

## **The Feasts of Israel**

### **Lesson Nine - The Feast of Trumpets**

**Leviticus 23:23-25 - And the Lord spake unto Moses, saying, [24] Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. [25] Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord.**

**Numbers 29:1-6 And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. [2] And ye shall offer a burnt offering for a sweet savour unto the Lord; one young bullock, one ram, and seven lambs of the first year without blemish: [3] And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram, [4] And one tenth deal for one lamb, throughout the seven lambs: [5] And one kid of the goats for a sin offering, to make an atonement for you: [6] Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the Lord.**

We have studied Israel's four Spring feasts to this point - Passover, Unleavened Bread, Firstfruits and Pentecost. These four feasts were a prophetic foreshadowing of Messiah's FIRST COMING. They spoke of His death, burial, perfect sinless life, resurrection and the advent of the Holy Spirit upon the church of the Lord Jesus:

**Passover - The Messiah's Death**

**Unleavened Bread - The Messiah's Burial and Sinless Life**

**Firstfruits - The Messiah's Resurrection**

**Pentecost - The Messiah's Promise of the Holy Spirit and Giving of the Law To Israel**

The feasts we will study in our future lessons will be three of Israel's autumn feasts which are prophetic foreshadowing of Messiah's SECOND COMING. The Feast of Trumpets, the Day of Atonement (Yom Kippur) and the Feast of Tabernacles started about 4 months after the end of the Spring festivals. All three of these feasts took place in Tishri, or September. (See Chart of Jewish Calendar) These three feasts speak of the Rapture of the Church by Messiah, Israel's National day of atonement after the outpouring of God's wrath, and the Millennium Kingdom which is typified by the branches of peace used in the celebration of the Feast of Tabernacles.

Between Pentecost and Tabernacles there was an interval of time of 3 months, these being the 4th, 5th and 6th months. Passover and Pentecost were linked together by a few weeks but Tabernacles stands alone at the end of the

sacred year on Israel's holiday calendar. So will the Millennium stand alone in God's prophetic plan for man. The months in between were historically the driest months of the year for Israel. There were no holy convocations when the nation gathered before the Lord and His sanctuary.

Some Bible scholars call these feasts (Trumpets, Tabernacles and Atonement) the FEASTS OF PROPHECY that is, a feast which has yet to find fulfillment. These feasts as we have taught are both literal feasts celebrated in Israel every year and TYPES of God's prophetic calendar of events for both Israel, the Church and the world. The Feast of Trumpets probably carries great significance for both the CHURCH and ISRAEL for we are waiting for the Rapture of the Church which will be heralded by the sound of a trumpet. After the trump sounds and the Church is taken out, National Israel, along with the entire world that is left behind, will face the wrath of God, awaiting the sound of another trump - the trump that will herald MESSIAH'S SECOND COMING, Israel's Day of Atonement, and usher in the FEAST OF TABERNACLES - the Millennium. Passover was fulfilled in Christ. Pentecost is being fulfilled TODAY in the church. Tabernacles will be fulfilled in the national atonement of ISRAEL.

Kevin Connor says it like this: the first four feasts deal with God's heavenly people, the church, while the remaining three feasts pertain to National Israel, God's earthly people.

## **The Biblical Observance of the Feast of Trumpets**

### **The Meaning of Rosh Hashanah**

Although Rosh Hashanah has its roots firmly planted in the Bible, it is never known by that name in Scripture. It is referred to as Zikhron Teruah or the Memorial of Blowing of Trumpets." <Lev. 23:24> and Yom Teruah (Day of Blowing Of Trumpets) <Num. 29:1>. The "Feast of Trumpets" is a day of sounding trumpets in the Temple and throughout the land of Israel.

Rosh Hashanah literally means "Head of the Year." However this designation was not applied to this feast until at least the second century A.D., more than 1,500 years after the institution of the holiday. Following the A.D. 70 destruction of the Temple, its observance was radically altered. For the holiday, it was a matter of survival in the midst of a tragic situation. Continued observance of the Feast of Trumpets was threatened due to the absence of the Temple and its sacrificial system. As a result, synagogue liturgy was enlarged, new traditions were suggested, and emphases were shifted in an attempt to preserve and adapt the observance of this holiday for the people scattered outside their homeland and stripped of their Temple. The timing of the ancient feast coincided with the beginning of Israel's civil New Year. After the A.D. 70 destruction of the second Temple, the two observances became connected.

The Feast of Trumpets finds fulfillment in the future regathering of long-dispersed Israel. The interval between Pentecost and Trumpets is likened to the present dispensation and the work of the Holy Spirit. When the present era is ended and the church or "Pentecostal" period expires, then the elect of Israel will be gathered to keep the Feast of Trumpets in Jerusalem. This feast also finds its fulfillment of the "catching out" of the church and then the regathering of Israel at the Second Coming of Christ:

**Matthew 24:31 - And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.**

**Romans 11:25 - For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.**

**Joel 2:1 - Blow ye 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 cometh, for it is nigh at hand;**

**Joel 3:21 - For I will cleanse their blood that I have not cleansed: for the Lord dwells in Zion.**

### **The Time of Rosh Hashanah**

Rosh Hashanah is observed in the autumn of the year. On the Hebrew calendar, Rosh Hashanah occurs on the first day of Tishri, the seventh Hebrew month (usually mid-September to early October). Israel's two other autumn holidays occur only days later: Yom Kippur (Day of Atonement) on Tishri 10 and the Feast of Tabernacles beginning on Tishri 15.

