

Fall Feasts of Israel

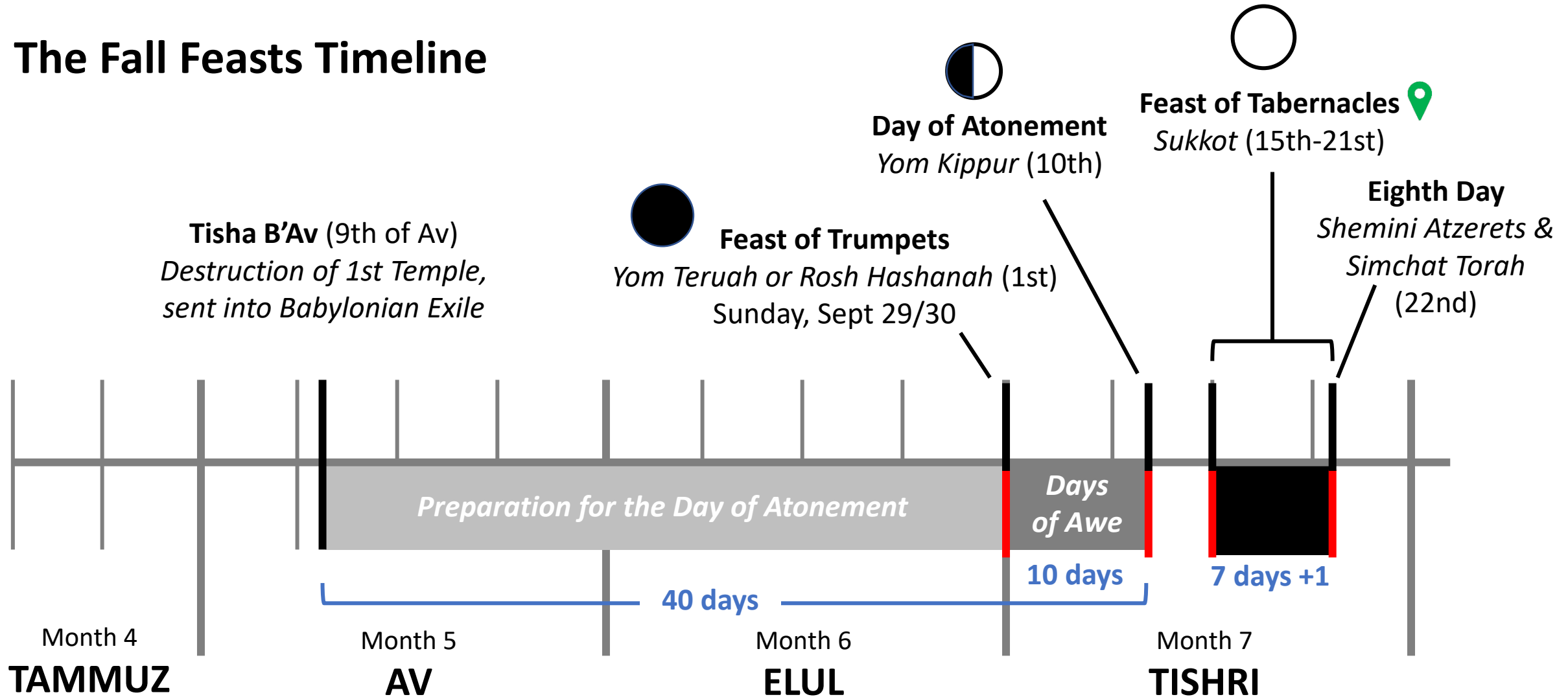
Lesson 8: Feast of Trumpets

Instructor: Christy Voelkel

christyvoelkel@comcast.net

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The Fall Feasts Timeline



“So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ.” - Colossians 2:16-17

Readings for Feast of Trumpets (Rosh Hashanah)

Torah (Law):

Leviticus 23:23-25

Numbers 10:9-10

Numbers 29:1-6

Genesis 21 & 22

Haftarah (Prophets):

1 Samuel 1:1-2:10

Jeremiah 31:1-19

New Testament:

Matthew 2:18

Ephesians 5:8-14

Revelation 7:2-4

Revelation 20:4-6

Revelation 20:11-15

1 Corinthians 15:51-52

1 Thessalonians 5:1-11

“Then the LORD spoke to Moses, saying, ‘Speak to the children of Israel, saying: “In the seventh month, on the first day of the month, you shall have a sabbath-rest, a memorial of blowing of trumpets, a holy convocation. You shall do no customary work on it; and you shall offer an offering made by fire to the LORD.”’” - Leviticus 23:23-25

Basic commands

- A Sabbath – no work
- A memorial blowing [of trumpets]
- A holy convocation (assembly)
- An offering made by fire (Numbers 29:1-6)

How does this new moon festival speak of Christ?

