

Rapture on the Feast of Trumpets Explained and Examined

by D. Paul Beck¹

“Bow up the trumpet in the new moon, in the time appointed, on our solemn feast day” (Psalm 81,3).

Lets briefly review what we learned in our Feasts of the Lord video. Genesis 1, 14: “And God said: Let there be lights in the firmament of the heaven to divide the day from the night and let them be for signs and for seasons and for days and years”.

Within this key verse we have the Hebrew term 'oth meaning signs or signals. And we have the Hebrew term mô'êd meaning divine appointments.

What we have previously established is that the sun the moon and the stars, that he set in the heavens, were and continue to be signals to his people of his coming at his appointed times. That is the priority. Only after that function can they be used for days and years in our typical calendar.

The priority is that God put these objects in the heavens for us to understand the seasons and his signals. Recall that we are to proclaim these festivals.

Lev 23,1-2: The Lord spoke to Moses, saying, “Speak to the people of Israel and say to them, These are the appointed feasts of the Lord that you shall proclaim as holy convocations; they are my appointed feasts”.

We are to make others aware of these impending events, just as the first four feasts known as the spring feasts were fulfilled in order.



So also will the remaining three feasts, which occur in the fall, be fulfilled in order.



The first fall feast and the next one to be fulfilled on the prophetic calendar is the Feast of Trumpets ...

¹ source: <https://www.youtube.com/watch?v=fzek0xobrv8> ; published on Aug 14, 2016 by „The Cutting Edge 2“
This text is a transcription of the video. A good draft of it was achieved via <https://www.speechmatics.com>.

Order of Events...

Feast	Hebrew Name	Other Name(s)	Specifications	Date	Significance	Ref. Verse(s)
Passover	Pesach	Celebration of Freedom		Evening of Nisan 14th	Jesus Died	Ex 12:2, Lev 23:5-6, Num 9:2-3, 1 Cor 5:7-8
Feast of Unleavened Bread	Chag HaMatzot			Nisan 15-22	Jesus Buried	Ps 16:10
First Fruits	Reishit Katzir		3 Day After Passover	Nisan 17	Jesus Rose From The Dead	1 Cor 15:23
Feast of Weeks	Shavout	Pentecost	50 Days After Passover	Sivan 6-7	Holy Spirit Given	Num 28:26
Feast of Trumpets	Rosh Hashanah	Yom Teruah		Tishri 1	Rapture Of The Church ? / Gathering of the Elect (Four Winds) / The Day of Judgment	Lev 23:23-24, Num 29:1, Ps 47:5, 1 Thes 4:16, Mt 24:31, Zech 9:14, Ps 89:15, Deut 11:12
Day of Atonement	Yom Kippur		10 Days After Trumpets	Tishri 10	Christ's Second Coming / Israel's National Salvation	Lev 23:27, Zech 12:10, Jn 19:37, Rev 1:7
Feast of Tabernacles	Sukkot	Feast of Booths, Feast of Nations		Tishri 15-21	Establishment Of The Millennial Kingdom / Jesus most likely born on this day / This Feast will be kept through Millennial Kingdom	Lev 23:41-43, Ez 37:26-28, 2 Pet 3:13, Mk 9:1-5, Rev 14:15-19, Jn 7:8

... also known as Rosh Hashanah or by the Biblical name the feast of Yom Teruah. We'll explore the various names for the Feast of Trumpets in much greater detail shortly. But it's important to understand that out of the seven feasts of the Lord, the Feast of Trumpets is the next event to be fulfilled on our near horizon.

The Feast of Trumpets, Yom Teruah, is speculated to be followed by Christ's second coming on the Day of Atonement.

This feast will then - again it is speculated - be followed by the establishment of the Millennial Kingdom on the Feast of Tabernacles.

Now our intent here within this video teaching is to focus upon just the Feast of Trumpets and its proposed significance. Lev. 23,23-25 brings us to this festival of the Feast of Trumpets:

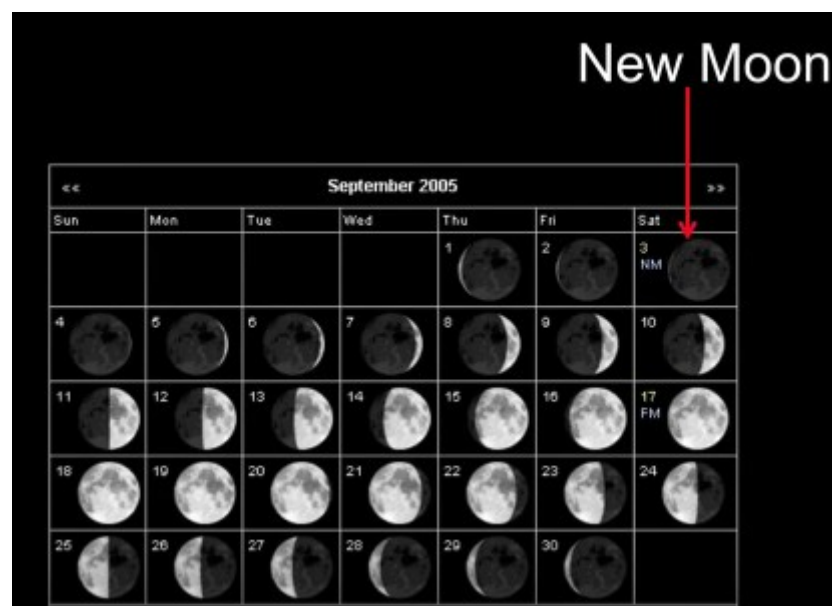
“And the LORD spake unto Moses, saying, Speak unto the children of Israel, **saying in the seventh month**, shall ye have a Sabbath, **a memorial of blowing of trumpets**, an holy convocation. You shall do no servile work therein: but you shall offer an offering made by fire unto the Lord.”

