THE BIG PICTURE of the SABBATHS, NEW MOONS, and FEASTS (Pg 1)

ISRAEL COMING OUT OF EGYPT

FIRST FEASTS CELEBRATED: Spring feasts

- Passover
- Feast of Unleavened Bread
- Feast of First Fruits (once Israel enters the Land)
- Feast of Weeks (once Israel enters the Land)

The **NEW MOON OBSERVANCE** begins

- God's Shekinah glory takes His place in the Tabernacle on the first day (new moon) of the first month
- The king's feast day is celebrated month to month
- New moons marked significant events associated with the Davidic kings' efforts to reform the kingdom and restore God's place among His people.

New Moon: Hebrew *ḥodesh*
Root word: *ḥadash*, meaning to make new, renew, repair, rebuild

The **SABBATH OBSERVANCE** begins

- Sabbath day is instituted
- Sabbath years were meant to be the kingdom's economic model once Israel entered the Land, but were never implemented

Sabbath: Hebrew *Shabbath*
Root word: *shabbath*, meaning to cease, put an end to, destroy

EXILE IN BABYLONIA (no sabbaths, no new moons, no feasts)

ISRAEL RETURNS TO THE LAND

FIRST FEASTS CELEBRATED: Fall feasts

- Feast of Trumpets
- (Day of Atonement)
- Feast of Booths

The **NEW MOON OBSERVANCE** is reinstated according to Mosaic Law

- The Shekinah glory does not reside in the Temple. (There is no Temple for a long time)
- There is no Davidic king on Israel's throne. There are only governors over Israel from this point forward.

The **SABBATH OBSERVANCE** partially reinstated according to Mosaic Law

- Zerubbabel (governor) reinstitutes the Sabbath day
- Nehemiah (governor) reinstitutes the Sabbatical years
- Jubilees were not practiced (unfulfilled picture)

THE BIG PICTURE of the SABBATHS, NEW MOONS, and FEASTS

CHRIST'S FIRST COMING *"Out of Egypt I have called my son"* (Matt 2:15)

SPRING FEASTS fulfilled

- Passover (Death on the cross)
- Feast of Unleavened Bread (In the grave on the Sabbath)
- Feast of First Fruits (Resurrection)
- Feast of Weeks (Pentecost, giving of the Spirit)

Greek equivalents of *hadash*:
anakainoō, meaning to make new
ananeoō, meaning to renew

The **NEW MOON** is not mentioned in the gospel accounts.

- The Glory (Christ) visited the Temple but did not remain.
- Christ the King is rejected.
- The only renewal of any significance is Christ's resurrection
- The renewal of the physical kingdom is delayed. Focus turns to the spiritual renewal.

The **SABBATH** is fulfilled only in the spiritual sense

- Our bondage to sin and the Law ceased (*katargeo*)
- The separation between Jew and Gentile ceased (*katargeo*)
- Our positional place has been assured (fulfillment of Joshua's work in securing an inheritance in the Land). We have had the *katapauó*, or settling-down, kind of rest, but there remains a *sabbatismos* rest for God's people (Hebrews 4:8-10)

Greek equivalent to *shabbath*:
katargeo, meaning to cause to cease, put an end to, abolish, to make of no effect
katapauō, meaning to cease, desist, settle down, give rest

EXILE IN THE CHURCH AGE
(once the Church is taken out of the picture, what remains is a picture of a resurrected "Babylon.")

CHRIST'S SECOND COMING

FALL FEASTS fulfilled

- Feast of Trumpets (announces the coming of the King)
- Day of Atonement (judgment associated with resurrections)
- Feast of Booths (picture of the Messianic kingdom)

