

Feast of Trumpets (Shofars)!

PAST

Turn to *Lev. 23:23*, "*Yahuwah spoke to Moses saying, speak to the children of Israel saying, in the seventh month, in the first day of the month you shall have a Sabbath, a memorial of blowing of trumpets - a Kadosh (Holy) convocation. You shall do no servile work therein, but you shall offer an offering made by fire to Yahuwah.*"

Notice there is nothing for you to do other than simply to have a Sabbath on that day, abstain from work, and have a Kadosh (Holy) convocation. There is no fasting - there is an assembly - there are offerings (monetary today), but there were blood offerings on all of the Kadosh (Holy) days prior to Mashyach's sacrifice. In other words you do the same thing on this Kadosh (Holy) day as on most of them.

The only thing that is different is the blowing of trumpets, and even the blowing of trumpets was limited to a few people. The only people that could do it were the sons of Aaron in the ceremonial sense of this Kadosh (Holy) day. But it has no particular meaning attached to it, there is nothing specified. It doesn't say, "You're going to have a memorial of blowing trumpets because we blew trumpets at such and such a time or in such and such a situation" or "all you people are to blow trumpets or all of you people are to do this." There is nothing, it's a Sabbath, it's a Kadosh (Holy) day, it's commanded, it's a memorial.

A memorial of what? Memorials are when we commemorate something, it's when there is an event, a place in history upon which this thing is focused. And yet you will study through the Old Testament and you will find I think four places where the feast, this first day of the seventh month is mentioned. And that's all. It does not seem to be a significant point in history. We have this occasion here in *Lev. 23:23*.

Numbers 29 is in the middle of a discussion, it goes all the way through two chapters of what the offerings are to be made on each of the Kadosh (Holy) days. You offer so many lambs and so many rams and all the sin offerings and burnt offerings, and they are specified. All it says in *Num. 29:1* is *And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.* On the first day of the seventh month you are to offer a particular set of offerings which is just like you offer on nearly every other Kadosh (Holy) day throughout the year.

The next place is *Ezra 3:6*. *From the first day of the seventh month began they to offer burnt offerings unto Yahuwah. But the foundation of the temple of Yahuwah was not yet laid.* It mentions the first day of the seventh month, but all it tells you is that this is the date when they began to make offerings again in Jerusalem after a long break, there is no particular historical connection to it, and this is very late in their history. And it's just a date and something happened on that date and they began.

The next place is *Neh 8:2* *And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh*

month. It was a day of new beginnings - all it tells you is that they all gathered together, they stood up, they read out of the law, they commemorated it as a Kadosh (Holy) day and moved quickly into the observance of a great Feast of Tabernacles, and that is that. It is a memorial of blowing of trumpets, but again, a memorial of what?

Now to the Jews it is a day of Great celebration because for them it is the Rosh Hashana, and the word Rosh Hashana just simply means "Head of the Year", New Year. It is the Jewish civil New Year, observed all over and NOT the New Year of Yahuwah's calendar. The commentaries will tell you that this is somehow connected to the old civil year, and they speculate that this had its origins in Babylon. The only thing wrong with that is that in the set of instructions that tell us about this Kadosh (Holy) day, it tells us that it is the first day of the seventh month and not the first day of the first month, but again the first day of the seventh month. The same set of instructions tells us that Abib is the beginning of months, that the first day of the first month is seven months earlier. It tells us very clearly that the fourteenth day of the first month is Yahuwah's Passover this is the beginning of the year. There is of course no observation at all on the first day of the first month, but that's when the New Year really is.

Well there is a discussion. You have the civil calendar and the sacred calendar. You have the secular and the religious. This is not at all uncommon. These things do exist: you have a fiscal year as opposed to the calendar year even today. Even the Mayan religion, if my memory serves, has a civil year and a sacred year, and those things match up every fifty two years or something like that, so that finally those calendars come together. So the idea is not uncommon.

The problem is there is not one word anywhere in scripture that identifies the Feast of Trumpets as the beginning of a year. In the future, there is indication that it is the beginning of a new age. You do have the idea of the release of captives, the idea of land returning to its owners. But even that is not on this day. All of that having to do with the jubilee and returning the land to its owner and the release of slaves is connected to the Day of Atonement, which is ten days later.