So what Leviticus 23,23-25 is telling us, is that the Jews were instructed that in the seventh month, on the 1st of the month, they were to have a rest, a sabbatical, a reminder by blowing of trumpets, a holy convocation. They were not to do any laborious work, but they were to present an offering by fire to the Lord. So in the seventh month, that being our September/October time frame, the first month on their civil calendar and the seventh month on their religious calendar, it is a Sabbath, a memorial, a blowing of trumpets, a holy convocation. It is the beginning of the high holy days of the fall.

Hebrew Month	Civil Cal.	Religious Cal.	Our Month(s)	Feasts
Tishri (Ethanin)	1	7	Sept-Oct	Rosh Hashanah Yom Kippur Sukkot
Cheshvan (Bul)	2	8	Oct-Nov	
Kislev	3	9	Nov-Dec	Hanukkah
Tevet				
Shevat				
Adar	6	12	Feb-Mar	Purim
Nisan (Aviv)	7	1	Mar-Apr	Passover Unleavened Bread First Fruits
Iyyar (Ziv)	8	2	Apr-May	
Sivan	9	3	May-Jun	Shavuot
Tammuz	10	4	Jun-Jul	
Av	11	5	Jul-Aug	
Elul	12	6	Aug-Sept	

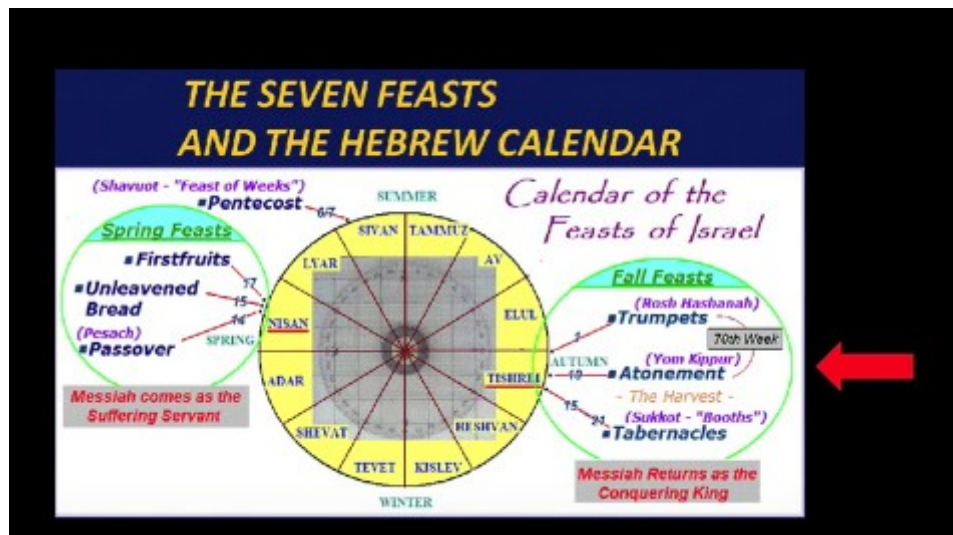
Feast of Trumpets

So what we are seeing here is that at the first day of the seventh month there is to be a Memorial Day. The Feast of Trumpets is a Memorial Day where the Lord wants his people to perform a dress rehearsal. He wants them to assemble and perform a dress rehearsal of what will prophetically happen in the future. The Feast of Trumpets is the first of three yet to be fulfilled fall feasts of Israel. These feasts relate to kingdom and political issues rather than high priestly matters that Messiah addressed in the spring feast during his first coming, two thousand years ago. At that time Jesus rode into Jerusalem riding on a donkey as the suffering servant. But when Messiah returns this next time, he will come as the conquering King that he is. The Feast of Trumpets, which was observed on the new moon of the seventh month, ushered in the second series of the set feasts.

