

FEAST OF TRUMPETS (DAY OF BLOWING..YOM T'RUAH) Pt. 2 of 2

THE THEMES OF THE FEAST OF TRUMPETS

The Feast of Trumpets is a time of introspection. The theme is repentance and the mood is sombre. The month prior to the Feast of Trumpets is the month of Elul (August/Sept.). The theme of Elul is also repentance and is a time of preparation leading to the Feast of Trumpets. There is a thematic progression in the month of Tishri. The themes of Tishri begin with repentance on the Feast of Trumpets, and lead to atonement/forgiveness with Yom Kippur. Following Yom Kippur, is Sukkot, and the mood and theme of Sukkot is one of rejoicing. Even the progression of these Feasts teaches us how we are to approach Yah. Before there is rejoicing there needs to be forgiveness, and before there can be forgiveness, there has to be repentance. This is the bigger picture of the Fall Feasts and we will develop it more as we study each Feast individually.

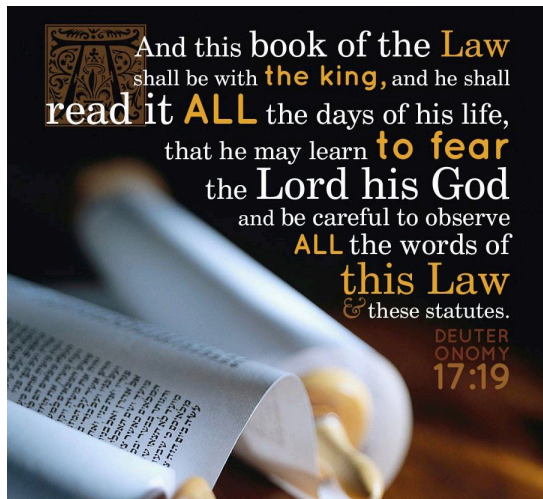
THREE GREAT THEMES OF THE FEAST OF TRUMPETS

The biblical customs, traditions and prayers which surround the Feast of Trumpets are embedded with three great themes, all of which involve Israel:

1. Kingship
2. Marriage
3. Resurrection

THE KING

The King of Israel (Melech Yisrael) is the Mashiach. The marriage is between Yeshua of Israel and His people. What is resurrected is the life of the nation, restored to its rightful geographical place, along with its honor, as the Prophets foretold.



Where have all the kings gone?

As part of the Creation, Yah 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. Not that many years ago, kings ruled with absolute authority in their lands. More recently, nations have been unwilling to give to their rulers 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 who still conserve a constitutional monarchy, but even in those countries, the monarchy is but a pale puppet show beset with problems from outside 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 Yah'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 Yah relates to us in the same way we relate to Him. When the world at large believed in Yah, we were afforded an ever present representation of Yah's Kingship in the form of the rule of holy kings. When the world turned to atheism, idolatry, and started worshipping other deities, Yah allowed a synchronous withdrawal of the power of kings. The most basic tenet of Judaism is that Yah is One. Therefore, an earthly King is also a symbol of the unity of His people. Today, under the republic, political parties by definition stand for diffusion and separation. This is but a mirror of the fact that the world has turned its back on Yah's Oneness. Kingship will soon return again to mankind. With it, the world, and especially Israel as a nation, will once again perceive the Oneness of Yah. In the meantime, for some two thousand years, the Jewish People have been waiting attentively for the return of the King. The false monarchy of atheism, the puppet regimes of hedonism and materialism seem to rule unchecked, but from His exile, the King still rules. He is waiting. We do not see Him. But we continue an unrelenting guerrilla war against His enemies. We therefore cannot allow ourselves to be subjugated to them, nor can we ever accept their rulership, or serve them. It is for this reason the Feast of Trumpets liturgy paints a picture of a coronation. On the Feast of Trumpets, we crown Yah as our King. It is our duty to acknowledge Yah's Kingship every single day of the year.

Repentance and the days of awe lead up to and surround the Feast of Trumpets. During these days, arraigned against us are accusations created by our own transgressions. They accuse us, as it were, of being disloyal to the King by failing to observe His commands; and as the Sages say, "there is no King without a people." Yah runs the world whether we acknowledge it or not. **But Yah is only a King to the extent that we**

make ourselves His subjects. That is why Yeshua says, "*Why do you call me, 'Master, Master,' and do not do what I say?*" (**Matt. 7:21-23**). When we transgress the orders of the King we "diminish" Yah's Kingship. By our sins, Yah's Kingship is, as it were, threatened.

Ps. 47:4 "*Elohim raises [them] up with a Blast (or Shout), Yahveh amidst the **sounding of the Shofar.***"

1Ths. 4:16-17 Does this sound familiar? Rav Sha'ul (the Apostle Paul) upheld this very same idea when he said, "*For Yeshua Himself will descend from heaven, and **with a shout...** and **with the Shofar of Yah, the dead in Mashiach shall rise first...***" Then we who are alive and remain will be caught up together with them in the clouds to meet Yeshua in the air, and so we shall always be with Yeshua.

