

Just for clarification: In my presentations I am using YHVH (Yahuwah) instead of which is a title and not a name and I am using Yahusha instead of Jesus, which is not a translation but a transliteration and really has no meaning, neither in Hebrew nor in English! YHVH (Yahuwah) and Yahusha are the actual original names and the true nature and character of them.

We serve a wonderful Heavenly Father! Look at His creation! His name is YHVH, some people call HIM Jehovah or Yahuah! His son's name is Yahshua, or some people call HIM Yeshua or Yahushua! He gives me life and life more abundantly! He saved me by shedding HIS blood, He cleansed me, made me whole, redeemed me!



He paid the price, what a sacrifice, He died, he lives and gives me victory, what a wonderful Elohim!
He says in John 10:14: **“I am the good shepherd, and know my sheep, and am known of mine.”**

Shouldn't I be constantly praising HIM for what He has done and what HE does? Psalm 150:6 states: **“Let everything that hath breath praise YHVH. Praise ye YHVH!”**



In Psalm 150:3 it states: **“Praise him with the sound of the shofar ...”**

This presentation is about the Feast of Trumpets!

The Scripture states: “But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.” *Ezekiel 33:6*

YHVH has always had a heart to warn people before He executes His judgment, because he is a gracious Elohim “Who will have all men to be saved, and to come unto the knowledge of the truth.” (*1. Timothy 2:4*)

Yahweh is gracious!

HE warned the people before the Flood!

HE warned Nineveh before it was destroyed!

HE is warning this generation before this world is being destroyed by fire.



That's the purpose of the 3-Angel's messages:
“Fear Elohim and give glory to Him; for the hour of his judgment is come.”
Revelation 14:6-12

That's why there is the 4th angel's message in Revelation 18, the warning of the fall of Babylon and the strong message for his people saying in verse 4 “Come out of her, ... that ye be not partakers of her sins, and that ye receive not of her plagues.”

In In Isaiah 62:6 YHVH says: “I have set watchmen upon thy walls, O Jerusalem, [which] shall never hold their peace day nor night: ye that make mention of YHVH, keep not silence.”

Unless a minister fearlessly declares the whole truth, unless he has an eye single to the glory of YHVH and shall work under HIS direction, unless he shall move to the front, irrespective of censure and uncontaminated by applause, he will be accounted an unfaithful watchman.

The purpose of the Feast of Trumpets: The Feast of Trumpets reflects the Father's desire to summon His people to repentance, so that He can vindicate them on the day of His judgment.

**What kind of Savior
Do we serve?**

One "who will have all men to be saved..." (1. Timothy 2:4)

Or John 3:17: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."



The first reference to the Feast of the Trumpets is found in Leviticus 23:23-25 (RSV)

"And YHVH said to Moses, say to the people of Israel, **in the seventh month, on the first day of the month**, you shall observe a day of solemn rest (*Shabbathon*), a memorial proclaimed with blast of trumpets, a holy convocation. You shall do no laborious work; and you shall present an offering by fire to YHVH."

The **second** major reference is found in Numbers 29:1:

"**On the first day of the seventh month you shall have a holy convocation; you shall do no laborious work. It is a day for you to blow the trumpets (*Yom teruah*).**" The Hebrew phrase "Yom teruah" literally

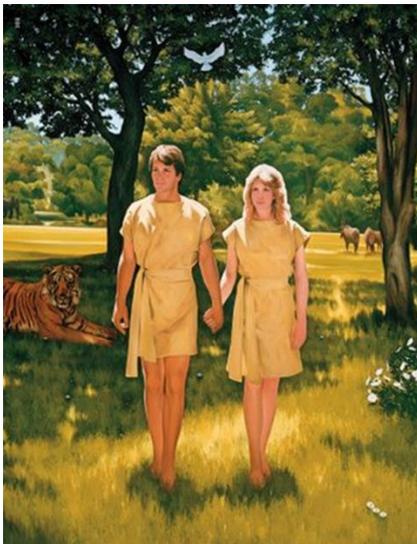
means "a day of blowing". The crucial word in both references is *teruah*, a series of staccato sounds on a wind instrument.

