

"Think not that I come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5:17

## *Jewish Heritage Revival*



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"And When he puts forth his own sheep, he goes before them, and the sheep follow him: for they know his voice"  
John 10:4

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## *Feast of Trumpets - Our Lords Return!!!*

Past articles have explored the significance of God's Feasts (Passover, Unleavened Bread, First Fruits and Feast of Weeks (Pentecost) and our Messiah's fulfillment of these Feasts during His first time with us on earth. Our Messiah tells us that He will return...

"Don't let yourselves be disturbed. Trust in God and trust in me. In my Father's house are many places to live. If there weren't, I would 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; so that where I am, you may be also." John 14:1 - 3

God's messenger also tells us He will return..

"As they were staring into the sky after him, suddenly they saw two men dressed in white standing next to them. The men said, "You Galileans! Why are you standing, staring into space? This Yeshua, who has been taken away from you into heaven, will come back to you in just the same way as you saw him go into heaven." Acts 1:10 - 11

Just as God had created these former Feasts to foretell of our Messiah's death, burial, resurrection, along with the giving of His Spirit as our comforter, so to do the latter Feasts tell of our Messiah's second coming.

Our journey continues through God's Feasts, as we will now explore the Feast of Trumpets from an historical perspective, both biblical and current Jewish tradition as it is celebrated today. We will also explore the future prophetic significance of this Feast as it relates for all, believers and non-believers, because His return will affect everyone.

When looking at this Feast, we must take into account a significant event in Jewish history...that being the destruction of the second temple in 70 AD. Without the temple, the center of Judaism, radical changes would occur. These changes would not only affect the future of the Jewish people, but also their ability to honor God's commandments, including His Feasts.

It is important that when reading and understanding scripture that the proper context is applied. For many centuries, the hebraic context has been left out of scripture, therefore the true understanding, as it was intended by its author (God) and scribes (Prophets and Apostles) has either been changed or misunderstood. This article will put back into context the origins of the church, so that God's Word is interpreted in the manner intended.

## Historical Biblical Account

The Feast of Trumpets is first given to Moses and the nation of Israel while in the desert at Sinai:

"ADONAI said to Moshe, "Tell the people of Isra'el, 'In the seventh month, the first of the month is to be for you a day of complete rest for remembering, a holy convocation announced with blasts on the shofar. Do not do any kind of ordinary work, and bring an offering made by fire to ADONAI.'" Leviticus 23:23 - 25

The Feast is later referenced in Numbers 29;

"In the seventh month, on the first day of the month, you are to have a holy convocation; do not do any kind of ordinary work; it is a day of blowing the shofar for you." v 1

And is known as Zikhron Teruah, meaning "Memorial blowing (of trumpets / shofars) referenced by Leviticus 23:24 and Yom Teruah meaning "Day of blowing (of trumpets / shofars) as referenced by Numbers 29:1

It is at this time, in the wilderness that the nation of Israel first celebrates this Feast.

The celebration of this Feast is continued in Numbers:

The celebration of this Feast is continued in [Numbers 29:1 - 40](#):

This Feast, begins the fall Feasts that are considered to be the holiest time of the year - ten days after this Feast would be Yom Kippur followed five days later by the Feast of Tabernacles. More on that later.

## Current Celebration of Rosh Hashanah

The Feast of Trumpets is today known as Rosh Hashanah...meaning "Head of the Year" Today it is known as the "civil new year" (Passover being the religious new year). The assimilation of Trumpets becoming the new year occurred as a result of the destruction of the Temple in 70 AD. (Both the Feast of Trumpets and Israel's civil new year were separate celebrations) Without the ability to offer and therefore perform the sacrifices required by God for this Feast, a national crisis was taking place. How do we continue to keep this Feast as God has commanded in His Word without the temple? The remaining rabbis of the time expanded the liturgy of the synagogue, suggested new traditions and shifted the emphasis of this holy day for a people that were without a home and without a Temple. What was done was out of necessity and for survival.

Gone from the current celebration are the sacrifices, as required in Torah. What current Judaism doesn't recognize is that our Messiah has fulfilled the entire sacrificial system as found in Leviticus chapters 1 - 7, and more specifically the requirements for this Feast in Numbers 29:2 - 6. What is missing from current Judaism is our Messiah, our one and final atonement.