In the Bible, the Feast was celebrated as a one-day holiday. For Jewish communities living outside the land of Israel many holidays were and still are celebrated for an additional day. The reason is rooted in the uncertainty of the Jewish calendar. The beginning of each month was originally dependent upon the sighting of the New Moon. The precise timing of the New Moon was not always easily determined due to weather conditions and a lack of witnesses. The holiday even to this day is now celebrated as a two-day feast to decrease the chance for error.

### **The Record of the Feast of Trumpets**

The Biblical record for Rosh Hashanah observance is neither lengthy nor complicated. Israel was simply commanded to memorialize the day by blowing trumpets and to keep the day as a sabbath day of rest: <Lev. 23:23-25; Numbers 29:1>

**Leviticus 23:23-25 - And the Lord spake unto Moses, saying, [24] Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. [25] Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord.**

**Numbers 29:1 - And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.**

The bible record concerning the Temple sacrifices is equally simple:

**Numbers 29:2-6 - And ye shall offer a burnt offering for a sweet savor unto the Lord; one young bullock, one ram, and seven lambs of the first year without blemish: [3] And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram, [4] And one tenth deal for one lamb, throughout the seven lambs: [5] And one kid of the goats for a sin offering, to make an atonement for you: [6] Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savor, a sacrifice made by fire unto the Lord.**

A special burnt offering was offered consisting of a YOUNG BULL, a RAM and SEVEN LAMBS. A kid goat was also sacrificed as a sin offering. Both of these offerings were in addition to the daily required sacrifices (Numbers 28:1-8) and those for the new moon (Numbers 28:11-15) which were also offered on that day.

The actual observance of the Feast of Trumpets is recorded only once in Scripture. Ezra, the scribe, related that it was during the Feast of Trumpets that the **Temple altar was rebuilt**, and **sacrifices were reinstated by those who returned from Babylonian exile** (Ezra 3:1-6). Nehemiah recorded that sweeping revival also took place in Israel that same day as Ezra rehearsed God's law in the ears of the people (Neh. 7:73-8:13)

**Ezra 3:1-6 - And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. [2] Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and built the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God. [3] And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the Lord, even burnt offerings morning and evening. [4] They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required; [5]**

**And afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the Lord that were consecrated, and of every one that willingly offered a freewill offering unto the Lord. [6] From the first day of the seventh month began they to offer burnt offerings unto the Lord. But the foundation of the temple of the Lord was not yet laid.**

**Neh. 7:73; 8:1-13 - So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities. [9] And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. [10] Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength. [11] So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. [12] And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them. [13] And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.**

### **The Importance of the Feast**

In relation to the New Moon, Rosh Hashanah is unique. It is the only Jewish holiday which occurs on the first day of the month, at the New Moon, when the moon is DARK and only a thin crescent. All other Jewish holidays occur later in their respective months when the moon is bright. Even as the seventh DAY and the seventh YEAR were holy under Mosaic law, so, too, was Tishri, the seventh MONTH. Significantly this feast occurs on the first day of the SABBATH MONTH in which all three of Israel's autumn feast and holidays occur. In ancient Israel, the New Moon was normally announced by short blasts of the trumpet, but the NEW MOON OF THE SEVENTH MONTH was celebrated by long blasts, emphasizing its solemnity and uniqueness among months.

### **The Instruments of the Feast of Trumpets**

#### **The Types of Trumpets**

There are basically two kinds of trumpets in Israel:

#### **Trumpets made of ram's horns, or the Shofar**

The shofar was a curved trumpet fashioned from a ram's horn. In the Hebrew language, the shofar (ram's horn trumpet) was clearly distinguished from a keren, the "horn of an animal," when not used as a musical instrument. The ram's horn came from some type of sacrifice, from the bullock or the ram. The ram's horns were especially used to blast out the note of shouting at the fall of the walls of Jericho. It was the trumpet of Jubilee. Trumpets constructed from cows' horns were rejected due to the reminder of Israel's idolatrous worship of the golden calf in the wilderness. The ram's horn was seen as a much more pleasant reminder of God's deliverance of Isaac through the ram caught by its horns in the thicket.

When the Lord designated Tishri 1 as a "day of blowing" and a "memorial of blowing," the type of trumpet for Rosh Hashanah was not specifically identified. Almost without exception, historical observance and rabbinic tradition specified the shofar (ram's horn), not the silver trumpets of the priests, as the primary instrument intended by scripture.

Perhaps the original reason for specifying the ram's horn is to be found in the announcement of the Jubilee Year. Scripture designated the shofar (ram's horn), not the trumpet fashioned from precious metal, as the trumpet to be blown on Yom Kippur:

**Leviticus 25:9 - Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.**

Every 50th year, this shofar announced the arrival of the Jubilee Year in which the slaves were freed and the fields were given rest from the farming cycle. The modern custom of sounding the shofar at the end of Yom Kippur preserves this ancient command even though Jubilee years are no longer reckoned.

