

FALL FEASTS

THE SEASON OF THE FEASTS OF TABERNACLES..ALSO KNOWN AS THE FEAST OF INGATHERING

FEAST OF TRUMPETS PT 2 OF 2

The Feast of Tabernacles is the last of the required (Pilgrimage) feasts. It includes the Feast of Trumpets, Atonement, and Tabernacles (Booths). As with Passover and Pentecost, all the Jewish males were, (prior to Calvary), required to journey to Jerusalem for its celebration. The basic teaching of this fall season was the idea of resting in the Almighty. He called out to us and we made Exodus (were born again) back at Passover, and now we call out to Him with the sound of the shofar.

TESHUVAH

According to tradition, Teshuvah (usually August), is known as the month of answered prayer. It occurs prior to the Fall Feasts. Traditionally, it is known as a season of preparing oneself for getting Yah to answer your prayers. Teshuvah means turning back to Yah. Leaving our way, repenting, and turning back to His way. A time of self evaluation. This is a season of repentance. We are being called to turn back to Him. Teshuvah begins thirty days before Trumpets and ends on Yom Kippur. The forty days were the days of repentance that started just prior to Yom Truah and ended at Yom Kippur.

It is Jewish custom to have a forty day period in which they look inward and at their life to prepare for the fall feasts. Elul begins the forty day period. The forty day period includes the three fall feasts. This forty includes the ten days of awe. The tradition goes back to when Moses was at the top of the mountain talking with Yah. He went up two times. Moses explains. **Exod. 32:30** *On the next day Moses said to the people, "You yourselves have committed a great sin; and now I am going up to Adonai, **perhaps I can make atonement for your sin.**"* At the time of the first Yom Kippur Yah made atonement for their sins through Moses. This took place immediately after the 3000 were killed for their rebellion. This was after the second **forty days** that Moses spent on the mount.

Tradition says Moshe went up on the first of Elul and returned on what would later be called the Feast



of Atonement (Yom Kippur) Exod. 34:28, the 10th of Tishri. Orthodox Jews believe that on Yom Kippur Yah seals all the decisions He has made about individuals. The idea is simple, because we want to be in a good position with Yah, we begin to turn (shuv, as in yeshivah ..returning back to Yah, abandoning our way and doing things His way, coming back with remorse and a repentant heart) spiritually, back to Yah. That repentance also includes making things right with our fellow man, making amends. We want to be seen as good in His eyes prior to Atonement so He deals with us in a good manner by answering our prayers.

First we repent, then Atonement comes along and we humble ourselves before Yah. Then the latter rains come, representing the Holy Spirit, and we rejoice. That is why Tabernacles is also called the season to rejoice. This is the proper order of things.

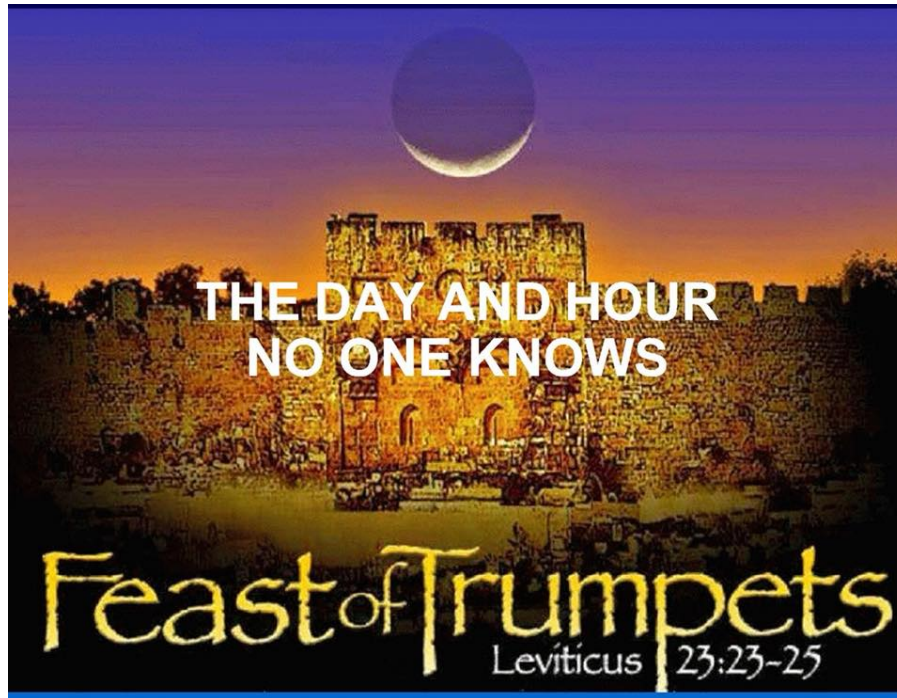
It is a time of intimacy, a time to enjoy, rejoice, an appointed time to have fellowship (commune) with Yah, and one another (Ps. 81:2).