Matt. 24:30-31 "*And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory. "And He will send forth His angels with **A GREAT TRUMPET AND THEY WILL GATHER TOGETHER** His elect from the four winds, from one end of the sky to the other."*

This ties together the purpose of the Shofar with the announcement of the King's arrival. Since the essential mitzvah (command) of the Feast of Trumpets is to hear the sounding of the shofar, one must ask how these shofar sounds relate to the different themes of the Feast of Trumpets, during which we hear three distinct sounds:

1. Tekiah -- one long, straight blast (Kingship)
2. Shevarim -- three medium, wailing sounds (Marriage)
3. Teruah -- 10 quick blasts in short succession (Resurrection)

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. Imagine if that were the case today.

The object of the Feast of Trumpets is to crown Elohim as our King. Tekiah -- the long, straight shofar blast -- **is the sound of the King's coronation.** In days of old Kings were always officially recognized as King and allowed for the first time to sit in the throne of the King on the first day of Tishri regardless of when they were assigned as kings. When Yeshua comes back, He will, like in the days of old, sit on His throne officially to restore His Kingdom on earth.

In the Garden of Eden, Adam's first act was to proclaim Elohim as King. And now, the shofar proclaims to ourselves and to the world: **Elohim is our King.** We set our values straight and return to the reality of Elohim as the One Who runs the world... guiding history, moving mountains, and caring for each and every human being individually and personally. This is why the Sages say, metaphorically, that on the first Feast of Trumpets, Elohim was recognized for the first time as "King." Similarly, in our prayers on every Yom T'ruah, we address Elohim as our "King." King in Hebrew has a special connotation. A King is a sovereign who is accepted willingly by his citizens, unlike a ruler who imposes himself on his subjects against their will. Since a "being with free will to choose" now existed, Elohim could now be recognized for the first time as "King," willingly accepted by mankind. The sounding of the Shofar resembles an alarm clock, arousing us from our spiritual slumber. The shofar brings clarity, alertness, and focus.

On the Feast of Trumpets, another song recited is Mizmor (Psalm 45). Look at verses 13-15. Here, the elements are a bridal hupah or chamber, virgins and the coming of the King.

Ps. 45:13-15 *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."*

This parallels Yeshua's "drash" or story in Matt. 25:1-13, depicting the ten virgins waiting for the bridegroom to return. The parable of the ten virgins is an appropriate parallel. In this way the Feast of Shavuot and Trumpets are associated.

JEWISH WEDDING CUSTOMS...TRADITIONS

In the following I will very briefly connect things that take place in a traditional Jewish wedding, to things mentioned in our bible. **I will be comparing the traditional Jewish wedding with our walk with Yeshua, the Feast Of Trumpets, and The Last Supper.** When we understand the Feast of Trumpets we realize it is all about a wedding.

Matt. 24:42-44 "*Watch therefore: for ye know not what hour your Yahveh doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."*

In Matt. 24:42-44 Messiah tells us to be alert and ready because we don't know the hour of His return. Matt. 25:1-13 Messiah gives us a parable of the ten virgins to illustrate what it means to be ready and alert. To



understand the parable of the ten virgins one needs to understand Jewish wedding customs.

In Old Testament times, parents chose the mate for their son (shiddukhin). The primary reason for this was that the bride became part of the clan. The parents chose someone who would best fit into their clan and work harmoniously with her mother-in-law and sisters in law. Frequently people married at a very early age, a fact that made the parents choice a practical matter. The age for marriage was anywhere from 13 for boys and 12 for girls.

The first step to a Jewish wedding is the period called the shiddukhin. This initial first step was the arrangements made before the betrothal. We see an example with Abraham when he chose a wife from his people for Isaac. His people (symbolic of the worldly), were the guests in the parable of the wedding (Matt.22:1-14). The Father chooses the bride. The bride is separated (set-apart/remnant) from the others (guests) who have spots (proclaimed christians who don't follow torah), until the wedding supper. Then the guests will be sent home because they have no proper attire (robe of

righteousness..torah).

Next, a ketubah was written, detailing the conditions and provisions proposed for the marriage; this would have been the marriage contract. Once both parties agreed to the contract it was time for the betrothal ceremony. To prepare for the betrothal ceremony, it was common for the bride and groom to separately take a ritual immersion in water (mikveh). After the mikveh the couple met publicly under a huppah to declare their engagement. The huppah was a canopy like structure made out of the grooms tallit (prayer shawl). Located on the corners of the tallit are the tzitzit (fringes, Num.15:37-41). When the woman placed herself under the huppah, she was placing herself under the care of her future husband, her spiritual authority. It was also symbolic of being under the blood of the lamb, for marriage is a blood covenant.