Rosh Hashanah (Feast of Trumpets) begins what are known as the High Holy Days. A time whereby the latter Feasts, including Yom Kippur and Sukkot (Feast of Tabernacles) are celebrated. The period of time from Rosh Hashanah until Yom Kippur is known as the Days of Awe, a period of 10 days. During this period of time, tradition holds that on the Feast of Trumpets, the books are opened and a period of divine judgment is rendered to determine if a person will continue to live or will die in the coming year. Tradition holds that there are three books.

1. The book of life for the wicked
2. The book of life for the good (righteous)
3. The book of life for the in between

Tradition holds that every name is written in one of these books, based on their deeds of the past year. This 10 day period is considered to be a time of reflection and a final opportunity for repentance of one's past transgressions, before God's final judgment is sealed on Yom Kippur, for the upcoming year.

Those written in the book of the wicked will have their lives cut short in the upcoming year. Their judgment is final. Those who are written in the book of the righteous, will be granted another year of life and prosperity from our Lord. The fate of the remaining

people who are neither written in the book of the righteous nor the book of the wicked must wait until Yom Kippur for their decision. If there is sincere repentance during the Days of Awe, it is believed that those people will be granted life by God until the following Yom Kippur.

As believers, you will notice that Jewish tradition without Messiah has only one part of the equation, that being repentance. However, without a blood sacrifice, there is no remission of sin as stated in Leviticus 17:11:

"For the life of a creature is in the blood, and I have given it to you on the altar to make atonement for yourselves; for it is the blood that makes atonement because of the life."

Our Messiah is that blood sacrifice.

The book of life is mentioned by Moses and David:

"Now, if you will just forgive their sin! But if you won't, then, I beg you, blot me out of your book which you have written!" ADONAI answered Moshe, "Those who have sinned against me are the ones I will blot out of my book." Exodus 32:32 - 33

"Add guilt to their guilt, don't let them enter your righteousness. Erase them from the book of life, let them not be written with the righteous." Psalm 69:27 - 28

In keeping with Jewish tradition, Revelation 20:12 recounts the books being opened for a final time.

"And I saw the dead, both great and small, standing in front of the throne. Books were opened; and another book was opened, the Book of Life; and the dead were judged from what was written in the books, according to what they had done."

Note - Believers in Messiah will not be judged during this time. More on that when we look at the prophetic significance of this Feast.

For those whose name is written in the book of life for the righteous, another year has been mercifully granted by the Lord.

Also during this Feast, there is what is known as Tashlikh, a casting off ceremony. This ceremony symbolizes self purification and the shedding of our sins. After morning service of Rosh Hashanah, typically in the afternoon, members of the congregation will gather near a body of water, such as an ocean, lake or river where they will recite the Tashlikh prayer. Its name comes from Micah 7:19 (read below). The prayer consists of the following scriptures, in order:

"Who is a God like you, pardoning the sin and overlooking the crimes of the remnant of his heritage? He does not retain his anger forever, because he delights in grace. He will again have compassion on us, he will subdue our iniquities. You will throw all their sins into the depths of the sea. You will show truth to Ya'akov and grace to Avraham, as you have sworn to our ancestors since days of long ago." Micah 7:18 - 20

"From my being hemmed in I called on Yah; he answered and gave me more room. With ADONAI on my side, I fear nothing -what can human beings do to me? With ADONAI on my side as my help, I will look with triumph at those who hate me. It is better to take refuge in ADONAI than to trust in human beings; better to take refuge in ADONAI than to put one's trust in princes." Psalm 118:5 - 9

"Rejoice in Adonai, you righteous! Praise is well-suited to the upright. Give thanks to ADONAI with the lyre, sing praises to him with a ten-stringed harp. Sing to him a new song, make music at your best among shouts of joy. For the word of ADONAI is true, and all his work is trustworthy. He loves righteousness and justice; the earth is full of the grace of ADONAI. By the word of ADONAI the heavens were made, and their whole host by a breath from his mouth. He collects the sea waters together in a heap; he puts the deeps in storehouses. Let all the earth fear ADONAI! Let all living in the world stand in awe of him. For he spoke, and there it was; he commanded, and there it stood. ADONAI brings to nothing the plans of nations, he foils the plans of the peoples. But the counsel of ADONAI stands forever, his heart's plans are for all generations.