In general, mankind is in a place, a time of Teshuvah, when we see the prophetic things of the last days becoming more substantial. The remnant are becoming more obvious and the division of them from the so-called christian system is more evident. Many are going back to His ways. It is called the Hebrew Roots movement.

Not only do we have this time of the year annually to celebrate the fall feasts, but in general mankind is at that point in time prophetically when we are preparing for the end of time and getting ready for Yeshua's return for His bride.

THE FEAST OF TRUMPETS (DAY OF BLOWING)

TIMING OF THE FEAST OF TRUMPETS (YOM T'RUAH)



The Feast of Trumpets **Lev. 23:24-25** says, *"Tell the people of Israel, 'In the seventh month, the first of the month is to be for you a day of complete rest for remembering, a holy convocation announced with blasts on the shofar. Do not do any kind of ordinary work, and bring an offering made by fire to Yah (CJB).'"*

The Feast of Trumpets is a high sabbath. By itself it was not one of the Feasts required of all Jewish men to attend in Jerusalem. Because no one knew the exact day or hour, all the people had to be as prepared as possible (like a bride waiting for her groom), for when the trumpet would sound on that new moon sliver.

Trumpets is the only Feast that starts on the sliver of the New Moon. At the beginning of Yom T'ruah two silver trumpets were sounded to announce the beginning of the month, and then shofars blasted a noise that could be heard for great distances. This sound woke up the entire area. Silver represents redemption, so redemption is a big part of the theme of Trumpets.

Num. 10:10 *"Also in the day of your gladness and in your appointed feasts, and on the first days of your months, you shall blow the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be as a reminder of you before your God. I am Adonai your Elohim."* All who heard it were brought to attention no-matter where they were. Then all Believers dropped what they were doing and headed home to put-on their prepared white garments, symbolic of righteousness. Trumpets was quickly followed by Yom Kippur, which was a Pilgrimage Feast. After the trumpet sounded commemorating the first day of Tishri the men rested a day and then headed to Jerusalem for Yom Kippur.

Ezek. 33:4-5 *then he who hears the sound of the trumpet and does not take warning, and a sword comes and takes him away, his blood will be on his own head. 5 'He heard the sound of the trumpet but did not take warning; his blood will be on himself. But had he taken warning, he would have delivered his life.'* Here we see a serious warning for those who do not keep the Feasts. The sound of the trumpet starts off the Feasts metaphorically and physically, and those who refuse to join in unity and celebrate the Feasts will pay for their disobedience. If they don't join in the rehearsal now, how will they know what to do when the trumpet sounds in the Last Days?

The Feast of Trumpets/Yom T'ruah (The Day Of Blowing), begins at the sliver of the new moon of the seventh month (Tishri) of the Biblical calendar, which usually occurs sometime in the Gregorian month of Sept./Oct. Unlike the other Feasts, the Feast of Trumpets occurs at the beginning of the month. We know that two concurring witnesses sighting the first sliver of the new moon determined each new month. Because the first sighting of the new moon could not be precisely predicted, the Feast of Trumpets began on a

day and hour that could not be exactly predetermined. After the appearance of the new moon was confirmed then the Feast of Trumpets (Tishri 1) could begin and the rest of the Fall Feasts could be accurately calculated. The Feast of Trumpets is also considered a High Sabbath and no work is to be done, therefore, all preparations for Yom T'ruah are to be made in advance. Since no one knew the exact hour of the new moon's appearance, it kept people in a continual state of alertness. I know a lunar calendar seems quite foreign to us living in the west, but we have to understand that the ancients kept track of time in this manner for thousands of years. Before we can attempt to understand Yahveh's prophetic timeline we must first have a basic understanding of how Elohim reckons time.