The picture of Christ is found in a study of uses of the trumpets in Scripture and the elements of the feast that come out in its practice.

“When you go to war in your land against the enemy who oppresses you, then you shall sound an alarm with the trumpets, and you will be remembered before the LORD your God, and you will be saved from your enemies.”

Also in the day of your gladness, in your appointed feasts, and at the beginning of your months, you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings; and they shall be a memorial for you before your God: I am the LORD your God.” - Numbers 10:9-10

Study of Trumpets

Torah (Law):

Leviticus 23:23-25

Numbers 10:9-10

Numbers 29:1-6

Genesis 21 & 22

Haftarah (Prophets):

1 Samuel 1:1-2:10

Jeremiah 31:1-19

New Testament:

Matthew 2:18

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Revelation 20:4-6

Revelation 20:11-15

1 Corinthians 15:51-52

1 Thessalonians 5:1-11

A memorial for you and God: Remember the reason for the trumpets

- **Times when the Lord blows His trumpet**
 - When He came down on Mount Sinai to deliver the Mosaic Law (Exo 19-20)
 - When God will return on the Day of the Lord (Zech 9:14*)
- **Declaring of the Jubilee** (Lev 25:9)
- **In worship of God** (1 Chr 15-16; 2 Chr 5:12-13; Psa 150:3)
- **The arrival** of the Ark of the Lord at Jerusalem (2 Sam 6:15)
- The voice of the prophets **calling people to repentance** (Isa 58:1*)
- **The awakening of the dead** (resurrection)
- **Call to the people to assemble** and move out (Num 10:2-4, Jer 4:5)
- **Call of alarm and war** (Num 10:9; Jer 4:19-21, 51:27; Eze 7:14, 33:3-6; Joel 2:1; Zeph 1:6)
- **Call of army to rally behind a leader** (Jdg 6:34, Neh 4:18-20)
- **Signaling the imminent overthrow of a city or enemy** (Josh 6, Jdg 7, Amos 2:2)
- **Coronation of a King** (2 Kings 9:13, 2 Kings 11:14; Psa 47:5-9*)
- **Consecrate fasts and holy days** (Num 10:10, Psalm 81:3*, Joel 2:15)
- The coming of the bridegroom

Big Picture



The Trumpets of Elul and the Awakening

Isaiah 58:1 *“Cry aloud, spare not; lift up your voice like a trumpet; tell My people their transgression, and the house of Jacob their sins.”*

The shofar is blown throughout the month of Elul **to call the people to repentance**. A single blast is blown every day except on the Sabbath (a reversal of the norm).

The rabbis teach that the trumpet (shofar) is used as a means of **awakening a slumbering soul**—

“Awaken from your slumber! Examine your deeds, remember your Creator and do teshuvah.” (Jewish exhortation, Maimonides)

Paul uses the same vein of interpretation when he speaks to us of how we walk.