Since the blowing of the trumpets became the distinguishing characteristic of the day, it became known as the Feasts of the Trumpets: the feast that called people to prepare to stand before the judgment of YHVH.

The blowing of the trumpets was understood to be a call to repent and prepare oneself to stand trial before Elohim who would execute His judgment ten days later on the Day of Atonement. **Repent and prepare!**

The Feast of Trumpets is the first of the fall feasts, which in the biblical calendar is the first day of the seventh month (Tishri). The Jewish people call this feast 'Rosh Hashanah', which literally means "**Head of the Year**", and it is observed as the start of the civil year (*in contrast with the biblical year which starts with Passover*) on the Biblical calendar.

The Feast of Trumpets is so important in Jewish thinking that it stands alongside Yom Kippur (Day of Atonement) to comprise what Judaism calls "**the high holy days**" on their religious calendar. It begins the "ten days of awe" or the "ten days of repentance" before the "Day of Atonement". According to Leviticus 23:24-27 that we just read, the celebration consisted of "a time of rest", "an offering made by fire," and the blowing of the trumpets.



According to Jewish tradition Rosh Hashanah is the anniversary of the creation of Adam and Eve, it is the birthday of mankind, highlighting the special relationship between Yahuwah and humanity!

The primary theme of the day is our acceptance of YAH as our King. Much of the day is spent in the synagogue. Yahuwah not only desires to have a world with people, **He wants an intimate relationship with each one of us.**

In addition to the collective aspects of Rosh Hashanah worship, each man and woman personally asks HIM to accept the coronation, thus creating the bond of "**We are your people and you are our King.**"

The day of Trumpets means
"REPENTANCE!"
The day of Atonement means
"REDEMPTION!"
The feast of Tabernacles
means **"REJOICING!"**

The central observance of Rosh Hashanah is the sounding of the shofar, the ram's horn. The sounding of the shofar represents, among other things, the trumpet blast of a people's coronation of their king. The cry of the shofar is also a call to repentance; for Rosh Hashanah is also the anniversary of man's first sin...

.....and his repentance thereof, and serves as the first of the "**Ten Days of Repentance**" which will culminate in Yom Kippur, the Day of Atonement.

The shofar, a ram's horn was distinctive from the silver trumpets blown on the other new moons. Apparently Silver trumpets were sounded at the daily burnt offering and at the beginning of each new month (Numbers 10:10), **But the shofar specifically was blown on the beginning of the month of Tishri!**

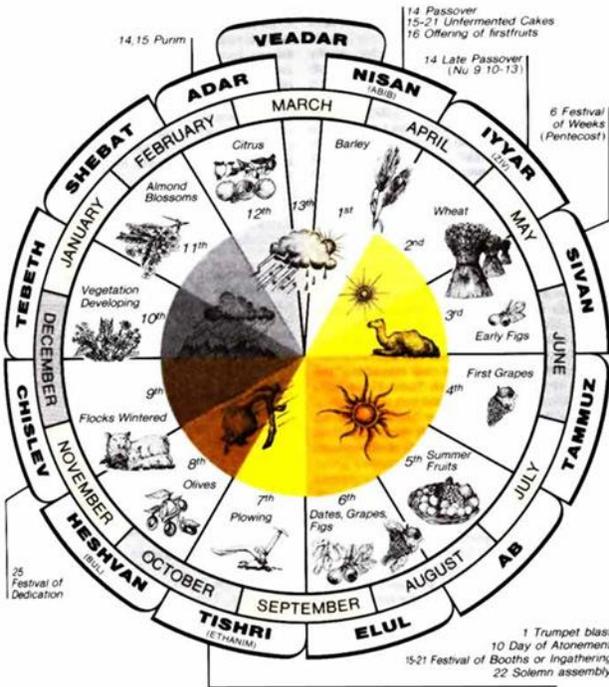
The shofar is a curved ram's horn. In fact this feast came to be identified also as "The Festival of the Shofar."



"The shofar was a mass-produced instrument, relatively cheap, a common household article in the homes of farmers, shepherds, and many urbanites.

