

INTRODUCTION

The seventh Hebrew month is called Tishri which corresponds to September/October. Tishri is also the first month on the Jewish civil calendar. The following are all the different names used to describe the first day of the seventh month in the Jewish calendar:

Rosh HaShanahh (New Year)

Yom Teruah (The Day of the Awakening Blast or The Day of the Awakening Shout)

Feast of Trumpets Yom HaDin (Day of Judgment)

Yom HaZikaron (Day of Remembrance)

Yom HaKeseh (Day of the Hiding or Hidden Day)

And today: **The Feast of Grace**

[For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven **with a shout, with the voice of the archangel**, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. (1 Thes 4:15-18)]

There are three trumpets that have a name: the first trump, the last trump and the great trump.

1. **first trump is associated with Pentecost,**
2. **last trump is associated with Rosh HaShanahh** and the
3. **great trump is associated with Yom Kippur.**

[In a moment, in the twinkling of an eye, **at the last trump: for the trumpet shall sound**, and the dead shall be raised incorruptible, and we shall be changed. (1 Cor 15:52)]

"When the Shofar is blown on Rosh HaShanah, three different types of noises are sounded. The first is a 'teki'ah.' This sound is one long continuous burst. The second sound is called a 'shevarim.' It consists of **three shorter blasts**. The third sound is the 'teruah.' The teruah is a set of **nine short bursts of sound**, a staccato blast.

THREE GREAT THEMES OF ROSH HASHANAH

The Jewish customs, traditions and prayers which surround Rosh HaShanah are embedded with three great themes, all of which involve Israel, **but as with the first four feast, they are prophecies of the church.**

1. **Kingship**
2. **Marriage**
3. **Resurrection**

These three themes are found in the three blast of the shofar, **1. Tekiah** -- one long, straight blast (Kingship and oneness) **2. Shevarim** -- three medium, wailing sounds (Marriage and completeness) **3. Teruah** -- 9 quick blasts in short succession (Resurrection and Finality of Judgment). The King of Israel is the Christ. The marriage was to be between the God of Israel and His people but is a prophecy of the marriage between Christ and His Church. What was and is resurrected was to be the life of the nation, restored to its rightful geographical place, But the prophecy is of the resurrection of the church at the rapture.

The King

Where have the all the kings gone? As part of the Creation, Jehovah wanted there to be a tangible symbol of His Kingship. From this symbol we would be able to catch the smallest glimpse, the most distant echo of the Glory of Heaven, its awesomeness and its majesty. For this reason, He created kings.

A few hundred years ago, kings ruled with absolute authority in their lands. More recently, nations have been unwilling to give to their ruler's unbounded dominion; rather the king has been placed under the rule of the state. With the advent of the republic, the notion of kingship has been virtually extinguished. There remain but a few nations's who still conserve a constitutional monarchy, but even in those countries, the monarchy is but a pale puppet show beset with problems from without and within. In a republic, it is the people that rule; or rather, it is the political parties that rule. The fear of the king is no longer a factor.

Yet, if the earthly monarchy is no more than a reflection of Jehovah's Kingship, and a means to make it easier for us to accept His Dominion upon ourselves, why has the power and the status of monarchy been allowed to wane?

The answer is because Jehovah relates to us in the same way we relate to Him. When the world at large believed in God, we were afforded an ever-present representation of Jehovah's Kingship in the form of the rule of kings. When the world turned to atheism, Jehovah allowed a synchronous withdrawal of the power of kings. A nation rose, unlike any nation that had yet existed on earth.

Hab.1:5 Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you.

6 For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs.

10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

Today, under the republic, political parties stand for diffusion and separation. This is but a mirror of the fact that the world has turned its back on Jehovah's Oneness. Kingship will soon return once again to mankind. With it, the world, and especially Israel as a nation, will once again perceive the Oneness of Jehovah.

In the meantime, for some two thousand years, the Jewish People have been waiting attentively for the coming of their King, and we for the return of our Lord and Savior Jesus Christ.