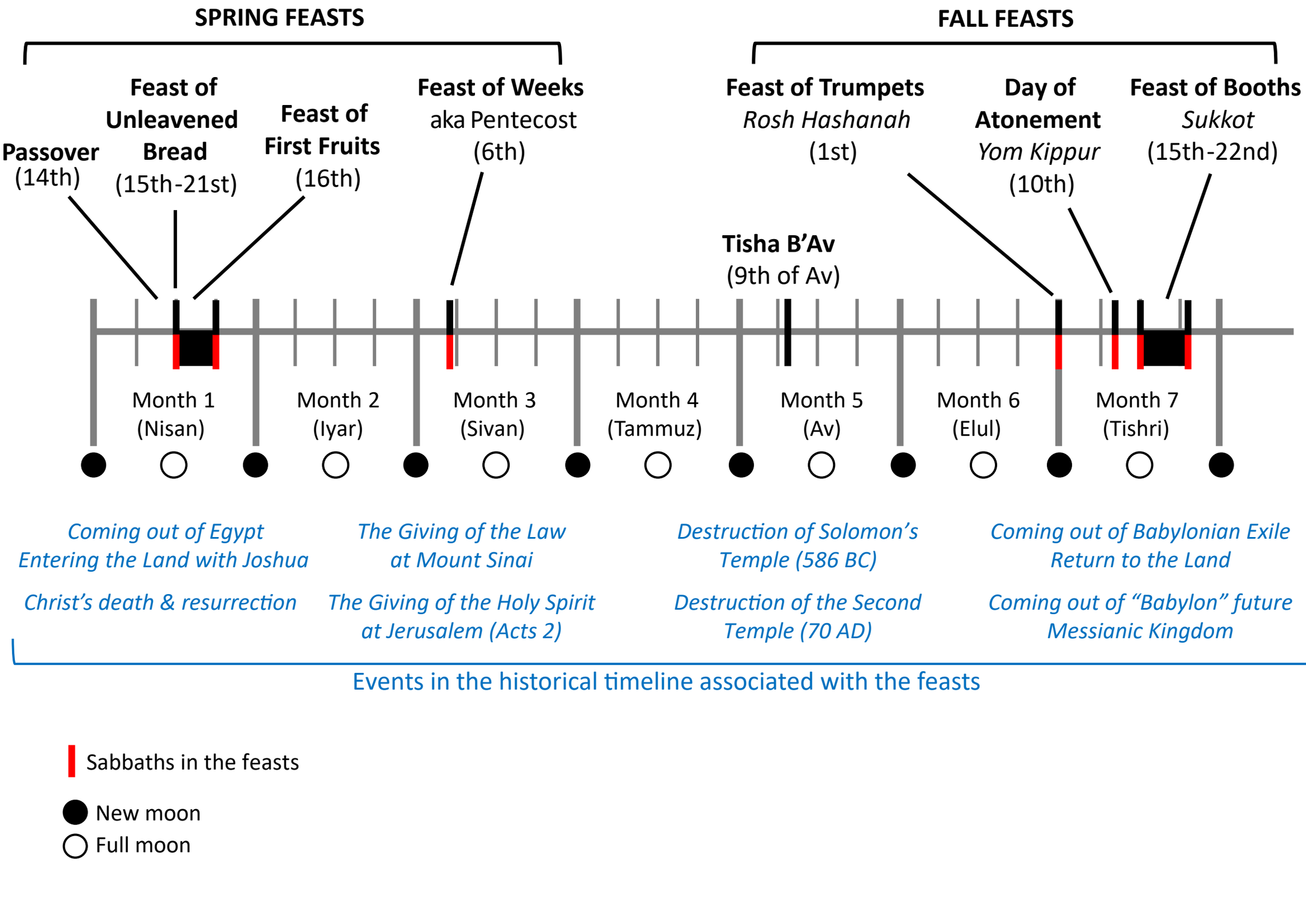
The NEW MOON "renewal" is fulfilled in the Messianic Kingdom (Isaiah 66:23, Ezekiel 45-46)

- There are signs in the sun, moon, and stars at the Messiah's coming (Luke 21:25)
- Resurrection of the dead
- The Messianic King is crowned, renews the kingdom, reinstitutes the new moon offering in fulfillment of Ezekiel's vision (different from the requirements of the Mosaic Law)
- God resides in His Temple/Christ brings all into submission to Him (1 Corinthians 15:24)
- Renewal of all things: New Jerusalem, new heaven, and new earth (Revelation 21)

The SABBATH "ceasing" is fulfilled in the physical Messianic Kingdom (Isaiah 66:23, Ezekiel 45-46)

- Messiah the Prince reinstitutes the Sabbath with some changes (Ezekiel 46:1-6); The Sabbath economy governs the kingdom.
- End of human government—all enemies put under His feet (*katargeo*) (1 Corinthians 15:24)
- Fulfillment of the *sabbatismos* rest (Hebrews 4:8-10)

OVERVIEW OF THE FEASTS OF ISRAEL



Script: Lesson 7, the Shadow of Things to Come

Good morning, and welcome back to our study of the **Shadow of Things to Come**. Today we will be continuing with our study of the **New Moon** and the **Feast of Trumpets**, which is the seventh new moon of the year and the seventh round of trumpeting that heralds the coming King as he enters into the task of renewing the kingdom. Let's do a quick recap before going on. We have been gathering flashcards throughout our classes so far, so let me lay those out so that you can get the big picture.

