joel 2 and let's just pick it back up in verse 11. Joel, 2:11, it says:

Joel 2:11. *The LORD gives voice... (NKJV)*

And again, "the sound of many waters," the commands, the thunder that is:

2:11b) ... before His army, for His camp is very great; for strong is the One who executes His word. For the day of the LORD is great and very terrible; ... (NKJV)

And then it asks a question?

2:11 continued) ... who can endure it? (NKJV)

After all of this and all of this destruction, first from man into the tribulation and then in the Day of the LORD, and Joel asked "Who can endure it?" It's interesting after showing the horror of the Day of the LORD, then delivering the good news of the outcome that Christ is returning with His armies. God inspired Joel to end this particular discourse with a question, "Who can endure it?"

If you want a title for the sermon today, it is:

Who Can Endure It?

I want to spend some time pondering this and seeing if there is something in this for us to prepare for. Are we just trying to “buck up, little soldier.”? Are we trying to “keep a stiff upper lip,” and just wait for what’s ahead?

I believe part of the answer to this futuristic scenario and the question, “Who can endure it?” lies in past behavior. A friend of mine once said, “The best indicator of future behavior is past behavior.” And God gave us history and the way He dealt with mankind so we would learn from it. And I think if we take it to heart, we will see that this day requires a lot of preparation, a lot of personal making ourselves ready.

Look over in 1 Corinthians chapter 10. I think you can turn loose of Joel now. I’m going to have you put your marker somewhere else, but for right now go over to 1 Corinthians 10. This is a very familiar scripture, one that I read a lot to use as a, let’s say as a basis for looking at the past to learn or to learn from the past, to learn how to act in the present and future. 1 Corinthians 10 verse 6, it says:

1 Corinthians 10:6. *Now these things became our examples, to the intent that we should not lust after evil things as they also lusted. (NKJV)*

God wants us to reflect back to learn today’s lessons.

1 Corinthians 10:7. *And do not become idolaters as were some of them. As it is written, “The people sat down to eat and drink, and rose up to play.”
8) Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell; (NKJV)*

And let me tell you, as you read what the children of Israel did, the idolatry and the sexual immorality, and you go over and you read what happens in Revelation with the fornication with the “woman” and with the idols and everything, there is a direct correlation. We can’t just look back and say, “Boy, I’d never be like them.”

1 Corinthians 10:9. *nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents;
10) nor complain, as some of them also complained, and were destroyed by the destroyer.
11) Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come. (NKJV)*

That’s talking to us today, this year, this month.

1 Corinthians 10:12. *Therefore let him who thinks he stands ... (NKJV)*

And I think this is a very stern warning that we all need to take very seriously.

1 Corinthians 10:12. *Therefore let him who thinks he stands ... (NKJV)*

And there are a lot of ways we can think we stand, whether it's "I've got it figured out," "There's a leader that's going to do something for me," all of those things.

1 Corinthians 10:12. *Therefore let him who thinks he stands take heed lest he fall. (NKJV)*

"I am rich and increased with goods and in need of nothing." Just let that ring in your ears.

Verse 14:

1 Corinthians 10:14. *Therefore, my beloved, flee from idolatry. (NKJV)*

All of these things, these examples and all the trouble and the cause of that and the warning was: It's because you put something between the true God and yourself. Whether that was things, there is a lot more to idolatry than just carving out an image. It's our time; it's our allegiance; it's who we serve. All of those things can become idols. And he says, "Flee from idolatry."

If we want to look back, and I want to today, to look at a city that represents mankind apart from God. And then I want to contrast and compare that to a city that is ahead of us. Let's look back to help ourselves, if you will, look forward. And, as we go forward, let's remember the purpose of this is to answer the question "Who can endure it?" Who can endure what is ahead of us, talking about the Great Day of the LORD.