Although romance before marriage was not unknown in Old Testament times, it played a minor role in the life of teen-agers of that era. **They did not marry the person they loved; they loved the person they married. Love began at marriage.**

The groom would offer a PRICE for the bride. The payment was made as compensation for a worker. If the bride, and the mother and father of the groom agreed to the PRICE, and all the other things spoken in the contract, they would approve.

Gen. 34:12 *"Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife."*

Exod. 22:16-17 *"And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, **he shall pay money** according to the dowry of virgins."*

The father of the bride and the groom would often negotiate the price they were to receive for their daughter. The more the father loved his daughter, the higher the price that was expected. When the price was agreed upon the bride and groom would be notified that the wedding was approved. Usually the bride would agree with the choice of her older, wiser parents. Incidentally, the price for a virgin was far greater than otherwise.

1Cor. 6:20 *"For ye are bought with a price: therefore glorify Yah in your body, and in your spirit, which are Yah's."*

1Cor. 7:23 *"Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with Yah. "*

Prov. 31:10 *"Who can find a virtuous woman? for **her price** is far above rubies."*

Matt. 13:45-46 *"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found **one pearl of great price**, went and sold all that he had, and bought it. "*

The groom was then invited to the home of the bride where she would be alone. The bride would prepare a BETROTHAL meal if she wanted to marry him. The groom would appear at the GATE (door) of the house and knock. If the potential bride was ready, the door would open slightly, it meant he could come in. He could not come in unless she opened the door slightly. Only after a person understands this part of the Jewish wedding tradition, can he get the revelation spoken of in Rev. 3:20. Yeshua told John the Revelator something in this verse that only the Jewish people were familiar with. In order to understand this verse to its fullest, one must be familiar with Hebrew customs and traditions. With this in mind, the following verse comes alive.

Rev. 3:20 *'Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me.'*

Luke 11:9-10 “So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. “For everyone who asks, receives; and he who seeks, finds; **and to him who knocks, it will be opened.**

The bride would prepare a feast for the two of them. The groom would then pour a cup of wine and offer it to her. If she accepted the cup, it meant she agreed upon the conditions of the marriage.

Matt. 26:27-29 And when He had taken a cup and given thanks, He gave [it] to them, saying, “Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins. “But I say to you, **I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.”**

At this point, the couple were legally betrothed. They would then feed each other of the feast and drink of the same cup of wine, making arrangements for the wedding.

After the meal the groom would always leave GIFTS with his bride to be and they were not allowed to see each other again until the appointed time of the wedding ceremony. The reason he gave her gifts was because he would be gone away for a long time (perhaps one to two years) until their home was prepared. These gifts were a constant reminder of him. They kept the bride focused on the groom in his absence.

Acts 2:38 Peter [said] to them, “Repent, and each of you be baptized in the name of Yeshua Hamashiach for the forgiveness of your sins; and **you will receive the gift of the Holy Spirit.** Every time the bride would look at or use these gifts she would be reminded of her groom.

THE WEDDING COMPARED TO OUR SALVATION WALK

It is easy to see how our salvation walk compares to the initial step in the Hebrew wedding tradition. When we accept Yeshua into our lives we drink of the cup of the betrothal meal and accept Yeshua as our groom. He offers us salvation if we have faith in His Torah, the wedding contract, and follow it as our instruction manual. The previously listed verses are symbolic of our individual salvation walk as potential brides for our groom Yeshua. Yeshua offers us His wedding contract (ketubah) and if we agree to the terms He laid out at Mt. Sinai, we will open the door of our heart to Him when He knocks. We open the door and we sup with Him the glass of wine, making us officially betrothed to Him. We drink the wine and are engaged, as it is commonly called today. He leaves us with His gifts of the Spirit and goes away to prepare a place for us. He will come back when His father says it’s time to get the bride. We know that some day this exact act will take place and we will go with Him to His Father’s house.

The groom then went to prepare a place where they could be together for the rest of their lives. This was usually an addition to the father’s house. The groom would construct a home and the father would supervise. When the father would feel the home had everything the young couple would require for marriage, he would then tell the son, “IT IS FINISHED”. Although the son actually built the home, it was built according to the father’s INSTRUCTIONS (John 14:1-4). Only the father could release the son to go get the bride (Mark 13:32, Acts 1:6-7).

Mark 13:32 “But of that day or hour no one knows, not even the angels in heaven, nor the Son, **but the Father [alone].**

Acts 1:6-7 So when they had come together, they were asking Him, saying, “Yahveh, is it at this time You are restoring the kingdom to Israel?” He said to them, “**It is not for you to know times or epochs** (special period of time) **which the Father has fixed by His own authority;**

While the groom was preparing a wedding chamber, the bride had many responsibilities. After the engagement ceremony the bride returned to her parents home and prepared for her wedding by making her wedding garments. She was to use the gifts to prepare and look after herself till the groom came to get her. She saved all her money and she would bring it to the groom when they got together. Without this dowry, they could not get married. The groom would give her money towards her dowry and she would not dare lose it (Luke 15:8-10). Traditionally it included ten pieces of silver. These coins were to be looked after, she could not dare lose them. By keeping the ten pieces of silver safe, she showed her love and respect for her groom.