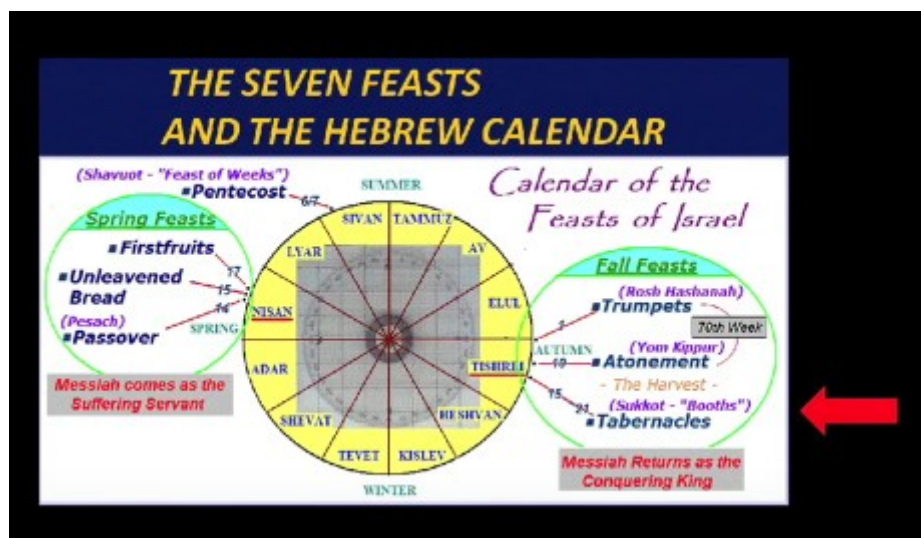


It was a sabbath day at the time of the new moon and it ushered in the Jewish New Year.

It was followed by Yom Kippur, also known as the Day of Atonement, ten days later.



Soon after Yom Kippur came the Feast of Tabernacles, also designated as a sabbath day.



So we see a series of three fall feasts occurring one after the other, all occurring in less than a one month period of time.

The first of these three fall feasts the Feast of Trumpets was ushered in with the blowing of trumpets. You may recall that during the wilderness wandering two silver trumpets made of the atonement money from the people were blown for the calling of the assembly and for the journeyings of the camps. We see this account Numbers 10 verses 1 through 4:

“The Lord spoke to Moses, saying, “Make two silver trumpets. Of hammered work you shall make them, and you shall use them for summoning the congregation and for breaking camp. And when both are blown, all the congregation shall gather themselves to you at the entrance of the tent of meeting. But if they blow only one, then the chiefs, the heads of the tribes of Israel, shall gather themselves to you.”

So this brings up a question: Just what are all these various trumpets for in Scripture?

No doubt you have heard the argument of post tribulation all argument, that the church will be raptured after the seventh trumpet is blown. That being the seventh trumpet judgment detailed for us in the book of Revelation. Trumpets are all throughout the Old Testament, and the word trumpet or

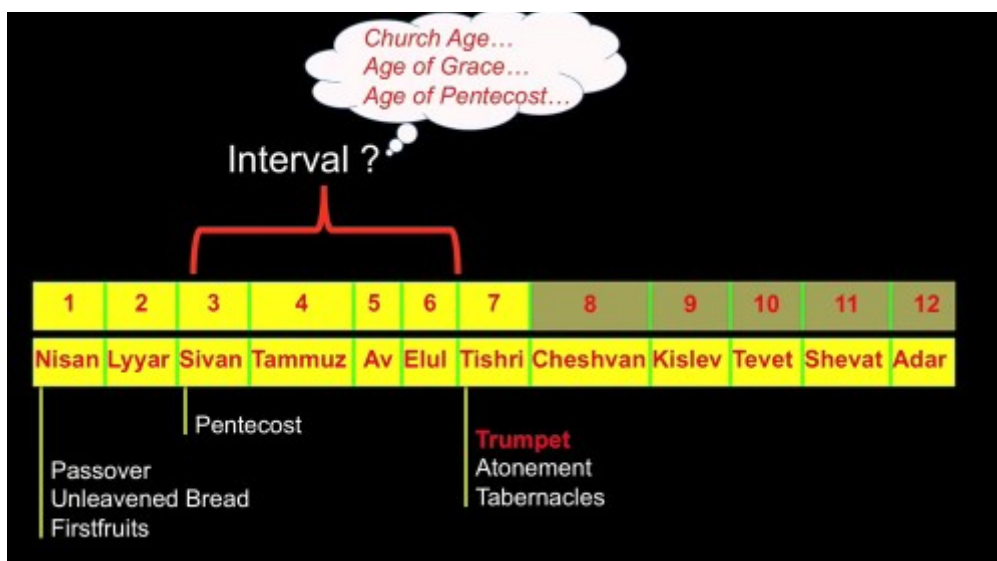
trump, which is Strong's G 4536, is used 11 times within the New Testament. So let's look at some of the reasons for the use of trumpets within scripture.

First of all, they're designed to awaken you, to get your attention. They're used to make an announcement. They're blown as a warning of danger. A trumpet was used to call Moses up to the mountain top recorded for us in Exodus 19. Trumpets are used to call the congregation to war. They're blown at the start of a jubilee year. They sounded at the coronation service of a new king of Israel. They're blown to regather the dispersed of Israel. They're used to announce the new moon and the feast days. And they will be blown at the coming of Messiah.

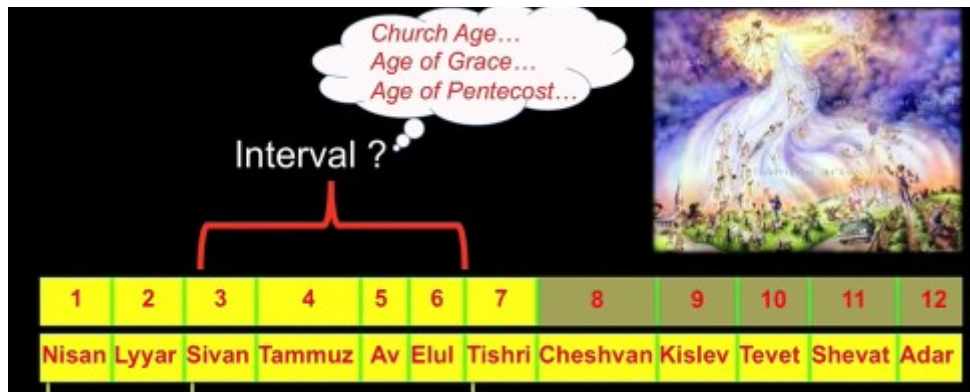
Trumpets?