### **Trumpets of silver**

The hatzozerah, or trumpet of silver, was a straight metal silver trumpet that was flared at the end. It was this type type trumpet God commanded the sons of Israel to fashion in Numbers 10 for the feast of trumpets:

**Numbers 10:1-2 - And the Lord spake unto Moses, saying, [2] Make thee two trumpets of silver; of a whole piece shalt thou make them: that you may use them for the calling of the assembly, and for the journeying of the camps.**

The priests sounded these silver trumpets over the sacrifices as a memorial to the Lord:

**Numbers 10:10 - Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the Lord your God.**

In Solomon's day, the number of silver trumpets in the Temple had grown to a magnificent ensemble of 120 trumpets:

**2 Chron. 7:6 - And the priests waited on their offices: the Levites also with instruments of music of the Lord, which David the king had made to praise the Lord, because his mercy endures for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood.**

**2 Chron. 5:12 - Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets.**

**Psalm 98:6 - With trumpets and sound of cornet make a joyful noise before the Lord, the King.**

Silver was the symbol of the price of redemption of the soul. It was used as ransom or the atonement money:

**Exodus 30:11-16 - And the Lord spake unto Moses, saying, [12] When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them. [13] This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the Lord. [14] Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. [15] The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls. [16] And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls.**

It is possible that the two trumpets from one piece of silver came from the atonement money after the numbering of the firstborn:

**Numbers 3:40-51 - And the Lord said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names. [41] And thou shalt take the Levites for me (I am the Lord) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel. [42] And Moses numbered, as the Lord commanded him, all the firstborn among the children of Israel. [43] And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen. [44] And the Lord spake unto Moses, saying, [45] Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the Lord. [46] And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites; [47] Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take them: (the shekel is twenty gerahs:) [48] And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons. [49] And Moses took the redemption money of them that were over and above them that were redeemed by the Levites: [50] Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary: [51] And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the Lord, as the Lord commanded Moses.**

Two trumpets were made for the various callings in Israel. As noted already the number two is the number testimony, the number of WITNESS:

**Deut. 17:6 - At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.**

**Deut. 19:15 - One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.**

**John 8:17-18 - It is also written in your law, that the testimony of two men is true. [18] I am one that bear witness of myself, and the Father that sent me beareth witness of me.**

**2 Cor. 13:1 - This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.**



The trumpet in scripture is used to symbolize several things:

The prophetic voice, the spoken Word of the Lord coming to His people through the ministry; the prophets were told to lift up their voice "like a trumpet."

Isaiah 58:1 - Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

Hosea 8:1 - Set the trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed my covenant, and trespassed against my law.

The voice of the Lord Jesus is symbolized also by the SOUND OF A TRUMPET

Rev. 1:10 - I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

Rev. 4:1 - After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

Amos 3:6-8 - Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it? [7] Surely the Lord God will do nothing, but he reveals his secret unto his servants the prophets. [8] The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?

Isaiah 18:3 - All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

Isaiah 27:13 - And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

Jeremiah 4:8 - For this gird you with sackcloth, lament and howl: for the fierce anger of the Lord is not turned back from us.

Jeremiah 19:2 - And go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee,

Jeremiah 51:27 - Set ye up a standard in the land, blow the trumpet among

**the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.**

**For Israel, Aaron and his sons were responsible as priests to sound the trumpet message on the special occasions.**

**Exodus 28:1 - And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.**

**For the Church, the Body of Christ, the two silver trumpets may be likened to the Ministries. Christ and His Ministers sound the Word of the Lord to the Body of Christ, the spiritual Israel of God**

**Ephes. 4:8-16 - Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. [9] (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? [10] He that descended is the same also that ascended up far above all heavens, that he might fill all things.) [11] And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; [12] For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: [13] Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: [14] That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; [15] But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: [16] From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.**

**The prophet Ezekiel was distinctly told to be a Watchman to Israel and BLOW THE TRUMPET voice of warning to them, or call them unto the Lord**

**Ezekiel 33:1-7 - Again the word of the Lord came unto me, saying, [2] Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: [3] If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; [4] Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. [5]**

**He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. [6] But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.**

**[7] So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.**

According to Josephus, the Jewish historian, the priests also blew this trumpet from the southwest corner of the Temple wall to announce the beginning and ending of every Sabbath (Wars of the Jews 4.9.12) Renderings of these silver trumpets have been uncovered archaeologically with depictions of them found on the victory arch of Titus in Rome (A.D. 70) and on silver coins minted during the Simon Bar Kochba revolt (A.D. 132-135). In recent days, these trumpets have been reconstructed by the Temple Institute in Jerusalem in preparation for the future rebuilding of the Temple.

### **The Types of Blasts**

After the destruction of the Temple, much debate arose among the rabbis concerning the sounding of the shofar since Scripture did not explicitly describe the manner of blasts required. A compromise was reached that covered all possibilities:

The tekiah was defined as a long, unwavering blast.

The shevarim were defined as three short, broken blasts

The teruah mentioned in Scripture was declared to be a nine-part staccato blast somewhat reminiscent of sobbing. Collectively, the following pattern was developed for blowing the shofar: a long blast (tekiah) - three short blasts (shevarim) and nine staccato blasts (teruah) and one long blast (tekiah)

### **The Types of Uses of Trumpets In Israel**

Apart from the sacrificial ceremony, the trumpet had several uses for the nation of Israel. The two main uses were to gather an assembly before the Lord and it **sounded an alarm.**

**Numbers 10:2-4,9 -Make thee two trumpets of silver; of a whole piece shalt thou make them: that you may use them for the calling of the assembly, and for the journeying of the camps. [3] And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. [4] And if they blow but with one trumpet,**

then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee. 9 - And if ye go to war in your land against the enemy that oppresses you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.

There are nine specific occasions when the trumpets were to be blown in Israel. They find their historical fulfillment in the Old Testament, they find their spiritual fulfillment in the Church and in coming events concerning ISRAEL and the CHURCH.