1Sam. 18:25 “And Saul said, Thus shall ye say to David, The king desireth not any **dowry**, but an hundred foreskins of the Philistines, to be avenged of the king’s enemies. But Saul thought to make David fall by the hand of the Philistines.”

Luke 15:8-10 “Or what woman, **if she has ten silver coins and loses one coin**, does not light a lamp and sweep the house and search carefully until she finds it? “When she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the coin which I had lost!’ “In the same way, I tell you, there is joy in the presence of the angels of Yah over one sinner who repents.” Here we see a beautiful picture of who the lady was in the story about the ten silver coins. Many have wondered why she made such a fuss after finding her lost coin. Now you know.

She had been bought with a price and was therefore set aside for the groom only. She would not know the exact hour that her groom was coming to get her, but she had to make sure that she was always prepared, day or night, for when her groom would come and sweep her off her feet.

In public, from the moment she was betrothed, she wore a veil over her head. By this, the people knew that she was set aside, for her groom only. Traditionally the groom would come at night, so the bride always made sure she had her lamp lit and lots of extra oil.

Matt. 25:1-13 (written in red) *"Then the kingdom of heaven will be comparable to ten virgins, who took their lamps and went out to meet the bridegroom. **Five of them were foolish, and five were prudent.** For when the foolish took their lamps, they took no oil with them, (4) but the prudent took oil in flasks along with their lamps. Now while the bridegroom was delaying, they all got drowsy and [began] to sleep. But at midnight there was a shout, 'Behold, the bridegroom! Come out to meet [him].'* Then all those virgins rose and trimmed their lamps. (8) *The foolish said to the prudent, 'Give us some of your oil, for our lamps are going out.'* But the prudent answered, 'No, there will not be enough for us and you [too]; go instead to the dealers and buy [some] for yourselves.' And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was shut. (11) *Later the other virgins also came, saying, 'Lord, lord, open up for us.'* But he answered, 'Truly I say to you, I do not know you.' **"Be on the alert then, for you do not know the day nor the hour."** In this parable Yeshua is revealing those five who followed Torah and those five who did not. The oil represents the Torah, the holy (kadosh.. "other than", "set apart") spirit. Some followed a little bit of Torah (had a little oil), but not enough (didn't follow the Torah enough) to get them into the "kingdom of Yah". "Faith without works is dead". The five virgins thought they could go into town and buy oil. In Israel of old, you couldn't buy anything on shabbat (especially in the late evening). Yeshua was pointing to the fact that **you can't BUY the Torah**, you must HAVE IT! DO IT! FOLLOW IT! When the groom comes (as in the Jewish wedding ceremony), he comes when you least expect it, late at night like a thief.

The final step for the groom and the bride was the nissuin; which means, "to carry". Approximately one year after the betrothal, the bride would be waiting eagerly for her groom. The arrival of the groom was very unique, it would occur at a hour that neither he nor the bride would know. As the wedding day drew close, only the father could give the command for his son to get his bride. Because the bride did not know the exact hour of the grooms return, she and her bridesmaids had to be ready at all times. Then the father gave the command to his son to go and get his bride.

Did the bride know the exact date and time of the grooms return?

No. Did the bride know an approximate date of the grooms return? Yes, she knew the approximate time her groom would return. We do not know the exact day and hour of Messiah's return, but we know the approximate time of His return if we are watchman.

As the groom approached the city where the bride lived, a shofar would sound alerting the bride that her groom was coming. The bride would meet him half way. A wedding procession would then carry her back to the home of the groom's parents. Then they would meet under the huppah again and exchange vows. Following the wedding ceremony was an elaborate wedding feast that lasted seven days. After seven days the new husband and wife returned to their new home. Only the bride and groom go home together after the wedding ceremony. Guests are not invited.

An interesting note that I think is worth mentioning here is the lifting of the veil. It is tradition that has the bride wear a veil over her head and face until they are under the huppah. When a couple meet under the huppah prior to the wedding vows being exchanged, the groom lifts the veil so he can identify his bride. This custom comes from the time of Jacob when Laban presented his daughter Leah instead of Rachel. Jacob didn't identify his bride to be at that time, and ended up being with Leah. For this reason this tradition has been carried down for centuries. This is also symbolic of the scales coming off our eyes and us seeing the true bride of Yah when we become His bride. The truth is exposed when the veil is lifted and we have a personal relationship from that time forward.

