

FEAST OF TRUMPETS

The Herald of the Future

*"God goes up to shouts of acclaim,
Adonai to a blast on the
shofar." (Ps. 47:5 CJB)*

TRADITIONS & HISTORY

- The primary themes of Rosh Hashanah are God's Kingship, judgment, repentance, forgiveness, renewal, awakening from sleep (death & resurrection), and a new year/cycle of creation.
- A shofar is a ram's horn, but can also be made from other clean animals. (Lev. 11) Horns of cows, though clean, are not used in Judaism as they are a reminder of the sin of the golden calf.
- *"The hour that no man knoweth"* is a well known Hebrew idiom for the Feast of Trumpets. As a new moon festival, witnesses had to sight the moon and report it to the Sanhedrin in order for the day to be certain. (Mt. 24:36)
- Rosh Hashanah is said to be the birthday of the World and of Adam and Eve.



The Bible declares the 5th feast in Leviticus 23 to be a Day of Blowing or *Yom Teruah*. It is the only feast of Adonai that falls on a new moon. Trumpets is the new moon feast of the 7th month (Tishrei), yet it is traditionally called Rosh Hashanah, the Head of the Year. How can the "new year" begin in the 7th month? (Ex. 34:22) There are four new years celebrated in Judaism. Rosh Hashanah or the Feast of Trumpets renews the civil and agriculture year; whereas, the new year for the months and festivals is on Nisan (Aviv) 1st in the spring, the month of Passover.

The Feast of Trumpets or Rosh Hashanah is the most mysterious festival on Adonai's calendar. In all cases but this one, the Bible gives meticulous instructions and examples of how to keep the feasts of the LORD. Why did God leave His people with hardly any Biblical instruction about this one divine appointment? Pondering this glaring question has led both ancient and modern rabbis to conclude that *Yom Teruah* is a riddle that God desires for us to solve. This is one of two passages from the Torah (Law of Moses) that





L'shanah Tovah!

TRADITIONS & HISTORY

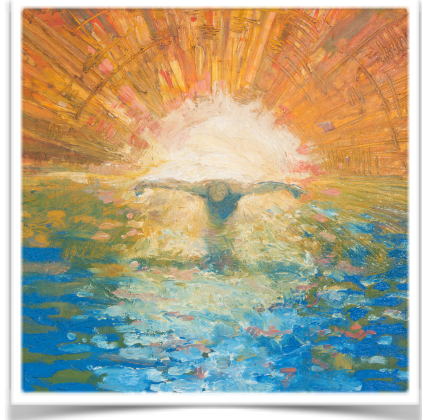
- Sweet foods, like apples dipped in honey, are eaten to symbolize our hope for a "sweet new year."
- Challah bread (Sabbath bread) is baked into round loaves on Rosh Hashanah to symbolize the Crown of God, the cycle of life, and eternity.
- Rosh Hashanah celebrates God as King of all creation.
- Heavenly Books are opened on Rosh Hashanah, and the fruit or works of people are judged as God's harvest. We repent and God is gracious to forgive. (Rev. 20:12)
- It is customary to wear white at the High Holy days to signify burial garments. These are the garments that one will be "resurrected in" at the High Holy Days. As such, they also stand for one's righteous deeds or bridal gown – the things that survive the repentance and judgment process. (Rev. 19:7-8)
- *L'Shanah Tovah Tikatevu* is the traditional greeting during the High Holy Days. It means, "May you be inscribed (in the Book of Life) for a good year." This emphasizes that the upcoming year and its outcome are ultimately in the hands of the King.

speaks of this feast day:

"In the seventh month, on the first day of the month, you are to have a Shabbat rest, a memorial of blowing (shofarot), a holy convocation. You are to do no regular work, and you are to present an offering made by fire to Adonai." (Leviticus 23:24-25 TLV)

Followers of the God of Israel are to blow the shofar on the Feast of Trumpets as a **memorial**. The problem is that we are not told what is being memorialized! One of the appellations for Trumpets is *Yom HaKeseb*, the Hidden Day. It alludes to both the hiddenness of the new moon and the concealed meaning of the festival.

