

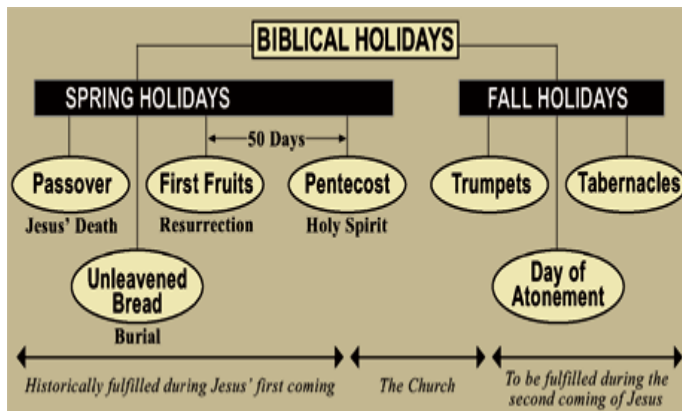
FEAST OF TRUMPETS or *Rosh Hashanah*

Leviticus 23:1,2 And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts.

We have studied that Spring Feasts which have all been fulfilled on their very day. Now we look forward future events. They are to yet be fulfilled, on their day too.

The first three feasts Yeshua fulfilled at His first appearance. The Feast of Shavout (Pentecost) was fulfilled on its exact day with the coming of the Holy Spirit. The book of Ruth is read by the Jewish sages and we identify with Ruth the Gentile brought home by Naomi to work a harvest and prepare for the wedding to Boaz her kinsman Redeemer.

The summer passes and we now come to the 7th month of the calendar. **Three feasts are yet to come.**



Lev 23:23-24 And the LORD spoke unto Moses, saying, 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.

Blowing of trumpets teruw`ah (ter-oo-aw'); from clamor, i.e. acclamation of joy, a shout (Is 44:23) or a battle-cry; especially clangor of trumpets, as an alarm. The ancient Hebrew word for **blasting/blast** in the above verses is "TaRUOE" (said as "ta-roo-oh-eh"). This word has **five letters**. The five letters are T-R-U-O-E

T = tau (modern tav) = two crossed sticks. This represents a **sign**. R = raash (modern resh) = **man's head**. This represents **first** U = uu (modern vav) = **tent peg**. This represents **secure** O = oin (modern ayin) = **eye**. This represents **watch** E = ea (modern heh) = **man with arms raised**. This represents **look**.

So we "**Sign (that is) first (for) securing, watching and looking.**" In other words an **initial indication** or **alarm** that was given to **groups** of **people** to **secure, watch over** and **look-out** for their **family** and **property**, in the case of an **emergency, war**, or a **set-apart time of rejoicing**.

The very meaning of the Feast is embedded in its spelling. This word can describe the noise made by a 1) **trumpet** but it also describes the 2) **noise** made by a large gathering of people shouting in unison (Nu 10:5-6). For example,

"And it shall come to pass when the ram's horn makes a long blast, when you hear the sound of **the shofar**, the entire nation will shout a **great shout**, and the wall of the city shall fall in its place, and the people shall go up as one man against it." (Joshua 6:5)

In this verse the word "shout" appears twice, once as the verb form of Teruah and a second time as the noun form of Teruah. Although this verse mentions the sound of the shofar (ram's horn), the two instances of Teruah both refer to the shouting in unison of the Israelites which was followed by the fall of the walls of Jericho.

While the Torah does not explicitly tell us the purpose of Yom Teruah its name may indicate that it is intended as a day of public prayer. The verb form of Teruah often refers to the noise made by a gathering of the faithful calling out to the Almighty in unison. For example:

- "Clap hands, all nations, **shout** to God, with a singing voice!" (Ps 47:1)
- "**Shout** to God, all the earth!" (Ps 66:1)
- "Sing to God, our strength, **shout** to the God of Jacob!" (Ps 81:3)
- "**Shout** to YHVH, all the earth!" (Ps 100:1)

From the horn of a ram the Israelites made a "Shofar" and it makes an alarming sound when blown. This Shofar played a highly significant role in Hebraic culture.

The very first time Scripture records the blowing of the Shofar occurring was to herald Gods giving of the Torah at Mount Sinai (Exod. 19:16,19 and 20:18).