Why did the Pharisees change the name of Trumpets to Rosh Hashanah?

1) The main reason for doing so was because the Pharisees in biblical times (Orthodox Jews of today), didn't want people using its proper name. They changed the name to Rosh Hashanah because of its significance. They did not want the people to remember the blowing of trumpets at Mt. Sinai when the commandments were shouted down, or the fact that no one is to add to or subtract from them, because the Rabbi's of the Pharisees had added and subtracted laws from the Torah. They did not want the people to remember Adonai's promise to send the prophet Yeshua in the future to show us how to live the Torah (Deut. 18:15-19). In order to achieve this, while in exile they changed the name of the Feast of Trumpets.

2) The Feast of Trumpets is often called Rosh Hashanah as in the Hebrew New Year, much like the Gregorian calendar date of January 1. The Pharisees say one of the reasons they refer to it as the new year is because it is the beginning of the agricultural new year. This is the time of year after the harvest, when the rains come and soften the soil in Israel. It is immediately after this that the people would plow their fields and prepare them for the sowing of wheat and barley in Nov./Dec. The winter rains come in Dec./Jan. to keep the ground moist. The almond trees blossom in Jan./Feb. and the citrus fruit harvest is in Feb./Mar. The spring, or "latter rains", fall in March/April concurrent with the beginning of the barley harvest. The dry season is from Apr./May to Sept./Oct.. The wheat harvest is in May/June. Grapes are harvested in June/July. July and August is the time of the olive harvest. Aug./Sept/Oct. brings the season to a close with the prime harvest of figs and the harvest of dates. In Jerusalem there are actually two harvest seasons for figs. One is around the Passover season and the greater harvest is in the fall. The fall harvest is that of a very juicy delicious good fruit while the spring season harvest is more stinky, meaty, and much poorer quality. The spring harvest fig is actually called the "harvest of the poor" because of its poor quality. The rich people always waited till the fall season for the prime figs, whereas the poor ate those harvested in spring. In the parable when Yeshua cursed the fig tree, it was the spring season, during the "poor man's harvest".

This would be an appropriate time to mention the word "Autumn", which is a universal term referring to the harvesting of crops around the world. Autumn begins on the autumnal equinox, which occurs on or near September 22 in the northern hemisphere. When an equinox occurs, there are an equal number of daylight and nighttime hours. Autumn always lines up closely with the time of the Feast of Trumpets.

3) The third reason the Pharisees called it Rosh HaShanah is because Jewish tradition says Yah created the world on Yom T'ruah. There is no biblical reference to this, but many Orthodox Jews believe Genesis one is set in time as the Feast of Trumpets. It is also when the school year starts, when many large corporations have their fiscal year start, and is commonly the dating point of Jewish business contracts. Incidentally, it is also Jewish tradition that states that on the second day of creation is when Satan fell.

There is no explanation in scripture as to what we are to do to celebrate Trumpets because it is a personal celebration that we can do as we delight, personally. It is a time to mark, to re-affirm our repentance which took place symbolically seven months prior, when we exited the world of Egypt and were born again. We are "born again", we make Exodus, and seven months later we blow the trumpet. We go through the spring feasts plus Shavuot, symbolically as a spiritual experience. We have repented, been delivered from the world and now have the holy spirit in us. This has been our spiritual walk so far, and at trumpets we sound the alarm to thank El Shaddai for what we have experienced. The sound of the shofar represents us calling out: "I'm yours", "come and get me", "come and look after me". We are calling upon our shepherd, our King, letting Him know we are His sheep. The horn of Yeshua is the horn of deliverance, the horn of provision. You are calling out to the lamb to let Him know you are here. In ten days will we have Yom Kippur to celebrate our atonement after our repentance.