The one thing we know from God's word is the outcome is a very cataclysmic time. If you want a good summary for this period we call the Day of the LORD, look over, go over in Revelation chapter 11. This is by way of getting to the city we're going to look at. Look at Revelation 11. I think this will help pour a little cement around what we're doing. Revelation 11 verse 15:

Revelation 11:15. *Then the seventh angel sounded: ... (NKJV)*

And remember there were these seven trumpets.

Revelation 11:15b. *... And there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!" (NKJV)*

The more closely that one examines God's holy days, the more threads that we find that bind them just inextricably together. There is so much to the spring, the summer and the fall holy days and the closer you look, the more they overlap and they're interwoven. Even though they represent three very distinct seasons, three very distinct periods, three very distinct lessons, the closer you look at them the more they show the, let's say,

the thread that God has woven through all of His holy days, which is saying the thread God has woven through His plan because we know His holy days represent His plan.

I want to examine an event that occurred in the spring of the year during the Days of Unleavened Bread and just see how it overlays this day [the Feast of Trumpets] in the fall of the year. Turn over to Joshua chapter 5. As you're turning there, let me just give you the Cliff Notes version up to where we're going to pick up the story.

The children of Israel, you will remember they crossed the Jordan following the ark. The ark went 2,000 cubits ahead. God had performed the very same miracle with the Jordan by drying it up as He did forty years earlier with the Red Sea.

It's kind of interesting and this is totally aside; don't even have it in my notes, but it was on my mind. When they talk about when they crossed the "Sea of Reeds," well it was kind of a knee-deep marsh. God really didn't have to do much because there wasn't much water there. Yeah, there was probably a low [wind] that blew in from the east and blew that three inches of water off their heels and stuff.

But, when they crossed the Jordan, and we will read that, the Jordan floods at the spring time of the year. It overflows its banks. The Bible tells us that. So, when they crossed over dry shod, it wasn't because they were in a drought. The Jordan is just like the Nile River and it overflowed its banks during that period of time. So, God picked the time when the Jordan was going to be at its very highest so nobody could say, "Well, you know what? Somebody probably dropped a rock in it up stream and it blocked it off till they could get across. But, again, they are without excuse if they truly examine the evidence of what went wrong.

Both were a type of baptism as they crossed. They crossed and they were circumcised at Gilgal. They kept the Passover on the fourteenth because they had been baptized and were circumcised, showing that they had made that covenant with God. Therefore, they could keep the Passover on the Plains of Jericho. The following day the manna ceased and they ate of the produce of the land. And we understand that could not have happened until after the wave sheaf was heaved to God and accepted; then were they allowed to eat that produce.

Okay, let's pick this up in Joshua 5 verse 13. And I think I just covered everything up to verse 12 there.

Joshua 5:13. *And it came to pass, ... (NKJV)*

And if you look at the timing of this, this had to either be later that afternoon or the very next day because remember what we're going to move into was the overthrow of Jericho, which took place during the seven days of Unleavened Bread. So, between Passover, the Wave Sheaf, you can only have about one day or a day and a half in there. So, when it says "It came to pass," this is not like "Once upon a time." We could say either later that day or the next day. In other words, here was Joshua. He:

Joshua 5:13b. ... was by Jericho, that he lifted his eyes and looked, and behold, a Man stood opposite him with His sword drawn in His hand. And Joshua went to Him and said to Him, "Are You for us or for our adversaries?" (NKJV)

And I've spent some time trying to consider the scene. In my simple mind, if I can come up with some understanding of what's going on, it helps me fathom that because I mean think about this. They just came across the Jordan River. It was dried up. The Ark went. They were circumcised and then Joshua runs into... And he says, "Look, are you for us or are you for our adversaries?" And I wondered why could he have said that? And let me just couch this. This is my speculation as I try to put these events together. I'm not saying this is what happened.

But consider that the children of Israel had crossed the Jordan dry shod and up to that point for forty years, as long as most of them could remember, they had the cloud and the fire. They saw it day and night. And when they crossed the Jordan, it was gone. They didn't see it anymore. It went away. For forty years!