In Colossians chapter 2, Paul calls the Sabbaths, feast days, and new moons "shadows of things to come," a hint of their prophetic nature and purpose. These heavenly appointments with God are memorials of the creative work of Messiah from the beginning, and guideposts pointing toward things to come.



Since it is clear what the other six feast days commemorate, the Feast of Trumpets must point to something future. Because of this, many Jewish and Christian commentators assign apocalyptic expectation to this feast day. Employing the Bible's use of trumpet and shofar imagery to inform their conclusions, most suggest that Rosh Hashanah:

- ✦ **EVOKES THE AKEDAH OR BINDING OF ISSAC & THE RAM**
- ✦ **RECALLS THE REVELATION AT MT. SINAI**
- ✦ **WARNS OF IMPENDING JUDGMENT**
- ✦ **SIGNALS THE PEOPLE TO REPENT**

- ◆ INVOKES FEAR OF THE DAY OF THE LORD
- ◆ GATHERS THE SCATTERED OF ISRAEL
- ◆ CONFUSES THE ENEMY
- ◆ ANNOUNCES THE REBUILDING OF THE TEMPLE
- ◆ DECLARES THE FINAL JUDGMENT
- ◆ CALLS THE DEAD TO RESURRECT
- ◆ CORONATES THE KING OF KINGS

Yeshua (Jesus) applies this same imagery when he says, "*They will see the Son of Man coming on the clouds of the sky with power and great glory. And He will send forth His angels with a great shofar and they will gather together His elect from the four winds, from one end of the sky to the other.*" (Matthew 24:30-31 TLV)

The Bible also refers to the Feast of Trumpets as a *Yom HaZikkaron* (a day of remembrance). Only with God can we remember something before it has happened! He is not limited to our time constraints. He declares from the beginning, the end. (Is. 46:10) Thus, Rosh Hashanah memorializes the beginning of creation, while simultaneously declaring the future work of Messiah. They are ONE.

Holy Time and the Third Day

The future is obscured for mere mortal humans, but it is as clear as this present moment for the King of the Universe. The most Holy name of God is spelled *yohd, hey, vav, hey* in Hebrew. Some pronounce the sacred name as Yahweh or Yehovah. Either way, His name in Hebrew is a form of the verb "to be." **He is the I AM.** The One Who is, Who was, and is to Come. He is the essence of time, because it is "*in Him that we move, and breathe, and have our being.*" (Acts 17:28)

The Living Word of God flows through and around the Creator's cycles of righteousness as a River of Life. His appointments in time declare the Eternal Gospel to a world ensnared in darkness. They are beacons of Light that judge and direct the path of the righteous. All the festivals of God work through one's past, present, and future. They are the seven

BIBLE VERSES

"Now in the seventh month, on the first day of the month, you shall also have a holy convocation; you shall do no laborious work. It will be to you a day for blowing trumpets." (Numbers 29:1-6)

Blow the trumpet at" the new moon, At the full moon, on our feast day." (Psalms 81:3)

"**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; Surely it is near, A day of darkness and gloom, A day of clouds and thick darkness." (Joel 2:1-2a)

"After these things I looked, and behold, a door standing open in heaven, and the **first voice** which I had heard, like the **sound of a trumpet** speaking with me, said, "Come up here, and I will show you what must take place after these things." Immediately I was in the Spirit; and behold, a throne was standing in heaven, and One sitting on the throne." (Revelation 4:1-2)

"You are also to count off seven sabbaths of years for yourself... 'You shall then **sound a ram's horn abroad on the tenth day of the seventh month**; on the **day of atonement** you shall sound a horn all through your land. 'You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a **jubilee** for you..." (Leviticus 25:8-10)

pillars hewn by His Spirit of Wisdom. (Pr. 9:1, Rev. 1:20; 4:5)

Thus, it is fitting that one of the seven festivals is particularly shrouded or veiled like the future. Instead of using our "sight," the commandment is to HEAR the voice of the shofar at this season. We listen with the intent to obey (*shema*). We allow the piercing alarm of the shofar blast to penetrate our hearts and revive our soul. The voice of the shofar is the voice of our Master.