- Designed to awaken you, to get your attention; used to make an announcement – Eze 33:4, Zep 1:14-15
- Blown as a warning of danger – Amos 3:6
- Used to call Moses up to the mountain top – Ex 19:19-20
- Used to call the congregation to war – Jdgs 3:27, Num 10:9
- Blown at the start of a Jubilee year – Lev 25:9
- Sounded at the coronation service of a new King of Israel – 1 Ki 1:34
- Blown to regather the dispersed of Israel – Is 27:13
- Used to announce the new moon and the feast days – Num 10:10
- Will be blown at the coming of Messiah – Zech 9:12, Rev 1:10

One item that is often missed by students of eschatology is the fact that the Feast of Trumpets comes immediately at the close of the interval between the two series of set feasts.



This is not without significance. The interval represents the dispensation of grace and we know that two things are to happen at the close of this dispensation. First the church is to be caught out. It is to be raptured.



And secondly Israel is to be gathered back into their own land.



As we have discussed within previous video teachings, the Christians' blessed hope is the appearing of the Lord Jesus Christ (Titus 2,13). When will Christ Jesus appear next? Well, the answer to that question is that he will appear next to True Christians at the Rapture of the church. So the Christians blessed hope is the rapture. It is the snatching away of all true Christ followers and so shall we ever be with the Lord.

Within the New Testament, there are three key verses that speak to the rapture of the church. Realize that there are many verses that justify a pre-tribulation rapture. But I want to focus upon these three pivotal verses, since we are focusing our discussion upon the Feast of Trumpets within this video teaching. The three key rapture verses are:

3 Key Rapture Verses

- John 14:2-3
- 1 Thessalonians 4:13-18
- 1 Corinthians 15:51-55

Let's take a moment to look at each of these three sections of scripture. But recognize that I am not

going to display on your screen the full text of all these verses. I'm just going to highlight the specific verses that appear to apply to this teaching.

John 14:2-3 reads: "In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you and if I go and prepare a place for you; I will come again and **receive you** unto myself; that where I am, there ye may be also."

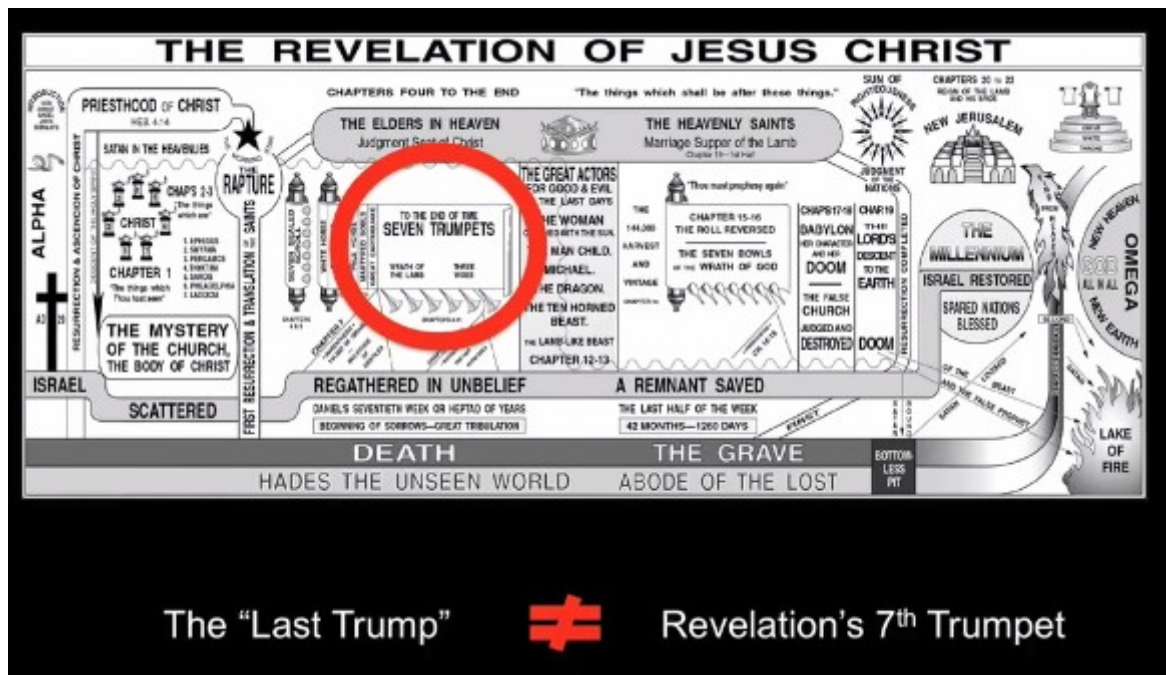
In 1 Thessalonians 4 we read, starting at verse 13: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not, even as others, which have no hope. For if we believed, that Jesus died and rose again, even so them also, which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel. **And with the trump of God.** And the dead in Christ shall rise first: then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord. Wherefore comfort one another with these words."