- **Sabbaths**. So far we have studied the Sabbaths and what it means to shabbath. First we looked at the act of ceasing (yellow cards). We looked at what ceased, when did it cease, why it ceased, and what happened after it ceased.
- Then we added the orange cards which represented the Sabbath day rules, and how it played out in the Jesus's first advent. We ended on the promise of a future Sabbath-type reset—not the "sitting-down" rest, but the "ceasing" rest.
- The red card marks our Colossians 2:16 verse. When Paul makes this statement, he is looking back at what has ceased in the past and then forward to what will cease in the future. He says the past is mere shadow of things to come. There will be:
    - A return to Eden
    - An end of the world as we know it, on par with the Flood but not with water
    - A remnant of Israel will be brought out from under the rule of an oppressive king and re-established in a kingdom
    - There will be a future experience of Sabbath rest in the Messianic Kingdom

The Sabbaths and shabbath-ings were sifted throughout the Bible, spanning Genesis to Revelation. Then we went on to a study of the new moon and the act of renewal.

- First we looked at the act of renewal (light purple cards). Most of these are concentrated in the kingdom economies (past and future). There is the spiritual renewal in the Church Age, which is a necessary precursor to the physical renewal in the Messianic Kingdom. Whenever you are doing a word study, and you find that your topic is concentrated in a certain economy like this is, that indicates a theme. The task of renewing is specific to Israel's kings (whether God or human kings).

- Then we looked for instances where a new moon is mentioned in the text, and we talked about the events that happened on new moons—the Flood waters receding, the Glory filling the Tabernacle, Jonathan's choice over loyalty to a king, the king's reforms, and finally God the angry king who does away with the new moons when

they fail to celebrate Him. That is where we ended last week, but we still have a few more cards to look at.

- Today we are going to look at the kingdom as Ezekiel envisioned it. Ezekiel prophesied of this kingdom during the exile years. And then we are going to look at the picture of the post-exilic kingdom. Does the post-exilic kingdom match Ezekiel's prophecies?
- Again, I've added the red card with our Colossians verse. When Paul makes this statement, he is looking back at what was renewed in the past and who did the renewing. He then projects forward to what will be renewed in the future. He says the past is mere shadow of things to come. There will be:
    - A drawing out of the remnant of God's people from the sea of nations
    - A restoration of the Land
    - A renewing of the kingdom under the Messianic king
    - God's glory will once again fill the Temple
    - A resurrection event(s)

All these things are a shadow of things to come, and they speak of Christ in His coming kingdom. Apart from the spiritual renewal and our one verse in Colossians, there is no mention of new moons in the New Testament. There is, however, much discussion about the kingdom, and there are some NT scholars who believe that we are living in the kingdom now and it is purely a spiritual kingdom. I disagree with that view. The "kingdom" discussed in the New Testament is based on the picture given in the Old Testament, and it is very hard to read the words of prophets like Isaiah, Daniel, and Ezekiel as describing a purely spiritual kingdom. The "kingdom" is a physical kingdom with a physical King and a royal priesthood ministering at a physical Temple in which God's glory resides. The Messiah in His kingdom fits the pattern of those shadow pictures and fulfills them to perfection.

Let's look now at our cards for today. Lay out cards 18-21. We are going to start with the prophetic vision of the coming kingdom that was given during the exile. This sets Israel's expectation of what to expect when she returns from Babylonian captivity.

[Card 18] NEW MOON OBSERVANCE REINSTATED

Isaiah 66:23 NASB
*"'And it shall be from **new moon** to **new moon** and from sabbath to sabbath, all mankind will come to bow down before Me,' says the LORD."*

The New Moons are for remembering God's sovereignty. This statement is actually housed within the picture of the Messianic Kingdom which spans Isaiah 60-66.

Moving on . . . Ezekiel gives a very detailed picture of the Prince of the future kingdom and his responsibilities on the new moon.

[Card 19] THE PRINCE'S OFFERINGS

Ezekiel 45:17 NASB95
"It shall be the prince's part to provide the burnt offerings, the grain offerings and the drink offerings, at the feasts, on the ***new moons*** *and on the sabbaths, at all the appointed feasts of the house of Israel; he shall provide the sin offering, the grain offering, the burnt offering and the peace offerings, to make atonement for the house of Israel."*

Ezekiel 45:18-25 goes on to explain the prince's offerings for the feasts of the Passover/ Unleavened Bread and the Feast of Booths. The offering of a bull for the Passover (45:22) is unprecedented as is the offering of seven bulls and seven rams each day of the Feast of Unleavened Bread (45:23). The feast requirements are going to change from what was originally required in the Mosaic Covenant.