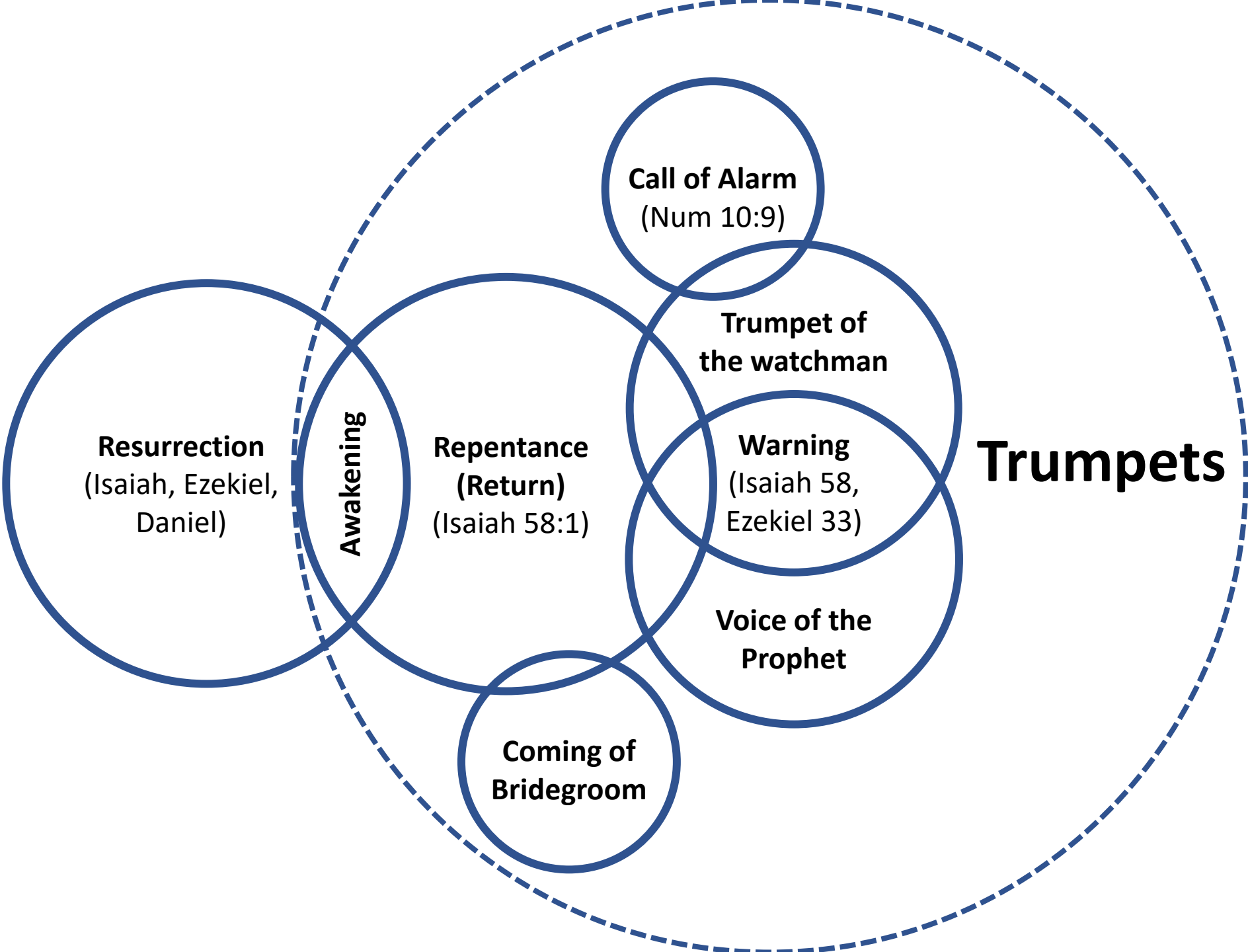
“Awake, you who sleep, arise from the dead, and Christ will give you light.” – Ephesians 5:14

Paul’s quote is a splicing together of two OT verses:

“Your dead shall live; together with my dead body they shall arise. Awake and sing, you who dwell in dust;” Isaiah 26:19a

“Arise, shine; for your light has come! And the glory of the LORD is risen upon you.” Isaiah 60:1

The blowing of the trumpet becomes associated with the awakening of 1) a soul from slumber to repentance and 2) the dead to resurrection.



The Feast of Trumpets and the Awakening (Resurrection)

There was a historic disagreement between the Sadducees who did not believe in the resurrection because it was not expressly stated in the Torah, and the Pharisees who incorporated the prophets into doctrine and believed that bodily resurrection was implied and therefore valid.

With the destruction of the Temple, the Sadducees were disbanded, causing the Pharisee's stance on the resurrection to become the prevailing belief, as reflected in the Talmud.

“But the following have no portion therein: he who maintains that resurrection is not a Biblical doctrine,”
Talmud - Mas. Sanhedrin 90a

Orthodox Judaism, which is rooted in the rabbinical doctrine of the Pharisees, maintains that the Feast of Trumpets heralds the Messianic Age and with it, a bodily resurrection.

Resurrection is alluded to in Deuteronomy 32:39
“. . . I kill and I make alive; I wound and I heal . . .”