**For the calling of the assemblies** - Under this call the 12 tribes gathered together as one nation. The trumpet was always used to call Israel, God's people together (Isa. 27:13)

**For the journeying of the camps** - When the Cloud moved, then the trumpets were to be blown and the people were to move on with God. (Numbers 9:15-23; 10:11-36; Hebrews 11:13)

**For the Calling of the Princes** - When the leadership of the nation was to be gathered together, then only one trumpet was to be blown. Two trumpets would sound when the whole nation or the whole congregation was to be called (Psalm 107:32; Ezekiel 34:1-7; Revelation 1:10)

**For the blowing of Alarms** - At times they had to sound an alarm and warn the people of that which was coming (Joel 2:1; Amos 3:6-7). So today god sounds an alarm to His Church to warn her of coming events in the world thus cause the church to seek His face.

**For War or Enemy Oppression** - Trumpets were often blown in times of war and enemy oppression. When God heard the trumpet He would fight for His people and bring them deliverance. (Jeremiah 4:19, 21; Judges 3:27; 6:34; 7:4-22; Numbers 31:6-7)

Judges 3:27 - And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

Judges 7:19-22 - So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands. [20] And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and of Gideon. [21] And they stood every man in his place round about the camp: and all the host ran, and cried, and fled. [22] And the three hundred blew the trumpets, and the Lord set every man's

sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabbath.

**For Days of Gladness** - There were times of great joy and gladness on the various Festival occasions. In these days the trumpets were blown as the people rejoiced together before the Lord their God. This is seen greatly in the Tabernacle of David order of worship. (1 Chronicles 13:8; 15:24-29; Psalm 47:4-5; 150:3; 2 Samuel 6:13)

**For Solemn Assemblies** - There were other occasions when the people of Israel were called by the trumpets to the days of Solemn Assemblies; in times of intercession, prayer and fasting (Joel 2:1-17; Psalm 81:3; Zephaniah 3:14-20; 2 Kings 10:20)

**For the Beginning of Months** - All feast days and all the beginning of the months were announced by the sound of the blowing of trumpets. These trumpet sounds were to keep God's "times and seasons" in the people's mind (Exodus 19:6, 13; Lev. 23:24) So the Spirit of God speaks to the church by the ministries so that God's people may remember the "times and seasons" of the Lord's calendar. Acts 1:7; 1 Thes. 5:1; Acts 3:19,21)

**For the Offerings and Sacrifices** - As the sacrifices were being offered upon the altar the trumpets were also blown. As the Lord heard the silvery note of redemption ascending over the ascending sacrifices, so He would remember His promise to accept His people through blood atonement. So the Lord accepts the church in her priestly ministrations through Christ. The believer offers spiritual sacrifices of joy and praise acceptable to God

These were the major uses of trumpets in Israel. The Hebrew nation was familiar with the sound of the trumpet. All had to learn the distinctive messages that were being sounded to order to respond properly. The Lord Jesus Christ, with trumpet voice called to the churches to "hear what the Spirit" was saying to them. (Rev. 2:7, 11, 17, 27; 3:6, 22; 1:10)

#### **Other Uses of the Trumpets:**

**Trumpets announced the coronation of a new king.** This took place in the case of SOLOMON, Jehu, Joash, and the treacherous Absalom:

**1 Kings 1:34** - And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon. **39** - And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.

**2 Kings 9:13** - Then they hasted, and took every man his garment, and put

it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

**2 Kings 11:12-14** And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king. [13] And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the Lord. [14] And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.

**2 Samuel 15:10** - But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigns in Hebron.

Trumpets were used at the Dedication of Solomon's Temple (2 Chronicles 5:11-14)

**2 Chron. 5:11-14** - And it came to pass, when the priests were come out of the holy place: (for all the priests that were present were sanctified, and did not then wait by course: [12] Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:) [13] It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endures for ever: that then the house was filled with a cloud, even the house of the Lord; [14] So that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God.

Trumpets were used in the great year of Jubilee, which was every 50th year in Israel. It was a year of release, restoration and reunion. (Lev. 25)

Trumpets are associated with the final judgments of God and also at the second coming of Christ for His own (Rev. 8:1-9; 11:15; 1 Thes. 4:16; 1 Cor. 15:51-52; Matthew 24:31; Zephaniah 1:14-18; Zechariah 9:14)

In June 1967, the haunting sound of the shofar again echoed on Jerusalem's Temple Mount after almost 1,900 YEARS! It was sounded by Chief Rabbi Shlomo Goren after Israeli soldiers restored Jewish sovereignty over East

Jerusalem and reunited Israel's eternal capital. That trumpet will once again sound when the **King of Kings** returns to Jerusalem and restores Israel once again FULLY to her place as the eternal capital of the entire WORLD. Glory to God.

### **Seventh Month - Seven Trumpets**

Passover took place in the first month. Number one is the number of beginning, or commencement. Israel began their first experience with the Lord in the FIRST MONTH. In this Feast the believer comes to the Lord through Jesus, the Passover Lamb.

Pentecost took place in the third month. Number three is the number of complete testimony, the number of Divine witness. Associated with the Pentecostal Feast in the Holy Spirit who is the THIRD PERSON in the eternal Godhead. In this Feast the believer knows the blessedness of the indwelling and infilling of the Holy Spirit.

The feasts of Trumpets, Atonement, and Tabernacles take place in the SEVENTH month. Number seven is the number of perfection and fullness. In this Feast the believer is brought to the fullness of the Godhead. Number seven is distinctly the number of the Book of Revelation. The number is used over 600 times in the Bible. Because the Feast of Tabernacles took place in the seventh month several important incidents in scripture will suffice to show its symbolic significance.