The Shofar was blown to usher in Feast of Trumpets. This was a call to Sabbath rest, a memorial of blowing trumpets, and marked the beginning of a ten-day period of self-examination and repentance culminating with the Day of Atonement (Num. 29:1).

The Shofar was blown to herald the Day of Atonement (Yom Kippur) to announce the Year of Jubilee. Every fifty years slaves were freed, debts were forgiven and land returned to the original owner Lev. 25:9-10 [verse 10 says, **“Proclaim liberty throughout all the land to all its inhabitants”** and that is inscribed on the Liberty Bell.

Shofars were blown continually by seven priests before the Ark of the Covenant, **as part of the battle plan** to take the city of Jericho as the Israelites were entering the Promised Land (Josh. 6:4-20).

The Shofar was blown when a king was anointed (1 Kgs. 1:34, 39, 41; 2 Kgs. 9:13).

The Shofar was blown when the Israelites swore an oath of allegiance to YHVH (2 Chron. 15:14).

The Shofar was blown to rally the troops (Neh. 4:18, 20).

The Shofar was blown to call people to repentance or fasting (Isa. 58:1; Hos. 8:1; Joel 2:1)

The Shofar was blown **to sound the alarm of war** (Jer. 4:19, 21; 6:1; 17; 51:27; Joel 2:1, 15).

The Shofar was blown to **sound the warning of danger** (Amos 2:2; 3:6; Zeph. 1:16; Hos. 5:8, 8:1; Ezek. 33:2-9; Isa. 58:1). The sound of the Shofar is compared to a prophet's voice.

The Shofar was blown by God himself (Zech. 9:14).

The Shofar was blown by the angels (Matt. 24:31; Rev. 8:2, 3; 9:1, 13-14; 10:7; 11:15).

The Shofar was blown to announce the coming of a Jewish bridegroom to fetch his betrothed — a picture of Yeshua returning for his Bride. All the righteous living and the righteous dead will receive glorified, resurrected bodies and will meet him in the air at the sound of the Shofar. (Compare Matt. 24:31; 25:6; 1 Cor. 15:52; 1 Thes. 4:16; Rev. 11:15-18).

So we are told to set apart a day of blowing of Trumpets (Shofar) for a memorial or a day of remembering. Based on the use of trumpets in scripture we associate the

blowing of Trumpets with the following...or idioms for this day. The events connected to the Feast of Trumpets are listed below:

1. **The Time of Jacobs trouble**
2. **The Day of the Awakening Blast**
3. **The Day of Great Rejoicing**
4. **Yom HaDin/Day of Judgment/The Opening of the Books/Opening of the Gates**
5. **Yom HaKeseh (The Hidden Day)**
6. **Ha Kiddushin/Nesuin (Wedding of the Messiah)**
7. **Ha Melech (Coronation of the Messiah)**
8. **A Day of Remembrance**

Num 29:1-2 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. 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:

The first mention of horns Gen 22:13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. We also know it falls on the 1st of the 7th month (Called Tishri) which means it is new moon—or a dark moon. The feast of Tabernacles and Passover is a full moon on the 15th of the 7th month of Tishri.

The Coming of the Messiah is during the Day of the Lord. This time of trouble is called the Great Tribulation or Jacobs Trouble. It is the next event on the prophetic calendar of God.

Time of Jacob's trouble: (Birth pangs of the Messiah)

Here we see Jacobs Trouble defined by a warning of the trumpet and men in such fear as to appear as being in labor. Prophetically the world again turns on Jacob/Israel.

Jeremiah 6:16-19,24 Thus says the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein. Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, **we will not hearken.**

Therefore hear, ye nations, and know, O congregation, what is among them.

Hear O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail.

Jeremiah 30:1-7 The word that came to Jeremiah from the LORD, saying, Thus says the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and **I will cause them to return to the land that I gave to their fathers, and they shall possess it.** And these are the words that the LORD spake concerning Israel and concerning Judah. For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, **as a woman in travail**, and all faces are turned into paleness? **Alas! for that Day (Day of the Lord) is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.**

Isa 66:7-8 (Before she travailed, she brought forth; **before her pain came, she was delivered of a man child.** Who hath heard such a thing? who hath seen such things?) (Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.)

This is a time after Israel has returned to her land after being scattered for 1900 years ...and this time of travail or labor will birth the Messiahs return. Yeshua's first coming was not in the midst of trouble.