This day is a memorial, but a memorial of what? What is important about the Kadosh (Holy) Days are their associations. We use the words "topology" or "symbolism". What does this symbolize? We associate the Passover with the "Exodus out of Egypt." We associate the Days of Unleavened Bread with the idea of sin and of leavening. We associate the Feast of Tabernacles with the exodus and the entering in of the promise land at a later time. We have associations connected with all of these.

If you had been an Israelite - if you had been among those people who came out of Egypt -if you were among those in the wilderness wandering - or perhaps let's go later in time, and let's say we lived in the time of David... What sort of associations would we have when someone spoke of a Feast of Trumpets? What would we think of? What would come to mind? Well, we'd have nowhere to go except for the Scriptures, so let's try a few. Turn to Exod. 19, and let's see what associations might be presented to us. In *Ex 19:1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. 2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.* And the words are really ominous when you consider that this is Mt. Sinai, that this is the place where Yahuwah would present

himself to them. In *Exo 19:10* And the LORD said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, 11 And be ready against the third day: for the third day Yahuwah will come down in the sight of all the people upon mount Sinai. 12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: So Moses went down and told the people this.

Finally we come to *Exo 19:16* And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. Now the sight of this cloud descending upon the mountain and lightnings rippling back and forth through it and peals of thunder and great cracks of sound coming out of it, and then a blast. The word is *shofar* which is basically the idea of a ram's horn. What they heard was probably a great noise I could never even begin to make. You've probably heard the sound that they make with the conch shells out in Hawaii in some of the movies. It sounds similar to that of the big curved horn, and a big loud blast is emitted from it. Now this is something though, as they heard it, that exceeded by far anything that they could ever have heard themselves from a man standing on a hill top blowing a horn and trying to give a message to the people who were listening. So consequently, the first encounter that these people had with Almighty Yahuwah is announced by the sound of a horn or of a trumpet. So one would think Feast of Trumpets - appearance of Yahuwah - presence of Yahuwah - Yahuwah coming down onto the mountain - Yahuwah making himself known to us. So the earliest associations would have had to do with Yahuwah's presence, Yahuwah's revelation, Yahuwah coming down upon the earth, that part is fairly easy to see.

They seem to have made no special connection with it in the Bible at these early times. *Exo 19:20* And Yahuwah came down upon mount Sinai, on the top of the mount: and Yahuwah called Moses up to the top of the mount; and Moses went up. So here are the first instance of it. Now if you'll turn to Numbers 10, we can find some more in the way of the associations, because trumpets did play a role in the lives of these people.

Num 10:1 And Yahuwah spake unto Moses, saying, 2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. 3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. 4 And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee. 5 When ye blow an alarm, then the camps that lie on the east parts shall go forward. 6 When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. 7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. 8 And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations. 9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before Yahuwah your Aluhym, and ye shall be saved from your enemies. 10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace

offerings; that they may be to you for a memorial before your Aluhym: I am Yahuwah your Aluhym.

By the way the expression in Lev. 23, you shall have a memorial of blowing of trumpets, the word trumpet is not even there. It is a correct translation, it's just an ellipsis, you'll have a memorial of blowing or blasting as it were, with the understood fact that its trumpets. So you can't really make any difference out of the fact that you have one word *shofar* for trumpet or horn and another word in Num 10, for trumpet, *chatsotserah* - two different words but no distinction made in the feast of trumpets. It was a day of blowing upon a wind instrument as it were.

Go back and read Numbers 10:1-10 - So every new moon there was a blowing of trumpets. *In the beginnings of your months you shall blow with the trumpets over your burnt offerings and the sacrifices of your peace offerings that they may be to you for a memorial before Yahuwah your Aluhym...*

Israel of old understood the use of the trumpet and had an association with it. Of course there was the fact that all of their ceremonial occasions were announced in this way. The going to war was announced in this way. Which of us have not read the story of when the Israelites came across the Jordan and they came up against the city of Jericho, a fortified city? And their instructions were, you are to get your armies in order and you are to line all of your people out and you are to march around the city seven times and you are to have all of the trumpeters out in front of you, and they are to blow on the trumpets as they go. They all had shofars. All the people inside the wall saw this solemn procession walking around their city. It was every day, one time around for six days and on the seventh day they went around it seven times. When they finally blew with the trumpets the walls of Jericho fell down flat and in they went and scoured the city. It's a great story. Once again the trumpet played a core role. It is that instrument of announcement of warning and so connected with war. One of the prophets in fact says blow the trumpet, an alarm of war. *Jer 49:2 Therefore, behold, the days come, saith Yahuwah, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith Yahuwah.* It is inexorably connected in that way with war.