The Pharisaic belief in a bodily resurrection is derived from the prophetic scriptures:

- *“The LORD kills and makes alive; He brings down to the grave and brings up.”* - 1 Samuel 2:6
- Elijah and Elisha bringing the dead back to life (1 Kings 17, 2 Kings 4:32)
- Psalms 49:16, 73:24, 16:10
- The prophecies of Isaiah, Daniel, and Ezekiel

The Feast of Trumpets and the Awakening (Resurrection)

“Your dead shall live; [Together with] my dead body they shall arise. Awake and sing, you who dwell in dust; for your dew is like the dew of herbs, and the earth shall cast out the dead.” **Isaiah 26:19**

“At that time Michael shall stand up, the great prince who stands watch over the sons of your people; and there shall be a time of trouble, such as never was since there was a nation, even to that time. And at that time your people shall be delivered, every one who is found written in the book. And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt. Those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness like the stars forever and ever.” - **Daniel 12:1-3**

“. . . O my people, I will open your graves, and cause you to come from your graves, and bring you into the land of Israel. Then you shall know that I am the LORD, when I have opened your graves, O my people, and brought you up from your graves, I will put my Spirit in you, and you shall live, and I shall place you in your own land: then you shall know that I the LORD have spoken it, and performed it, says the LORD.” **Ezekiel 37:12-14**

How does the Messiah fit into this?

The Jewish argument for resurrection in the Messianic Age is based on the various promises that the Lord made directly to Israel that they would inherit the land of Israel and their descendants would live in the land forever. The promises never saw fulfillment in their lifetime, and they cannot be fulfilled now that these men are dead unless they are bodily resurrected to claim the land. The belief in bodily resurrection is what makes possible the reclaiming of the land. Since the reclaiming of the land is tied to the coming of Messiah King who will accomplish this, this resurrection is tied to the same event.

The Feast of Trumpets and the Awakening (Resurrection)

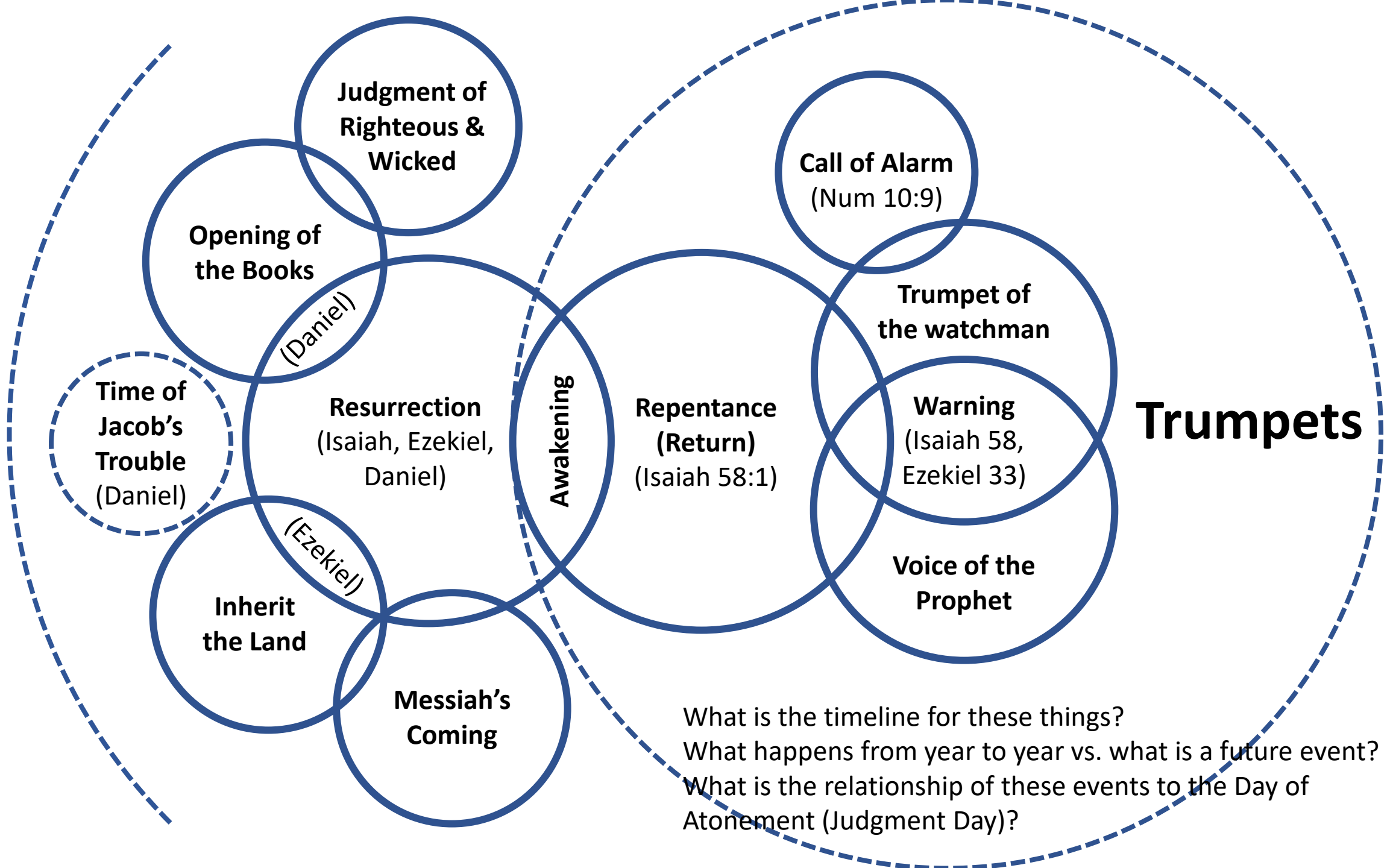
Rabbinic Scriptural basis for Belief in the Opening of the Books