Isa 13:6-8 Howl ye; for the Day of the LORD is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travails: they shall be amazed one at another; their faces shall be as flames.

Isa 26:17 Like as a woman with child, that draws near the time of her delivery, is in pain, and cries out in her pangs; so have we been in thy sight, O LORD.

Matt 24:4-8 And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All **these are the beginning of sorrows.** Sorrows in the Greek = **odin** (o-deen') a pang or throe, **especially of childbirth**

Now as to the times and the epochs [seasons], brethren, you have no need of anything to be written to you. For you yourselves know full well that the **day of the Lord will come just like a thief in the night** While they are saying, "Peace and safety!" then destruction will come upon them suddenly like birth pangs [**odin**] upon a woman with child; and they shall not escape (1 Thessalonians 5:1-3)

Not is says the Day of the Lord is the thief in the night not the 2nd coming? It can also be seen in Revelation 12:1-2, as it is written: And a great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars [this is Israel (Genesis 37:9)]; and **she was with child**; and she cried out, being **in labor [odin]** and in pain to give birth (Revelation 12:1-2). Here we see the two comings of the Messiah as a lamb, then King! Once without travail anonymously in Bethlehem, and then once fully announced as King of Glory with every eye seeing him.

The Coronation of the King

The fundamental theme of Rosh Hashanah is the coronation of God as King over us.

Zech 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. There are **FOUR parts to the enthronement ceremony of a Jewish King.** We will associate the scriptures with the crowning of the king.

1. **Giving of the Decree**
2. **Ceremony of the taking of the throne**
3. **The Acclamation**
4. **Subjects come and pledge their allegiance**

Giving of the Decree:

Ps 2 v 6-11 Yet have I set my king upon my holy hill of Zion. **I will declare the decree:** the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. **Serve the LORD with fear, and rejoice with trembling. 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.

Rod/Scepter is given

Gen 49:10 The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.
Heb 1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom.

He came as a prophet, Resurrected as a priest and will return as King of Kings!!

Deut 18:15 Heb 7:24 Rev 19:15-16 And out of his mouth goes a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he tread the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Ceremony of the taking of the throne:

Rev 4:1-4,9-11 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 show thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.....

The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne.

The Kings were anointed:

2 Sam 5:3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

1 Kings 1:39,40,45,46 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.** And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them. And Zadok the priest and Nathan the **prophet have anointed him king** in Gihon: and they are come up from thence rejoicing, so that the **city rang again. Ye have heard this noise.** And Solomon sits on the throne of the kingdom.

The Acclamation: "God save the King"

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.

Coronation Psalm 47

In this Psalm, the process is demonstrated.

Ps 47:1-4 O clap your hands, all ye people; **shout unto God** with the voice of triumph. For the LORD most high is terrible; he is a great King over all the earth. In verse 5 we have the shout and **Shofar of Yom Teruah**

Ps 47:5 God is gone up with **a shout, the LORD with the sound of a trumpet.**

Vs 6,7 the shouting & praising of the King

Ps 47:6-7 Sing praises to God, sing praises: sing praises unto our King, sing praises. For God is the King of all the earth: sing ye praises with understanding.

Vs 8 the ceremony of the taking of the throne

Ps 47:8 God reigns over the heathen: God sits upon the throne of his holiness.

Vs 9 The believers in Yeshua are gathered in His presence & pledge their allegiance

Ps 47:9 The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted.

Once crowned and seated He will call the earth to judgment : Ps 50:4-5 He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; **those that have made a covenant with me by sacrifice.**

The Wedding of the Messiah/King

The Bible is a marriage covenant. God ordained man to have one wife and designed the institution of marriage. Let's examine this closer. Adam was made after the likeness of Yeshua (Romans 5:14 and Philippians 2:8).

Yeshua is called the last Adam (1 Corinthians 15:45-47). In Genesis 2:21, God had a deep sleep fall upon Adam. Sleep is synonymous with death (Daniel 12:2; John 11:11-14; 1 Corinthians 15:51-54; Ephesians 5:14). The deep sleep that God caused to fall upon Adam is a picture of the crucifixion and death of Yeshua. God brought a deep sleep upon Adam so He could take a rib from the side of his flesh. This required the shedding of blood. This is a picture of Yeshua who was pierced in the side of His flesh, shedding His own blood when He hung on the tree (John 19:34).