He would then take her away to their wedding chamber where they would be left alone for seven days. The grooms best friend would wait outside the wedding chamber till the groom told him the marriage was consummated. The huppah that was used during their wedding ceremony was used as bedding when they consummated the marriage. As they stood under the huppah (symbolically covered by the blood of the lamb) to exchange wedding vows the same huppah would be blood stained during their consummation. Marriage is a blood oath and the blood stained tallit was proof that the wife was a virgin. At the appropriate time the husband would take the blood stained tallit of the honeymoon couple and give it to his best friend. The best friend would then take the blood stained sheet and present it to those gathered for the celebration, as the evidence that the two had become one. They would announce the consummation to all those who had gathered and then would celebrate for the entire seven day period. The stained tallit was then put away and kept as evidence that the bride was a virgin. If there was ever a dispute about whether or not the bride was a virgin, the garment would be revealed as evidence.

The groom would then protect his bride for seven days and all would celebrate. **Exod. 12:13** *'And the blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt.'*

After the seven days, they would emerge together and participate in a gigantic feast with friends and family members. This was called the “marriage supper” and it would officially bring the wedding celebration to a close (Rev. 19:6-9).

Rev. 19:6-9 *Then I heard [something] like the voice of a great multitude and like the sound of many waters and like the sound of mighty peals of thunder, saying, “Hallelu-Yah! For Yahveh our Elohim, the Almighty, reigns. “Let us rejoice and be glad and give the glory to Him, **for the marriage of the Lamb has come and His bride has made herself ready.**” It was given to her to clothe herself in fine linen, bright [and] clean; for the fine linen is the righteous acts of the saints. Then he said to me, “Write, ‘Blessed are those who are invited to the marriage supper of the Lamb.’” And he said to me, “These are true words of Yah.”*

After all the celebrations the married couple would depart to their new home that the groom had prepared for them. Just as the bride and groom would emerge and return to their new home, so too will we return with Messiah to our new home that He has prepared for us (Rev. 21:1-10).

1Ths. 4:16-17 *For this we say to you by the word of Yahveh that we who are alive and remain until the coming of Yahveh, will not precede those who have fallen asleep. **For Yah Himself will descend from heaven with a shout, with the voice of [the] archangel and with the trumpet of Yah, and the dead in Messiah will rise first.***

1Ths. 5:1-2 *Now as to the times and the epochs, brethren, you have no need of anything to be written to you. For you yourselves know full well that **the day of Yahveh will come just like a thief in the night.***

THE FEAST OF TRUMPETS AND THE LAST SUPPER

How does all this relate to the Feast of Trumpets and The Last Supper?

Let's go back two thousand years to the night of the Last Supper. It was here that Messiah made the ketubah with His followers (Mark 14:22-25) by initiating the Renewed Covenant with His blood (John 19:30). Yeshua celebrated His coming betrothal of His bride with His disciples. Yeshua paid the price of His bride with His own blood, the ultimate price any human could pay. **“Take eat, each one of you as my bride”.** **1Cor. 11:23-27** *For I received from Yahveh that which I also delivered to you, that Yeshua the Messiah in the night in which He was betrayed took bread; and when He had given thanks, He broke it and said, **“This is My body, which is for you; do this in remembrance of Me.”** (25) In the same way [He took] the cup also after supper, saying, **“This cup is the new covenant in My blood; do this, as often as you drink [it], in remembrance of Me.”** **For as often as you eat this bread and drink the cup, you proclaim Yeshua's death until He comes. Therefore whoever eats the bread or drinks the cup of Yeshua in an unworthy manner, shall be guilty of the body and the blood of Yeshua**” Each time we take communion, we are symbolically eating the betrothal feast with our groom, just like the grooms of the Jewish people have been doing for thousands of years (Rev. 3:20).*



Matt. 26:39 *“And He went a little beyond [them], and fell on His face and prayed, saying, “My Father, if it is possible, **let this cup pass from Me;** yet not as I will, but as You will.”* Yeshua had to drink of the cup of suffering in able to make our betrothal agreement lawful. He had to die and offer up His blood so that He was legally betrothed to His bride (the REAL CHURCH) which He will come back for one day; to dwell with her. When He comes back, He will take us to our new home, a new Heaven, and the earth will be transformed eventually into the “Lake Of Fire”. He had to drink the cup of bitterness of the adultery test because His bride committed spiritual adultery.

2Pet. 3:10-13 *“But the day of Adonai will come **as a thief in the night;** in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons*

ought ye to be in all holy conversation and godliness, 12 Looking for and hasting unto the coming of the day of Adonai, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. As a thief comes in the night, so too Yeshua will come in the night to capture His bride and take her to their wedding chamber to consummate their marriage."