Yeshua is our "horn of salvation" that we use to cry out to heaven, announcing our love for the One who made our salvation possible. **Luke 1:67-69** *And his father Zacharias was filled with the Holy Spirit, and prophesied, saying: "Blessed be the Lord God of Israel, For He has visited us and accomplished redemption for His people, And has raised up a horn of **salvation for us** In the house of David His servant".*

The sounding of the shofar is also thought of as a "Wake Up" call for the rest of the world. Wake up, see what's gone on in the last year and do something to make the next year better. It is a warning to the world in general to wake up.

The Feast Of Trumpets is also a reminder of when the Israelites (Believers), gathered at the foot of Mount Sinai when Moses read them the Ten Commandments. When the Israelites were at the foot of Mt. Sinai



they had no idea when Yah was coming to talk to them. They were told to dress up, wash, and prepare for His coming. They did not know exactly when Yah would come. They didn't know when Yah would send His trumpets to announce the gathering together to receive the Torah (testimony) from Moses. They were afraid to hear from Yah because of the scare of the trumpets. They told Moses to accept whatever Yah says and they would agree. As per: Exod. 20:19, they accepted the everlasting covenant. **Exod. 19:16-19** *On the morning of the third day there was thunder and lightning, with a thick cloud over the mountain, and a very loud trumpet blast. Everyone in the camp trembled. Then Moses led the people out of the camp to meet with Yahveh, and they stood at the foot of the mountain. Mount Sinai was covered with smoke, because Yahveh descended on it in fire. The smoke billowed up from it like smoke from a furnace, the whole mountain trembled violently, and the sound of the trumpet grew louder and louder. Then Moses spoke and the voice of Yahveh answered him.* The fire seen here at Mount Sinai was the same fire later experienced at Pentecost when it split up into tongues of fire and rested on the individuals assembled there. It seems few people associate the fire of Mt Sinai with the fire of Pentecost and yet it is so obvious when you think about it.

All the people agreed to accept Yahveh as their King and Master even before they received the commandments. They told Moses to not have Yah speak directly to them ever again because they were scared for their lives (Exod. 19:3-25). They agreed together to follow Yah's laws forever in all their generations. (Exod. 19:8)

The Feast of Trumpets is mandated by Leviticus 23:23-25. Although it is a single day Feast, the Orthodox Jews celebrate it two days. They celebrate it with special prayers and scriptural readings. The center piece of the Feast of Trumpets service is the blowing of the shofar during morning prayers.

The ten days between Trumpets and Yom Kippur are "*The Ten Days of Repentance*", or "*The Ten Days Of Awe*". At this time there is appropriately a great focus on the Ten Commandments. Jewish tradition maintains that this is a time of judgement when all people and nations are called to account for their deeds of the past year, and when their particular fates for the coming year are decided. It was tradition (not biblical), to celebrate both Trumpets and Yom Kippur two days each, so many believe that the seven days left between Trumpets and Yom Kippur are symbolic of the coming seven years of tribulation. Many also believe the ten days of awe represent the seven angels of Revelation pouring out the seven bowls of Yah's Wrath over the ten day period between Trumpets and Atonement.

A single Sabbath, known as the "Sabbath of Repentance", or "Sabbath Shuvah", always occurs between the Feast of Trumpets and Yom Kippur. This Sabbath is marked by a special reading from Hosea 14:2-10, beginning with, "*Return, Israel, unto Yahveh your Elohim.*"

The honest truth is that of all the appointed seasons, the Feast of Trumpets is shrouded with mystery far beyond the rest of our feasts. This holiday is unique in many respects, which we shall see, but in particular, the Torah says so little about in connection with its celebration, that its hard to get a grip on it. The only way to discover the mystery of this Hag (holiday) is to take a look at long standing Jewish historical customs and

traditions associated with it. This is the path we shall embark upon now, since of all the Hagim, none is more important from an eschatological view, than Yom HaTeru'ah. No other day on the Biblical calendar and from a Jewish perspective pinpoints the coming of Mashiach Ben David (Messiah Son of David), back to the Jewish soil of Zion.