From the rib of Adam, God made Eve. Likewise, by the death of Yeshua and faith in Him, God established the assembly of believers which we refer to as the Church but was known in the Hebrew as the Assembly or Congregation. The believers in the Messiah, His bride, become wedded to Him by faith.

This marriage can be seen in the Old Testament as well as in Jeremiah 3:14 Turn, O backsliding children, saith the Lord; for **I am married** unto you... and Paul makes that clear. God gave the wedding customs, service, and ceremonies to the Jewish people (Romans 3:2; 9:4) to teach us about the Messiah Jesus (Colossians 2:16-17). In examining the weddings of Scripture we can see the process whereby God chose us as a Bride for His only Son. The ancient Jewish wedding ceremony God gave to the Jewish people to teach us about the wedding of the Messiah specific stages or steps.

The Bride is Chosen

The bride was usually chosen by the father of the bridegroom. The father would send his trusted servant, known as the agent of the father, to search out the bride. An excellent example of this can be seen in Genesis 24. In this chapter, Abraham (a type of God the Father) wishes to secure a bride for Isaac (a type of Messiah) and sends his servant Eliezer (a type of the Holy Spirit) to do this task (Genesis 24:2-4; 15:2). Even Samson required his father to secure the girl he desired in Judges 14 v 1-2. Believers in the Messiah are chosen by God (John 15:16). In Genesis 24, Rebekah consented to marry Isaac even before she ever met him. Believers in the Messiah consent to become the bride of Messiah even though we have never seen Him.

A bride price was established.

A marriage is not merely an incidental transaction between the two families; it creates and cements a relationship of alliance between them.

One family gives a very precious possession, a daughter; the other, 'to put things on an equal footing' gives a valuable present. The **(mohar)** bride price thus establishes the prestige of the husband and his family, gives him authority over his wife, makes the contract binding on both parties, and creates an alliance between the two families."

We see Jacob working 7 years for his Uncle Laban as the bride price of Rachel. Yeshua, being our bridegroom, paid a very high price for His bride, the body of believers. 1st Peter 1:18-19 says, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." In First Corinthians 6:20 it is written, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Betrothal Process.

Betrothal is the first of two steps in the marriage process. Jewish marriages were legally formalized by a written marriage contract, called a ketubah. Historically, God betrothed Himself to Israel at Mount Sinai (Jeremiah 3:14 and 20; Hosea 2:19-20).

The ketubah is the marriage contract that states the bride price, the promises of the groom, and the rights of the bride. The word ketubah means "that which is written." The groom promised to work for her, to honor, support, and maintain her in truth, to provide food, clothing, and necessities, and to live together with her as husband and wife.

The bride must give her consent.

God betrothed Himself to Israel at Mount Sinai as stated in Jeremiah 2:2. Israel consented to the marriage proposal from God and said, "I do," as it is written in Exodus 24:3. Today, to become the bride of Messiah you must still say "I do" to Him. Rebecca's consent was asked for, before she left her family to go to Isaac. (Gen. 24:58)

Love gifts and the cup of the covenant.

The rite of betrothal (erusin) is completed when the groom gives something of value to the bride and she accepts it. The gift most often given today is the ring.

When the groom places the ring on the bride's finger, the rite of betrothal is completed.

The gifts to the bride are symbols of love, commitment, and loyalty. In addition, at this time the cup of the covenant was shared and sealed between the bride and the groom with the drinking of wine. In doing so, the couple drinks from a common cup.

The bride had a water immersion (Mikvah)

Mikvah is a ceremonial act of purification by the immersion in water. It indicates a separation from a former way to a new way. In the case of marriage, it indicates leaving an old life for a new life with your spouse (Genesis 2:23-24; Ephesians 5:31). Immersing in the mikvah is considered spiritual rebirth. Concerning the marriage to Israel at Mount Sinai, God said in Ezekiel 16:8-9, as it is written, "...I swore unto thee, and entered into a covenant with thee... and thou became Mine. **Then washed I thee with water....**" The immersion, here refers to that of Israel before the people received the Torah when God betrothed Himself to Israel at Mount Sinai (Exodus 19:14-15).