It was used as a means of communication in everyday life. The shofar was a less sophisticated instrument than the trumpet, and its use required little skill when an occasion called for mass participation of wind instrumentalists, it was imperative to use the shofar. That was the reason for Joshua's use of the shofar (rams horns) prior to the fall of

Jericho. (*Joshua 6:4*) The same was true of Gideon's army, which used three hundred shofars (*Judges 7:16*)."



The Jews had both a religious and civil calendar. The religious calendar, which regulated the festivals, began in the spring, in accordance with Elohim's command at the time of the Exodus: **"This month shall be for you the beginning of months; it shall be the first month of the year for you"** (*Exodus 12:2; cf. Deuteronomy 16:1*). **A religious and a civil calendar!**

Abib was changed to Nisan! The first month in the religious year was the month in which the Israelites left Egypt and celebrated Passover, the feast of their redemption. It was originally called Abib "the month of the ears," but after the Babylonian exile the month of Abib was named Nisan. It began at our new moon of March or April

The civil and agricultural year, as well as the sabbatical and jubilee years, began in the autumn with the seventh month, which after the Babylonian exile became known as Tishri. If it seems strange that the Jews should begin their civil year on the seventh month, it may be well to remember that even in our society the fiscal year for many organizations begins in other months than January.

The original practice of identifying the months by their numerical order was eventually abandoned after their Babylonian exile in favor of the Babylonian names of the month. Thus "the first day of the seventh month" became known as **"the first day of Tishri."**

The Jews still observe Rosh Hashanah as their New Year which marks the beginning of what is alternatively called the **"Ten Days of Repentance,"** or the **"Days of Awe."**



These are the ten days of self-examination, soul-searching and preparation for the Day of Atonement (Yom Kippur), which falls on the tenth day of the seventh month.
Repent and prepare!

The Feast of the Trumpets shares with the Day of Atonement two fundamental differences from the other yearly festivals.

First, both feasts were not connected with any special historical or national event. They were a time for the individual to stand before the judgment seat of Elohim, seeking for forgiveness and cleansing.

Secondly, both feasts were observed, not like the other festivals in a spirit of exalted joyfulness, but in a spirit of intense moral and spiritual self-examination and soul-searching, as befits a plaintiff coming before the Supreme Judge and Ruler of the universe, appealing for his life. In other words, **these were very serious days of repentance and affliction.**



A time of reflection and repentance!

Is that a good idea to take time off for self-examination, to search our own hearts and souls?

We must take time for self-examination in order to bring all our powers in subjection to the mind and will of the Elohim of Abraham, Isaac and Jacob!

A call to repentance!

As mentioned before, the blowing of the trumpets or the shofar on the first day of the 7th month was understood to be a call to repent and prepare oneself to stand trial before Elohim who would execute His judgment ten days later on the Day of Atonement.

The prophets used the symbol of the shofar to call the people to repentance and return to Elohim. For example, the prophet Joel called for blasts of the shofar in Zion to impress the people with the needed repentance: "**Blow the trumpet [shofar] in Zion; sanctify a fast; call a solemn assembly**". (Joel 2:15).

Joel may be referring figuratively, if not, literally, to the Feast of the Trumpet, since he mentions its three major characteristics, shofar, fast, and solemn assembly. During the religious reformation of King Asa, the Israelites"**Entered into a covenant to seek YHVH, the Elohim of their fathers, with all their hearts and all their souls**" (2. Chronicles 15:12) and they sealed their oath "with trumpets, and with horns [shofars]" (2. Chronicles 15:14).

The prophet Isaiah explicitly associated the sound of the shofar with an admonition against sin. "**Cry aloud, spare not, lift up your voice like a trumpet [shofar]; declare to my people their transgression, to the house of Jacob their sins**" (Isaiah 58:1).

The symbolic usages of the shofar by the prophets to warn people of their sins and call them to repentance, was probably derived from the Feast of the Trumpets, the annual trumpet-call to repentance and cleansing in view of the judgment conducted in the heavenly court during the ten days running from the Feast of Trumpets to the Day of Atonement.