At the point they crossed over, they were following the priests. They had never known a time that there wasn't... For forty years, God gave them manna. Six days they went out and they gathered manna. That was gone. Their whole routine, if you would, of having the cloud and the fire and being supplied the manna, all of a sudden they... It's sort of like us when we're baptized and we make that, we're expected to get better and everything we knew went away. Here they were; they had the cloud and the fire; they had the manna; and they make a covenant with God and it disappears! And I can imagine that that was a little bit bewildering to them. "Well, what did we do? What happened? And why is all of this so much different than what we're used to?" All of the visible signs at that point, let me just say it that way. The visible signs went away.

Verse 14:

Joshua 5:14. So He said, "No, but as Commander of the army of the LORD I have now come." And Joshua fell on his face to the earth and worshiped, and said to Him, "What does my Lord say to His servant?" (NKJV)

And this was none other than Jesus Christ because if that had been just an angel, you can go over to Revelation; when John tried to worship the angel, he said, "Get up. I'm not worthy of worship, only God."

Joshua 5:15. Then the Commander of the LORD's army said to Joshua, "Take your sandal off your foot, for the place where you stand is holy." And Joshua did so. (NKJV)

Chapter 6, moving on:

Joshua 6:1. *Now Jericho was securely shut up because of the children of Israel; none went out, and none came in. (NKJV)*

I want to explore Jericho just a little bit. It says it was “securely shut up.” If one was to take a look at the archeologists that examined Jericho over the last 150 years, it would literally read like the Who’s Who of Archeologists. Kathleen Kenyan ... I can’t even remember all of them, but all of those stuffy British archeologists back then, every one of them—and I think you had to have that to add another letter to the back of your name. You had to have gone over and looked through the ruins of Jericho. But there is just literally a lot of examination, very close.

Jericho is about 800 feet below sea level, located about six miles from what is now the current bed of the Jordan River. We don’t know if that’s the way it was then. We know it wasn’t very far away. From the Jordan you can see Jericho. Let’s just put it that way.

Due to the seasonal flooding of the river, Jericho was built on a mound and it consisted of two walls that were over 30 feet high. And against the outer wall, there was a 15 foot earthen embankment of cofferdam that was against the outer wall. That made the outer wall almost 45 feet tall. So, a person on the ground, the edge of the first wall was 45 feet and then there was a—and I don’t know the exact dimensions between the second wall, which was also just as high. But it wasn’t like you could get through one wall and you were in Jericho. You just sort of trapped yourself in between and it was a lot easier for them to take care of you.

But Jericho inside the walls had a spring that delivered a thousand gallons of water a minute. Now, there were lots of springs in that area because, again, it was so far below sea level and with the Jordan River, but inside the walls they had enough water. They could probably, I don’t know, dump water on them if they had wanted to. Water was not a shortage in Jericho.

Remember the name “Jericho” means “City of Palms.” When we think about Jericho, we think about this dry hot, dusty desert. This was an area that was lush and verdant with lots of produce and everything. The city itself was full of palm trees. It was a very beautiful area. It had a moderate climate. And, as I mentioned, the annual flooding deposited a very rich soil. So, it was like those that lived in the Nile delta. Every year the top soil would be refreshed. I’m going to read this. You can right it down. Joshua 3:15 and I’ll just read it.

Joshua 3:15. *and as those who bore the ark came to the Jordan, and the feet of the priests who bore the ark dipped in the edge of the water (for the Jordan overflows all its banks during the whole time of harvest), (NKJV)*

So again, that’s recorded in the Bible.

Some archeologists have said that Jericho was one of the oldest cities and was continually inhabited except for two periods of time. They estimate that the population

of Jericho at this time was about 2,000 inhabitants. It's also interesting that when the Israelites crossed over (And remember that was a very public event. This didn't happen off in some dark corner and it was a talked about event.), many in the neighboring villages literally fled to Jericho to take refuge there because the Israelite armies were coming. And the estimates are that in Jericho, the population could have doubled or even tripled. But remember, they had just brought in the harvest, they had all the food and some estimates were they could have lived eighteen months inside there. They had all the water they needed. They had all the food they needed and they were just securely shut up. They were all satisfied in their own security. They had everything they needed they felt inside there. Everyone inside that city felt very secure and safe because they were in there except for one. And, of course, we'll talk about that later.