TWO SILVER TRUMPETS..SHOFARS

The following reveals some uses of the trumpets and shofars spoken of in scripture.

Just as the first four Feasts were fulfilled in the Messiah's first coming in every detail, the Fall Feasts of Adonai will foretell His Second Coming. The two silver trumpets are said by many to represent the tribe of Judah and Ephraim's tribe (the House of Israel). Judah representing the Southern Kingdom and Ephraim representing the Northern Kingdom. What else do the silver trumpets and shofars represent?

- They were used to announce the New Moon and all of the Feast days (Num. 10:1-2,10)
- They were used to call Moses up the mountain (Exod. 19:19-20)
- They were used to call the congregation to war (Jgs. 3:27, Num. 10:1-2)
- They were sounded at the beginning of the Jubilee year (Lev. 25:9)
- They were sounded at the coronation service of a new King of Israel (1Kgs. 1:34)
- They were blown to re-gather the disbursed of Israel (Isa. 27:13)
- They were used to warn of danger (Amos 3:6)
- They were used to announce the coming of the Messiah (Zech. 9:12, Rev. 1:10)
- They were sounded to bring judgement and destruction like when the walls of Jericho crumbled (Josh. 6:5)
- The sound of the trumpet is to remind us that judgement day (the day of reckoning) is coming (Zeph. 1:14)
- Trumpets are voices. (1Ths. 4:16-17, Rev. 1:10, Isa. 58:1)
- Trumpets are witnesses. (Isa. 44:1-8). Is it possible that they also symbolically represent the two witnesses of Rev. 11:3-4?
- They were used to signal the workers to come in from the field. *"the labourers are few but the harvest is plentiful"*. The priest would sound the shofar from the southwest corner of the Temple specifically. Two will be out in the field and only one will recognize the sound of the shofar to mark the end when Yeshua returns.
- The sound of the shofar is meant to awaken your conscience and get your attention (Ezek. 33:4-5, Zeph. 1:14-16)
- It's meant to make an announcement and get Yah's children to turn to Him in unity.
- It is to remind us of the voice of the prophets.

Why are the two trumpets sounded at Yom T'ruah silver?

- 1) Silver is the next precious metal after gold. Yeshua is our King (gold), and we are His precious bride (silver).
- 2) Silver is the metal of a king. It is of great value if it is pure. If we are pure in our walk with His torah we are pure silver and precious in His eyes.
- 3) Silver is the best reflector of light known to man. If we are truly His people we reflect His light of the torah brilliantly.
- 4) Silver can handle extreme temperature ranges. If we are His remnant we are able to handle extreme changes in our spiritual lives. Changes evident when we come out of Babylon (the christian church) and follow His Word. We go from one extreme of paganism to pursuing the perfect Word. We learn how to balance things spiritually.
- 5) Silver can be separated (set-apart) from the iron ore. Before silver can be separated they take it out of the earth and crush it. They then refine it, and remove all of its impurities so it can be used properly. In order to mold the silver it is melted, poured out, and hammered into the perfect shape desired by the refiner. When we invite Yeshua into our lives we must bow down to Him and be crushed, submit to His Word and repent. Does any of this sound familiar?
- 6) Silver can tarnish over time if it is not looked after. If we are not obedient to His Word and celebrate His Feasts we will tarnish (backslide) and turn to our old ways, or as the Good Book says: *"return like a dog to its vomit"*.
- 7) Silver represents "redemption". Trumpets is about being redeemed by our Messiah.

Where does the sound, or frequency of sound come from?

It comes from air within the person blowing it. If your not getting any results from the breath (frequency) coming out of your mouth, then maybe you are still full of too much doctrine, dogma and pagan tradition that is muffling the sound. Our duty as Believers is to inhale the breath of life from Abba, and exhale His Ruach in the words coming out of our mouth, and in the way we live. James said it well when he said the power of life and death is in the tongue which forms what comes out of our mouth.