“And at that time your people shall be delivered, every one who is found written in the book. And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt.” - Daniel 12:1-2

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

*“Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written.’ And the LORD said to Moses, ‘Whoever has sinned against Me, I will blot him out of My book.’”
- Exodus 32:32-33*

*“Then those who feared the LORD spoke to one another, and the LORD listened and heard them; So a book of remembrance was written before Him for those who fear the LORD and who meditate on His name.”
- Malachi 3:16*



The Feast of Trumpets and the Awakening (Resurrection)

The rabbis teach that at the Feast of Trumpets, all of mankind is presented before the heavenly King of creation for judgment.

“Three books are opened on Rosh HaShanah, one for the utterly wicked, one for the perfectly righteous, and one for the intermediates.” Babylonian Talmud, Rosh HaShanah 16b

“All are judged on Rosh HaShanah [Feast of Trumpets] and the verdict is sealed on Yom Kippur [Day of Atonement].” Tosefta, Rosh HaShanah 1:12

According to Jewish belief, God records men’s deeds on the Feast of Trumpets (inscribed) and judges their spiritual fate for the coming year on the Day of Atonement (sealed). Therefore, the Days of Awe in between are a time when all life on earth is subjected to God’s review and judgment.

The rabbis teach:

- Those who are found perfectly righteous on that day will be written into the Book of Life and sealed to live without meeting judgment on the Day of Atonement.
- Those found utterly wicked are recorded in the Book of Death (and would not live out the year).
- The “intermediates” must pass through ten days of rigorous trial and affliction of soul, prompting them to turn from their sin, return to their God, and to acknowledge His kingship over their lives.

In the hope of being found righteous at the sounding of the trumpet, the Jewish people speak this festival blessing to one another:

“May you be inscribed and sealed for a good year.”

The Feast of Trumpets and the Awakening (Resurrection)

We are taught by John & Paul:

“Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.” - Revelation 20:11-15 NKJV . . . Great White Throne of Judgment

“. . .Then [I saw] the souls of those who had been beheaded for their witness to Jesus and for the word of God, . . . And they lived and reigned with Christ for a thousand years. But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection. Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.” - Revelation 20:4-6 NKJV . . . Those raised before the Millennial Reign

“Behold, I tell you a mystery: We shall not all sleep, but we shall 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 incorruptible, and we shall be changed.” - 1 Corinthians 15:51-52 . . . The Rapture

The Feast of Trumpets and the Awakening (Resurrection)

In regards to the sealing of Israel, we are taught by John:

“Then I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea, saying, ‘Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads.’ And I heard the number of those who were sealed. One hundred and forty-four thousand of all the tribes of the children of Israel were sealed:”

- Revelation 7:2-4 NKJV – the Sealed of Israel at the beginning of the Tribulation

The Feast of Trumpets: the Two Witnesses

The Feast of Trumpets happens on the first day of the seventh month – on a New Moon.

New moon is when the moon is at its darkest.

Q: If you have to rely on eyesight to determine when to start the feast, how do you know when the darkest night is?

You don't know really, if you are only going by eyesight.

In Biblical times, the precise timing of the moon could not be calculated by eyesight, and from year to year, it could fall on one of two days – the 30th or 31st. The coming of the day had to be confirmed by two witnesses so that it could be sanctified by the Sanhedrin in the Temple.

Two witnesses would wait until they had seen the tiniest sliver of the moon appear and then they would report to the Sanhedrin that the day had come. The sliver moon is very difficult to see because it can be seen only about sunset, close to the sun, when the sun is traveling north. This is a very difficult thing to do. They often missed the moon on the first day, and so the feast wouldn't be reported until the next day. Clouds could also prevent the sighting of the moon.

