

רֹאשׁ הַשָּׁנָה

Rosh Hashanah

זְכוֹרֹן תְּרוּעָה

Memorial of Blowing of Trumpets

Leviticus 23:24-25

By William J. Kuik

Yom Ha-Zikkaron (the Day of Remembrance) or Yom Teruah (the Day of the Sounding of the Shofar)

Lev 23:1-2

The LORD spoke again to Moses, saying, "Speak to the sons of Israel and say to them, ' The LORD'S [appointed times (מוֹעֲדֵי מוֹ-א' דֵּעַי) Mow-a' deey)] which you shall proclaim as [holy convocations (מִקְרָאֵי קֹדֶשׁ) miqraa' eey Kadesh) — My appointed times are these:

Appointed times מוֹעֵד Mowed: properly, an appointment, i.e. a fixed time or season; specifically, a festival; by implication an assembly for a specific purpose, technically the congregation; by extension the place of meeting;

Also a signal (Strong's OT:4150)

Convocations מִקְרָא miqra': something called out, i.e. a public meeting,

also a rehearsal. (Strong's OT:4744)

Holy קֹדֶשׁ Kadesh; Holy; a sacred place or thing; rarely abstract, sanctity. (Strong's OT:6944)

Speak unto the children of Israel, and say unto them, Concerning the Divinely Appointed times of the LORD, which ye shall proclaim to be holy Dress Rehearsals, even these are for my divinely set appointments. (from Mark Biltz)

The LORD's appointed times:

1st Holy Convocation: Shabbat, (Sabbath, Seventh Day "of the week")

2nd Holy Convocation: Pecach, (Passover)

3rd Holy Convocation: Chag Ha-Matzot, (Feast of Unleavened Bread)

4th Holy Convocation: Sfirat Ha-Omer, (Feast of First Fruits, The Counting of the Sheaf)

5th Holy Convocation: Shavuot, (Feast of Weeks)

6th Holy Convocation: Ta-ruw'aah (blowing of trumpets)

7th Holy Convocation: Yam Kippur, (Day of Atonement)

8th Holy Convocation: Sukkot, (Tabernacles, Feast of Booths)

Feast of Trumpets and Day of Atonement are the "High Holy Days," the fall feasts end with Sukkot, when we will Tabernacle with the LORD in His kingdom forever.

Four Places we are told these are to be a perpetual statute throughout your generations in all your dwelling places. (Ex 31:16; Lev 23:14,21,31,41)

Why are these "rehearsals" to be perpetual?

They are a celebration of God's plan for redemption, the Salvation of His Yeshua being poured into our very existence, immersing us into the assents of His love. They are to grow us into maturity as believers, preparing us for His kingdom. They are dress rehearsals to preparing the bride for the marriage supper and for her new life.

The Teruah, the trumpet blast is likened to a "shout," a warning through the camp.

The first thing that should come to mind is Yeshua telling us the parable of the kingdom of heaven:

Matt 25:1-13

"Then the kingdom of heaven will be comparable to ten virgins, who took their lamps and went out to meet the bridegroom. **2 "Five of them were foolish, and five were prudent.** 3 "For when the foolish took their lamps, they took no oil with them, **4 but the prudent took oil in flasks along with their lamps.** 5 "Now while the bridegroom was delaying, they all got drowsy and began to sleep. 6 "But at midnight there was a **shout** , 'Behold, the bridegroom! Come out to meet him.' 7 "Then all those virgins rose and trimmed their lamps. 8 "The foolish said to the prudent, 'Give us some of your oil, for our lamps are going out.' 9 "But the prudent answered, 'No, there will not be enough for us and you too; go instead to the dealers and buy some for yourselves.' 10 "And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was shut. 11 "Later the other virgins also came, saying, ' Lord, lord, open up for us.' 12 "But he answered, 'Truly I say to you, I do not know you.' 13 " Be on the alert then, for you do not know the day nor the hour.

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This is why these Holy Convocations are celebrated year after year. This is also why they are not just for the lost sheep that do not know Yeshua, they are to provide us with a large supply of oil for our lamps, they are designed to enable us to trim our lamps, keeping them burning clean, clear, and bright. We are to be the children of light.