For the groom, the betrothal period was one of preparation. The groom would depart, returning to his father's house to prepare the bridal chamber (the huppah). Sometimes this would require actually adding on a room to the father's house. Families were tied to the family land in an agricultural economy and in Israel the land stayed in the family. The groom's father was the one to decide when the bridal chamber was ready for the bride. "I go to prepare a place for you; if I go, I will return again unto you." This is the same statement Yeshua made in John 14:1-3 before He went to His father's house in Heaven, as it is written: Meanwhile, the bride was to wait eagerly for the return of the bridegroom. The betrothal was, for the bride, a time of purification and anticipation. The time of the betrothal was typically one year, adequate time to demonstrate the purity of the bride by showing that she was not pregnant.

The Nuptials –Wedding Feast

Finally, there would be a marriage supper for all the guests invited by the father of the bride. The Bridegroom and party would come to retrieve the waiting bride. The bride and groom proceeded back to the groom's house in a celebratory procession. One description of such a procession is found in the apocryphal book of First

Maccabees: "They looked out and there they saw the bridegroom, in the middle of a bustling crowd and a train of baggage, coming to meet the bridal party, escorted by his friends and kinsmen fully armed to the sound of drums and instruments of music." Matthew 25:5,6- Now while the bridegroom was delaying, they all got drowsy and began to sleep. But at midnight there was a shout,

"Behold, the bridegroom! Come out to meet him."

Having claimed the bride, the party would return to the bridal chamber where the nuptials themselves would begin. The bride and groom would return to the house of the groom's father, where the huppah had been prepared. The huppah was originally the place to which the groom would take the bride to symbolize her coming under his authority and protection, and in order to have privacy for the consummation of their marriage:

"It is evident from the Bible itself that the huppah was a tent or a room belonging to the bridegroom. Psalms 19.6 speaks of 'the bridegroom coming forth **from his huppah,**' and so too in Joel 2.16: 'Let the bridegroom come forth from his chamber and the bride from her huppah.' The tradition of the huppah is one which has changed and evolved significantly over time, and is still in use in a modern form in contemporary Jewish weddings. Today, the huppah is a canopy under which the bride and groom stand during the wedding ceremony.

The bride and the groom would be in **the wedding chamber for seven days**. The bride and groom would enter the huppah, where they would spend a week in privacy together. It is to this practice that Laban probably referred when he instructed Jacob, with regard to Leah, to "**complete her week**" (Gen. 29:27). Meanwhile, the guests would be enjoying a sumptuous feast, while waiting for the bride and groom to rejoin them in public celebration. **(Judg. 14:12)**

When the bride and the groom initially went into the wedding chamber, the friend of the bridegroom stood outside the door. All the assembled guests of the wedding gathered outside, waiting for the **friend of the bridegroom** to announce the consummation of the marriage, which was relayed to him by the groom. John the Baptist referred to this in John 3:29. At this signal, great rejoicing broke forth (John 3:29).

The marriage was consummated on the first night (Genesis 9:23). The bloodstained linen from this night was preserved. It was proof of the bride's virginity Deut 22:13-21. On the wedding day, the bridegroom is **seen as a king and the bride as a queen.**

There are similarities between the wedding at Cana and the events at Sinai.

Exodus 19:10-11

*10 And the Lord said to Moses, "Go to the people, and sanctify them to-day and to-morrow, and let them wash their garments, 11 and be **ready for the third day; for on the third day** the Lord will come down in the sight of all the people upon Mount Sinai."*

- ✓ Voices
- ✓ Lightning
- ✓ Thick cloud
- ✓ Shofar sounding
- ✓ Mount Sinai smoked
- ✓ YHWH descended in fire
- ✓ Mount Sinai quaked greatly
- ✓ Shofar sounded louder & louder
- ✓ Elohim answered Moshe in a Voice
- ✓ YHWH came down on top of Mount Sinai

Notice the similarities in intent. Both events manifest Gods Glory to His people. On the third day was the revealing of God's glory on Sinai. **The covenant at Sinai is seen as a "betrothal ceremony" with Torah being the Ketubah.** The thick clouds over Sinai made a Chuppah (canopy) under which the bride gathered.

At another wedding, also on the **third day at Cana** is the revealing of Yeshua's glory to his disciples. John 2:11 **This beginning of His signs did Yeshua in Cana of Galilee, and manifested His glory;** and His disciples believed on Him.