In First Corinthians 15 starting at verse 51 we read: "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. For this corruptible must put on incorruption and this mortal must put on immortality. So, when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory. O death, where is thy sting, O grave, where is thy victory?"

These are powerful and comforting eschatological verses for the Christian. Within a future video teaching we will discuss in detail the various views related to the rapture of the church.

But what we want to focus on here within this teaching, is the use of the term trumpet within the last two of these three verses we just reviewed. Within first Corinthians 15:52 we see the use of this term "the last trump". So we know the rapture of the church will find the use of a trumpet within that event. The trump of God which will sound the alarm that Jesus is returning for his bride. Just as Moses was called up via a trumpet to the top of the Mount Sinai, the church will be called up into the clouds to meet the Lord in the air. Recall our review of the various uses for the trumpet within scripture.

So with this it is important to understand, that the last trump referred to here, is not the last of the seven trumpets that sound in the book of Revelation.



Those seven trumpets sound during the tribulation period, while the church is cut out before the beginning of that week, Daniel's seventieth week, what the church commonly refers to as the tribulation period.

Numbers 29 verse 1: "And in the seventh month on the first day of the month, you shall have an holy convocation. You shall do no servile work: **it is a day of blowing the trumpets** unto you."

Let's take a moment to understand the Hebrew behind this phrase "it is a day of blowing the trumpets" As we see here, this phrase is translated as yom teruah, the day (yom) of blowing (teruah) the trumpets. yom teruah literally means "the day of blowing" to blow the trumpets, known in the Hebrew as shofar. Throughout this study we'll need to remember this Hebrew name yom teruah. yom teruah is the Biblical name of the feast of trumpets as it is presented in Leviticus 23. Hebraically it is defined as the day of shouting or blowing. yom is Strong's H 3117. And that means a day, a time or a year. In this case it is a day, a 24 hour period.

Taruw'ah is Strong's number 8643. It's an acclamation of joy or a battle cry, a clanger of trumpets. It's the blowing of an alarm, rejoicing or shouting.

Now if you remember back to Leviticus 23, where the feasts of the Lord are first detailed for us, we see in verse 24 the instructions given by God for the Feast of Trumpets. "Speak unto the children of Israel, saying, in the seventh month, in the first **day** of the month, shall ye have a Sabbath, **a memorial of blowing of trumpets**, an holy convocation." Looking at the Hebrew behind this verse, we see a term that we already recognize: taruw'ah, Strong's 8643, the blowing of trumpets. And we see a term that we will need to become familiar with and that is chodesh. Chodesh is Strong's H 2320, and it means the first day of the month. But also notice its parent biblical usage: a new moon. You'll recall that we previously mentioned the new moon within this video teaching. And my hope is that you're seeing some type of linkage here between these terms and these verses. So if we go back to Leviticus 23,24 with an understanding of the Hebrew behind some of these terms, we will now recognize the following: In the seventh month, the month of Tishri, our September time frame, in the first day of the month, the sighting of the new moon shall you have a Sabbath, a memorial of blowing taruw'ah of trumpets, an holy convocation. So in essence what is being stated here in this verse is, that at the sighting of the new moon conduct a festival, a memorial, in which there will be

the blowing of trumpets, yom teruah, the day of blowing the Feast of Trumpets. As previously stated, the Feast of Trumpets is on the first day of the seventh month, it is on a new moon.

This is significant because of the diaspora, the spreading of the Jews worldwide, the Jews being spread outside of Israel. Now the Feast of Trumpets involves the spotting of the new moon within the seventh month, the month of Tishri on the religious calendar.

One thing we need to wrap our Western minds around, is that the Feast of Trumpets is a two day feast and that it is known in Aramaic as one long day. The Feast of Trumpets is a unique celebration, because it is two days treated as one. Unlike all the other feasts it is marked not by a day, a date or a time, but rather it is marked by a sign in the heavens, as the Bible states it. It is marked by the sighting of a new moon during the month of Tishri, our September time frame.

The Jewish Talmud documents for us a ritual that the Jews performed, in which the new moon was spotted by two witnesses. After seeing the new moon, these witnesses had to go to the Sanhedrin in the temple, state that they saw the new moon, run through a ritual that verified, where these witnesses saw the new moon in the sky and how much of it they saw. From the result of that verification process the festival, the Feast of Trumpets, would be declared as having begun.

This process, it is said, made the Feast of Trumpets the feast in which no one knew the day or the hour in which it would begin.

So in the autumn of the year, our September to October time frame, on the first day of the Tishri Moon, shofars, trumpets, are to be blown to announce the first of the ten days of ..., during which Jews reflect upon their actions over the past year and seek forgiveness for their transgressions in hopes of influencing God's judgment. This leads up to Yom Kippur, the Day of Atonement, 10 days later.

Now the Jews were instructed to observe this feast. But thanks to the diaspora, the timing would be different, depending upon where in the world you are located. Historically, this is why it was celebrated over two days. But, treated as one long day, when the sighting was made official in Jerusalem, fires on the mountaintops would be lit to spread the word to far off places and nations, that the feast had officially started. So, being a Jew, taking residence in a place like Babylon, it could take as much as a whole day until you found out that the feast had officially started. This is why the feast is spread over two days, and it was a common idiom in Jesus Christ's days to refer to Yom Taru'ha as not knowing what day it would be on or at what hour. A person could have a very good approximation of when it was going to begin by watching the moon phases and by understanding the season. But understand that various sources state, that a common idiom for the Feast of Trumpets was the day in which no one knows the day or the hour.