Verse 2 of Joshua 6:

Joshua 6:2. *And the LORD said to Joshua: "See! I have given Jericho into your hand, its king, and the mighty men of valor. (NKJV)*

God told Joshua that the overthrow of Jericho was pre-ordained and for them to have the victory over it. Just set your marker there and go over to 1 John 5 verse 1. It says:

1 John 5:1. *Whoever believes that Jesus is the Christ is born [NKJV, or begotten, (gennaó)] of God, and everyone who loves Him who begot also loves him who is begotten of Him.*

2) *By this we know that we love the children of God, when we love God and keep His commandments. (NKJV)*

Our security today in this world... And one can look at... I can't even imagine. Let me just speak as a fool: I can look at my 401K. I can look at my retirement income from a company. I can look at—I don't know. I can look at all the—and just for the record, I don't—but I could look at all of the food that I have stored up. I've got the bomb shelter out in the back yard. I've got machine gun nests. I've got whatever it is...

Let me tell you something. The only thing that's going to count is that we keep God's commandments. Our preparation for getting through this is not physical. Our preparation is our relationship with God. We do what God commands us to do.

1 John 5:3. *For this is the love of God, that we keep His commandments. And ... (NKJV)*

God inspired John to quickly write:

1 John 5:3b. *... His commandments are not burdensome. (NKJV)*

In fact, they are freedom. They set us free.

1 John 5:4. *For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith. (NKJV)*

Victory is guaranteed if we obey God, if we do what He tells us, and we keep His commandments. We walk every day with the faith that God is with us. And, “If God is for us, who can be against us?” We will prevail.

Let’s go back to Joshua chapter 6. Joshua 6 and verse 3, it says:

Joshua 6:3. *You shall march around the city, all you men of war; (NKJV)*

Now this is talking about the men of war. I think sometimes we think about the women and the children, but these were the men of war, the battle-ready militia of that time, if you will, from Israel. And it’s clearly referring to the soldiers.

So, does that leave us out? Not so fast, Jones. Keep your mark there. Go to 2 Timothy chapter 2. Paul wrote this to all of the Christians of that time and now. Paul wrote this to Timothy, but it applies to all of us. 2 Timothy 2 verse 1:

2 Timothy 2:1. *You therefore, my son, be strong in the grace that is in Christ Jesus.*

2) And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also. (NKJV)

Remember at this time, the New Testament had not been put together and canonized. They still had the Old Testament. And a lot of what Paul was admonishing them was to teach them the same thing that we’re being taught out of the word of God today.

2 Timothy 2:3. *You therefore must endure hardship as a good soldier of Jesus Christ.*

4) No one ... (NKJV)

It doesn’t say “most.” It says, “No one.” And, brethren, if there was ever something we can take to heart today, it’s this.

2 Timothy 2:4. *No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier. (NKJV)*

If we truly understand the warfare that we’re called to fight and we understand the focus that it takes for us to fight, we can’t be distracted by the cares—I’ll even use the word “politics” of this world. These are not my words. This is what God inspired Paul to write.

And, frankly, I will tell you and it is discouraging. But I think as time goes on and things get harder we want to look to men to try to bail us out of this. We just think, “Well, if we just had the right president in there; if we just had the right governor; if we had the right senators...” And if we think that, brethren, we really don’t understand this war because

this is not about presidents and senators and kings and governments because above all of that is Satan. And he is the one that is waging this war—not people.

For us, to want to solve it will distract us, if we try to get involved in the politics. I really think that somehow the Democrats think God's a Democrat and the Republicans think God's a Republican. And the Tea Parties and the Libertarians—and most of you are not old enough—the Whigs and the Mugwumps think God is always one of those. And no man can fix this! I don't care what they tell you because what is going on is at a level that they can't affect it. They can't do anything about it.