There will come a Rosh HaShanahh when kingship will be declared in the heavens, and seven years after that declaration a King will be established over all the nations of the earth. **It is for this reason Rosh HaShanahh liturgy paints a picture of a coronation. On Rosh HaShanahh, Jews crown Jehovah as their King.**

So, in the Messianic Age, as the prophet Zechariah tells us, The LORD will be King over the whole earth. **On that day there will be one LORD, and His name will be the only name** (14:9). That is why, in Jewish liturgy, they sing on every Shabbat, which is a euphemism of the great day of the King, "Peace to all of you, servants of the Highest King, from the King of the King of Kings, the Holy One, blessed be He. From this we understand that the Christ is the King over all the earth.

In another example which prepares us for a different aspect of King Messiah rule, during the synagogue services on Rosh HaShanah they read (Psalm) 47 seven times:

Psalm 47:1 {To the chief Musician, A Psalm for the sons of Korah.} O clap your hands, all ye people; shout unto God with the voice of triumph.

2 For the LORD most high *is* terrible; *he is* a great King over all the earth.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a shout, the LORD with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 For God *is* the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon the throne of his holiness.

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.

Why? Because it is a coronation song for the King. Take a look at verse 5 where we have two distinct Jewish elements of Rosh HaShanah; kingship and resurrection. God raises [them] up with a Blast (or Shout), the LORD amidst the sounding of the Shofar. (Psalms 47:5)

Does this sound familiar? The Apostle Paul upheld this very same idea when he said, "**For the Lord Himself will descend from heaven, and with a shout... and with the Shofar of God, the dead in Christ shall rise first...**" (1 Th 4:16). This ties together the purpose of the Shofar with the announcement of the King's arrival.

Rosh HaShanah is the day of appreciating who God is. We then internalize that understanding so that it becomes a living, practical part of our everyday reality. God is all-powerful. God is the Creator. God is the Sustainer. God is the Supervisor. In short, God is King of the Universe. But for many of us, the idea of a "king" conjures up images of a greedy and power-hungry despot who wants to subjugate the masses for his own selfish aims. In Jewish tradition, a king is first and foremost a servant of the people. His only concern is that the people live in happiness and harmony. His decrees and laws are only for the good of the people, not for Himself. **As His children, when we hear that long first blast, the angels of the Most High will proclaim that the King of the earth has come for His bride.** As His Bride and His Body we will share His rule over His people as well as rule over all creation that have been waiting for the freedom of our joint ruler ship with the King.

ROMANS 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the **glorious liberty of the children of God.**

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, **waiting for the adoption, to wit, the redemption of our body.**

For the Jewish people, the object of Rosh HaShanah is to crown God as their King ... and the Tekiah, the long straight shofar blast -- is the sound of the King's coronation, a coronation that **will not** take place one earth before His people, but in heaven, with His Bride.

The Talmud says: "When there's judgment from below, there's no need for judgment from above." God doesn't need to "wake us up" to what we already know. As Christians we have been left on earth during this time before the "last triumph" is blown, to be reconcilers between God and man. All of us here believe we are close to the time of the return of Christ. How many people will you wake up before the next Feast of Grace? How many souls will judge themselves and receive Christ because of what you tell them?

The Marriage

Another Rosh HaShanah theme embedded in Jewish liturgy is the concept of a Jewish Marriage ceremony taking place under the Chupah (clouds at Mt. Sinai), which is all reflected at the Har Sinai

stage (Sh'mot [Exodus] 19), when in the Bible (the K'tubah or marriage contract) was delivered to Moses and Israel. All the other wedding elements are also present. In addition to the witnesses of Heaven and Earth, we see the people immersing in a mikveh (**14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.**) (the original baptism), they listen to the call of the shofar, even literally "seeing" the voices, stand under a Chupah (Clouds of Mt. Sinai), receive God's K'tubah (marriage contract) along with its signet ring (the Shabbat) and betroth themselves to their new Husband forever ([Jeremiah] 31:32.)