Now, in reference to these various sources I just mentioned, I'd like to point out to you, the viewer, that the key figure within this subject area is a pastor by the name of Mark Biltz. Pastor Biltz is a Messianic Jew. He acknowledges that Jesus Christ is the Messiah and that Jesus will be returning for his bride, the church, one day in the near future. Pastor Mark Biltz runs a ministry in the Pacific Northwest called El Shaddai Ministries and he is a highly sought after lecture speaker and has often found being interviewed on various Christian television shows. Pastor Mark Biltz has produced a nearly four hour long video. Broken up into four separate lectures titled "The Feasts of the Lord". It is Pastor Biltz's position that the rapture of the church will occur on a future Feast of Trumpets. We'll be sure to include a link to Pastor Biltz's Feasts of the Lord video within our related resources section accompanying this video teaching. But I want you to understand that a number of prophecy and eschatology teachers have latched on to Pastor Biltz's position. And there is a growing expectation that the rapture will occur on a future Feast of Trumpets. If you've previously watched

our “Watch! and be sober” video teaching, you'll recall that we documented the three leading theories as to when the rapture of the church will occur. Those three theories include the Doctrine of Imminence position, the Feast of Trumpets and Pentecost.

When will He Return?

- Doctrine of Imminence
- Feast of Trumpets
- Pentecost

Has Pastor Mark Biltz proven without a shadow of a doubt a case for the rapture occurring on the Feast of Trumpets and can we therefore eliminate the historic position of the Doctrine of Imminence and the minor position suggesting Pentecost? Well, I believe the answer to that question is No. We cannot be dogmatic about a Feast of Trumpets position. But we should understand the claims and we should understand the supporting evidence. Propose we should adopt under our Christian walk an understanding of these various positions and identify for ourselves how they should be incorporated into our Lord's instructions to watch for his return. If you adhere to a Doctrine of Imminence position, then fantastic. Continue to do so. But we'd also recommend that you take note of when these feasts of the Lord are occurring. And pay particular attention to significant events, that occur within the headlines, that appear on those prophetic calendar days. In the end you get to decide your position, and the Lord's timetable is going to play out just as he intends it to. We are instructed to watch and to be sober, and an understanding of the Feast of Trumpets can only assist in that effort.

Now, I previously mentioned the idiom “No one knows the day or hour” and I took for granted that everyone understands what an idiom is. Let's make sure we're on the same page. An idiom is a mode of expression peculiar to a language: Peculiarity of expression or phraseology. It is used in the plural to denote forms of speech or phraseology, peculiar to a nation or language. We are going to look at a few of these idioms. These forms of speech that are peculiar to a nation – in this case the nation Israel. Within Jewish writings, which include both the Tanakh, the Old Testament and the Brit Chadasha, the New Testament, the authors routinely used word plays and idioms to convey commonly understood times, dates and scenarios within the Jewish community. Idioms are just statements that a community understands, and it is important for us to scrutinize these idioms, because much of what those who support a rapture on the Feast of Trumpets position hold to, is based upon various claims of ancient Jewish idioms. So this first idiom we're looking at is related to Yom Taruw'ha, the Feast of Trumpets. It is also stated to be known by its Jewish idiom as the feast where no one knew the day or hour. The analogy one can use here in our modern vernacular would be something like: “Hey, let's get together at my place for the big game on Turkey Day”. If I was walking the streets of Jerusalem in the year 30 A.D., no one would have a clue as to what I was talking about. Make that statement in just about any town in America. And the one who was receiving that invitation would understand it to mean let's watch the football game at my house on Thanksgiving Day. So the claim here is that the label “no one knows the day or hour” was a common understanding in Jesus's day to refer to the feast of trumpets Yom Teruah.

When we look at something like the oil of a discourse, Matthew chapters 24 and 25, and we see the disciples asking our Lord: “And what will be the sign of thy coming, and of the end of the world?”

In answer to that question regarding the timing of the return of Messiah, Jesus responds in Matthew 24,36: "But of that day and hour knoweth no man, no, not the angels of heaven but my Father only." The important distinction that we need to make here is that Matthew 24,36 is speaking to Christ's second coming. It is not speaking to the rapture of the church. So the question therefore becomes: Will the gathering of God's elect, the tribulation saints in this case, at the end of the seven year tribulation period, take place on the Feast of Trumpets? It just may. But again, this verse is not referring to the rapture of the church. It is speaking to the end of the tribulation period.

So will this gathering of Jewish converts and Christians who survived the tribulation period take place on an upcoming Feast of Trumpets? Well, as we'll see shortly, it is theorized that a number of significant events will take place during upcoming observances of the Feast of Trumpets, along with events that will occur upon the unfulfilled fall feasts of Yom Kippur and the Feast of Tabernacles. So in summary, what is being suggested here is that the Jewish idiom "not to know the day or the hour" really means that in this case the claim is that Jesus Christ himself is labeling this feast as the appointed time when he will return. We can understand a case being made for his second coming, launching off on a future Feast of Trumpets. But does this idiom build a case for the rapture, occurring on a future Feast of Trumpets also?