Our job is to allow God to fix it in His time, in His way. And our job and our calling is to continue to fight the good fight.

James 4 and verse 4, it says:

James 4:4b. ... *Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.*

5) *Or do you think that the Scripture says in vain, "The Spirit who dwells in us yearns jealously"?*

6) *But He gives more grace. Therefore He says: "God resists the proud, but gives grace to the humble."*

7) *Therefore submit to God. Resist the devil and he will flee from you. (NKJV)*

How do we resist the devil? By obeying God, by keeping His commandments, by doing what pleases God, that's how we do that.

Joshua 6, back to it. Joshua 6 and verse 3, continuing on it says:

Joshua 6:3. *You shall march around the city, all you men of war; you shall go all around the city once. This you shall do six days. (NKJV)*

Somebody recently said that ... see if I can get this right. "The Christian world," I hope I quote this right. "The Christian world looks at the Bible as allegory containing a few true stories. And we understand the Bible is true stories containing some allegory, but it is all truth." We wouldn't have to go very far. But to look at what we're going to see, we understand that God has a seven thousand year plan. Six days that are given to mankind for him to go his way and following that will be the seventh-day Sabbath when man's work will be over and God's work is going to prevail. We read earlier in Revelation 11 how at the seventh trumpet, man's government will collapse and God's government will replace it.

Skip down to just verse 10 in Joshua 6. It says:

Joshua 6:10. *Now Joshua had commanded the people, saying, (NKJV)*

And he's talking about going around it for the six days.

Joshua 6:10b. ... *"You shall not shout or make any noise with your voice, nor shall a word proceed out of your mouth, until the day I say to you, 'Shout!' Then you shall shout."* (NKJV)

Joshua told the soldiers their job was to walk around the city, and if I could use maybe some sergeants saying, "Keep their mouths shut. Just walk around the city." They were there to be a witness to the inhabitants of what was to come in God's time. There was a time they were to open their mouth. And that was when the command came that they were to shout.

For six thousand years God has had people on this earth that are walking the walk, if you would and trying to live their lives pleasing to God. Even though they were maligned, tortured, killed, their examples attested to their convictions.

How can we spread the gospel if we're to keep our mouths shut? It doesn't make any sense. Does it? How can we do that if we're to keep our mouths shut? Shouldn't we be, I don't know, knocking on doors and passing out tracts and whatever we should?

Look over in Ephesians chapter 6. Did I tell you to keep your marker in Joshua 6? Good. Ephesians 6 verse 11 and let's pick back up the theme that every one of us is a soldier. And just like David, who was heavily armed although you couldn't see it, we as soldiers should be heavily armed spiritually.

Ephesians 6:11. *Put on the whole armor of God, that you may be able to stand against the wiles of the devil.*
12) *For we do not wrestle against flesh and blood,* (NKJV)

Again, brethren, our fight is not against what is going on in the world today. It's not to try to influence it. In fact, for us to try to influence it... I was just looking this up this morning. When Peter said, "Lord, that's not going to happen to you!" and He said, "Get behind Me, Satan," because you are concerned about the things of men and not God." You see if we get in and we try to do this, we could be doing Satan's work and not God's work.

It's interesting, totally off of the subject in a way. Three times in the Bible does it say, "Get behind Me, Satan." Two are the ones where Christ talked to Peter. The third was when He talked to Satan when He was being tempted and He said to the very same thing to Satan. "Get behind Me, Satan. We are to do every word that proceeds out of God's mouth."

I think for us to try to get on any bandwagon... And let me tell you as somebody that is as guilty as everybody else to the point there are times I feel hypocritical because I'm not tempted to go out and become a democrat, but even in the little town politics of wanting to try to somehow make it right, and we so do that. I think that's from God in us.