How blessed is the nation whose God is ADONAI, the people he chose as his heritage! ADONAI looks out from heaven; he sees every human being; from the place where he lives he watches everyone living on earth, he who fashioned the hearts of them all and understands all they do. A king is not saved by the size of his army, a strong man not delivered by his great strength. To rely on a horse for safety is vain, nor does its great power assure escape. But ADONAI's eyes watch over those who fear him, over those who wait for his grace to rescue them from death and keep them alive in famine. We are waiting for ADONAI; he is our help and shield. For in him our hearts rejoice, because we trust in his holy name. May your mercy, ADONAI, be over us, because we put our hope in you." Psalm 33:1 - 22

"A song of ascents. By David: ADONAI, I call to you from the depths; hear my cry, Adonai! Let your ears pay attention to the sound of my pleading. Yah, if you kept a record of sins, who, Adonai, could stand? But with you there is forgiveness, so that you will be feared.

I wait longingly for ADONAI; I put my hope in his word. Everything in me waits for Adonai more than guards on watch wait for morning, more than guards on watch wait for morning. Isra'el, put your hope in ADONAI! For grace is found with ADONAI, and with him is unlimited redemption. He will redeem Isra'el from all their wrongdoings." Psalm 130:1 - 8

"They will not hurt or destroy anywhere on my holy mountain, for the earth will be as full of the knowledge of ADONAI as water covering the sea." Isaiah 11:9

After the prayers are recited, the worshippers will empty their pockets or cast bread crumbs into the water as a symbol, of the removal of sin, to be carried away, never to be remembered again.

One other tradition that occurs during Rosh Hashanah is the dipping of apples in to honey and eating them. This represents the desire for sweetness in the year to come.

## The Trumpet

The shofar is significant in both the biblical account and current celebration of this Feast.

There are primarily five circumstances whereby the trumpet (shofar) would be sounded...

1. A call to assembly for such things as a Feast.

"Make two trumpets; make them of hammered silver. (chatsotrah) Use them for summoning the community and for sounding the call to break camp and move on." Numbers 10:2 - 4

Note: The Hebrew word for trumpet in this passage is not shofar (curved) but rather chatsotrah (straight metal trumpet).

2. A call to arms for preparation in battle.

"When you go to war in your land against an adversary who is oppressing you, you are to sound an alarm with the trumpets; then you will be remembered before ADONAI your God, and you will be saved from your enemies" Numbers 10:9

3. During a Feast.

"Also on your days of rejoicing, at your designated times and on Rosh-Hodesh, you are to sound the trumpets over your burnt offerings and over the sacrifices of your peace offerings; these will be your reminder before your God. I am ADONAI your God" Numbers 10:10

4. Coronation of a new King.

This isn't found in Torah, but is later instituted when Israel begins its monarchy period.

**"There Tzadok the cohen and Natan the prophet are to anoint him king over Isra'el. Sound the shofar and say, "Long live King Shlomo!" 1 Kings 1:34**

Other documented coronations would occur for Jehu (2 Kings 9:13); Joash (2 Kings 11:12-14) and Absalom (2 Samuel 15:10)

## 5. Year of Jubilee

**"You are to count seven Shabbats of years, seven times seven years, that is, forty-nine years. Then, on the tenth day of the seventh month, on Yom-Kippur, you are to sound a blast on the shofar; you are to sound the shofar all through your land; and you are to consecrate the fiftieth year, proclaiming freedom throughout the land to all its inhabitants. It will be a yovel for you; you will return everyone to the land he owns, and everyone is to return to his family." Leviticus 25: 8 - 10**

More on this in our next article on the Feast of Yom Kippur (Day of Atonement).

Even our recent history of this generation offers us an example of God's sovereignty over the Jewish people when in June of 1967, the nation of Israel, not even 20 years regathered, was fully consumed with the task of protecting their land, while surrounded by their enemies and out numbered in soldiers 50 to 1. Israel not only defeated their enormous enemy but the war itself lasted only 6 days. The shofar was sounded by Chief Rabbi Shlomo Goren after the victory that included the restoration of East Jerusalem to Jewish control, thus uniting all of Jerusalem.

What are the notes sounded during the Feast of Trumpets?

Name	Type of sound
Tekiah	A long, unwavering note
Teruah	Nine staccato (short and rapid) notes
Shevarim	Three Short notes
Tekiah Gedolah	One long note - Final note (blast)

There is no actual Biblical account as to how the shofar is to be sounded. It wasn't until after the destruction of the Temple in 70 AD that the remaining rabbis would determine the type and order of the notes sounded.