There is future wedding coming prophetically on also **on the third day** – Hosea 6 v2 **After two days He will revive us; on the third day He will restore us,** that we may live in his presence.

The resurrection at the Last Trump is joined to a wedding again – this time not the betrothal at Sinai, but the Wedding Feast also accompanied and preceded

- ✓ Lightning
- ✓ Thick cloud
- ✓ Shofar sounding
- ✓ YHWH descended in fire
- ✓ Worldwide quakes
- ✓ Angels Voices and Trumpets
- ✓ God Himself will sound His Shofar

The Day of the Lord – God's Wrath

There are many passages in the Older Testament that portray a day of battle, a day of gloom, a day when the Lord will fight against the enemies of Israel. This day is known as the "Day of the Lord." This is the day when the sound of the Shofar calls to battle, a day of desolation to the enemies of God. The Day of the Lord is a day of battle, a day of darkness, a day of great death and destruction: It is no co-incidence that the day falls on the 1st day of the 7th month and so is always a new moon (invisible moon)

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 2:1 – "Blow a trumpet in Zion, And sound an alarm on My holy mountain! Let all the inhabitants of the land tremble, For the day of the LORD is coming... 'The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome Day of the Lord (Joel 2:31; cf. Isa. 13:9-10; 34:4, 8; Joel 3:15; Acts 2:20).

(Zeph. 1:14-16). That day is a day of wrath, A day of trouble and distress, A day of devastation and desolation, A day of darkness and gloominess, A day of clouds and thick darkness, **A day of trumpet...**'

Isaiah 13: 6 – "Wail, for the day of the LORD is near! It will come as destruction from the Almighty."

Isaiah 13:9 – "Behold, the day of the LORD is coming, Cruel, with fury and burning anger, To make the land a desolation; And He will exterminate its sinners from it."

Isaiah 34:8 – "For the LORD has a day of vengeance, **A year of recompense** for the cause of Zion."

Zephaniah 2:3 – “Seek the LORD, All you humble of the earth who have carried out His ordinances; Seek righteousness, seek humility. Perhaps you will be hidden In the day of the LORD'S anger.” Malachi 4:5 - "Behold, I am going to send you Elijah the prophet **before the coming of the great and terrible day of the LORD.**”

In the Newer Testament, too, we see this portrayal of the Day of the Lord: 2 Peter 3:10 – “**But the day of the Lord will come like a thief**, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.” 1 Thessalonians 5:2 – “For you yourselves know full well that the **day of the Lord will come just like a thief in the night.**”

The Resurrection –The Last Trump

Resurrection of the Dead and the Regathering of Israel
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 events – God’s last trump and the resurrection of the righteous – are intricately connected to the Rapture of the Church in the New Testament. The Apostle Paul writes, “1 Cor 15 v 51 Behold, I tell you a mystery; we will not all sleep, but we will all be changed, v 52 in a moment, in the twinkling of an eye, **at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.**” (1 Corinthians 15) The sound of the Shofar plays an integral part of this regathering in Jewish thought: not only in the “regathering” of Israel, but also in the call to battle. BOTH concepts are conveyed in the New Testament with the Second Coming of the Messiah!

Conclusion The Feast of Pentecost called the Feast of Weeks and the Feast of Trumpets do not have a name in the scriptures – just a description. The concept of the Gentile Bride was hidden theme of the Bible waiting to be revealed and explained by Rabbi Paul in the New Testament. So these two Feasts of the Lord speak to us as Christians, and mysteriously relate directly to us.

Pentecost was fulfilled 1900 years ago. The long summer of the wheat harvest is soon over. The next Feast of the Lord is the Feast of Trumpets. Will we suddenly realize the Day of the Lord has arrived? Jeremiah 8 v 20 the people cry out, "**The summer is gone, the harvest is over, but we are not saved.**

The fall festival season begins with a 40-day period called, in Hebrew, Teshuvah, which means "to repent or return." This 40-day period begins in the sixth month of the religious calendar, the month of Elul, and concludes on the tenth day of the seventh month, the Day of Atonement. (See the notes on the month of ELUL to understand the 6th month). Each morning in the synagogue following the morning prayers, a Shofar is blown warning the congregation.

The message is **Time is Short - Consider your ways.**