The shofar is the call to search our deeds and mend our ways before the awesome Day of Judgment. It is a reminder of our need to confront our inner selves just as YHVH confronted Adam with the question, '**Where are you?**' (Gen 3:9)"

The shofar beckoned the people with a solemn message of warning to repent **for the time of judgment had come**. It called upon the people to examine their lives, mend their ways, and experience divine cleansing.



The blowing of trumpets can be seen as a model of the Great Final Judgment of mankind. The day of YHVH is announced by the prophets with the blowing of the shofar. For example, in Joel 2:1 we read: **“Blow the trumpet (shofar) in Zion ..**

... sound the alarm on my holy mountain! Let all the inhabitants of the land tremble, for the day of YHVH is coming, it is near”.

The same is shown in Zephaniah 1:14-16 **“the great day of YHVH is near ... a day of the trumpet (shofar) and alarm”,**

The ten days between the Feast of Trumpet and the Day of Atonement were seen by the Jews as a continuous judgment process that determined their fate.

The notion of a ten days period of testing is not foreign to the Bible.

Ten (10) days testing!

Daniel and his three companions were tested for ten days (Dan 1:12).

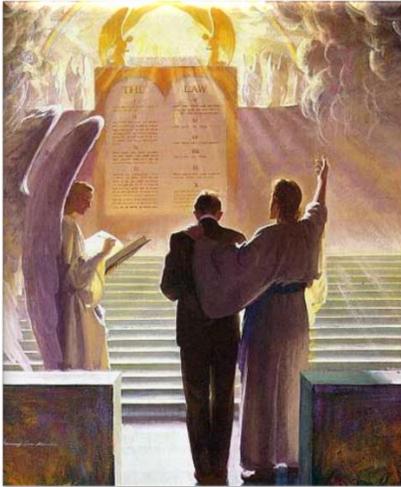
In Revelation the church of Smyrna is told that she would be tested for ten days (Rev 2:10).

Nabal died ten days after learning from his wife, Abigail, how she spared his life by providing food for David and his men, contrary to his refusal to do so (2 Sam 25:38). Apparently during those ten days Nabal did not repent for his wrongdoing. One could connect this time of ten days with the Ten Days of Penitence. **“Elohim waited for Nabal (1 Sam 25:38) ten days, like the ten days between Rosh Hashanah and Yom Kippur so that he may repent.”**

Lessons from the O.T. practice

Think about it, the religious practices performed on Rosh Hashanah and the subsequent Ten Days of Penitence, reveal how the Jews lived out in practical

ways their belief that Elohim would judge during those days their conduct of the previous year. This is one of the areas where as believers we can learn valuable lessons from the Jews. We tend to make our beliefs more of a profession than a practice, more creed than deed.



Sooner or later each one must give an account to the Creator!

We must keep these thoughts of a coming judgment in mind in order to live a holy life!

Most Christians believe, like the Jews, that they must appear before the judgment seat of Elohim (*Romans 14:10; 2 Corinthians 5:10*), but no significant attempt is made to translate such a belief in some religious practices.

What does Scripture say in Ecclesiastes 11:9?

“Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; **but Know thou, that for all these things Elohim (Elohim) will bring thee into judgment.”** *Ecclesiastes 11:9*

Ecclesiastes 12:13-14 “Let us hear the conclusion of the whole matter: Fear Elohim, and keep his commandments: for this is the whole duty of man. For Elohim shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”

Is it time to blow the Shofar now?

In view of the day of Judgment the Word of Elohim (Elohim), in the most solemn and impressive language, calls upon his people to arouse from their spiritual lethargy, and to seek his face with repentance and humiliation while there is still time.

Joel 2:1, 15-18, 12, 13 (KJV) says:

“Blow ye the trumpet in Zion and sound an alarm in my holy mountain. Let all the inhabitants of the land tremble; for the day of YHVH cometh, for it is nigh at hand.” ...“Sanctify a fast, call a solemn assembly. Gather the people, sanctify the congregation, assemble the elders, gather the children. Let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto YHVH your Elohim; for he is gracious and merciful, slow to anger, and of great kindness.”