We want to make things right. We want to have things the way they should be, but they have to play out, brethren, because what man has done apart from God has to be written in the historical record forever and ever and ever. And we need to let it go that way because a billion years from now we will say, "Let me tell you where that little shadow of turning will take us," and we know it's not good. What we're going through, God has allowed. Not for destruction, but we have to have that historical record written so that no one would ever be tempted to do what Satan did going, "Hey! Wait a minute. I've got this idea."

Ephesians 6, it says:

Ephesians 6:11. Put on the whole armor of God, that you may be able to stand against the wiles of the devil.

12) For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. (NKJV)

And that's where this is all coming from. That's why there is a Day of Atonement.

Ephesians 6:13. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.

14) Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness,

15) and having shod your feet with the preparation of the gospel of peace; (NKJV)

It's interesting. It's talking about our Christian walk, our personal lives and how we walk every day should preach the gospel to those around us. That's why it's so important that we behave right.

Someone mentioned I said this in a previous sermon, and I don't remember it, in some distant past, but I said and I had to write this down. "This means our feet our shod with the gospel; it doesn't mean our mouths are shod with the gospel." Just like Joshua said, "Keep your mouths shut and walk," our feet are to be shod with the gospel. Our feet, our daily walk in and around this should reflect that we are God's people and we believe that. Our neighbors should see it. And if they do, it glorifies God. If they hear our words and our preaching, it glorifies us. And let's never forget that.

God has given man six thousand years to do man's work. And those that He has called are to proclaim God by their actions, not their words.

Back to Joshua 6 verse 11.

Joshua 6:11. So he had the ark of the LORD circle the city, going around it once. Then they came into the camp and lodged in the camp.

12) And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13) *Then seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually and blew with the trumpets. And the armed men went before them. But the rear guard came after the ark of the LORD, while the priests continued blowing the trumpets.*

14) *And the second day they marched around the city once and returned to the camp. So they did six days.*

15) *But it came to pass on the seventh day that they rose early, about the dawning of the day, and marched around the city seven times in the same manner. On that day only they marched around the city seven times. (NKJV)*

So there were these seven marches around the city with the priests seven times blowing the trumpets—"the seven trumpets" if you will.

Joshua 6:16. *And the seventh time it happened, when the priests blew the trumpets, that Joshua said to the people: "Shout, for the LORD has given you the city! (NKJV)*

Set a marker. 1 Thessalonians 4 and verse 16, it says

1 Thessalonians 4:16. *For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. (NKJV)*

The companion scripture (And we won't turn there for time.) 1 Corinthians 15:52 adds "the last trumpet," that He will descend at the last trumpet.

1 Thessalonians 4:17. *Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.*

18) *Therefore comfort one another with these words. (NKJV)*

Again, just to remind you, Revelation 11 says, "The kingdoms of this world have become the kingdom of God." And all of man's work is done and all that remains is God's work.

Back to Joshua chapter 6. We're getting close to the end. Joshua 6 and verse 17, it says:

Joshua 6:17. *Now the city shall be doomed by the LORD to destruction, it and all who are in it. Only Rahab the harlot shall live, she and all who are with her in the house, because she hid the messengers that we sent. (NKJV)*

She had faith. And, again, for the sake of time I won't go into it, but she put the sign out just as the ancient Israelites did in Egypt, a sign that they were under a promise. She put a thread out, a scarlet thread, to show that they had promised that who was with her would live.

Verse 20:

Joshua 6:20. *So the people shouted when the priests blew the trumpets. And it happened when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat. Then the people went up into the city, every man straight before him, and they took the city....*
27) ... and his fame spread throughout all the country. (NKJV)

The events that took place on the Last Day of Unleavened Bread mirror the events of this day, the Feast of Trumpets—the complete destruction of the city that was built by man and the replacement of that city by that which was built by God.