[Card 20] YEARLY CLEANSING OF THE SANCTUARY

Ezekiel 45:18-19 NASB95
"Thus says the Lord GOD, 'In the first month, on the first of the month, you shall take a young bull without blemish and cleanse the sanctuary. The priest shall take some of the blood from the sin offering and put it on the door posts of the house, on the four corners of the ledge of the altar and on the posts of the gate of the inner court.'"

This is a new ritual that will be added to the first new moon observance for the new year. It is a reenactment of the Passover ritual of smearing the blood on the doorposts and lintels.

This is significant because it meshes the image of the Passover sacrifice with the image of the Prince—the Nasi.

Nasi means "the one who is lifted up" in the sense of bearing up under a burden on a people's behalf. Jesus told His disciples that He would be lifted up— nasa-ed—on the cross. Thus, the Nasi prince became the Passover Lamb.

This addition to the new moon ritual will put those two pieces of the puzzle together for the people in that future kingdom. (It should have put the puzzle together for Israel in Ezekiel's day, but they didn't see it.)

[Card 21] THE PRINCE OBSERVES THE NEW MOONS

Ezekiel 46:1-3, 6 NASB
"Thus says the Lord GOD, 'The gate of the inner court facing east shall be shut the six

working days; but it shall be opened on the sabbath day and opened on the day of the ***new moon*** *… the priests shall provide his burnt offering and his peace offerings, and he shall worship at the threshold of the gate and then go out … The people of the land shall also worship at the doorway of that gate before the LORD on the sabbaths and on the* ***new moons***. *… On the day of the* ***new moon*** *[the prince] shall offer a young bull without blemish, also six lambs and a ram, which shall be without blemish."*

Note: The new moon offering described here is different from what is prescribed in the Mosaic Law (compare with Num. 28:9). There will be a return to the Law, and yet some of the Laws have changed in various ways.

This is Israel's expectation when returning to the Land after the Babylonian Exile. So let's see what actually happened.

[Card 22] RESTORED TO THE LAND

Ezra 3:1, 4-6 NASB
"Now when the seventh month came, and the sons of Israel were in the cities, the people gathered together as one man to Jerusalem. … They celebrated the Feast of Booths, as it is written, and offered the fixed number of burnt offerings daily, according to the ordinance, as each day required; and afterward there was a continual burnt offering, also for the ***new moons*** *and for all the fixed festivals of the LORD that were consecrated, and from everyone who offered a freewill offering to the LORD. From the first day of the seventh month they began to offer burnt offerings to the LORD, but the foundation of the temple of the LORD had not been laid."*

Eventually the foundation is laid, but then the Temple's restoration flags and finally stops. God's place among His people is in jeopardy, and so the Great King sends a message to His people via Haggai the prophet, and He times the message with the new moon of the sixth month.

[Card 23] HAGGAI EXHORTS ISRAEL TO FINISH THE TEMPLE

Haggai 1:1, 8 NASB
"In the second year of Darius the king, on the first day of the sixth month, the word of the LORD came by the prophet Haggai to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, saying, … 'Go up to the mountains, bring wood and rebuild the temple, that I may be pleased with it and be glorified,' says the LORD."

The feasts of the seventh month are coming, and God should be celebrating with His people, but they have yet to restore His place among them. God the Great King sends word

to the governor and priest that they are to renew His dwelling place. The people have rebuilt their own homes, but they haven't rebuilt His. The message is directed not just at the high priest, Joshua, but also at the governor, Zerubbabel. It is the joint task of the civic and priestly authorities to re-establish God's place among the people.

Meanwhile, the pagan influence is making inroads back into Israel's congregation because the men of Israel are taking wives from the pagan people living around them. The Messiah's lineage is once again in jeopardy, even as it was before the Flood. When Ezra arrives on the scene many years later to become priest over Israel, he has to deal with the issue of the pagan wives. He gives the men of Israel three days to assemble at Jerusalem or be cut off from the kingdom, and they arrive to stand before him in the middle of an unusually heavy downpour. You can almost imagine some wisecracker in the assembly suggesting that someone might consider building an ark.