The trumpet had so many different ways that it was used. Apart from war, alarms, marches, calls of people, and assemblies, it also had all of its ceremonial uses. There is a Psalm that is always read on the Feast of Trumpets, *Ps 81:3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.* Let's go back and read it. Many Jewish synagogues will be reading this 81st Psalm because of its connection with the Feast of Trumpets and with the meaning of the word trumpet. *Psa 81:1-16- Sing aloud unto Yahuwah our strength, make a joyful noise to the Aluhym of Jacob. Take a psalm and bring hither the timbrel, the pleasant harp of the sultry. Blow up the trumpet in the new moon and in the time appointed on our solemn feast day."* And the only new moon that is a feast day is this day. *"For this was a statute for Israel, a law of the Aluhym of Jacob, this he ordained in Yosef for a testimony when he went out through the land of Egypt where I heard a language that I understood not. I removed his shoulder from the burden, his hands were delivered from the pots. You called in trouble and I delivered you, I answered you in the secret place of thunder. I proved you at the waters of Meriba, sela. Hear oh my people and I will testify to you oh Israel if you will listen to me. There shall no idols be in*

you. Neither shall you worship any strange deity, I am Yahuwah your Aluhym which brought you out of the land of Egypt. Open your mouth wide I will fill it. But my people would not listen to my voice Israel would have none of me, so I gave them up to their own hearts lust and they walked in their own councils. Oh that my people had listened to me and that Israel had walked in my ways. I should soon have subdued their enemies and turned my hand against their adversaries. The haters of Yahuwah should have submitted themselves to him, but their time should have endured forever. He should have fed them also with the finest of the wheat and of the honey out of the rock, I would have satisfied them. It's a beautiful psalm, has certain very powerful warnings connected with it doesn't it?

Turn to the 29 Psalm, another Psalm that has been read ceremonially in connection with the Feast of Trumpets by Jews down through time. *Psalm 29: Give to Yahuwah you mighty ones, Give unto Yahuwah Glory and strength. Give unto Yahuwah the glory due to his name; Worship Yahuwah in the beauty of holiness. The voice of Yahuwah is over the waters; The Aluhym of Glory thunders; Yahuwah is over many waters. The voice of Yahuwah is powerful. And remember originally in this thing at Mt. Sinai a voice of Yahuwah seems to have been presented as like a trumpet. You heard this incredible voice of a trumpet. The connection of the voice of Yahuwah, the presence of Yahuwah, Yahuwah coming down connected with the Feast of Trumpets is really very old and very deeply rooted, even in Jewish liturgy. The voice of Yahuwah is powerful. The voice of Yahuwah is full of majesty. The voice of Yahuwah breaks the cedars of Lebanon.*

"He makes them to also skip like a calf, Lebanon and Sirion like a young unicorn. You could see a whole country bouncing, skipping. The image is almost like an earthquake. *The voice of Yahuwah divides the flames of fire. The voice of Yahuwah shakes the wilderness; Yahuwah shakes the Wilderness of Kadesh. The voice for Yahuwah makes the deer give birth. It causes animals to go on to calf. And strips the forests bare; and in His temple everyone says, "Glory!" Yahuwah sits upon the Flood, And Yahuwah sits as King forever. Yahuwah will give strength to His people; Yahuwah will bless His people with peace.*

Another one having to do with the ceremonial use of the trumpet is the final Psalm. *Psalm 150: Praise you Yahuwah! Praise Yahuwah in His sanctuary; Praise Him in the firmament of his power! Praise Him for His mighty acts; Praise Him according to His excellent greatness! Praise Him with the sound of the trumpet; Praise Him with the lute and harp! Praise Him with the timbrel and dance; Praise Him with stringed instruments and flutes! Praise Him with loud cymbals; Praise Him upon the high sounding cymbals! Let everything that has breath praise Yahuwah. Praise you Yahuwah!*

Now all these things would have been very much in the minds of any Israelite, when someone read *Lev.23:24* and said *In the first day of the seventh month you will have a memorial of the blowing of trumpets.* And yet all you're left with are vague associations.