One of the customary memorials celebrated on Rosh Hashanah is the Revelation at Mt. Sinai. Notice the imagery of of the third day, a loud trumpet sound, thick clouds, fire, the earth quaking, and God's voice as thunder. Can you see how this is associated with God's Throne?

"So it came about on the **third day**, when it was morning, that there were **thunder and lightning** flashes and a **thick cloud** upon the mountain and **a very loud trumpet sound**, so that all the people who were in the camp trembled. And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain. Now Mount Sinai was all in smoke because the LORD **descended upon it in fire**; and its smoke ascended like the smoke of a furnace, and the **whole mountain quaked violently**. **When the sound of the trumpet grew louder and louder, Moses spoke and God answered him with thunder.**" (Exodus 9:16-19 NASB)



*"And the temple of God which is in heaven was opened; and the ark of His covenant appeared in His temple, and there were flashes of lightning and **sounds and peals of thunder** and an earthquake and a great hailstorm."* (Revelation 11:19 NASB)

The fifth day or fifth feast (Trumpets) chiastically mirrors the prophetic implications of the third day and the third feast (early First Fruits). Messiah is the first fruits of the resurrection, implying that there will one day be a greater future resurrection that is announced with shofar blast.

*"But now **Christ** has been raised from the dead, the **first fruits of those who are asleep**. For since by a man came death, by a man also came the resurrection of the dead. **For as in Adam all die, so also in Christ all will be made alive**. But each in his own order: **Christ the first fruits**, after that those who are Christ's at His coming, then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power." (1 Corinthians 15:20-24)*

*"Behold, I tell you a mystery; we will not all sleep, but we will all be changed, 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 15:51-52)*

The Akedah - Binding of Issac

Long before the **third** day Revelation at Mt. Sinai with its loud trumpet, Abraham, the father of our faith, had a similar encounter on a mountain. That mountain was Mt. Moriah; the place that would later become the site of the Temple (House) of Adonai. Genesis 22 tells the story of Abraham taking a **three** day journey up to Mt. Moriah with his promised son, Isaac, to worship Adonai. Isaac sees the wood and the fire, but not the lamb of sacrifice. Abraham assures Isaac that God will provide for Himself (Yehovah-Yireh) a lamb. As it turns out, an angel stops the hand of Abraham from slaying his son, and he sees a RAM with its HORNS caught in a thicket.

“By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten son; it was he to whom it was said, “IN ISAAC YOUR DESCENDANTS SHALL BE CALLED.” He considered that God is able to raise people even from the dead, from which he also received him back as a type.” (Hebrews 11:17-19)

*Besides its clear messianic implications, Genesis 22 contains the first mention of the Hebrew word **ahavah**, love.*

This portion of Scripture is called the *Akedah* in Hebrew or the *Binding of Isaac*. It's sang in the synagogue liturgy every Rosh Hashanah. Echoes of Messiah, repentance, covenant, and resurrection thrum throughout the holiday's prayer services. This poignant story of Abraham and Issac isn't reserved just for Rosh Hashanah. It is read and prayed over seven days a week, twelve months a year, in the Jewish morning prayer service. In other words, the *Akedah* is the most read Biblical narrative in Judaism! The Mishnah says that blowing the shofar (ram's horn) on rosh Hashanah brings Abraham's righteous actions to God's remembrance and He ascribes it to us:

“Why does one sound a blast with a shofar made from a ram's horn on Rosh HaShana? The Holy One, Blessed be He, said: Sound a blast before Me with a shofar made from a ram's horn, so that I will remember for you the binding of Isaac, son of Abraham, in whose stead a ram was sacrificed, and I will ascribe it to you as if you had bound yourselves before Me.” (Rosh haShannah 16a)

Renewal and New Birth

Like all new moon celebrations, this feast day implies a type of renewal and rebirth with the first sliver of light emerging from a dark moon. It marks a complete and renewed cycle from the lessor luminary given on day four of creation. As the new moon of the 7th month, there is a double completion and renewal that occurs on Rosh HaShanah.

The symbolism of the shofar at the feast of Rosh Hashanah teaches followers of God about sanctification. A shofar is a horn made from a clean animal (Lev. 11). Once the animal's horns are harvested, they must dry out for at least a year so that the flesh can be easily removed. When the flesh is out of the way, breath, wind, or ruach/spirit can flow through the shofar to create a glorious melody.

YOU MUST BE BORN AGAIN

The Hebrew word for womb is *rechem*. It comes from the word *racham*, which means loving compassion and mercy. Consider the compassion a mother has for her child, even before it is born!

"He will again have **compassion** on us; He will tread our iniquities under foot. Yes, You will cast all their sins Into the depths of the sea." (Micah 7:19)



"Just as a father has **compassion** on his children, So the LORD has **compassion** on those who fear Him." (Psalm 103:13)

"Nicodemus said to Him, "How can a man be born when he is old? He cannot enter a second time into his mother's **womb** and be born, can he?" Jesus answered, "Truly, truly, I say to you, unless one is **born of water and the Spirit** he cannot enter into the kingdom of God. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. "Do not be amazed that I said to you, 'You must be born again.' "The wind blows where it wishes and **you hear the sound of it**, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit."" (John 3:4-8)

This is likened to the Creator's yearly feast cycle. His divine appointments instruct disciples how to live and walk with Him, a process that requires flesh to die daily in order for the Holy Spirit to flow freely through clean vessels. This is a yearly renewal. We die to self in order to live with Messiah, and to become vessels of His creation.

"For you have died, and your life is hidden with Messiah in God. When Messiah, who is your life, is revealed, then you also will be revealed with Him, in glory! Therefore, put to death what is earthly in you—sexual immorality, impurity, lust, evil desire, and greed—for that is idolatry." (Colossians 3:3-5 TLV)

A finished ram's horn has one broad open end that tapers to a much smaller opening. This shape is reminiscent of the birth canal. Traditionally, the shofar is blown 100 times during Rosh Hashanah. One midrash (parable) says that the **first** 99 blasts are the cries of a woman in labor, and the final **one**, the *tekiah gedolah* or Great Blast, is the responding cry of the newborn child. Can you sense the echoes of new birth in the traditions of this season?

Every year, one figuratively dies (to sin) and is reborn to live anew with God. The blasts from the shofar announce this change in status. The month preceding Rosh Hashanah is called the "month of *teshuvah* (repentance)." If one has been following God's calendar, then by the time Rosh Hashanah arrives, that person stands firmly on the mercies and forgiveness of God, and will be renewed for life. Therefore, the white garments that are customarily worn symbolize both grave clothes and resurrection robes!

""Wash yourselves, make yourselves clean; Remove the evil of your deeds from My sight. Cease to do evil, Learn to do good; Seek justice, Reprove the ruthless, Defend the orphan, Plead for the widow. "Come now, and let us reason together," Says the LORD, "Though your sins are as scarlet, They will be as white as snow; Though they are red like crimson, They will be like wool. "If you consent and obey, You will eat

the best of the land; "But if you refuse and rebel, You will be devoured by the sword." Truly, the mouth of the LORD has spoken." (Isaiah 1:16-20)

Jewish tradition teaches that it was at this season that God remembered the matriarchs Sarah, Rachel, and Hannah. They each became pregnant with sons that changed the world as types of the Messiah. We read their stories at Rosh Hashanah and remember that there is always hope for new life.