[Card 24] PUTTING AWAY PAGAN WIVES

> **Ezra 10:10-11, 16-17 NASB**
> *"Then Ezra the priest stood up and said to them, 'You have been unfaithful and have married foreign wives adding to the guilt of Israel. Now therefore, make confession to the LORD God of your fathers and do His will; and separate yourselves from the peoples of the land and from the foreign wives.' … Ezra the priest selected men who were heads of fathers' households for each of their father's households, all of them by name. So they convened on the first day of the tenth month to investigate the matter. They finished investigating all the men who had married foreign wives by the first day of the first month."*

Thus, we have this parallel to the passage in Genesis 8 that talks about the waters receding. Like the renewal of the Land after the Flood, when the land began to emerge out of the waters, so Israel's renewal begins on the first day of the tenth month and ends on the first day of the first month. As the men of Israel come through the figurative "waters of judgment," Israel begins to separate and re-emerge from the sea of people around them as a purified nation, newly cleansed from their sin. Israel is often paired with the land like this, and the Gentiles, with the seas.

Moving on . . . Nehemiah became governor sometime after Zerubbabel, while Ezra was priest over Israel. Ezra and Nehemiah together reinstituted the Mosaic Law and bound Israel to them.

[Card 25] RETURN TO THE LAW

Nehemiah 8:2 NASB
"Then Ezra the priest brought the law before the assembly of men, women and all who could listen with understanding, on the first day of the seventh month." (at the Feast of Trumpets)

The text goes on to say that Ezra explained the Law to the people, most of whom had been raised in exile and didn't know the Law. When he explained it to them, a cry went up because they thought they were in trouble again because they hadn't been keeping the Laws correctly. Ezra calmed them down and reassured them that it was okay. They were making a new start and that they should rejoice. Ezra did his part to instruct the people, and then Nehemiah went on to reinstate the practices from an administration standpoint.

I did not get all of the verses that I wanted on the card, so I will put them up on the screen.

Nehemiah 10:31-33, 39 NASB
*"As for the peoples of the land who bring wares or any grain on the sabbath day to sell, we will not buy from them on the sabbath or a holy day; and we will forego the crops the seventh year and the exaction of every debt. We also placed ourselves under obligation to contribute yearly one third of a shekel for the service of the house of our God: for the showbread, for the continual grain offering, for the continual burnt offering, the sabbaths, the **new moon**, for the appointed times … Thus we will not neglect the house of our God."*

You will remember when we talked about Nehemiah shutting the gates to keep the vendors out. It seems that he also reinstated the Sabbatical years. But we know from history that the Jubilees were still not practiced. Also notice that Ezra and Nehemiah reestablish the Mosaic Laws. This is not the version of the Law of which Ezekiel prophesied. This is still the Old Law. There are some other things missing from Ezekiel's kingdom picture. Israel is practicing the new moons, but the kings are missing. There is no Davidic King on the throne. There still isn't. God's Shekinah glory never returned to fill the Temple, and now the Temple is gone.

Q: When does Ezekiel's version of the kingdom come to fulfillment?

The next time it could possibly be fulfilled is in the Millennial Kingdom.

Let's pause for a moment and look at our handout of **The Big Picture of the Sabbaths, New Moons, and Feasts.**

On page one, we have Israel's the historical timeline. It begins with Israel's coming out of Egypt (that's in the green text on your page).

Feasts Celebrated: When Israel came out Egypt, the first festivals that she celebrated were the Passover and the Feast of Unleavened Bread. Once she came into the land and began reaping harvests, she celebrated the Feast of First Fruits and the Feast of Weeks. Those are all the spring festivals.

The New Moon observance. Once God's Shekinah glory takes His place in the Tabernacle on the 1st day of the 1st month, then the **New Moon Observance** begins. It becomes the king's feast day that is celebrated month to month. New moons marked significant events associated with Davidic kings' efforts to reform the kingdom and restore God's place among His people during the kingdom years.

The Sabbath observance. The Sabbath day observance was instituted as soon as they came out of Egypt. The Sabbath years should have started once they came into the Land. Sabbath years were meant to be the kingdom's economic model once Israel entered the Land but were never implemented.

There is a break in the timeline as Israel goes into exile in Babylonia. During this time, there are no sabbaths, no new moons, and no feasts.

Then Israel returns to the land (that's in the blue text on your page). Again, we have the First Feasts Celebrated (this time they are the fall feasts), the New Moon observance, and the Sabbath observance with some notable missing elements.

This is what we have just gone through with our flashcards. Now let's go to page two. This is a continuation of Israel's history, and we are going to go through Christ's side in just a second, but at a glance, we can see that Israel returned to the Land, and that era lasted through Christ's first coming (in the green text).

Then Israel went back into exile in the Church Age which is where she stands today and will continue into the End Times. We should note that once the Church is taken out of the picture in the End Times, what remains is a picture of a resurrected "Babylon," the final world empire.)