When you come to the Feast of Trumpets the associations very much in people minds were of the blast of the shofar, and apparently they blew these things all day long on the Feast of Trumpets in Jerusalem. You can imagine what that must have been like, you'd almost feel like

making your way down to Jericho for the rest of the day after you had gotten through the early ceremony to get away from the noise cause it must have been unbelievable.

FUTURE

But as time went on prophets came on the scene and Yahuwah began to speak to Israel through men that he sent and these men began to add a new dimension to the understanding of this. I want you to turn back to *Isaiah 26:20 Come my people enter into your chambers and shut your doors about you. Hide yourself, as it were for a little moment until the indignation will be over past. For behold Yahuwah comes out of his place, to punish the inhabitants of the earth for their iniquities. The earth also shall disclose her blood and shall no more be able to cover her slain.*

All of the time of covering up, all the time of hiding out from Yahuwah. All the time of this world beginning to get by with the things that it has done is over. It says Yahuwah is coming out of his place to punish the inhabitants of the earth. Now, you can have a lot of ideas about this but one that you can't get away from is the great day of Yahuwah, the time of Yahuwah's coming and remember the initial coming of Yahuwah to the earth at Mt. Sinai, when he came down to give the law, was with the sound of a trumpet.

Now we're coming to another prophet at another time talking about a future sound of a trumpet, it's going to come to us in a moment. But at this point he's talking about Yahuwah is coming, and he's coming this time with blood in his eye. *Isa. 27:1-7, In that day Yahuwah", ... vs.7 "Hath he smitten Israel, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him... By this therefore will the iniquity of Jacob be purged. And this is all the fruit to take away his sin. When he makes all the stones of the altar like chalk stones, that can be beaten asunder, the groves and the images will not stand up. Groves and images by the way were the places where idols were set up.*

Verses 10-11 *Yet the defenced city shall be desolate, and the habitation forsaken, left like a wilderness. There shall the calf feed. There shall he lie down and consume the branches thereof. When the boughs thereof are withered, they shall be broken off. The women come and set them on fire. For it is a people of no understanding, therefore he that made them will not have mercy on them. He that formed them will show them no favor.*

Where are we in the scheme of things? Listen, Isa. 27:12. "It shall come to pass. in that day, that Yahuwah shall beat off from the channel of the river to the stream of Egypt." Now I want you to understand that expression, what is meant by beating off in this sense is the heads of grain. You have long stalks with grain heads at the top of them and the custom was to put them down and to beat off the grain from the stalk. It is a threshing process.

He says I am going to thresh from the channel of the river to the stream of Egypt, if you can visualize, again remembering that poetry is for imagery, it is for conjuring up images and it is like Yahuwah taking a great stick in his hand and here is all this wheat laid out here and he begins to beat on it. And just thrash and to break and to break loose the wheat from the chaff, he is going to thrash it *"from the river to the stream of Egypt and you'll be gathered one by one oh*

children of Israel." They are going to be broken loose and picked up almost like on piece of grain after another to be returned.

Verse 13 It shall come to pass in that day that the great trumpet shall be blown. The great trumpet, not just any trumpet, not just one of the great trumpets, but the great trumpet shall be blown, and they shall come who are ready to perish in the land of Assyria and the outcasts of the land of Egypt, and shall worship Yahuwah in the Kadosh (Holy) mount at Jerusalem.

Now when I think about this I cast my mind back to Israel of old, the people who are reading this and hearing this from the prophet have long since come out of Egypt, they never were in Egypt in fact, their forefathers were but this is all a part of their history. They've heard it around camp fires they've sung songs about it, they've kept Kadosh (Holy) days that commemorated it. And they knew all about this. Now comes a prophet and you would need to read Isaiah all the way up to this point to really grasp all together what he is saying. Now comes a prophet who says, your whole nation is sick. *Isa 1:4-6 From the top of your head to the sole of your foot there is nothing but wounds and bruises and putrefying sores.* The sins of your people, the rotten corruption of your government, your religion is so corrupt it is pitiful. And he comes through all the discussions about punishments that are going to come upon them and finally upon their captivity and they are told that they will go back into Egypt again.