In reality, if you were seeing any moon at all, it meant the day had already passed, but it was as close to the time as they could get.

On the 30th of Elul, the Sanhedrin would assemble in the Temple courtyard and wait for the witnesses to come, but the timing of their appearance could not be known any more than the appearing of the moon. **For this reason, the rabbis teach that this day is a hidden day.**

The Feast of Trumpets: the Hidden Day

"Blow the trumpet at the time of the New Moon, at the full moon, on our solemn feast day." - Psalm 81:3 NKJV

"Full moon" (NKJV, ESV, NASB, NIV) "Time appointed" (KJV)
Rabbinic interpretation: when the moon is hidden (covered in darkness, not light)

The Hebrew word behind "full moon" is *kese'* from the root *kasah* meaning to hide, cover, or darken.

- *"And the LORD said, "Shall I hide [kasah] from Abraham what I am doing,"* - Genesis 18:17 NKJV
- *"Then Moses went up into the mountain, and a cloud covered [kasah] the mountain."* - Exodus 24:15 NKJV
- You hide [kasah] your nakedness
- You are not to hide [kasah] an evildoer

Kasah implies a moon that is **hidden, covered, or concealed**.

Paul speaks of the Day of the Lord in similar terms. 1 Thessalonians 5:1-11.

There is a day that comes as a thief in the night. It is a day of darkness that should not overtake us because we are not of the darkness or the night.

We are not called to sleep but to be watchful and sober in how we walk, knowing that this day is coming.

This day begins a time of God's wrath. We are not destined for that wrath.

Whether we wake or sleep, we will live together with Christ. Comfort each other with this.

The Trumpets of the Feast

On the day of the Feast, the trumpet sounds. It is not just one blast but a grand cascading series of blasts. The blasts themselves are made up of a combination of following “notes”:

- 1. Tekiah:** A pure unbroken note calling the assembly, and awaking sinners to repentance. The same type of blast that announces the coronation of a king
- 2. Shevarim:** Three short wailing notes. It expresses the sorrow that comes with the realization of our sin and desires to change our ways. Prompts us to search our hearts, forsake our wrong ways, and seek forgiveness through repentance.
- 3. Teruah:** Nine staccato notes that create a sharp breaking sound, like the noise of an army breaking camp. In regards to the way we walk, year to year, we are called to break off from every attachment that estranges us from God, from our own purposes and lifestyle that is displeasing to Him, and leave behind every worthless activity. Then there is the breaking away from this world – the striking of tents at a time when we will leave this world. It is to rally us to come to God. The rally cry is capped off by the great blast.
- 4. Tekiah Gedolah (Great Blast):** The prolonged, majestic unbroken sound that proclaims the arrival of a King. It is also the last appeal for repentance and atonement.

God’s Coronation as King

1-3-2-1

1-3-1

1-2-1

God’s Remembrance (for Wrath and Mercy)

1-3-2-1

1-3-1

1-2-1

God’s Revelation (His arrival and Messiah’s arrival)

1-3-2-1

1-3-1

1-2-4*



Big Picture



The Coronation Trumpet

Israel's earthly kings are crowned on the first day of the first month. Jewish tradition dictates the years of the Davidic king's reign are reckoned by the first day of the first month.

But in the seventh month, it is the Lord Himself who crowned King.

At the sounding of the trumpet, the Jewish people are called to humble themselves, king and laborer alike, and acknowledge that the Lord Himself is ruler of the universe and they are to subject themselves to His kingship.

The Feast of Trumpets has become a yearly re-coronation day, the number seven signifying finality.

Psalm 47 is the opening liturgy to the shofar-blowing service.

It is a **coronation psalm** and provides details of the event.

- **The acclamation**
 - All the people clap (Ps 47:1-2).
 - Then there is the shout and **trumpet sounding** (Ps 47:5),
 - There is the shouting and praising of the king (Ps 47:6),
- **The ceremony of the throne** (Ps 47:8).
 - The king sits on the throne and the princes and people are gathered together before the king (Ps 47:9).

Included in the ceremony for Israel's earthly kings are:

- **The giving of the decree** (Ps. 2:6-7), **the scepter** (Num. 24:17, Ps. 45:6), and **the rod** which is the symbol of righteous rule and reign (Ps. 2:9, Isa. 11:1,4, Rev. 2:27, 12:5)
- **The anointing with oil carried in a ram's horn.** (2 Sam. 5:3-4; 1 Kings 1:39-46; 2 Kings 9:1-6; 1 Sam. 16:1, 13)