Psalm 48 and I'll start in verse 1. It says:

Psalm 48:1. *Great is the LORD, and greatly to be praised in the city of our God, in His holy mountain.*
2) *Beautiful in elevation, the joy of the whole earth, is Mount Zion on the sides of the north, the city of the great King.*
3) *God is in her palaces He is known as her refuge.*
4) *For behold, the kings assembled, they passed by together.*
5) *They saw it, and so they marveled; they were troubled, they hastened away.*
6) *Fear took hold of them there, and pain, as of a woman in birth pangs*
7) *As when You break the ships of Tarshish with an east wind.*
8) *As we have heard, so we have seen in the city of the LORD of hosts, in the city of our God: God will establish it forever. Selah (NKJV)*

Brethren, our hope, our trust, our energy doesn't lie with man or in a Babylonian system or in anything that we've mustered up. But we do desire to be a part of something. We do desire a city. I'm going to read only parts of it, Hebrews 11. We read this frequently. Perhaps I don't need to, but I think with all of the meaning of the day, we need to go through this. Hebrews 11 verse 8, it says:

Hebrews 11:8. *By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. (NKJV)*

And remember God called him to give up everything and walk away from it. And God says, "I'll show you what I want you to do."

Hebrews 11:9. *By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise;*
10) *for he waited for the city which has foundations, whose builder and maker is God. (NKJV)*

Hebrews 11:13. *These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth.*

14) *For those who say such things declare plainly that they seek a homeland.*

15) *And truly if they had called to mind that country from which they had come out, they would have had opportunity to return.*

16) *But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them. (NKJV)*

Verse 30:

Hebrews 11:30. *By faith the walls of Jericho fell down after they were encircled for seven days. (NKJV)*

We consider individuals like Abraham and Moses as individuals [inaudible] but it was a nation and their faith and believing in God and what God told them and obeyed how he told them that they would prevail and the city collapsed and was overthrown.

Hebrews 11:31. *By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace.*

Skip down to verse 39.

Hebrews 11:39. *And all these [those he talked about before], having obtained a good testimony through faith, did not receive the promise,*

40) *God having provided something better for us, that they should not be made perfect apart from us. (NKJV)*

That, brethren, is the city that we're looking for. It's not a city that man has built, that man has fortified, that man has trusted in. Rather, it is a city made by God for all of us. What a wonderful calling that we've been given to be among the firstfruits and to be part of what takes place when the seventh trumpet sounds.

When it sounds, Joel posed the question "Who can endure it?" I think if we look at the perilous times immediately ahead of us, the very uncertain times, we could also ask that question. When the rich man came to Christ and asked Him what he could do to inherit life and Christ told him and he went away. Christ said, "It's easier for a camel to go through a needle than for a rich man"—a person that trusts in what they have is what He means. Somebody that has possessions and that's their wealth, that's their security, that's their Jericho. He said, "It's easier for a camel to go through the eye of a needle." And those that heard it said, "Who then can be saved?"—the very same question that was posed, and let me just read.

Matthew 19:26. *He answered and said, "The things which are impossible with men are possible with God."*

For a final scripture, look over in Matthew chapter 10. Who can endure it? Matthew 10. Brethren, we have a work to do to be building a close relationship with God and Jesus Christ, to be getting rid of whatever it is that we have our trust in today. Whatever our security is, we need to be getting rid of that because that's not going to save us through this. Who can endure it? In our relationship with God, we will come to trust Him, to love what He is doing for all of mankind. Matthew 10 verse 22:

Matthew 10:22. *And you will be hated by all for My name's sake, but he who endures to the end, the same will be saved. (NKJV)*

There are two cities in our view. One, humanly speaking, looks very strong and it looks very powerful. And, brethren, it's a house of cards that's crumbling and it will very soon tumble through no strength of our own. The only way that we can endure it and be saved is to continue our walk with all of the confidence that God who started a good work in us will bring it to pass.

At some point in time, we will know it was God's strength; it was His mercy, His purpose; and it was His good pleasure to give us the Kingdom of God—brethren, a reality that we will all experience together with all of the saints at the last trumpet.