Then comes this prophecy that says, *Isa. 49:21-25 I am going to come through here and I am going to thrash all the people who hold you captive and I am going to take you back one grain of wheat at a time I am going to rescue you. Mind you we're not talking about bringing it back by the truck loads. We're talking about saving these people one person at a time.* Then he says, *Isa 27:13 I am going to blow the great trumpet.* And it is a time then that a people who had once before been rescued out of Egypt realize that somehow, and they would have to make the association with this day when they heard what the prophet had to say.

Somehow there is a connection between this great trumpet and a future Exodus of which the first Exodus was only a type. And in fact another prophet will come along later and tell them there is going to be an Exodus in the future. That is so great the former Exodus out of Egypt the one that everyone talks about. *Eze 34:20-38* The one the movie the Ten Commandments is all about. He said there is going to come a time of an Exodus that will be so great that the former Exodus will not even come to mind. We are not there yet. The Jews aren't there yet. The Earth is not there yet. Whatever that prophet is talking about is still out ahead of us. Still out there. Not only is that Exodus is still out there, the captivity is still out there from which that Exodus takes place. So now the prophets as I have said begin to introduce somewhat of a new element.

Turn to *Jer.4:19 My bowels, My bowels! I am pained at my very heart!* Basically what he is meaning is I am doubled over in pain. Clutching at pain in my stomach, my bowels. *My heart makes a noise in me; I cannot hold my peace, Because you have heard, O my soul, The sound of the trumpet, The alarm of war.* What he is saying is: I have known that this is coming. I have had the warning and now I have heard the trumpet and it has pierced me like pain. Fear can be so great that it could be like a pain in the gut and that is exactly what he is describing. He realizes what now is coming. *Verse 20 Destruction upon destruction is cried, For the whole land is spoiled, Suddenly my tents are spoiled, and my curtains in a moment. How long will I see the*

standard, And hear the sound of the trumpet? My people are foolish, They have not known Me. They are silly children, And they have no understanding. They are wise to do evil...

Certainly they are clever. They know all the ins and outs. They know all the ways of intimidation. They know all the ways of avoiding law enforcement. They know all the ways. "They are wise to do evil, But to do good they don't even know how to start. *Verses 23-25 I beheld the earth, and low it was without form, and void; And the heavens, they had no light. I beheld the mountains, and indeed they trembled, And all the hills moved lightly. I beheld and there was no man, All the birds of the heavens had fled. I mean there was no life to be seen. Verses 26-28 I beheld, and low the fruitful place was a wilderness, And all the cities thereof was broken down At the presence of Yahuwah, and by His fierce anger. For thus says Yahuwah said: The whole land shall be desolate; Yet I will not make a full end. For this shall the earth mourn, And the heavens above shall be black, Because I have spoken it. I have purposed and will not repent, Nether will I turn back from it, says Yahuwah.* This is ushered in with a blast of a trumpet.

Remember that Psalm that talked about the voice of Yahuwah. *Psa 29:5-6* You realize that the time is coming when Yahuwah Almighty, when Amanuwal Ha'Mashyach who is Yahuwah, will come back to this earth and his feet will stand upon the Mt. of Olives and the voice of Yahuwah will break the cedars of Lebanon. Those who saw and were nearby at the destruction of Mt. Helen saw nothing. It was as nothing. For the voice of Yahuwah, for the blast of Yahuwah's voice will come again to this earth. And when it comes the heavens will be black, cities will be thrown down at his presence and all this is ushered in with a voice of a trumpet. Now another prophet adds: *Joel 2:1*, we sing that in the hymn: *Blow the horn let Zion hear for Yahuwah's day is now at hand.* In *Joel the 2nd chapter* it says *"Blow the trumpet in Zion, sound an alarm in my Kadosh (Holy) mountain. Let all the inhabitants of the land tremble for the day of Yahuwah comes. It is near at hand.* Also read *Acts 2:20* and *1Thess 5:2* and *2Pet 3:10*