Well, let's take a look at more of the proposed evidence. It is stated that Yom Taruw'ha, the Feast of Trumpets, is also known as "The Hidden Day". We understand that Yom Taruw'ha is the only appointed time that is celebrated within Israel for two days instead of one. The reason provided for this is because of the uncertainty of when to declare the day, because the beginning of Tishri is based on the sighting and the first visible crescent of the new moon. When the crescent is seen, is dependent upon God the Father: He can obscure it from our view, if that is his purpose. So consequently, this is stated to be the "day that no man knows".

An additional point I want to make regarding Yom Teruah, this two day Feast of Trumpets, is that it is stated to be a day symbolically hidden from Satan, as he would not be 100 percent aware of its arrival. Keep in mind that Satan has altered our calendars. He has confused the overwhelming majority of mankind from understanding the true significance of these feasts and he has done everything in his power to make the church ignorant of not just the importance of these feasts but the seasons and signs which proclaim to us their prophetic approach. That said, does Satan truly care about two days worth of uncertainty in the grand scheme of a six thousand year history of mankind? I assure you that Satan has the most robust understanding of the prophetic signs and of God's calendar and feasts. Satan has the ability to devise the closest approximation to when the rapture of the church will occur along with all the other significant events documented for us within scripture.

With that said, the second idiom that we want to take a look at, is this phrase "but my Father only". Again it is claimed that this is another ancient Jewish idiom. It comes from the Jewish wedding tradition, where the engaged groom would be working on the future home of his bride under the auspices of the groom's father. The father was the one who arranged the marriage. Remember the day and age in which these statements are being made and the customs associated with that culture. The groom would not come for his bride until his father had verified that everything was ready at home. Hence, when the groom to be was asked, if everything was ready, he would respond: "Only my father knows". Now, I agree that it is very important for the Christian to understand the Jewish wedding model. After all we are going to see key figures within the marriage ceremony to the Lamb. But the issue with this idiom is that this phrase "but my father only" is at the tail end of a verse that we have already reviewed. Matthew 24,36, a verse that speaks to the tail end of the seven year tribulation period. This is not a verse associated with the rapture. I understand that combined with the parallel verse in Mark 13,32, where it states "but the father", this is the only place where the proposed idiom is used in Scripture. Because of that, I'm not prepared to label this conclusive

evidence for the rapture occurring upon a future Feast of Trumpets.

Next up let's take a look at 1 Thessalonians five, verses one through two. The apostle Paul tells his audience, the church at Thessalonica, that they already know his previous teachings and that they understand the feasts and their significance. Jesus Christ had already given strong indication as to when he would return. And the apostle Paul did not need to rehash all of that information to these Christians.

With the phrase “as a thief in the night” within this verse, we have a third Jewish idiom that we need to review. It is proposed that this ancient idiom referenced the captain of the Temple guard. Some have documented it to be the High Priest and it is stated that he would sneak around the temple at night checking on the Levites who guarded the temple, to see if they were sleeping while on their watch. If he found one sleeping, he would use his torch and he would (...) the Levites' garments. It is claimed that this captain of the guard had the common nickname of “the thief in the night”.

Now why is this an important distinction? Well, the answer to that question is because Christ's return will not surprise those who are watching for him. Only the ones who are apathetic or are spiritually sleeping will be surprised by his return.

The fourth and final idiom we want to understand is the term “at the last trump”.

Jewish Idioms?

1. “of that day and hour knoweth no man”
2. “but my Father only”
3. “as a thief in the night”
4. “at the last trump”

First Corinthians 15, 52 states: 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”. The claim here is that the last blast of the shofar on Yom Taruw'ha is known as the last trump. The sound of the shofar is intended to awaken the listeners from their slumber and to alert them to the coming judgment. One day soon, the Trump of God will sound, as he comes for His Bride. We see that clearly in a verse like First Corinthians 15,52. But understand that it will also, soon after, signal a call of judgment, as Christ begins to pour out His wrath on this planet and its inhabitants.

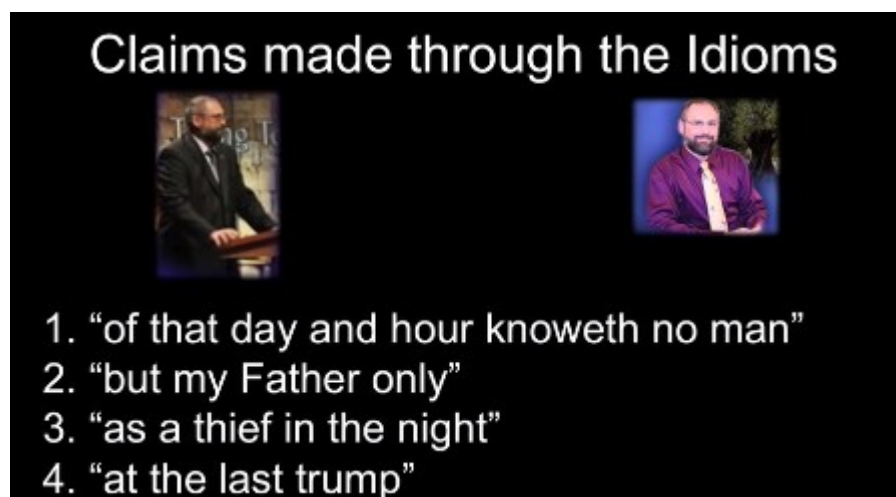
Let's take a listen once again to this shofar blast that we started this video teaching with ... On the Feast of Trumpets, the shofar is blown 100 times. There are three distinct sounds made with the shofar. The first is known as Tekiah and it is one long straight blast. The second is Shevaim and it is three short blasts. The third is the Teruah, which is nine quick blasts in short succession. So these are three different blasts.