Moses reminds them of this all important event on their 40th wedding anniversary in (Deut) 29:13, which just happens to be the (Bible Portion) read in synagogues the world over, on this Shabbat, just before Rosh HaShanah.

"...that He may establish you today for a people to Himself, and that He may be to you God, as He has said to you, and as He has sworn to your fathers, to Abraham, to Isaacs, and to Jacob.

Moreover, on Rosh HaShanah, another song recited is Mizmor (Psalm) 45:

Psalm 45: 6 Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

8 All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.

9 Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

11 So shall the king greatly desire thy beauty: for he *is* thy Lord; and worship thou him.

12 And the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall intreat thy favour.

13 The king's daughter *is* all glorious within: her clothing *is* of wrought gold.

14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

Look at verses 13-15. Here, the elements are a bridal chupah or chamber, virgins and the coming of the King. This parallels Jesus' story in **Matt. 25:1-13**, depicting the 10 virgins waiting for the bridegroom to return. "All glorious is the princess within her chamber; her gown is interwoven with gold. In embroidered garments she is led to the king; her virgin companions follow her and are brought to you. They are led in with joy and gladness; they enter the palace of the King." Look also at Psalm 27:5 and notice the embedded Rosh HaShanah phrases: "the day of trouble," "He will conceal

me," His tabernacle," "His tent" and "He will hide me." These same concepts are repeated in **Isaiah 28:19-21** and in (John) 14:1, Matt. 24:40-41, Matt. 25:6, **1 Thess. 5:9**, **Revelation 4:1-2** and many other places. Rosh HaShanah is our wedding day!

No wedding can be successful without rehearsals beforehand, and so the Holy One, did not leave us without a means to prepare for this day. Just before each Shabbat (Friday), the Jews had a series of things to do in order to prepare for the Shabbat. In reality, it is a rehearsal for real thing which will occur for them on Yom HaTeru'ah, when the Great Shabbat, the Day of the Lord begins. During the days of the Temple service, and in some communities today, Jewish men immerse in a gathering of waters (Mikveh -- an outward expression of repentance or change of status), put on special Shabbat clothes (Matt. 22:1-14) and spiritually prepare their hearts to enter into a day of physical Sabbath rest in which they do no buying or selling, cooking, cleaning or any other work that normally is done during the week. Following the opening Shabbat prayers, they sing a Jewish wedding song for the Sabbath called L'cha Dodi "**To you my Beloved**". It begins with the words, "Come my friend to meet the Bride, let us welcome the Shabbat! (The Millennial Kingdom)!"

But why all this fuss over the seventh day? Because she is like a Bride to us teaching us lessons about the marriage of Christ to His Bride. And since all Believers within the community of faith, who have been grafted into the commonwealth of Israel are linked to that promise, the seventh day becomes, in a sense, a wedding rehearsal which is connected to the Feast of Trumpets, a festival that falls on the first day of the seventh Hebrew month, Tishrei. To illustrate this, Jewish sages and rabbis tell a story about the seven days of creation, thus:

It was taught that all the elements created by God on the first day were paired with His work on the fourth day. Likewise, everything He created on the second day was coupled with God's work on the fifth day. Again, everything created on the third day was mated with elements brought out on the sixth day. Finally, at the end of the six days of creation, God ceased from His labors and rested on the seventh day sanctifying it as a day holy to the Lord. As the story is told, the seventh day approached God and said, "O Master of the Universe, with whom will I be paired?" The Lord said, "You will forever be paired with Israel."