During this Feast of Trumpets, whether in a Messianic synagogue or one that doesn't recognize Yeshua as Messiah, the shofar will be sounded. The notes listed above will be sounded, in the order they are listed. You will also likely hear the shofar sounded, calling the congregation to assembly so the service may begin.

Each time I have heard the shofar sounded, since being a believer in Messiah, the last note - Tekiah Gedolah, the feelings that come when you not only hear the last blast, but also feel the vibration from this final blast is what I envision God's last trumpet being.

Two of the notes actually offer biblical origin, found in Numbers 10:1 - 8

This is the only Feast actually celebrated during the new moon. As you will notice from the prophetic return of our Messiah, scripture states that the sky will be dark...hence a new moon. More on that later. You may recount from our previous articles that the other Feasts are celebrated during the middle of the month, when the moon is full.

There is also another time for which a trumpet like sound was heard...

**"On the morning of the third day, there was thunder, lightning and a thick cloud on the mountain. Then a shofar blast sounded so loudly that all the people in the camp trembled. Moshe brought the people out of the camp to meet God;**

they stood near the base of the mountain. Mount Sinai was enveloped in smoke, because ADONAI descended onto it in fire -its smoke went up like the smoke from a furnace, and the whole mountain shook violently. As the sound of the shofar grew louder and louder, Moshe spoke; and God answered him with a voice. ADONAI came down onto Mount Sinai, to the top of the mountain; then ADONAI called Moshe to the top of the mountain; and Moshe went up." Exodus 19:16 - 20

It was on the morning of the third day of the third month after Israel had left Egypt that God came down to meet His people. It is in this same manner that Messiah will return...a shofar sound followed by His return. More on that later.

## **Prophetic Meaning of the Feast of Trumpets**

Our Messiah has shown us in the past that God's Feasts given to Israel have prophetic meaning. We have seen his death, burial and resurrection through the former Feasts - Passover, Unleavened Bread and First Fruits. We have seen the giving of His law and the birth of the church during the Feast of Weeks (Pentecost).

We first hear of our Messiah's pending return when during the beginning of His ministry, while in Nazareth, He quotes the prophet Isaiah as accounted in Luke 4:16 - 20 (King James Translation):

"Now when he went to Natzeret, where he had been brought up, on Shabbat he went to the synagogue as usual. He stood up to read, and he was given the scroll of the prophet Yesha`yahu. Unrolling the scroll, he found the place where it was written,

**"The Spirit of ADONAI is upon me because he has anointed me to announce Good News to the poor; he has sent me to proclaim freedom for the imprisoned and renewed sight for the blind, to release those who have been crushed, 19 to proclaim a year of the favor of ADONAI."**

After closing the scroll and returning it to the shammash, he sat down; and the eyes of everyone in the synagogue were fixed on him.

Now, looking at the full passage in Isaiah 61:1 - 3

"The Spirit of Adonai ELOHIM is upon me, because ADONAI has anointed me to announce good news to the poor. He has sent me to heal the brokenhearted; to proclaim freedom to the captives, to let out into light those bound in the dark; to proclaim the year of the favor of ADONAI and the day of vengeance of our God; to comfort all who mourn, yes, provide for those in Tziyon who mourn, giving them garlands instead of ashes, the oil of gladness instead of mourning, a cloak of praise instead of a heavy spirit, so that they will be called oaks of righteousness planted by ADONAI, in which he takes pride."

Notice where our Messiah leaves off when He is reading Isaiah. He specifically stops in mid sentence between "to proclaim the year of the favor of ADONAI " indicating the intent of His first coming, having fulfilled this portion of Isaiah. The second part is clearly meant for His return. "the day of vengeance of our God;..."