Read Mark 3:11

When demons would see Yeshua, they would fall down before Him and “*shout*,” “You are the Son of God!”

Read 1 Thessalonians 4:15-17

16 For the Lord Himself will descend from heaven with a *shout*, with the voice of the archangel and with the *trumpet* of God, and the dead in Christ will rise first. 17 Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.

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And the Books are Opened

Rosh Hashanah is here: The Jewish community prays to be inscribed in the LORD’s book of life for another year, they humble themselves in prayer and contemplate the actions of the previous year.

What are the three books opened on Rosh Hashanah?

The Book of Life for the wicked, the Book of Life for the righteous, and the Book of Life for the in-between.

As believers we can truly celebrate, our Salvation, our Atonement is secure in Yeshua. However, we are warned many times not to become arrogant or boastful, putting God to the test, for it is only through Yeshua’s atonement we are saved and not through any works of our own.

These books are going to be opened and the dead will be judged according to their deeds (Rev 20:12—15).

Scripture says “every knee shall bow,” not one is just in his own righteousness. So for as long as we have a record, it has been believed these books are opened at this time, what is God writing and updating in your book this week.

Days of Awe

These ten days between Rosh Hashanah and Yom Kippur (known as the “High-Holy-Days” are called the Days of Awe. In Jewish tradition it is believed during this ten-day period, divine judgment is rendered to determine whether a person will live or die in the coming year. God reviews the books on Rosh Hashanah and renders judgment on Yom Kippur. This is the last chance to repent before God’s judgment for the coming year.

Read Dan 7:10

10 "A river of fire was flowing
And coming out from before Him;
Thousands upon thousands were attending Him,
And myriads upon myriads were standing before Him;
The court sat,
And the **books** were opened.

Read Rev 20:12—15

Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. 12 And I saw the dead, the great and the small, standing before the throne, and **books** were opened; and another **book** was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. 13 And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. 14 Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. 15 And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.
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Read Rev 11:15—18

Then the seventh angel sounded; and there were loud voices in heaven, saying,

"The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever." 16 And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God, 17 saying,

"We give You thanks, O Lord God, the Almighty, who are and who were, because You have taken Your great power and have begun to reign. 18 "And the nations were enraged, and Your wrath came, and the time came for the dead to be judged, and the time to reward Your bond-servants the prophets and the saints and those who fear Your name, the small and the great, and to destroy those who destroy the earth."
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These "High Holy Days," and Sukkot the three fall appointed times are more for us, the believer, than for anyone else. They are more relevant today than in any time in history. Yeshua has breathed His Spirit, the Ruach Ha-Kodesh into them we should be astonished at the clarity of His coming.

High Holy Days

High Holy Days and Sukkot or fall feasts are unique and are considered the most important. For us as believers it is difficult to imagine something more important than Passover. But the LORD told us to make Nisan 1 the beginning of months. Yeshua fulfilled the first 4 feasts all in one year. It is my belief he will fulfill the last 3 feasts all in one year.

Why are these more important?

- Feast of Trumpets teaches repentance and Judgment.
 - The sound of the ram's horn calls upon each one to repent and confess his sins before his Maker.
- Day of Atonement teaches redemption.
 - That ominous day when peace is made with God.
- Feast of Tabernacles teaches rejoicing at the invitation of the Lamb to tabernacle with Him.
 - Israel obeys God's command to rejoice over the harvest and the goodness of God.

It is necessary to pass through repentance and redemption in order to experience His joy.

The pattern that seems to be immersing is one starting with the Trumpet blast, a calling to repentance; the nation's taking up arms against the LORD and against His Anointed. 10 days later complete peace made with God for those who love Him and justice served. On the 15th is the fulfillment and a time when we can all Tabernacle with Him.

Read Ps 2:1-6

Why are the nations in an uproar
 And the peoples devising a vain thing?
 2 The kings of the earth take their stand
 And the rulers take counsel together
 Against the LORD **and against His Anointed** [Yeshua], saying,
 3 "Let us tear their fetters apart
 And cast away their cords from us!"