Now for those of you who study the Bible, remember the instances of the "Day of Yahuwah". Generally, it is a day like which there has never been one before it. It is a day that there has never been nor will there be such a day after it. What are we dealing with? We are dealing with one year, unique, in all history. Several events, not something that happened in Old Testament times and is going to happen again in the end of the world. We're talking about something that will never occur again. It is called "The Day of Yahuwah". And it is ushered in by these words. *Joel 2:2-3 "Blow the trumpet in Zion, sound and alarm in my Kadosh (Holy) mountain, let all the inhabitants of the land tremble. For the day of Yahuwah comes, it is nigh at hand. A time of darkness, gloominess, a time of clouds and thick darkness, the morning spread upon the mountains. A great people and strong. There has never been the like. There will never be anything like it again, to the years of many generations. A fire devours before them, behind them a flame burns. The land is like the garden of Eden before them and behind them a desolate wilderness. And nothing shall escape.*

Frightening isn't it? Nostradamus was a greenhorn when it came down to describing nasty things that are going to happen to man. These prophets did this a long long time ago. The Day of Yahuwah, a trumpet, an alarm of war. I wonder when you think back to these times, how many people understood? How many people grasped? How many had thoroughly locked into this day

with its associations with trumpets. And then here comes the prophets, with these warnings once again: The day of Yahuwah, the presence of Yahuwah, the coming of Yahuwah, Yahuwah's intervention in the affairs of man. All this is as plain as it can be in the Old Testament.

Then comes Amanuwal, then comes the establishment of what we have come to call the New Testament Assembly. Then we have an assembly in Jerusalem after Ha'Mashyach's ascension, who, for some little time, without any dispute really, kept right on keeping the Kadosh (Holy) days. When they came to the feast of trumpets, what did they think? For you see by this time they had the Olivet Prophecy. When Amanuwal's disciples came to him and said: *Matt 25:3 Master, what's going to be the sign of your coming and of the end of the age?* And Amanuwal went on at great length that it was not for them to know those things, that they were to get on with the work. They had many of Amanuwal's words. They also had prophets in the assembly who were telling them certain things and of course they had the Old Testament scriptures. And some little different idea now of what was going to happen in the very end time.

Well some other things began to develop, I want you to turn back now to the 15th chapter of First Corinthians. I want to just introduce you to this, so that you have the realization that here is this Kadosh (Holy) day about which almost nothing is said, and yet over time there are associations. There are connections, inescapable connections with what is going to be done in connection with this day. Remember, it is a memorial, a memorial actually commemorates something that took place at a point in time in history. What is this day a memorial of? *1 Cor. 15:12-13 Now if Ha'Mashyach be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection, then is Ha'Mashyach not raised?* He continues down along through here with his argument about the resurrection. What it was going to be like, how all these things would take place.

Later on in *verse 35-37* he decides to begin answering some more of the arguments that people persist in advancing. *But some man will say, how are the dead raised up? With what body do they come? You fool. That which you sow is not quickened unless it die. That which you sow, you sow not that body that shall be but bear grain, it may be wheat.* He then continues to describe different ways in which we might understand the resurrection of the dead.

He says now in *verse 50*, *This I say brethren, that flesh and blood cannot inherit the kingdom of Yahuwah.* And we can reach around you and touch flesh and blood, you know that that is what you are, and what the person sitting next to you is, we cannot as flesh and blood inherit the kingdom of Yahuwah. *Verses 51-52 Neither does corruption inherit incorruption. Behold I show you a mystery, we shall not all sleep but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed.*

Isn't that interesting? Now the assembly is coming to see the connection between the resurrection which Amanuwal had preached and which he had taught. And the trumpet being blown, not just any trumpet but the last trumpet, the great trumpet, as a matter of fact, being blown. We have now seen categorically the connection between the Feast of Trumpets and the resurrection from the dead. He does not mention the Feast of Trumpets in this place, because that's not what he's

talking about. The scripture is about the resurrection, how could you possibly, if you were keeping the Feast of Trumpets, not make the connection?