After that Tribulation Age, Christ will return for His second coming (blue text).

In terms of a timeline, page 1 runs right into page 2 in one long continuous history that ends in the Messianic Kingdom. But I don't want to go through Christ's side of it that way. Instead I want to put pages 1 and 2 side by side and compare Christ's "coming out of Egypt" with Israel's coming out of Egypt, and His return to the Land with Israel's return to the Land.

Christ's first coming

- **The Feasts:** When Israel came out of Egypt, the first feasts she celebrated were the spring feasts; these are the same feast which Christ fulfilled in His first coming.
- **The New Moon observance** is not mentioned in the gospel accounts of Christ's first coming. It was celebrated as a practice until the time of the exile, but the observance is lacking any connection to king and kingdom.
    - The Glory (embodied in Christ) visited the Temple, but the Shekinah glory never resided there.
    - Christ the King is rejected.
    - The only "renewal" of any significance is Christ's resurrection.
    - The renewal of the physical kingdom is delayed. Focus is on spiritual renewal.
- **The Sabbath** is fulfilled only in a spiritual sense.
    - Our bondage to sin and the Law ceased.
    - The separation between Jew and Gentile ceased.
    - Our positional place has been assured (fulfillment of Joshua's work in securing an inheritance in the Land). We have had the *katapauō*, or settling-down, kind of rest, but there remains a *sabbatismos* rest for God's people (Hebrews 4:8-10)

Christ's second coming

- **The Feasts:** Israel celebrated the fall feasts on her return to the Land. FALL FEASTS are the ones which will be fulfilled at Christ's second coming.
    - Feast of Trumpets (announces the coming of the King)
    - Day of Atonement (judgment associated with resurrections)
    - Feast of Booths (picture of the Messianic kingdom)

    I am just introducing these now. We will talk about these for the rest of this semester.

- **The New Moon** "renewal" is fulfilled in the Messianic Kingdom (Isaiah 66:23, Ezekiel 45-46)
    - There are signs in the sun, moon, and stars at the Messiah's coming (Luke 21:25)
    - Resurrection of the dead
    - The Messianic King is crowned, renews the kingdom, reinstitutes the new moon offering in fulfillment of Ezekiel's vision (different from the requirements of the Mosaic Law)
    - God resides in His Temple/Christ brings all into submission to Him (1 Cor 15:24)
    - Renewal of all things: New Jerusalem, new heaven, and new earth (Rev 21)

- **The Sabbath** "ceasing" is fulfilled in the physical Messianic Kingdom (Isaiah 66:23, Ezekiel 45-46)
    - Messiah the Prince reinstitutes the Sabbath with some changes (Ezekiel 46:1-6) The Sabbath economy governs the kingdom.
    - End of human government—all enemies put under His feet (*katargeo*) (1 Cor 15:24)
    - Fulfillment of the *sabbatismos* rest (Hebrews 4:8-10)

We have talked about the Sabbath. We have talked about the New Moons, but the new moon celebration continues on into the Feast of Trumpets, which is both a Sabbath and New Moon. We visited the Feast of Trumpets on an earlier flashcard, but I am going to bring it back so that we can study it by itself. (It is the pink card.) But before we do that, for the sake of those of you who are new to this, let's walk through the handout titled **Overview of the Feasts of Israel**. I will put it up on the screen and we will walk through this together. [Walk through the chart.]

God said that the first month, Nisan, was to be your beginning of months. It marked Israel's coming out of Egypt and officially becoming a nation. But then the exile happened, and when Israel came out of that captivity, it was in the days of the fall feasts. So, in a way, the fall feasts were like their new beginning of months, and this is how they began to acknowledge two "New Years' Days." They kept the first month because they couldn't go against the Law, but the fall feasts quickly eclipsed the spring feasts, and the Feast of Trumpets became the pre-eminent New Year's Day. They eventually renamed it Rosh Hashanah meaning "head of the year," and this is what is now considered the official start of the Jewish calendar year.

I read up on this a little, and there are umpteen scholarly "justifications" for departing from God's order of things, but it muddies the water a lot when you are trying to explain to a Jewish person why the Passover has to come first, because as far as they are concerned, the Fall Feasts are more important to their relationship with God and the Passover has been demoted to a national holiday. Thus, the emphasis is now on the Fall Feasts, which ironically focus on Christ's second coming.

Moving on . . . I have added the fast day, Tisha B'Av, which I will explain in a minute.

Below the timeline I am going to add some events in the historical timeline associated with these feasts, starting with Passover . . . Future coming out of Babylon?