 4 He who sits in the heavens laughs,
 The Lord scoffs at them.
 5 Then He will speak to them in His anger
 And terrify them in His fury, saying,
 6 "But as for Me, I have installed My King
 Upon Zion, My holy mountain."
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In the Talmud (Rosh Hashanah 11a) the ancient rabbis held the view: "In the month of Nisan [at Passover], our ancestors were redeemed, and in Tishri [Rosh Hashanah] they will be redeemed in the time to come"

The DAY OF THE LORD

Israel's Dark Day

The Feast of Trumpets is Israel's dark day. It occurs at the New Moon when the primary night light of the heavens is darkened. Israel's prophets repeatedly warned of a coming dark day of judgment. They knew it as "the Day of the Lord," that terrible period of time at the end of this age when the Lord will pour out His fiery judgment. The Day of the Lord will be a time when the Lord pours out His wrath not only upon Israel's enemies, but upon Israel herself to bring her to repentance and into the New Covenant.

The prophet Amos spoke of this dark Day of Judgment: "Woe to you who desire the day of the LORD! For what good is the day of the LORD to you? It will be darkness, and not light. It will be as though a man fled from a lion, and a bear met him! Or as though he went into the house, Leaned his hand on the wall, And a serpent bit him! Is not the day of the LORD darkness and not light? Is it not very dark, with no brightness in it?" (Amos 5:18-20).

The Hebrew prophet Zephaniah penned the ominous warning: "The great day of the LORD is near That day is a day of wrath, a day of trouble and distress, a day of devastation and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, A day of trumpet . . ." Zeph. 1:14-16).

But even as the darkening of the moon in the night heavens announced the Feast of Trumpets, so, too, the heavens will be divinely darkened in a future day as the Day of the Lord commences. Joel revealed: "The sun shall be turned to darkness and the moon into blood¹, *before* the coming of the great and awesome day of the LORD" (Joel 2:31; cf. Isa. 13:9-10; 34:4, 8; Joel 3:15; Acts 2:20).

The Apostle John also described this cosmic disturbance and darkness which will announce the Day of the Lord: "I looked when He opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became like blood. And the stars of heaven fell to the earth. . . . For the great day of His wrath has come, and who is able to stand?" (Rev. 6: 12- 17).

The day is coming in which the Lord will switch off the natural lights of heaven. He will then pour out His wrath with relentless fury upon this wicked world as the Messiah returns to set up His kingdom. It will be Israel's darkest day, her "Days of Awe," as God's wrath prepares her for repentance, even her national Day of Atonement.

The Last Trump

Scripture often speaks of men or angels blowing trumpets, yet only twice is it recorded that *God* blows a trumpet. In both instances, it is the shofar. The first occasion was at Mt. Sinai when the

¹ This is not just a solar eclipse or lunar eclipse as we know them. Solar and lunar eclipses can definitely be signs (see our information on this subject) however, in this context it is talking about darkness for a period of time.

Lord revealed Himself from Heaven and prepared to bring the Torah. The Shekinah glory of the Lord descended with a fiery tempest and the sound of the shofar: "Now Mount Sinai was completely in smoke, because the LORD descended upon it in fire And when the blast of the shofar sounded long and became louder and louder, Moses spoke, and God answered him by voice. Then the LORD came down upon Mount Sinai" (Ex. 19:18-20).

The last occasion on which the Lord will blow the shofar will be at the Messiah's return. The Lord will once again descend from Heaven with the whirlwind, the clouds of His glorious fire, and the sound of the shofar. The prophet Zechariah predicted: "Then the LORD will be seen over them, and His arrow will go forth like lightning. The Lord GOD will blow the shofar, and go with whirlwinds from the south" (Zech. 9:14).

The ancient rabbis repeatedly quoted this verse in connection with the coming of the Messiah: "And it is the ram's horn that the Holy One, blessed be he, is destined to blow when the son of David, our righteous one, will reveal himself, as it is said: 'And the Lord God will blow the horn'" (Tanna debe Eliyahu Zutta XXII).