But now you see in that he said "the last trumpet", there must be a first trumpet, mustn't there? Because the very existence of the last of something means that there was something before it. In the Book of Revelation there are many references to trumpets. I will not go to any of them except this set of trumpets. In *Rev.8:1-6* *Now when he had opened the seventh seal there was silence in heaven about the space of half an hour, and I saw the seven angels that stood before Yahuwah and to them were given seven trumpets. Another angel came and stood at the altar having a golden censor and there was given to him much incense that he should offer it with the prayers of all saints upon the golden altar before the throne. And the smoke of the incense which came with the prayers of the saints ascended up before Yahuwah out of the angels hands, and the angel took the censor filled it with fire off the altar and cast it into the earth and there were voices, and thunders and lightnings and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound. And the first angel sounded,...*

Now here we have a trumpet blowing. By the way, it is not the feast of "the trumpet", but the Feast of "Trumpets". And we were talking about an event that is to take place at the last trump. We are told that there is a great trumpet. How could we fail to associate this day with these events.

Verses 7-13 "The first angel sounded and there followed hail and fire mingled with blood and they were cast upon the earth, and one third part of the trees were burned up and all green grass was burnt up. The second angel sounded and as it were a great mountain burning with fire was cast into the sea, the third part of the sea became blood, the third part of the creatures that were in the sea that had life died. The third part of the ships were destroyed. The third angel sounded and there fell a great star from heaven burning like a lamp and it fell upon the third part of the rivers and the fountains of waters, the name of the star is called wormwood. And the third part of the waters became wormwood. And many died because of the waters because they were made bitter. And the fourth angel sounded and the third part of the sun was smitten and the third part of the moon and a third part of the stars. So that a third part of them was blackened, and the day didn't shine for a third part of it. And the night likewise. And I beheld an angel flying through the midst of the heavens saying woe, woe, woe, three times to the inhabitants of the earth by reason of the other voices of the trumpet or the three angels which are yet to sound." Also read the rest for the 5th and 6th Trumpets.

Do you realize what we are reading here? I mean they have just had mighty catastrophes. The world has come to a stop. And he says there are three more - and I'm telling you woe about these three more. The worst is yet to come. Then follows this incredible description of the fifth and sixth trumpets. Now turn over to *Rev. 11:15-18*, because this is the last trumpet, the seventh.

"The seventh angel sounded and there were great voices in heaven saying, the kingdoms of this world have become the kingdoms of our Sovereign and of his Ha'Mashyach, and he shall reign forever and ever. And the four and twenty elders which sat before Yahuwah on their seats fell upon their faces and worshiped Yahuwah saying we give you thanks oh Sovereign Yahuwah almighty which art and wast and art to come because you have taken to you your great power,

and have reigned. And the nations were angry and your wrath is come, and the time of the dead that they should be judged and that you should give reward to your servants the prophets and to the saints to them that fear your name small and great, and should destroy them that destroy the earth."

Have we tied the resurrection sufficiently to the seventh trumpet by now? I would certainly think so. 1 Thes. 4:16 says, the resurrection takes place at a trumpet. 1 Cor. 15:12-13 says that it takes place at the last trumpet. The seventh trumpet says that it is time to give reward to the saints.

Rev 11:19 And the temple of Yahuwah was opened in heaven and there was seen in his temple the ark of the testament and there were lightnings and voices and thunderings and an earthquake and great hail. It's a sobering thing to reflect on.

But this day is a memorial of the blowing of trumpets. A memorial of what? It's a memorial of this time, the time when Amanuwal Ha'Mashyach comes back to this earth, when the pronouncement is made as of this moment the kingdoms of this world are become the kingdoms of our Sovereign and of his Ha'Mashyach, and he shall reign forever and ever. Odd isn't it in a way? That this one Kadosh (Holy) day seems to have almost no significance in its origins. It was not very meaningful then. It was left to Amanuwal Ha'Mashyach to give it meaning. It was left to the prophets, who foretold that Amanuwal Ha'Mashyach, would give it meaning. And it was finally left to an angel, to a vision that was given to a man named John to pull it all together and let us know what this day is a memorial of.

Notes:

God has been changed to Yahuwah (Hebrew Name) or Aluhym (the plural form of god as appropriate to original text)

Jesus has been changed to Amanuwal (Hebrew name given in Isa 7:14)

King James Version with the above changes has been used throughout.