The prophets continually warned of the coming day of the Lord to be Israel's dark day of judgment. A time in which our Lord would pour out His judgment upon the enemies of Israel and Israel herself, bringing her into the new covenant He proclaimed through Jeremiah:

"Here, the days are coming," says ADONAI, "when I will make a new covenant with the house of Isra'el and with the house of Y'hudah. It will not be like the covenant I made with their fathers on the day I took them by their hand and brought them out of the land of Egypt; because they, for their part, violated my covenant, even though I, for my part, was a husband to them," says ADONAI. "For this is the covenant I will make with the house of Isra'el after those days," says ADONAI: "I will put my Torah within them and write it on their hearts; I will be their God, and they will be my people. No longer will any of them teach his fellow community member or his brother, 'Know ADONAI'; for all will know me, from the least of them to the greatest; because I will forgive their wickednesses and remember their sins no more."" Jeremiah 31:31 - 34

This impending dark day is told of by:

"I will show wonders in the sky and on earth - blood, fire and columns of smoke. The sun will be turned into darkness and the moon

into blood before the coming of the great and terrible Day of ADONAI." Joel 2:30 - 31

"Woe to you who want the Day of ADONAI! Why do you want it, this Day of ADONAI? It is darkness, not light; as if someone were to run from a lion, just to be met by a bear; as if he entered a house, put his hand on the wall, just to be bitten by a snake. Won't the Day of ADONAI be darkness, not light, completely dark, with no brightness at all?" Amos 5:18 - 20

"The great Day of ADONAI is near, near and coming very quickly; Hear the sound of the Day of ADONAI! When it's here, even a warrior will cry bitterly. That Day is a Day of fury, a Day of trouble and distress, a Day of waste and desolation, a Day of darkness and gloom, a Day of clouds and thick fog, a Day of the shofar and battle-cry against the fortified cities and against the high towers [on the city walls]. "I will bring such distress on people that they will grope their way like the blind, because they have sinned against ADONAI. Their blood will be poured out like dust and their bowels like dung. Neither their silver nor their gold will be able to save them. On the day of ADONAI's fury, the whole land will be destroyed in the fire of his jealousy. For he will make an end, a horrible end, of all those living in the land." Zephaniah 1:14 - 18

Notice what Paul writes to believers at Thessalonica:

"...and to wait for his Son Yeshua, whom he raised from the dead, to appear from heaven and rescue us from the impending fury of God's judgment." 1 Thessalonians 1:10

"For God has not intended that we should experience his fury, but that we should gain deliverance through our Lord Yeshua the Messiah," 1 Thessalonians 5:9

Our Messiah tells us: "Then Yeshua told his talmidim, "If anyone wants to come after me, let him say 'No' to himself, take up his execution-stake, and keep following me." Matthew 16:24

What many miss in this statement is the context for which our Messiah describes the cross. Let us remember who He was talking to and at what period of time in the history of this world He was speaking.

His audience was the southern kingdom of Judea, a people who had been persecuted throughout the centuries by world powers. (previously the Greek emperor Antiochus Epiphanes through the Caesars of the Roman empire) Crucifixion was a common method of death throughout this time. Therefore, when our Messiah spoke of the cross to Israel, they were very aware of the symbolism - excruciating pain and suffering, not to mention the torment inflicted by those who were administering this punishment that would ultimately lead to one's death.

Envision the gates of Jerusalem. As you are leaving the city, lining the paths are a multitude of crosses on either side set there specifically by the Romans as a reminder to the Jewish people of their rule over them. People that would walk on these roads witnessed first hand the treacherous results of this method of punishment.

Many thousands of Jewish people were put to death by these empires through crucifixion.

Therefore when He tells us to pick up our cross and follow Him, it is not referring to what we consider our cross to be, but as a believer, we are to be prepared for pain, suffering and the possibility of death, because of what we believe and whom we follow.

The impending wrath that will be poured out upon this earth is not meant for us who are already believers and followers of our Messiah. What many fail to see is that we are not going to receive God's wrath, but it says nothing of the suffering believers will face during this period of sorrows and great tribulation that our Messiah talks about in [Matthew 24](#). His disciples asked Him about the signs of His coming and the end of the world. (v3)

Our Messiah first warns his disciples, "Watch out! Don't let anyone fool you!" (v4) before He even begins an answer to their question.