May your name be inscribed in Adonai's book for a sweet new year!

Bringing in the New Year

To bring in the holiday, traditional blessings are prayed. The following is a sample:

NEW MOON

Blessed are You, Adonai, Who gives us the new moon, the sign of being born from above and renewal. Blessed are You, Adonai, Who renews His mercies every morning and gives us countless opportunities to repent and start fresh.

May the Holy One, blessed be He, renew the month of Tishrei unto us and unto all His people, the house of Israel, for life and for peace, for gladness and for joy, for salvation and consolation, for a good livelihood and sustenance, for good reports and tidings, for rains in their season, for complete healing and swift redemption; and let us say, Amen. (Light candles.)

CANDLE LIGHTING

Blessed are are You, O LORD, our God, King of the Universe, Who has sanctified us with His commandments, and has commanded us to kindle the Sabbath and festival lights, which signify Messiah, the Light of the World.

FESTIVAL BLESSING

Blessed are are You, O LORD, our God, King of the Universe, Who has given us this Day of Remembrance, a day of sounding the shofar, a holy convocation. Who is like You, O LORD, You are King over the entire earth.

SPECIAL OCCASIONS

Blessed are are You, O LORD, our God, King of the Universe, Who has kept us alive, sustained us, and brought us to this season.

SHEMA & V'AHAVTA

Hear O Israel, the LORD, our God, the LORD is One. Blessed is the Name of His Glorious Kingdom for all eternity.

And you shall love the LORD your God with all your heart and with all your soul and with all your might. These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your children and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. You shall bind them as a sign on your hand and they shall be as frontals on your forehead. You shall write them on the doorposts of your house and on your gates. (Dt. 6:4-9)

And you shall love your neighbor as yourself. (Lev. 19:18)

Seder for Rosh Hashanah

READ

Genesis 22:1-19, Numbers 29:1-6, Psalm 24,
Matthew 24:30-31, 1 Thessalonians 4:16-18

BLESSING THE SHOFAR

Blessed are You, O LORD, our God, King of the
Universe, Who commands us to hear the voice of
the shofar.

(Blow shofar.)

KIDDUSH

Blessed are are You, O LORD, our God, King of the
Universe, Who creates the fruit of the vine.

HAMOTZI

Blessed are are You, O LORD, our God, King of the
Universe, Who brings forth bread from the earth.

(Dip round challah in honey and eat. Round loaves
symbolize the crown of the King of kings, the hope
for sweet round year, and a complete new cycle with
the LORD.)

APPLES

Blessed are are You, O LORD, our God,
King of the Universe, Who creates the fruit
from the tree.

(Eat a piece of apple dipped in honey.)

May it be Your will, O LORD, our God, and the God
of our forefathers, that You renew for us a good and
sweet year.

DATES (TAMARIM)

(Tamar resembles yitamu, the Hebrew word
for end.)

May It be your will, O LORD, that all fighting
will end. May we date this New Year with Peace
and Happiness. (All take a bite.)

POMEGRANATE (RIMON)

(There is said to be 613 seeds in the
pomegranate, one for each of the
commandments.)

May we be as full of your commandments as
the pomegranate is full of seeds.

STRING BEANS (RUBIA)

(Rubia resembles the word for increase, yirbu.)

May it be your will, O LORD, that we increase
our good deeds.

BEETS (SELEK)

(Selek resembles the word for retreat,
yistalku).

May it be Your will, God, that all the enemies
who might beat us will retreat.

LEEKS OR SCALLIONS (KARTI)

(Karti resembles yikartu, the word for “cut
off.”)

May it be Your will, O God, that our enemies
be cut off.

HEAD OF LETTUCE

May it be Your will, O LORD, that we be the
head and not tail.