1Ths. 5:1-5 Now as to the times and the epochs, brethren, you have no need of anything to be written to you. 2 For you yourselves know full well that **the day of the Lord will come just like a thief in the night.** 3 While they are saying, "Peace and safety!" then destruction will come upon them suddenly like labor pains upon a woman with child, and they will not escape. **But you, brethren, are not in darkness, that the day would overtake you like a thief; 5 for you are all sons of light and sons of day. We are not of night nor of darkness;** "

Yeshua comes back as a thief in the night only for those who don't know Him.

During the Last Supper Rabbi Yeshua also celebrated His disciples (talmidim) personal graduation as His students. They became full fledged Rabbis during the last supper. In another way, you might say that Yeshua celebrated His wedding betrothal with His first brides (disciples) during the Last Supper. He was the groom, they were accepted as His bride, and they were all celebrating the wedding engagement.

John 14:2-3 says, **"In my Father's house are many places to live. If there weren't, I would not have told you; because I am going there to prepare a place for you. Since I am going and preparing a place for you, I will return to take you with me."** Our Messiah is doing exactly what He is supposed to be doing as our Groom, preparing a place for us. During this time we are also to be preparing ourselves for our wedding day. **Rev. 19:7-8** says, **"Let us rejoice and be glad and give Him glory! For the wedding of the Lamb has come, and His bride has made herself ready. Fine linen, bright and clean, was given her to wear.** (Fine linen stands for the righteous acts of the saints.)."

Our wedding garments are not literal but spiritual. Our white gowns represent our righteous acts. The parable of the ten virgins ends with this command:

Matt. 25:13 **"Therefore keep watch, because you do not know the day or the hour."**

Matt. 24:36 says, **"No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father."** Here we are looking at a Hebrew idiom: "no one knows the day or hour" was referring to the Feast of Trumpets.

What is the only Feast that we do not know the exact day or hour of its arrival?

It is the Feast of Trumpets.

Do we know an approximate time of its arrival?

Yes, most times we can guess within two days of its arrival, and when it does happen it is not a complete surprise to us. To understand the timing of our resurrection we need to understand the timing of the Feast of Trumpets. The timing of our resurrection should not be a mystery, so let us not be ignorant of the timing of our Groom's return. All ten virgins knew the approximate time of the groom's arrival, but only five of them were adequately prepared. Our resurrection will occur at the last trump on the Feast of Trumpets (Tishri 1) after the new moon has been sighted and confirmed. If we are to understand Yeshua's return properly, we must first understand the Feast of Trumpets.

After the groom sounds the shofar those of us who recognize the voice of our shepherd will find our way to our groom, through crooked streets, uphill, past strangers who don't know or recognize the groom, around corners of tribulation, through valleys, until we meet Him halfway. Our marriage will be spiritually consummated (with the holy spirit), and our physical bodies will be changed ("born again at the highest level"), from bodies of flesh to spiritual terrestrial bodies, just like at the time of Adam and Eve. We will then be escorted to our wedding chamber in the Heavens where we will be with our divine groom for eternity. No guests allowed.

1Cor. 15:52-53 *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. For this perishable must put on the imperishable, and this mortal must put on immortality."*

NOTE: We now see how the Feast Of Trumpets blends right in with everything else we have put together so far. It is a celebration of the harvest being completed and it leads us to the biggest Feast of the year, the Feast Of Atonement, when the High Priest went into the Holy of Holies to make atonement (at one ment) for the people.

When Yeshua returns to take His True Believers; Exodus Part Two, it will without a doubt be on the day of the Feast Of Trumpets. What year we are not sure of yet, but you can bet on it not being far away.

UPDATE: As spoken of in **Dan. 12:4** *"knowledge will (has) increased"* to a point now in astronomy where astronomically correct times can be calculated to within seconds of events that happened in the past and events happening in the near future. Now because of the computer calculations made possible, man can accurately calculate orbits, eclipses, etc. to within milliseconds. Those in the know can now predict when the sliver of the moon will take place. We now know when the Feast of Trumpets will occur, foreseeing the events

prior to the correct Trumpets Feast is now what will reveal to us the correct year of these events as they line up with prophesy.

Rev. 21:1-10 *Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer [any] sea. And I saw the holy city, new Jerusalem, (coming down out of heaven from Yah), [correction made] **made ready as a bride adorned for her husband.** And I heard a loud voice from the throne, saying, "Behold, the tabernacle of Yah is among men, and He will dwell among them, and they shall be His people, and Yah Himself will be among them, and He will wipe away every tear from their eyes; and there will no longer be [any] death; there will no longer be [any] mourning, or crying, or pain; the first things have passed away." And He who sits on the throne said, "Behold, I am making all things new." And He said, "Write, for these words are faithful and true." Then He said to me, "It is done. **I am the alef and tav** (Alpha and the Omega), [correction made], the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. "He who overcomes will inherit these things, and I will be his Father and he will be My son. "But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part [will be] in the lake that burns with fire and brimstone, which is the second death." Then one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, **Come here. I will show you the bride, the wife of the Lamb.**" And he carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, (coming down out of heaven from Yah), [correction made].*