**SEVEN** priests with the Ark of God in the midst marched with seven trumpets around the wall of Jericho for 6 days. ON the SEVENTH DAY they marched around SEVEN TIMES. At the close of the march the trumpets were blown, the people shouted and God caused the walls of Jericho to collapse. the victory was COMPLETE.

Seven priests blowing trumpets were also involved in the bringing up of the Ark of the Covenant into the Tabernacle of David:

**1 Chron. 15:24-28 - And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah were doorkeepers for the ark. [25] So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the Lord out of the house of Obed-edom with joy. [26] And it came to pass, when God helped the Levites that bare the ark of the covenant of the Lord, that they offered seven bullocks and seven rams. [27] And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and**

**Chenaniah the master of the song with the singers: David also had upon him an ephod of linen. [28] Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.**

**Seven messengers blow SEVEN TRUMPETS in the book of Revelation, while at the blast of the SEVENTH TRUMP, the Ark of the Covenant is seen in the heavenly sanctuary (Revelation 8-11) ALL HAVE TO DO WITH THE SECOND COMING OF THE MESSIAH. Thus, the Day of blowing the trumpets begin the first day of the seventh month introducing and calling Israel to the SOON COMING DAY OF ATONEMENT (TRIBULATION) then the Feast of Tabernacles (REST, MILLENNIUM)**

Thus the summary:

**Trumpets- The Rapture of the Church  
Atonement - Israel's National Repentance at the end of the Tribulation  
Tabernacles - Israel's Restoration as a Nation and Her Rest in the Millennium**

### **The Service of Rosh Hashanah**

In the days of Israel's Temple, the silver trumpets were sounded for the burnt offerings or peace offerings. This was in harmony with the Mosaic command, "You shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings." (Num 10:10). As the sacrifices were brought and offered on the altar, the silver trumpets were blown by the priests, a fact historically confirmed by the Bible and by Josephus. (Antiquities of the Jews 3.12.6)

**2 Chron. 29:27-28 - And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel. [28] And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished.**

On the Feast of Trumpets, an additional priest was employed to sound a shofar. He stood in a row of priests with the silver trumpets facing the altar. The shofar sounded long, sustained blasts while the silver trumpets sounded short blasts over the sacrifices of the day. More than 100 priests officiated during the Feast of Trumpets due to the many morning, evening, new moon, and festival sacrifices. As the festive drink offerings were poured on the altar, the Levitical choir sang PSALM 81, the Feast of Trumpets Psalm:

**Psalm 81:1-16 - To the chief Musician upon Gittith, a Psalm of Asaph. - Sing aloud unto God our strength: make a joyful noise unto the God of**



Jacob. [2] Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. [3] Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. [4] For this was a statute for Israel, and a law of the God of Jacob. [5] This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not. [6] I removed his shoulder from the burden: his hands were delivered from the pots. [7] Thou called in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah. [8] Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me; [9] There shall no strange god be in thee; neither shalt thou worship any strange god. [10] I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. [11] But my people would not hearken to my voice; and Israel would none of me. [12] So I gave them up unto their own hearts' lust: and they walked in their own counsels. [13] Oh that my people had hearkened unto me, and Israel had walked in my ways! [14] I should soon have subdued their enemies, and turned my hand against their adversaries. [15] The haters of the Lord should have submitted themselves unto him: but their time should have endured for ever. [16] He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

### **The Modern Observance**

Rosh Hashanah's modern observance bears, at best, only a remote resemblance to the biblical Feast of Trumpets. The holiday's very name change indicates that it has been recast with many traditions superimposed over the biblical observance.

### **The Days of Awe**

In Jewish tradition, the 10-day period from Rosh Hashanah to Yom Kippur (the two high holy days of Judaism) is called the "Days of Awe." Jewish tradition holds that, during this 10-day period, divine judgment is rendered to determine whether a person will continue to live or die in the coming year. It is believed that God reviews the books of judgment on Rosh Hashanah (Tishri 1) and metes out final judgment on Yom Kippur (Tishri 10). Then 10 days are believed to be the last chance to repent before God's judgment is finalized for the coming year.

According to Jewish tradition, three books are opened on Rosh Hashanah:

**The Book of Life for the wicked,**

**The Book of Life for the righteous**

## **The Book of Life for the in-between**

As the Judge of the Universe reviews mankind deeds for the past year, He inscribes the name of every individual in one of these books. Judgment against the wicked is final and irrevocable; they will have life cut short in the coming year. Those recorded in the book of the righteous will be mercifully granted another year of life and prosperity by the Lord. For the remainder (those not written in either of these books), the sealing of their fate is deferred and hangs in the balance until Yom Kippur. If they sincerely repent during the DAYS OF AWE, tradition holds God will grant them life until the following Yom Kippur.

Reflecting this tradition, the common greeting during the Days of Awe is "leshanah tovah tikatevu" which means "May be you inscribed (in the Book of Life) for a good year!"

This judgment-book tradition, although greatly embellished, finds its origin in the Bible. King David penned the words:

**Psalm 69:28 - Let them be blotted out of the book of the living, and not be written with the righteous.**

Moses pleaded with the Lord the following:

**Exodus 32:32-33 - Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written. [33] And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.**

Because the Days of Awe are such a solemn time of self-examination, joyful activities are usually forbidden. Weddings and other festive occasions are postponed until after Yom Kippur.