**Is that a serious matter?
Should one be
concerned?**

It is a matter of eternal life or eternal death for any believer!
This understanding of the Feast of Trumpets as an annual trumpet-call to stand trial before the Creator and to seek for His cleansing grace is most relevant for Believers today.

We need to be continuously reminded that we all must appear before the judgment seat of Y'shua (2. Corinthians 5:10), because we easily forget!



The Feast of Trumpets provides a much needed reminder and annual wake up call to prepare oneself to stand before God's judgment by repenting and forsaking sinful ways.

What's wrong with that?

Additional Rosh Hashanah Observances include:

We eat a piece of apple dipped in honey to symbolize our desire for a sweet year, as well as many other special foods. All have special significance and symbolize sweetness, blessings, and abundance.

We bless one another with the words **"May you be inscribed and sealed for a good year."**

We leave our old shortcomings behind us, thus starting the new year with a clean slate. We go to a lake, river or to the sea and recite the Tashlich prayers, where we symbolically cast our sins into the water, in evocation of the verse, "And You shall cast their sins into the depths of the sea." We leave our old shortcomings behind us, thus starting the New Year with a clean slate.

And with every major Jewish holiday, women and girls light candles on each evening of Rosh Hashanah and recite the appropriate blessings. After the prayers each night and morning, we recite Kiddush on wine, make a blessing over the challah, and enjoy a festive repast.

Let's summarize

The Feast of Trumpets in the Old and New Testaments reveals that Elohim is not in the business to punish **but to save**. **He uses attention-catching methods to warn and lead His people to repentance before executing His judgments.**

The Feast of Trumpets reflects Elohim's desire to summon His people to repentance, so that He can vindicate them on the day of His judgment. By means of the annual trumpets blasting, He summoned His people in Old Testament times to repent and amend their lives in view of the judgment going on in heaven and He is still doing it to-day.

This same clarion call is sounded today to mankind by the flying angels of Revelation, who proclaims with a loud voice, **"Fear Elohim and give him glory, for the hour of his judgment has come"** *Rev 14:7*

First, this feast has no title or an explicit reason for its observance in the Bible. It is simply called **"the day of blowing"** or "a remembrance blast"

(Numbers 29:1; cf. Leviticus 23:24). Since the blowing of the trumpets (shofar) was the distinguishing characteristic of the day, it became known as the Feasts of the Trumpets.

The texts give no specific reason for observing the Feast apparently because the reason was too obvious to require comment. The blowing of the trumpets was understood to be a call to stand trial before the Heavenly Throne to give an account of one's deeds and to receive the promise of Yahuwah's mercy.

Secondly, the blowing of the shofar on the first day of the seventh month was understood as the beginning of their trial before the heavenly court where books would be opened and the destiny of each individual would be decided. The trial lasted ten days until the Day of Atonement when Elohim would dispose of their sins in a permanent way.

The blowing of the shofar during the Ten Days of Penitence served not only to call to repent, **but also to reassure them that Elohim would remember and vindicate them on the Day of Judgment.** The ten days preceding the Day of Atonement were an existential reality lived out with real trumpet-calls to repentance, trusting in Elohim's mercy to vindicate them.

What about us today?

Today's believers, like Elohim's people in ancient times, need to hear the annual trumpet-call of the Feast of Trumpets to stand trial before Elohim and seek for His cleansing grace.

The Feast of Trumpets reminds us annually that the heavenly court will soon close the books and the Messiah will come to save the faithful, to punish the wicked, and to bind Satan before destroying him "in the lake of fire" (*Revelation 20:10*).

On a future Rosh Hoshanah, on the new moon of Tishri, the shofars will begin to sound on a day like no other. The ultimate epic future Feast of Trumpets will burst onto the world stage and into holy history. This will be an awesome day of mixed celebration and alarm.

Y'shua is coming SOON!

This reassuring message should inspire us to live Elohimly lives with joy, confidence, and hope while "awaiting our blessed hope, the appearing of the glory of our great Elohim and Savior Yahusha Ha Mashiach" (Titus 2:13).

This time HE is not coming as a suffering servant but as a conquering king!

He said: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Revelation 22:12

THE END