As the Day of the Lord begins, God's last trump will be sounded, the Messiah will reveal Himself in great wrath, and He will prepare the nation to be brought into the New Covenant (Jer. 31:31; Ezek. 20:35-38; Zech.13:9).

Ancient Jewish tradition held that the resurrection of the dead would occur on Rosh Hashanah. Reflecting this tradition, Jewish gravestones were often engraved with a shofar.

Both of these great events - God's last trump and the resurrection of the righteous - are intricately connected to the Rapture of the Elect. Sha'ul (Paul) revealed: "Behold, I tell 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 trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed" (1 Cor. 15:51-52).

In another letter, Sha'ul (Paul) described the Lord's coming: "For the Lord Himself will descend from heaven with a shout, with the voice of an Archangel, and with the *shofar of God*². And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord" (1 Th. 4:16-17).

The day is coming in which the Lord who sits on Heaven's throne will again descend in the fiery clouds of His Shekinah glory. Jesus referred to this as His "coming on the clouds of heaven with power and great glory" (Mt. 24:30). God's last trump will be blown, and the Day of the Lord will begin. Like Israel's ancient shofar, God's last trump will accomplish several purposes. First, it will *gather an assembly to the Lord* in what is known as "the Rapture of the Church." The righteous will be delivered "from the wrath to come" (1 Th. 1:10) since God has not appointed them unto wrath (1 Th. 5:9). The righteous dead will be resurrected, and the living will be gathered from the four winds" (Mt. 24:31). Second, the last trump will *sound God's battle alarm* against Satan and this wicked world as He begins "the great day of His wrath" (Rev. 6:17). This

² David H. Stern, Jewish New Testament Commentary

will draw the day of man's rebellion to a close. Finally, the last trump will *announce the coming and soon coronation of the Messiah*, for He alone will be "exalted in that day" (Isa. 2:17).

The Application

National repentance by Israel is a prerequisite to the Messiah's return. Israel's repentance is one of the chief purposes of the Day of the Lord. Israel's King will not return to her until she is ready to receive Him. The rabbis of old correctly understood the prophets when they declared: "Were Israel to practice repentance for even one day, they would be redeemed, and the Branch of David [the Messiah] would come" (Song of Songs Rabbah 5:2)

Tragically, unrepentant Israel (along with the Gentiles) will suffer the fury of God's wrath before she is willing to say, "Blessed is He [Yeshua the Messiah] who comes in the name of the LORD" (Ps. 118:26; cf. Mt. 23:39). But the concept of repentance is far more basic to God's Word than just its connection to prophecy. Repentance is required of all men. Repentance is required of all men. Repentance is the life and death principle in Scripture: "The soul who sins shall die...But if a wicked man turns from all his sins...he shall surely live" (Ezek. 18:20-21).

Known as *teshuvah* in Hebrew, repentance literally means "to return"; that is, to return to God. It involves a reversal in spiritual direction and is accomplished by two actions.

On the one hand, repentance requires that an individual *turn away from sin* by forsaking it. The Almighty beckons: "Repent, and turn from all your transgressions, so that iniquity will not be your ruin. Cast away from you all the transgressions which you have committed" (Ezek. 18:30-31).

On the other hand, repentance requires that an individual *turn toward* God by putting complete trust in Him and His Redeemer, the Messiah. King David wrote: "Kiss the Son [the Messiah], lest He be angry, and you perish in the way, When His wrath is kindled but a little. Blessed are all those who put their trust in Him" (Ps. 2:12).

It is to this same great King over all the earth that "every knee shall bow" and "every tongue shall take an oath" (Isa. 45:23). There is no other way to come to God.

The day is coming in which the Messiah King will come. Jesus will return to Jerusalem. He will reign over all the earth. He will reign forever, even as the prophets foretold. But not all will enter His glorious kingdom. When the Redeemer comes to Zion, He will come "to those who turn from transgression" (Isa. 59:20) and to those who "put their trust in Him" (Ps. 2:12).