So the question for us now is:

Q: How are the fall feasts shadows of things to come?

We have been working through the imagery of the new moons and the renewal process. A trumpet is blown every month on the first day of the month, starting in the first month. Six months pass with their six trumpets, and now we come to the seventh month and the seventh trumpet which is the Feast of Trumpets. We read this card earlier, but I have resurrected it again so that we can focus on this feast. This is the final card—the pink card—in your deck. Let's revisit that.

[Card 1] THE FEAST OF TRUMPETS (Yom Teruah or Day of Blowing)

I have added the Hebrew name, Yom Teruah, which was the original name for this feast. This feast was the first feast that Israel celebrated after her return to the Land, and so it became a kind of new years day on the calendar. And then it became THE new year's day, eclipsing the first month altogether, and they have renamed the Feast of Trumpets from Yom Teruah to Rosh Hashanah or "head of the year."

As I explained earlier, God specifically told Moses and Aaron in Exodus 12:2 that their beginning of months was to be the first month of Nisan where the spring feasts were celebrated, and He set it up that way because the identity of the Savior to come would build from that Passover feast forward. But now that the Jewish people have reordered the year so that it starts in the seventh month, the unfolding picture of the Savior skips the picture of the Passover Lamb as a necessary first step and now begins with the kingdom being renewed, and the significance of the Passover lamb has been altogether lost. The Jewish people have all kinds of rationale for altering the calendar, but in doing so, they have started down a wrong path. Now, back to our text.

> **Leviticus 23:23-25 NASB**
> *"Again the LORD spoke to Moses, saying, 'Speak to the sons of Israel, saying, "In the seventh month on the first of the month you shall have a rest, a reminder by blowing **[teruah]** of trumpets, a holy convocation. You shall not do any laborious work, but you shall present an offering by fire to the LORD."'"*
>
> **Numbers 29:1, 5-6 NASB**
> Offerings for the festival

Now as I explained on the first day of class, when I was reading through Colossians and came to Paul's statement about the festivals being a picture of Christ and things to come, this feast is the one that really stumped me. This is all the instruction that is given about keeping this feast, and I didn't see Christ in this at all. And so I applied to the LORD for more instruction on how this was celebrated, and that is how I ended up among that Messianic Jewish congregation. So, let me tell you about my journey through this.

So, here I was, a rather naïve Christian woman in search of information about the Feast of Trumpets. I walked into this church building on a Saturday and was greeted by a delightful German woman who said, “Welcome! You are just in time to join us for the Feast of Trumpets!” Getting an answer from God like that is a little overwhelming, but once I got done with my sniffling, I walked into the auditorium to join the congregation and began to observe.

Their church service was a little different. They had a time of music and worship, the same as we do, but then they had some readers come up front to read passages out of the Bible. One read a passage from the Law. Another, from the prophets, and a third from the New Testament (this is a Messianic congregation, so they add that NT reading). I discovered they had some special readings for the day. Their selections didn’t make much sense to me because they seemed more suited for a Passover theme, but I listened.

I watched them bring out the big Torah scroll—the scroll on which is written the five books of Moses. If you remember how the gospel of John begins (“in the beginning was the word, and the word became flesh and dwelt among us”), then you would have seen Jesus in that little pantomime with the Torah scroll. At first it was hidden (in the cabinet behind a little curtain). Then came the big reveal. The curtain is pushed back and it is brought out of the cabinet. It was carried up and down the aisles, wandering among the congregation for a time, and the little children were encouraged to follow it. Eventually it made its way up to the big platform at the front where the teaching of the Law was read from it. It was like Jesus sitting on the mountain, reading and teaching the congregation before Him. And then scroll was raised up by its poles, just like a man being lifted up on a cross, and a blessing said over it. And then it was hidden away in the cabinet again. It wasn’t hard to make the connection between Christ and the Torah scroll.

After that a sermon was given from the readings of the day, and then the trumpeting for the festival began. The trumpet solo consisted of a series of different notes being played succession, and as the congregation called out the notes, the trumpeter played them. There are four basic notes in the trumpet solo:

- **Tekiah**: A single, long, steady, and confident blast.
- **Shevarim:** Three medium, broken, or wailing notes.
- **Teruah:** A series of nine short, rapid, staccato bursts.
- **Tekiah Gedolah (the Great Tekiah):** A very long, extended final blast—often held as long as the blower's breath allows.