### **Prayers of Repentance**

The week before Rosh Hashanah is usually marked by the recitation of penitential prayers called Selihot (forgiveness). These heart-rending prayers for forgiveness are in preparation for the Days of Awe and customarily begin at midnight the Saturday night before Rosh Hashanah

### **The Casting Ceremony**

The Rosh Hashanah ceremony known as Tashlikh ("cast off") symbolizes self-purification and the shedding of one's sins. It arose during the Middle Ages and is still widely observed today. On the afternoon of the first day of Rosh Hashanah, observant Jews congregate near a body of water such as the ocean, a river, or

even a well, to recite the Tashlikh prayer. In Israel, thousands of worshipers, with prayer book in hand and dressed in their holiday attire, can be seen on the beaches of the Mediterranean or in Jerusalem at the Pool of Siloam, reciting the Tashlikh prayer on Rosh Hashanah. The brief prayer is composed of several Hebrew Scriptures in the following order:

**Micah 7:18-20 - Who is a God like unto thee, that pardoned iniquity, and passed by the transgression of the remnant of his heritage? he retained not his anger for ever, because he delighted in mercy. [19] He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. [20] Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.**

**Psalm 118:5-9 - I called upon the Lord in distress: the Lord answered me, and set me in a large place. [6] The Lord is on my side; I will not fear: what can man do unto me? [7] The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me. [8] It is better to trust in the Lord than to put confidence in man. [9] It is better to trust in the Lord than to put confidence in princes.**

**Psalm 33:1-9 - Rejoice in the Lord, O ye righteous: for praise is comely for the upright. [2] Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings. [3] Sing unto him a new song; play skillfully with a loud noise. [4] For the word of the Lord is right; and all his works are done in truth. [5] He loved righteousness and judgment: the earth is full of the goodness of the Lord. [6] By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. [7] He gathered the waters of the sea together as an heap: he lays up the depth in storehouses. [8] Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. [9] For he spake, and it was done; he commanded, and it stood fast.**

**Psalm 130:1-8 A Song of degrees. Out of the depths have I cried unto thee, O Lord. [2] Lord, hear my voice: let thine ears be attentive to the voice of my supplications. [3] If thou, Lord, should mark iniquities, O Lord, who shall stand? [4] But there is forgiveness with thee, that you may be feared. [5] I wait for the Lord, my soul doth wait, and in his word do I hope. [6] My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning. [7] Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. [8] And he shall redeem Israel from all his iniquities.**

**Isaiah 11:9 - They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.**

After the prayer, the worshipers will often shake their pockets or cast bread crumbs into the water. This action symbolically rids them of clinging sins so that their sin may be carried away and remembered no more.

### **The Shofar and Satan's Doom**

Rosh Hashanah was often referred to as Yom Ha-Din (Judgment Day) by the rabbis since it began the Days of Awe, the traditional time of God's judgment. Consequently, repentance has always been foremost in the Jewish mind at this time.

Beginning with the sabbath before the new moon of the sixth Hebrew month and continuing throughout the month, the shofar is blown every morning after the Shacharit (morning prayer service). It serves as a call to repentance and a solemn reminder that the most awesome holy days on the Jewish calendar are approaching.

Both Christian and Jewish theology view Satan (Hebrew for "the Adversary") as the great enemy of God and His people. In the Bible, Satan is often seen in the role as an accuser of God's people:

**Job 1:6-2:7 - Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. [7] And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. [8] And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and eschewed evil? [9] Then Satan answered the Lord, and said, Doth Job fear God for naught? [10] Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. [11] But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. [12] And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord. [2:1] Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. [2] And the Lord said unto Satan, From whence comes thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. [3] And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feared God, and eschewed evil? and still he holdeth fast his integrity, although thou moves me against him, to destroy him without cause. [4] And Satan answered the**

**Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. [5] But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. [6] And the Lord said unto Satan, Behold, he is in thine hand; but save his life. [7] So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown.**

**Zech. 3:1 - And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.**

**Rev. 12:10 - And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.**

Jewish tradition teaches that, on Rosh Hashanah, Satan appears before the Almighty to accuse Israel as the books of judgment are opened. The ancient rabbis, therefore, suggested the traditional purpose for the shofar on Rosh Hashanah: "Why do they blow (the shofar?) in order to confound Satan" (Rosh Hashanah 16a). They believed that the many blasts of the shofar would confuse Satan, leading him to believe that the Messiah had arrived and his authority had ended. Based upon this tradition, it is customary to sound a total of 100 shofar blasts on each day of the Rosh Hashanah synagogue services.

### **The Service Theme**

Rosh Hashanah's service are some of the longest of all the feasts. Only Yom Kippur lasts longer. The synagogue liturgy of prayers and readings for Rosh Hashanah is built around the theme of God's kingship. For two thousand years, the Rosh Hashanah liturgy has been structured around three Hebrew benedictions: Malkhiyot ("Kingships"), Zikhronot ("Remembrance"), and Shofarot (Ram's horns"). After each benediction, the melancholy blast of the shofar is heard: one long blast, three short blasts, nine staccato blasts, and one final sustained blast.

The Malkhiyot emphasizes God's MAJESTY and His lofty position as Sovereign King of the universe as it proclaims:

"May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance...The Lord shall be King forever and ever."

The Zikhronot testifies of God's REMEMBRANCE of His everlasting covenant with Israel as it pleads:

"Remember in our behalf, Lord our God, the covenant, the kindness, and the solemn promise which thou did make to our father Abraham on Mount Moriah."