Rabbi Eliezer, one of Israel's ancient rabbis, declared, "Repent one day before your death." His astonished disciples asked, "Does then one know on what day he will die?" The rabbi replied, "Then all the more reason that he repent today" (Shabbat 153a). The idea is, of course, that men do not know when they will die; thus, repentance is urgent. The voice of Scripture is in strong agreement. Today is the day of repentance. We do not know the number of our days nor the day of His wrath. We must seek Him now while the gates of repentance remain open, as the prophet implored, "Seek the LORD while He may be found, call upon Him while He is near" (Isa.55:6).

Have you truly repented? Have you turned away from your sin and toward God, and thereby passed from death unto life? To those who do, He faithfully promises to "cast all their sins into the depths of the sea" and I remember them no more.

(The Day of the LORD is from: Rosh Hashanah—The Feast of Trumpets, Kevin L. Howard.)

Rosh Hashanah (Head of the Year)

It has always been thought this day, Feast of Trumpets," has been the beginning of the civil year, this was when the creation of the world took place Adam and Chuvah³ were Created and time began. Some evidence suggests it was in the 2nd century AD when this became a common practice to celebrate at the Feast of Trumpets. The Talmud states the world was created in the month of Tishri (Rosh Hashanah 10b) and rabbinic authorities suggested this was also the very day in which man was created on the 6th day of creation.

Do you know of any evidence for this position?

One of the evidences for this and one aspect often overlooked is given in the first chapters of Genesis.

Gen 8:4

4 In the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat.

Noah was before Moses, he utilized the civil calendar. This means he observed Rosh Hashanah on this anniversary date. So read Genesis above again and count forward.

The Ark rested, Noah and his sons rested in the seventh month. This means it was on the 17th day of Nisan.

What was happening on the 17th day of Nisan?

Passover is always on the 14th of Nisan. Yeshua was crucified on the 14th day of Nisan. The stone was rolled away, Yeshua rose from the tomb on the Feast of First Fruits, 3 days after Passover. That is the 17th day of Nisan.

The anniversary date of the new beginning after the flood, the very day the Ark came to rest on the mountains of Ararat, we celebrate the new beginning of a new era with Yeshua our Messiah having triumphed over the cross, over this world and providing for our redemption.

³ Chuvah is the Hebrew name for "Eve", Adam's wife and the it means "mother of all living", Eve is from the word for the mother of the earth and because of people's background was thought of as the mother of all things but in an animistic sense. I prefer Chuvah as "NOT the mother of creation as in earth or gia", but rather Chuvah as the mother of all mankind i.e. the human beings created in the image of God (Gen 1:27).

Shofar

It is the large Rams Horn "Shofar" spoken of as the sounding of the trumpet for Yom Tru-ah (the day of blowing). It was NOT the silver trumpet of the Temple.

Recall Abraham at the thrashing floor of Mt. Mariah (Gen Chapter 22). The LORD tested Abraham with the offering of Isaac. At the last minute the LORD provided a Ram for the sacrifice (pattern of Yeshua), this Ram had two horns and the 'larger' of the two is the shofar we will hear at the coming of Yeshua Ha-Mashiach (Jesus the Messiah). Mt Mariah is the same thrashing floor that later became the location of the Temple in Jerusalem a millennia later.

Lev 25:9 specifies a shofar to announce the Jubilee year.

After the destruction of the Temple, much debate arose among the rabbis concerning the sounding of the shofar since Scripture did not explicitly describe the manner of blasts required. A compromise was reached that covered all possibilities. The *tekiah* was defined as a long, unwavering blast. The *shevarim* were defined as three short, broken blasts. The *teruah* mentioned in Scripture was declared to be a nine-part staccato blast somewhat reminiscent of sobbing. Collectively, the following pattern was developed for blowing the shofar: a long blast (*tekiah*) - three short blasts (*shevarim*) - nine staccato blasts (*teruah*) - one long blast (*tekiah*).