As I would discover later, and as we will discover next week in class, these notes were supposed to be pictures of something. The Great Tekiah is reserved for the end, and at this

point they brought the children up to the front. Jewish congregations like to make these festival child-friendly and so children were encouraged to participate. Each child was given a kazoo—that was their little trumpet—and they stood next to the adult trumpeter with his shofar, and they had a contest to see who could blow the longest. Now the children were very excited and already tooting their little horns and having a little party. Meanwhile, the trumpet was getting ready to blow. On cue, they all took a deep breath and blew together—the little kazoos and the great shofar. Of course the little children only had a little breath, so the cacophony of noise died down pretty quick, the shofar player was quite impressive. He managed to blow for so long that it actually raised the hair on my arms. It was almost unnerving.

Now I will tell you as I watched this, I couldn't help thinking of the sounding of the trumpets in the book of Revelation, particularly the sounding of the seventh trumpet in Revelation 11. Let me read a little of it for you.

> **Revelation 11:7-12, 15 NASB95** – "*When [the two witnesses in Jerusalem] have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them and kill them. And their dead bodies will lie in the street of the great city which mystically is called Sodom and Egypt, where also their Lord was crucified. Those from the peoples and tribes and tongues and nations will look at their dead bodies for three and a half days, and will not permit their dead bodies to be laid in a tomb. And those who dwell on the earth will rejoice over them and celebrate; and they will send gifts to one another, because these two prophets tormented those who dwell on the earth. But after the three and a half days, the breath of life from God came into them, and they stood on their feet; and great fear fell upon those who were watching them. And they heard a loud voice from heaven saying to them, 'Come up here.' Then they went up into heaven in the cloud, and their enemies watched them. … Then the seventh angel sounded; and there were loud voices in heaven, saying, 'The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever.'*"

This is the picture that came to mind as I watched the scene. The children were like the people of the world who celebrated and blew their trumpets over the death of the two witnesses, only to lose breath quickly as those witnesses were resurrected and caught up to God. I imagined the shofar-blower blowing that grand, resounding note as the seventh trumpet sounded, and the cry that went up from the heavenly hosts declaring that the kingdom belongs to God and His Messiah.

There was more to the day. There was some festive foods laid out afterward and some general celebration, but that picture of the seventh trumpet was my takeaway from the day.

The Great Tekiah certainly connected the Feast of Trumpets to Christ and things to come, but I still wondered about those other notes that the trumpeter played—the tekiah, the teruah, and the shevarim. Just because Jewish people have these traditions doesn't mean the traditions are scripturally based or divinely appointed. So, I did some digging into these because I wanted to know what they represented and how they came to be incorporated into the celebration of this feast, because all it really says in the Bible is what I put on your pink card. How did they come to these kinds of trumpet notes from this pink card?

This is what I investigated and what we are going to investigate starting today.

Like good Bible students, we are going to begin with the verse on our pink verse card. There is one phrase that stands out as being the core activity of this festival and that is "a reminder by blowing." Now, I want you to note that in the Bible verse, it says a reminder of blowing of trumpets. "Trumpets" is not actually mentioned in the original Hebrew. It simply says "a reminder of blowing." Because it is a new moon celebration and part of all new moon celebrations require a blowing of trumpets, it is understood that the blowing must include a trumpet. But when we examine this word for blowing, *teruah*, it is actually going to have a slightly different meaning. [Walk through the Blue Letter Bible how-to. Find the word, teruah, and discuss its meaning.]

Teruah (noun)

Outline of Biblical Usage

1) alarm, signal, sound of tempest, shout, shout or blast of war or alarm or joy
    a. alarm of war, war-cry, battle-cry
    b. blast (for march)
    c. shout of joy (with religious impulse)
    d. shout of joy (in general)

Root word: Ruah (verb)

Outline of Biblical Usage

1) to shout, raise a sound, cry out, give a blast
    a. to shout a war-cry or alarm of battle
    b. to sound a signal for war or march
    c. to shout in triumph (over enemies)
    d. to shout in applause
    e. to shout (with religious impulse)
    f. to cry out in distress

Next week we will work through the verses that have to do with various "shoutings" and draw some parallels to events to come.

"H8643 - tᵉrûʿâ - Strong's Hebrew Lexicon (NASB95)." Blue Letter Bible. Accessed 24 Oct, 2026. https://www.blueletterbible.org/lexicon/h8643/nasb95/wlc/0-1/

"H7321 - rûaʿ - Strong's Hebrew Lexicon (NASB95)." Blue Letter Bible. Accessed 24 Oct, 2026. https://www.blueletterbible.org/lexicon/h7321/nasb95/wlc/0-1/