The Shofarot focuses upon the key role of the shofar in the history of the nation. It speaks of Mt. Sinai where the Lord first revealed Himself with the sound of the shofar:

"The whole world trembled at thy presence, creation shook in awe before thee, when you, our King, did reveal Yourself on Mount Sinai...amid the blasting of the SHOFAR did you appear to them."

The benediction also speaks of the days when God will again reveal Himself through fire and the sounding of the shofar as He sends the Messiah: "The Lord shall appear over them; his arrow shall go forth like lightning. The Lord God shall sound the SHOFAR and march amid the storms of the south." (Zech. 9:14)

Because of the connection between Rosh Hashanah and the Shofar, the assigned synagogue reading for the second day of Rosh Hashanah is Genesis 22 where Abraham bound Isaac on the sacrificial altar. In this great passage the Lord provided the substitutionary RAM (Ram's horn) in the place of Isaac.

### **The Jewish New Year**

In spite of the solemn introspection and the focus on repentance, Rosh Hashanah has its joyful side. Since this feast is identified with the civil NEW YEAR, it is also a time of happiness. It is customary to send colorful New Year greeting cards to friends and family on Rosh Hashanah, wishing them the universal Hebrew greeting Shanah tovah ("A good year").

### **Traditional Foods**

The Feast of Trumpets, like so many other holidays, has acquired its own set of traditional foods. The most widespread tradition is that of dipping apples in honey. This tradition expresses the desire for sweetness in the coming year.

At the evening meal of the second night of Rosh Hashanah, it is customary to wear a new outfit and to eat a sweet fruit which one has not eaten in a long time. Observant Jews will often deny themselves apples, grapes, or pomegranates throughout the summer so that they may eat them with increased enjoyment on the Feast of Trumpets.

Two oval loaves of braided hallah bread are usually found on the weekly Sabbath table. On Rosh Hashanah, it is customary to eat ROUND LOAVES of hallah bread, symbolizing CROWNS, as a reminder of the synagogue liturgy's emphasis upon **God's KINGSHIP**.

### **The Birthday of the World**

In the Talmud, the ancient rabbinical commentary suggests, "In the month of Tishri the world was created" (Rosh Hashanah 10b). Other rabbinic authorities suggested that Rosh Hashanah was not the only birthday of the world, but the very day on which man was created, making it the beginning of the day of man.

### **The Future Fulfillment: The Rapture of the Church and the Second Coming of Messiah To Earth**

Like Israel's other feasts, the Feast of Trumpets carries STRONG PROPHETIC overtones! However, this holy day commemorates no historical events, but portrays FUTURE events for the nation. It is next on Israel's prophetic calendar. Israel's four springtime holidays (Passover, Unleavened Bread, Firstfruits, and the Feast of Weeks) were fulfilled in connection with Messiah's first coming. Israel's three autumn festivals (Feast of Trumpets, Yom Kippur, and Tabernacles) will be fulfilled at His SECOND COMING. The ancient rabbis held a similar view:

"In the month of Nisan (at Passover) our ancestors were redeemed, and in Tishri (Rosh Hashanah), they will be redeemed in the time to come." (Rosh Hashanah 11a).

### **Israel's Dark Days**

The Feast of Trumpets is Israel's dark day. It occurs at the New Moon when the primary night light of the heavens is darkened. Israel's prophets repeatedly warned of a coming day of judgment for the nation and for the world. It was called "the Day of the Lord." It will occur at the end of this age when the Lord will pour out His fiery judgment. The Day of the Lord will be a time when the Lord pours out His wrath not only upon Israel's enemies, but upon Israel herself to bring her to repentance and into the New Covenant.

The prophet Amos spoke of this dark day of judgment:

**Amos 5:18-20 - Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. [19] As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. [20] Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?**

Zephaniah penned this ominous warning:

**Zeph. 1:14-16 - The great day of the Lord is near, it is near, and hastens greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. [15] That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a**

**day of clouds and thick darkness, [16] A day of the trumpet and alarm against the fenced cities, and against the high towers.**

But even as the darkening of the moon in the night heavens announced the Feast of Trumpets, so, too, the heavens will be divinely darkened in a future day as the Day of the Lord commences. Joel revealed:

**Joel 2:31 - The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.**

**Isaiah 13:9-10 - Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. [10] For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.**

**Isaiah 34:4-8 - And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. [5] For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. [6] The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. [7] And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. [8] For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.**

**Joel 3:15 - The sun and the moon shall be darkened, and the stars shall withdraw their shining.**

**Acts 2:20 - The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:**

The apostle John also described the cosmic disturbance and darkness which will announce the Day of the Lord. (See our Chart on The Day of the Lord in our Revelation Study)

**Rev. 6:12-17 - And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; [13] And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. [14] And the heaven departed as a scroll when it is rolled**



**together; and every mountain and island were moved out of their places. [15] And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; [16] And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: [17] For the great day of his wrath is come; and who shall be able to stand?**

The day is coming in which the Lord will switch off the natural lights of heaven. He will then pour out His wrath with relentless fury upon this wicked world as the Messiah returns to set up His Kingdom. It will be Israel's darkest day, her "DAYS OF AWE." (The Tribulation) This wrath of the Lord will prepare her for repentance, even her national DAY OF ATONEMENT or Yom Kippur!

### **The Last Trump**

The Bible often speaks of men and angels blowing trumpets, yet only twice is it recorded that GOD blows a trumpet. In both instances it is the shofar.