Israel will be advised of the advent of the Messiah with the sound of the shofar (Zech. 9:14). And the Holy One, blessed be He, will sound the shofar at the time of the ingathering of the exiles of Israel to their place (Isaiah 27:13). The shofar was blown to signal the assembly of the Israelites during war (Judges 3:27; 2 Sam. 20:1) The sound gripped the hearts of women and children with fear, as their men were called away to battle and to an unknown fate. The watchmen that stood upon Jerusalem's walls blew the shofar to warn the people of impending danger (Amos 3:6; Jer. 6:1; Ezek. 33:6) (pp. 22, 23 The Feast of Israel, Glaser)

The blowing of the trumpet in ancient Israel had two primary functions. The first was to call a solemn assembly; that is, when the children of Israel were to be summoned to God's presence, the trumpet was blown (Ex.19:13, 17, 19; Num. 10:2). And second, when Israel, under divine direction, was to go to war, the trumpet was to be blown (Num. 10:9; Jud. 3:27; ch 7; Jer. 4:19-21; Sam 20:1). Joshua blew the shofar in the conquest of Jericho (Josh. 6:20). Gideon blew the shofar in the battle with the Midianites (Jud. 7:18). Nehemiah commanded that the shofar be blown in the event of attack when rebuilding the walls of Jerusalem (Neh. 4:18).

The prophets of Israel repeatedly spoke of a future day when God would directly intervene in the affairs of men. They called that day "the Day of the Lord" (Isa. 13:6-13; Ezek. 13:3-8; 30:2-3; Joel 1:15; 3:14-16; Amos 5:18-20; Zeph. 1:14-2:3; Zech. 14:1-4; Mal. 4:5-6). Two major themes are associated with the Day of the Lord. The first is the deliverance of the righteous. The second is the judgment of the wicked. In connection with His coming, the Messiah will call His own to Himself and then go to war against His enemies. It is the blowing of a shofar which will signal

those two events. In the classic Rapture text of 1 Thessalonians 4, the Lord will descend with the sound of the shofar to call His own to His presence; and then, as seen in chapter 5, the Day of the Lord will commence, during which time His wrath will be poured out against the wicked. In most basic terms, the Feast of Trumpets - the first of the three fall feasts - depicts the coming of the Messiah to rapture the Church and judge the wicked.

Some balk and argue that these feasts were given to Israel, not the Church, therefore, the Feast of Trumpets cannot depict the Rapture. In response, we make the following observations, to which many more could be added:

1. The Feast of Passover was given to Israel, but it depicts the Messiah's death on Calvary for the sins of the world. Clearly, its provision goes beyond Israel. (See our texts and downloads on Passover, also the "On-Line" Haggadah you can download has appendixes describing these events.)
2. The Feast of Unleavened Bread was given to Israel, but it depicts the fact that the Lord's body would not decay in the grave, again, crucial Church doctrine.
3. The Feast of First-fruits was given to Israel. However, it depicts the Lord's triumphant resurrection. It is because He lives that believers will also live.
4. The Feast of Weeks (Pentecost) was given to Israel, but it depicts the birth of the Church through the Ruach HaKodesh (Holy Spirit). Believing Jews and believing Gentiles become one in the Messiah. Shavuot is when the Torah (Law) was given on Mount Sinai and when the Holy Spirit came on the believers in the Temple (Acts chapter 2).
5. The Abrahamic Covenant (Gen. 12:1-3) was made with the father of the Jewish nation, but it is the source and wellspring of every blessing the Church possesses.
6. The Davidic Covenant (2 Sam. 7:8-16) was made with Israel's king, but it is the basis of the Messiah's return as the Son of David and Lion of the tribe of Judah to take His rightful throne as the King of kings and Lord of lords.
7. The New Covenant was made with Israel (Jer. 31:31; Mt. 26:28), but the Church has entered into its provision for salvation.
8. The Lord's Table was initiated with the elements of the Jewish Passover table with Jewish disciples, but it is one of the ordinances of the Church.
9. The command to evangelize the world was given to eleven Jewish disciples (Mt. 28:16-20), but it is commonly known as "the Great Commission of the Church."
10. The Church is "built upon the foundation of the apostles and Apostles and prophets, Jesus Christ being the chief cornerstone" (Eph. 2:20). The apostles are Jewish, the prophets are Jewish, and the Savior is Jewish. Excessive and forced dispensationalism has, in its attempt to defend

some of its teaching, built a chasm between Israel and the Church, which the Bible never sanctions.