Our Messiah first states that they shall hear of wars, rumors of wars...which are the beginning of sorrows. (v 6 - 8)

He then lists many things that will happen, but warns those that are with Him, this is not the end and those that endure till the end shall be saved. (v 13)

After the abomination of desolation stands in the holy place (The rebuilt temple in Jerusalem) then there shall be "great tribulation" (v.15 - v.21)

Based on what our Messiah has told His disciples, we will go through a period of sorrows and great tribulation. He further encourages us that those who endure until the end will be saved. Now we look at what He tells His disciples will happen after the tribulation:

**"But immediately following the trouble of those times, the sun will grow dark, the moon will stop shining, the stars will fall from the sky, and the powers in heaven will be shaken. "Then the sign of the Son of Man will appear in the sky, all the tribes of the Land will mourn, and they will see the Son of Man coming on the clouds of heaven with tremendous power and glory. He will send out his angels with a great shofar; and they will gather together his chosen people from the four winds, from one end of heaven to the other." (v 29 - v 31)**

(The full account of [Matthew 24](#) can be viewed through the link)

What our Messiah tells us does not line up with what is a very common and taken for granted belief in a "pre tribulation" rapture of the church. Even though there are scriptures that can support this theory, when you take words spoken of by our Messiah and the words written by the Prophets, this theory is wishful thinking on the parts of those who not only teach it but also prescribe to it.

Our Messiah's return will occur during the Feast of Trumpets. What year, no one knows. What hour, no one knows.

He tells us that it will be as a thief in the night:

**"So stay alert, because you don't know on what day your Lord will come. But you do know this: had the owner of the house known when the thief was coming, he would have stayed awake and not allowed his house to be broken into. Therefore you too must always be ready, for the Son of Man will come when you are not expecting him.." Matthew 24:42 - 44**

In addition to His return, Jewish tradition holds that on Rosh Hashanah, the resurrection of the righteous would also occur. The following scriptures will put all the pieces together.

We read the accounts of Paul to believers at Corinth and Thessalonica regarding the impending day of the Lord and His return.

**"Look, I will tell you a secret - not all of us will die! But we will all be changed! 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. For this material which can decay must be clothed with imperishability, this which is mortal must be clothed with immortality." 1 Corinthians 15:51 - 53**

**"Now, brothers, we want you to know the truth about those who have died; otherwise, you might become sad the way other people do who have nothing to hope for. For since we believe that Yeshua died and rose again, we also believe that in the same way God, through Yeshua, will take with him those who have died. When we say this, we base it on the Lord's own word: we who remain alive when the Lord comes will certainly not take precedence over those who have died. For the Lord himself will come down from heaven with a rousing cry, with a call from one of the ruling angels, and with God's shofar; those who died united 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 the Lord in the air; and thus we will always be with the Lord. So encourage each other with these words." 1 Thessalonians 4:13 - 18**

Now let us take a further look at the scripture in Revelation that is construed as the "last trumpet".

**"The seventh angel sounded his shofar; and there were loud voices in heaven, saying, "The kingdom of the world has become the Kingdom of our Lord and his Messiah, and he will rule forever and ever!" The twenty-four elders sitting on their thrones in God's presence fell on their faces and worshipped God, saying, "We thank you, ADONAI, God of heaven's armies, the One who is and was, that you have taken your power and have begun to rule. "The Goyim raged. But now your rage has come, the time for the dead to be judged, the time for rewarding your servants the prophets and your holy people, those who stand in awe of your name, both small and great. It is also the time for destroying those who destroy the earth." Then the Temple of God in heaven was opened, and the Ark of the Covenant was seen in his Temple; and there were flashes of lightning, voices, peals of thunder, an earthquake and violent hail." Revelation 11:15 - 19**

Look at Revelation 10:5 - 7:

**"Then the angel I saw standing on the sea and on the land lifted his right hand toward heaven and swore by the One who lives forever and ever, who created heaven and what is in it, earth and what is in it, and the sea and what is in it: "There will be no more delay; on the contrary, in the days of the sound from the seventh angel when he sounds his shofar, the hidden plan of God will be brought to completion, the Good News as he proclaimed it to his servants the prophets"**

Now, let us take a closer look at the passage from Revelation 11 and apply what we know regarding this Feast and the significance of the trumpet.

1. A coronation of the King - Our Lord.

"The seventh angel sounded his shofar; and there were loud voices in heaven, saying, "The kingdom of the world has become the Kingdom of our Lord and his Messiah, and he will rule forever and ever!" (V. 15)

2. An assembly - in this case it is the gathering together of believers for the judgment of the those who are the dead in Messiah (the resurrection) along with those who are alive on earth. Note specifically the term reward (crowns). This will be the time when we are judged as believers:

"...the time for the dead to be judged, the time for rewarding your servants the prophets and your holy people, those who stand in awe of your name, both small and great. " (V. 18)

3. A call to arms for preparation in battle against this fallen world and its prince - Satan. The time will begin when God pours out His wrath upon this world. This will also mark the end of man's rebellion against God.