Thus in ancient Jewish thought, the seventh day, physically and prophetically, developed themes of rejoicing in God's creation, marriage to the Christ, the coronation of God as King and ultimately, a day of rest -- details that paint a Messianic portrait of the millennium. In Bible, the blast of the Shofar during Pentecost is the "**The First Trump**" or God's redemption. On that day the Church was born. Jews are taught that the "Last Trump." Together with the First Trump, paint a redemption picture of the two-horned ram caught in the thicket on Mount Moriah at the binding of (Isaac). Paul knew of this teaching and simply passed it on to the Gentile believers with the Shabbat and the Rosh HaShanah

in view. All these teachings of the Jews clearly show that they believe Rosh HaShanah to be the day of their marriage to God. But just as they misunderstood the first coming of Christ, so also they misunderstand the ultimate meaning of the Feast of Grace. That God chooses the seventh day has led me to believe that the rapture will most likely occur during a feast that includes both a sabbath and the first day of the week. The next feast that will include both of these is **Jewish Year 5767: sunset (Friday) September 22, 2006 - nightfall (Sunday) September 24**. Whether this be the time or not, on some Rosh HaShanah in the future, first the long blast proclaiming Christ as king and then the 3 short blast of our impending wedding.

The Resurrection

Paul, well familiar with Rosh HaShanah liturgy, "types" and imagery, picked up on the importance of Yom HaTeru'ah's Shofar with regard to Resurrection as well. In heralding the return of Christ and our being called to assemble to meet Him in the clouds, he connected it to the "mystery" of Rosh HaShanah in I Cor 15 and 1 Thes 4.

He knew that Rosh HaShanah was the only feast described in the Bible which lacked instructions regarding what we were to do besides "commemorate it with Shofar blasts, refrain from regular work and present an offering made to the LORD by fire." Hence it became the "mystery" that Paul could now reveal to us, describing Jesus' return. Now just as these types of Kingship, Marriage and Resurrection exist, so too the anti-types must exist in order that the Bible Community might have opportunity to be reminded of who they are, lest they forget.

Around the year 600 BCE, the Assyrian conqueror Sennacherib exiled most of the world's inhabitants from their homelands and scattered them around the world. Since then, the true national identity of any people (except for the Jews) has become obscure. However, this exiling goes a long way in helping us understand the baffling phenomenon of **anti-Semitism**. **Anti-Semitism has no sociological parallel. Even the word is unique: "Anti-Semitism" is the only English word describing hate towards a distinct group of people.** *There's no English word for French-hatred, Irish-hatred, or German hatred, even though England fought bitter wars against all these nations. Jews are the only people in the world towards whom there exists a unique, distinct hatred.* Why? Because they were supposed to be "A Light Unto The Nations," for this was one their particular God given roles in this world. The rise and fall again and again of anti-Semitism in the world is testimony that Satan still seeks to take the inheritance from the child of God. But **with the Church he uses a different tactic, instead of anti-Christian, he has put his ministers in the Church. (Tares are in the Church)**

Today, as Christians, we perform as light, i.e. when we do something about bringing the light of Bible into the world, that's when there is light! And when we are not a light, i.e. when we are not performing the good works of the Bible, for which we were made (Eph 2:10), then we end up being assimilated into Satan's worldly system, and in essence forgetting who we are, in addition to robbing the world of the light it must have.

Whenever this happened in the history of Israel, like a reactor that has gone into critical mass, God saw fit to remind them of who they are and that they were His people, by sending them the Babylonians, the Persians, the Greeks, the Romans. They were sent to stimulate them, to wake them up, and to arouse them back to their original purpose and calling. But with us it will be different; we are told that **“evil men and seducers shall wax worse and worse, deceiving, and being deceived”**.

We are warned that **“many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.”**

Yet the promises of God are true, and the Holy One of Israel has already seen to it, that nothing shall interfere with His plan. He secured his plan when Satan was tricked into putting our Lord and Savior on the cross. Our faith in His death gives us the guarantee that we will participate in this third meaning of Rosh HaShanah.

Romans 6:5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his resurrection*:

1 Peter 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the **resurrection** of Jesus Christ from the dead,

1 Peter 3:21 The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the **resurrection** of Jesus Christ:

Revelation 20:6 Blessed and holy *is* he that hath part in the first **resurrection**: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.