The FIRST occasion was at Mt. Sinai when the Lord revealed Himself from Heaven and prepared to bring the nation under the OLD COVENANT. The Shekinah glory of the Lord descended with a fiery tempest and with the sound of the shofar:

**Exodus 19:18-20 - And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. [19] And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. [20] And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.**

The SECOND occasion on which the Lord will blow the SHOFAR (Ram's horn) will be at the Messiah's return. The Lord will once again descend from Heaven with the whirlwind, the clouds of His glory, fire and the SOUND OF THE TRUMPET. The prophet Zechariah declares:

**Zech. 9:14 - And the Lord shall be seen over them, and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south.**

The ancient rabbis repeatedly quoted this verse in connection with the coming of the Messiah:

"And it is the ram's horn that the Holy One, blessed be he, is destined to blow when the son of David, our righteous one, will reveal himself, as it is said: 'And the Lord our God will blow the horn.'" (Tanna debe Eliyahu Zutta XXII)

As the Day of the Lord begins (we believe this is Armageddon), God's last trump will be sounded, the Messiah will reveal Himself in great wrath, and He will prepare the nation to be brought into the NEW COVENANT:

**Jeremiah 31:30-31 - But every one shall die for his own iniquity: every man that eats the sour grape, his teeth shall be set on edge. [31] Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:**

**Ezekiel 20:35-38 - And I will bring you into the wilderness of the people, and there will I plead with you face to face. [36] Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. [37] And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: [38] And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord.**

**Zech. 13:9 - And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God.**

Ancient Jewish tradition held that the resurrection of the dead would occur on Rosh Hashanah. Reflecting this tradition, Jewish gravestones were often engraved with a SHOFAR.

Both of these great events - God's last trump and the resurrection of the righteous - are intricately connected to the RAPTURE OF THE CHURCH in the New Testament.

**1 Cor. 15:51-52 - Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, [52] In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.**

**1 Thes. 4:13-18 - But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. [14] For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. [15] For**

**this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. [16] For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: [17] Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. [18] Wherefore comfort one another with these words.**

The day is coming in which the Lord who sits on Heaven's throne will again descend in the fiery clouds of His Shekinah glory. Jesus referred to this as His "coming on the clouds of heaven with power and great glory." (Matthew 24:30). God's LAST TRUMP will be blown, and the DAY OF THE LORD will begin. Like Israel's ancient trumpet, God's last trump will accomplish several purposes:

1. It will gather an assembly to the Lord what is known as "the Rapture of the Church." The righteous will be delivered "from the wrath to come" since God has not appointed the church to wrath:

**1 Thes. 1:10 - And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.**

**1 Thes. 5:9 - For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,**

The righteous dead will be resurrected, and the living will be gathered "from the four winds." (Matthew 24:31 cp.)

2. The last trump will sound God's battle alarm against Satan and this wicked world as He begins "the great day of His wrath." This will draw the day of man's rebellion to a close. Finally, the LAST TRUMP will ANNOUNCE the coming and SOON CORONATION of the MESSIAH for He alone will be "exalted in that day!"

**Isaiah 2:17 - And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day.**

### **The Feast of Trumpets: A Call to Repentance Before Wrath**

National repentance by Israel is a prerequisite to the Messiah's return. Israel's repentance is one of the chief purposes of the Day of the Lord. Israel's King will not return until she is ready to receive Him. The rabbis of old correctly understood the prophets when they declared:

"Were Israel to practice repentance for even one day, they would be redeemed, and the Branch of David (the Messiah) would come" (Song of Songs Rabbah 5:2)

Tragically, unrepentant Israel, along with the Gentiles will suffer the fury of God's wrath before she is willing to say, "Blessed is he (Jesus the Messiah) who comes in the name of the Lord.

**Psalm 118:26 - Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.**

**Matthew 23:39 - For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.**

But the concept of repentance is far more basic to God's Word than just its connection to prophecy. Repentance is required of ALL MEN. Repentance is the LIFE AND DEATH principle in Scripture - "the soul that sins shall die...but if a wicked man turns from his sins...he shall surely live." (Ezekiel 18:20-21)

Known as teshuvah in Hebrew, repentance literally means to "return," that is to return to God. It involves a reversal in spiritual direction and is accomplished by TWO ACTIONS:

1. It requires a turning AWAY from sin by forsaking it:

**Ezekiel 18:30-31 - Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. - [31] Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?**

2. On the other hand, repentance requires an individual TURN TO GOD by putting complete trust in Him and His Redeemer, the Messiah.

**Psalm 2:12 - Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.**

It is to this same KING that "every knee shall bow and "every tongue shall take an oath." There is no other way to God.

**Isaiah 45:23 - I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.**

The day is coming when MESSIAH JESUS, the KING will come. Jesus will return to Jerusalem after the Tribulation period which we believe will last seven years. He will reign over all the earth. He will reign forever, even as the prophets foretold. But not all will enter His glorious Kingdom. When the Redeemer comes to Zion, he will come to "those who turn from transgression" and to those who "put their trust in Him."

**Isaiah 59:20 - And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.**

Today is the day of repentance. We do not know how long it will be before the last trump sounds and the Rapture occurs ushering in the day of the Lord's wrath upon this earth known as the Tribulation. We must seek HIM NOW while the gates of repentance remain open, as the prophet implored.

**Isaiah 55:6 - Seek ye the Lord while he may be found, call ye upon him while he is near:**

The Feast of Trumpets is the next great even on Israel's holiday schedule. It is a type of the Rapture, the next great event on God's prophetic schedule. Are you ready for the rapture? If not, repent today and BE READY! Jesus is coming!! Happy Rosh Hashanah. Happy Jewish New Year. Repent before the Days of Awe!