"It is also the time for destroying those who destroy the earth." (V. 18)

Notice also the following:

"Then the Temple of God in heaven was opened, and the Ark of the Covenant was seen in his Temple;" (V. 19)

The temple of God is open!!! If you remember, the temple is where sacrifices were performed for the covering of sin on a yearly basis. For those who think that when one dies they go directly to heaven or hell are misinformed. That is an article for another time.

Imagine the following scenario -

One year during the Feast of Trumpets celebration in Jerusalem, when the final trumpet note (Tekiah Gedolah) for that celebration sounds, while at the same time the seventh and final trumpet is sounded in heaven, and out of the eastern sky we see our Messiah returning.

(Please note that I am in no way predicting that our Messiah's return will specifically occur in this manner, but that it is possible)

Our Messiah has told us that when Israel becomes a nation again, as told by the parable of the fig tree, this generation shall be witness to these things.

Are you prepared to be a witness to our Messiah's return?

There is only ONE Feast of God that occurs during darkness...The Feast of Trumpets. Based on God's plan, this is the only time when our Messiah will return.

Some will tell you that what is occurring in Revelation 10 is not the same as the last trumpet mentioned by Sha'ul in 1 Thessalonians 4:13 - 18 or 1 Corinthians 15:52 because it isn't the trumpet of God but of an angel. We must understand that an angel is a messenger of God. They do as they are instructed by God. Therefore, these shofar blasts are commanded by God and performed by His angels.

## Conclusion

I am fairly certain that there will be many who will not believe what has been written, because it is contrary to the common teachings of today. The pre-tribulation theory is so widely taught that it is accepted by many within the church, without any second thoughts. Our enemy wants to distract God's people and lull them into a false sense of security. Hopefully this article will urge you to remain prepared rather than complacent. Our Messiah warns us through His own Word and by teaching through parables to be prepared. We urged everyone in one of our past articles entitled [When?](#) not to be complacent, but to be aware of the signs our Messiah told us about and to not be deceived.

Remember we are warned about many false prophets (Matthew 7:15, 24:11 & 24:24) and many will be deceived (Matthew 24:4, 24:5, 24:11 & 24:24) I pray earnestly for you that you are not one of them who are deceived.

What do we know?

- We know our Messiah will return during The Feast of Trumpets
- We know our Messiah will return during a Jubilee year (more on that in our article on Yom Kippur)
- His return will coincide with the resurrection and rapture, and will therefore occur at the same time.
- His return will likely not occur during the weekly Sabbath. Our Messiah's keeping of the Sabbath, even in death and not returning in His resurrected form until after the Sabbath tells us so.

The return of our Messiah will embody the five aspects of the shofar presented earlier:

1. Our Messiah will return during a Feast, specifically Rosh Hashanah
2. It will be a calling together of believers in Messiah - an assembly
3. The first time Messiah appeared was as a humble servant who was put to death. His return will be as the King of Israel. This will be the first time that we see Him as King. The shofar will announce His entrance to the world.
4. There will be a great battle when Messiah comes to defend Israel from its persecutors and return the Kingdom to Jerusalem. This is when the time of the gentiles will truly end. A time when a Jewish King will rule from Jerusalem.
5. The return of our Messiah will usher in a year of Jubilee

Ultimately, no one knows the hour, the day of the week or the year in which our Messiah will return. However, God's Word has provided us with a map as to how and approximately when He will return. It will be at the time of this Feast, at the last trumpet when He will appear out of the east for the entire world to see.

It is possible that the following could happen:

As the last shofar note - Tekiah gedolah sounds in Jerusalem during Rosh Hashanah, the seventh and final trumpet of God sounds from Heaven. Upon these notes sounding simultaneously, Yeshua, our Messiah, King of Israel returns.

I pray that you will keep your eyes focused on Israel and allow God's Holy Spirit to guide you and help you discern what is truth and what is deception. Beware of false teachings from within the church. Beware of false prophets within the church.

Sources of Reference for this Article
The Jewish Study Bible - Oxford
Complete Jewish Bible - David Stern
The Feasts of The Lord - Kevin Howard & Marvin Rosenthal

Color Type	Indication
Blue	Bible Text
Red	Bible Text referencing Yeshua speaking
Black	General Text

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