What represents the Ruach (Holy Spirit)?

Breath is representative of the Ruach HaKodesh.

TRADITIONS OF TRUMPETS

The Feast of Trumpets is characterized by special customs. The following is a brief list of some of these traditions:

- 1) First is the eating of apple slices dipped in honey, symbolizing the hope that the coming year will be "sweet." This particular custom always caught the eye of the children. **WHY?** It was tradition to treat the children with honey when they were learning torah. The children learned to associate the torah with sweetness. Honey was a constant reminder of torah. When the children ate apples and honey at Trumpets they automatically associated the Feast with torah.
- 2) The second involves going to a natural source of flowing water (such as an ocean, river, or spring), reading a selection of scriptural verses and casting pieces of bread, pebbles, or stones into the water - to symbolize the "casting off" of the previous year's sins. This practice derives from: **Micah 7:18-19** *"Who is a Elohim like Thee, who pardons iniquity And passes over the rebellious act of the remnant of His possession? He does not retain His anger forever, Because He delights in unchanging love. He will again have compassion on us; He will tread our iniquities under foot. Yes, **Thou wilt cast all their sins Into the depths of the sea.**"* This ceremony takes place on the first day of the Feast of Trumpets (or the second, should the first fall on the Sabbath).
- 3) It is traditional to make round (circular) challah bread with raisins at this time of the year, the only time



challah bread is significantly altered in its make-up. The raisins are symbolic of the sweetening of the new year, similar to the eating of apples dipped in honey. It is round because the circle is symbolic of the beginning, starting all over again at any point in time.

- 4) Another common tradition is to visit those mourning for any reason.

5) Many believe that during the "days of awe" between Trumpets and Yom Kippur, Yah writes their names each year in one of three books. These three books are: Book Of Righteousness, Book Of The Wicked, and the Book Of Those In-between. It is a time of the year when charitable donations are the highest for Jewish people. The Jewish people are already by far the most giving people in the world, but at this time of year they give even greater to those in need. This is partially because they are very concerned about having their names written in the Book of

Righteousness.

- 6) It is also customary to read from the special prayer book of Machzor during synagogue services at this time of year. This is also one of the longest synagogue services of the year.

7) The common greeting at this time of year for Orthodox Jews is not "Happy New Year" as most are accustomed to in January, but "Le shanna Tova Tikoteiv", which meant **"may you immediately be inscribed and sealed for a good year"**.

The first day of the seventh month of Tishrei is called "a day of shofar blasting" (Num. 29:1). Oral tradition tells us that this day marks the anniversary of the creation of the world. Hence it is the day when, every year, Elohim "takes stock" of Creation, judging our actions. Many Jewish people believe that the sound of the shofar scares the devil away, so on trumpets it is customary to sound the shofars 100 times to keep the devil away during the fall feast season. We see the trumpet spoken of in many verses of our scriptures but the following verses are special. You will in fact find many Jewish gravestones engraved with the shofar, symbolizing they will arise at the sound of the shofar some day. **1Cor. 15:51-52** *"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."*

Isa. 58:1 *Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins.*

Hosea 8:1 *Set the trumpet to thy mouth. He shall come as an eagle against the house of Adonai, because they have transgressed My covenant, and trespassed against My law.*

Rev. 1:10 *I was in the Spirit on Adonai's day, and heard behind me a great voice, as of a trumpet,*

Rev. 4:1 *After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as if were of a trumpet talking with me; which said, Come up hither, and I will shew thee things*

which must be hereafter.

The Feast of Trumpets is a festival (hag), which we honor and enjoy with special (new) clothing and festive meals. At the time of the Feast of trumpets in particular, we are to be dressed, washed, and ready as a spotless bride for His coming. There is a prohibition against certain types of work. We light holiday candles and recite kiddush (a blessing) over wine. We eat sweet apples dipped in honey, in hopes that we will receive a good, sweet year. The highlight of the daily prayer service is the sounding of the shofar, the ram's horn.

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