Israel and the Church are distinct entities. The Church is not Israel, and Israel is not the Church. There are promises made to both. It is equally clear, however, that there is a contiguous relationship between Israel and the Church. Every blessing which the Church enjoys comes out of covenants and provisions which God made with Israel. Therefore, it should not seem strange or unusual that the Feast of Trumpets which the Lord gave to Israel should depict the Rapture of the Church immediately prior to the outpouring of God's wrath during the Day of the Lord.

Perhaps one further thought is appropriate at this point. The Feast of Trumpets occurs on the first day of the Hebrew month of Tishri. It occurs at the New Moon when only the slightest crescent is visible. However, clouds could obscure the moon, and witnesses were required in ancient days. Watchfulness was a critical ingredient of this feast. The rabbis later added a second day to this feast to make sure they did not miss it. This need for watchfulness and preparedness in connection with the Feast of Trumpets is echoed and re-echoed throughout the New Testament in connection with Messiah's coming.

Watch, therefore, for you do not know what hour your Lord is coming (Mt. 24:42).

Therefore let us not sleep, as others do, but let us watch and be sober (1 Th. 5:6).

Looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ (Ti. 2:13).

So Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation (Heb. 9:28).

Looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells. Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless (2 Pet. 3:12-14)

Days of Awe

Truly the days between Teruwah (Blowing of Trumpets) and Yom Kippur (Day of Atonement) are the Days of Awe. These "High-Holy-Days" are a time of repentance and reflection for the believer in Yeshua. It is a time to reflect on your salvation and what God has in store for you for the coming year.

Yeshua said in John 11:25-26

"I am the resurrection and the life. He who believes in me will live, even though he dies; 26 and whoever lives and believes in me will never die. Do you believe this?"

Your salvation is secure in the LORD.

In Jewish tradition, the ten-day period from Rosh Hashanah to Yom Kippur (the two high holy days of Judaism) is called the "Days of Awe." Jewish tradition holds that, during this ten-day period, divine judgment is rendered to determine whether a person will continue to live or die in the coming year. It is believed that God reviews the books of judgment on Rosh Hashanah (Tishri 1) and meters out final judgment on Yom Kippur (Tishri 10). These ten days are believed to be the last chance to repent before God's judgment is finalized for the coming year.

According to Jewish tradition, three books are opened on Rosh Hashanah: the Book of Life for the wicked, the Book of Life for the righteous, and the Book of Life for the in-between. As the Judge of the Universe reviews mankind's deeds of the past year, He inscribes the name of every individual in one of these books. Judgment against the wicked is final and irrevocable; they will have life cut short in the coming year. Those recorded in the book of the righteous will be mercifully granted another year of life and prosperity by the Lord. For the remainder (those not written in either of these books), the sealing of their fate is deferred and hangs in the balance until Yom Kippur. If they sincerely repent during the Days of Awe, tradition holds that God will grant them life until the following Yom Kippur. Reflecting this tradition, the common greeting during the Days of Awe is "Leshanah tovah tikatevu" ("May you be inscribed [in the Book of Life] for a good year!").

This judgment-book tradition, although greatly embellished, finds its origin in Scripture. King David penned the words, "Let them be blotted out of the book of the living, and not be written with the righteous" (Ps. 69:28). The prophet Moses pleaded: "'Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written.' And the LORD said to Moses, 'Whoever has sinned against Me, I will blot out of My book' " (Ex. 32:32-33).

Because the "Days of Awe" are such a solemn time of self-examination, joyful activities are usually forbidden. Weddings and other festive occasions are postponed until after Yom Kippur. (Rosh Hashanah—The Feast of Trumpets, Kevin L. Howard)

Leshanah tovah tikatevu

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