THE RESURRECTION

Sha'ul (Paul), well familiar with the Feast of Trumpets 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 Mashiach and our being called to assemble to meet Him in the clouds, he connected it to the "mystery" of the Feast of Trumpets in 1Ths. 4:16-17 and **1Cor. 15:51-52** *"Listen, I tell you a mystery: We will not all sleep, but we will all be changed -- in a flash, in the twinkling of an eye, **at the last Shofar.** For the Shofar will sound, the dead will be raised imperishable, and we will be changed." "For Yeshua Himself shall descend from heaven, and with a shout, with the voice of the archangel, and with the Shofar of Elohim the dead in Mashiach shall rise first."* He knew that the Feast of Trumpets was the only feast described in the Torah 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 Yahveh by fire." Therefore, it became the "mystery" that Sha'ul could now reveal to us, describing Yeshua's return.

THE MESSIANIC FULFILLMENT OF THE FEAST OF TRUMPETS

All end time prophesies take place in the seventh month of Tishri. Every Feast represents a step in our walk to REST with Yah. The Feast of Trumpets symbolizes the fifth step in our walk as Believers in the One true Yahveh. Our strength and power comes from Yah through Yeshua, our trumpet. In Ephesians (Eph. 6:13-18) Paul explains about the armor we acquire through following the Messiah. Paul mentions six pieces of armor. Each piece represents an aspect of Yeshua Himself as the trumpet of Yahveh. Rom. 13:14 explains we are to "PUT ON" the Messiah Yeshua. Keep in mind Roman's was written to those who knew and kept torah, one who doesn't has no armor at all.

From the beginning Elohim intended Yom T'ruah to begin on a day and hour that could not be accurately predetermined in advance. The Feast of Trumpets is a holy convocation, a rehearsal of something in the future.

When Yeshua comes back to get His people it will be on the Feast of Trumpets. The "year of the Lord" is a Hebrew idiom. It is referring to the time when Yeshua comes back for His people. It is also referring to the start of the civil year which was at the beginning of the fall feasts. Isaiah was revealing to us what the "year of the Lord" was, and that the Messiah was coming to set the captives free at that time. Yeshua was the atonement sacrifice that made it possible for the sins of the people to be removed. **Isa. 61:1-2** *The Spirit of Yahveh is upon me, Because Yahveh has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To **proclaim liberty to captives And freedom to prisoners;** to proclaim the favorable **year of Adonai** And the day of vengeance of our Elohim; To comfort all who mourn,"*

The End Time Feast of Trumpets will begin when Eliyah and Moses witness the sighting of the sliver of the moon when they are the two witnesses that prophesy for 3 1/2 years. They arise from the dead after 3 1/2 days and Trumpets begins. The righteous are taken and are seen as the "sea of glass" (Rev. 11).

Matt. 24:40 *"Then shall two be in the field; the one shall be taken, and the other left."*

Luke 17:31 *"In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. "*

The verses that mention "two men in a field" are referring not to a 50% rate of people for the rapture. It represents those who follow Torah and those who go their own way. The sound of the trumpet (Feast of

Trumpets) will alert Believers wherever they are. A Gentile and a Person of the way, working together, will separate at the sound of the trumpet.

When Yeshua took Peter, John, and James up the mountain at the time of the Fall Feasts (Matt. 17:1-4) and Moses and Elijah appeared, it was because Moses represented the Torah and Elijah the prophets. For Jewish weddings there had to be two witnesses present at the betrothal. When Peter wanted to make three tabernacles, it was because it was the time of the Feast of Sukkot and there was trouble in Jerusalem (Matt. 17:4)

Both Pentecost and Trumpets symbolically originated at Mt. Sinai.

How is this Feast a prophetic picture of the Messiah?

I believe Messiah and Paul made many references to this particular Feast and it's future fulfillment.

The Last Trump and the Feast of Trumpets

1Cor. 15:51-52 says, *"Look, I will tell you a secret-not all of us will die! But we will all be changed! It will take but only a moment, the blink of an eye, at the final shofar. **For the shofar will sound, and the dead will be raised to live forever, and we too will be changed.**"* Most of us recognize this event as the resurrection, but few of us identify it with the Feast of Trumpets. Paul was a highly educated man of Yah's Torah and understood the Messianic fulfillment's of the Feasts of Yah. Paul understood how Messiah was a fulfillment of Passover and Firstfruits. Paul also recognized Messiah's future fulfillment's of the Fall Feasts.

1Ths. 4:16-17 Paul states, *"For Yeshua Himself will come down from heaven with a rousing cry, with a call from one of the ruling angels, and with Yeshua's shofar; those who died with the Messiah will be the first to rise; **then we who are left still alive will be caught up with them in the clouds to meet Yeshua in the air;** and thus we will always be with Yeshua."* Paul again equates the resurrection with the sound of Yeshua's shofar.

What are the similarities between the resurrection and the Feast of Trumpets?

First, they both will occur on an unknown and undetermined day and hour. Second, both will be announced by the sounding of the shofar. Third, they are both wake up calls for Yahveh's people.

No man knows the day or the hour ??

Rabbis and Sages taught that Elohim set up His complete redemption plan for mankind, and it begins and ends on the Feast of Trumpets, Yom HaTeruah. This line of thought is based upon the seven-day creation week. Many believe creation started Tishri 1 and everything will end Tishri 1, full circle (cyclical).

Further understanding the built-in themes of the Feast of Trumpets, and thus establishing the resurrection and return of Mashiach for His Bride on this feast invites us to re-examine the perplexing words of Yeshua when He admonished us to keep watch, saying *"you do not know the day or the hour,"* of His return.

However, the words turn out NOT too perplexing at all, once it is understood that this phrase is a Jewish idiomatic expression specifically referring to the Feast of Trumpets, and it even shows up in other Jewish literature. The phrase is so keyed to this holiday because of its connection to the lunar cycle and the appearance of Rosh Chodesh (the new moon), that when properly understood, it is as if **Yeshua was really saying, "I'll see you again on the Feast of Trumpets at some point in the future."**

Where else do we see a similar message?

Rev. 3:3 *'Remember therefore what you have received and heard; and keep it, and repent. If therefore you will not wake up, I will come like a thief, and **you will not know at what hour I will come upon you.***

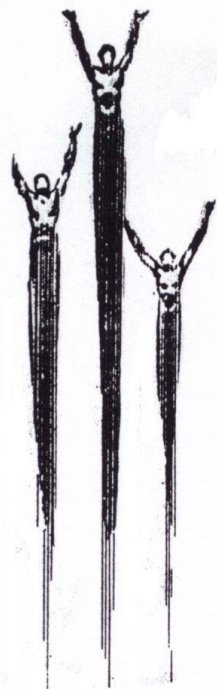
Matt. 25:13 *"Therefore keep watch, because **you do not know the day or the hour.**"*

Matt. 24:35-36 says, *Heaven and earth shall pass away, but my words shall not pass away. **"No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father."*** Take careful note here that it is talking about after the thousand year reign. **Luke 12:56** *Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?* When Yeshua was born Yah used the stars and constellations to announce His birth, I can only assume He will do likewise to announce His second coming.

THE RAPTURE QUESTION

(EXODUS PART TWO..THE GREATER EXODUS)

I am aware of all the different eschatological interpretations surrounding the timing of the Greater Exodus (pre, mid, and post trib). I also know that we interpret and filter Scripture through our theological biases. The various positions of Exodus Part 2 are based on the interpretation as to when the wrath of Elohim begins in relation to the tribulation. **1Ths. 5:9** ***"For Yah has not destined us for wrath, but for obtaining salvation through our Messiah Yeshua,"*** This makes it very clear that we (those who actually follow His word), **are not appointed to Yahveh's wrath.** The Greek word for "wrath" is orge (pronounced orgay) and means: anger, indignation, vengeance, wrath (Strong's # 3709). **John 16:13** says, *"These things I have spoken unto you, that in me ye might have peace. **In this world ye shall have tribulation; but be of good cheer; I have overcome the world** (KJV)." The Greek word for "tribulation" is, "ithlipsis", and means: afflicted (-tion), anguish,*



burdened, persecution, tribulation, trouble (Strong's #2347). There is a distinct difference between wrath and tribulation. If you are in Messiah then you are exempt from Yah's wrath, but you are not exempt from trials and tribulation. I interpret the seal and trumpet judgements in Revelation as not Divine Wrath, but simple trials and tribulations. The seal and trumpet judgements are hardships that affect humanity and the environment, but they are never referred to as Yah's Divine Wrath. Only the seven Bowls of Yah's wrath in Revelation 15-16 can be considered Divine Wrath. Before Yah pours out His Divine Wrath, His people must be taken out of the way because they are exempt (1Ths. 5:9).

What event must transpire prior to the pouring out of the first bowl of Yahveh's Wrath?

The last and seventh trumpet (shofar) must first be sounded before Yah's Wrath is poured out. I would like to propose that the seventh trumpet in Revelation 11:15-18 is also the last trump that Paul refers to in **1Cor. 15:52** *It will take but a moment, the blink of an eye, **at the final shofar**. For the shofar will sound, and the dead will be raised to live forever, and we too will be changed.*" The seventh and last trumpet will also be in conjunction with the Feast of Trumpets (Yom T'ruah). Only after the seventh and last shofar is sounded will Believers be resurrected. The last trump means exactly that, the last trump. Any rapture (pre-trib) happening prior to the last trump in Revelation 11 is premature.

We will now examine the Day of Atonement and its prophetic fulfillment.

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