Shofar Blasts

- 100 Total Blasts:
 - Tekiah – 1 long straight blast
 - Shevaim – 3 short blasts
 - Teruah - 9 quick blasts in short succession

One of them is a long straight blast. The second is three short blasts and the third is nine quick blasts. These three different blasts are blown three times. That makes nine blasts of the shofar. This process is then repeated 11 times. It is 11 cycles of these nine shofar blasts. So that adds up to ninety nine show far blasts, eleven times nine. The final blasts known as Tekiah Gedolah, the one hundredths blasts, is claimed to be known as “the last trump”. Therefore, when we read a verse such as First Corinthians 15,52, a rapture verse, this specific event known as the last trump, what is being implied here is that this event will occur on the Feast of Trumpets. The one hundredth and final blast of the trumpet during the Feast of Trumpets is said to be the last trump.

So, let's step back and review here for a moment. The claim here is that when Christ states “you cannot know the day or the hour”, he is pointing us to the Feast of Trumpets, a two day feast that begins with the sighting of a new moon in the month of Tishri. When we see the phrase “but my father only”, this is a reference to the Jewish wedding model and the fact that the groom, in this case Christ Jesus, would not come for his bride, that being the church, until his father had verified that everything was ready at home. We are instructed to watch for his return. Or, like the dead church in Revelation 3 verses 1 through 3, we will be caught off guard like having a thief in the night visiting our home. Just like having a thief visiting your home, there are negative consequences to not watching for Christ's return. Lastly, when the Apostle Paul states the rapture will occur “at the last trump”, the claim is that this is an idiom referring to the feast of trumpets and the hundredths blast, the final blast, the shofar during the two day feast.



So thus far in this video teaching we've taken a high level look at the seven feasts of the Lord. To go deeper on that subject, make sure you have watched our feast of the Lord video teaching.

We've taken a much broader look at the Feast of Trumpets on its significance. We've also discussed trumpets in general, shofars and what their significance historically has been and what their significance will be in the future. We then discussed four Jewish idioms, that provided us some insight as to the phraseology used back in the disciples day, and we reviewed the claims as to how these idioms are to be translated. I've cited our issues with these idioms and the most uncomfortable part of this piece of our study is that you and I did not live 2000 years ago, within the time of Jesus Christ. And we're not able to personally confirm, if these supposed idioms are factual or not.

That said, the next area we want to look at, taking our understanding of the Feast of Trumpets even further, is the various names associated with the Feast of Trumpets. There are several revealing names associated with this fifth of seven appointed times of our Lord. These are all names for the same event, just as you have many names. You are a sister a father a wife a husband a doctor a lawyer or an employee student. The point is that we all go by various names depending upon the

context. The appointed times, the various feasts documented for us in Leviticus 23, have various names. As we have already encountered within this video teaching, the Feast of Trumpets goes by many different names and these names can be used to give us a broader picture of the scriptural and prophetic meaning, that this feast day was created for. The various names associated with this designated time reveal a great deal of what is expected to take place on this first day of the seventh Hebrew month, during the years just before, during and at the conclusion of the tribulation period, most notably the Feast of Trumpets during the year that Messiah Christ Jesus returns. The first of 11 names that we want to look at is Teshuvah. Now I won't be able to provide you the most accurate 100 percent accurate pronunciation of each of these names, but we'll give it a try.

Teshuva stands for repentance. It's related to repentance.

Rosh Hashanah, something we've talked a lot about here, is the head of the year, the new year, the seventh month. It's known as the birthday of the world.

Yom Teruah is the feast of trumpets, the awakening blast, the awakening of those, who are sleeping in the dust to come to life. It is speaking to resurrection, and the rapture is a resurrection.

Yom HaDin, the day of judgment.

HaMelech, the coronation of Kings occurred on this day. We can assume that the coronation day of the Messiah will be on a future Feast of Trumpets.

Chevlai shel Mashiach is the time of Jacob's trouble. It's the birth pains of the Messiah.

Kiddushin is the wedding ceremony. The wedding of the Messiah will take place on the Feast of Trumpets. The groom going away to prepare a place for his bride.

Natzal is the resurrection. Also referring to the rapture of the church, the bride of Christ.

Shofar HaGadol: this is the last trump. Again back to first Corinthians 15,52, it's the corruptible changed into incorruptibility at the last trump.

The last one we want to look at is Yom Hakeseh, the hidden day. When we look at Isaiah 26 verses 19 through 21 with a reference to hide yourself. Again Isaiah 26 verses 19-21.

One final name that we want to look at, which is associated with the Feast of Trumpets, is the opening of the gates.

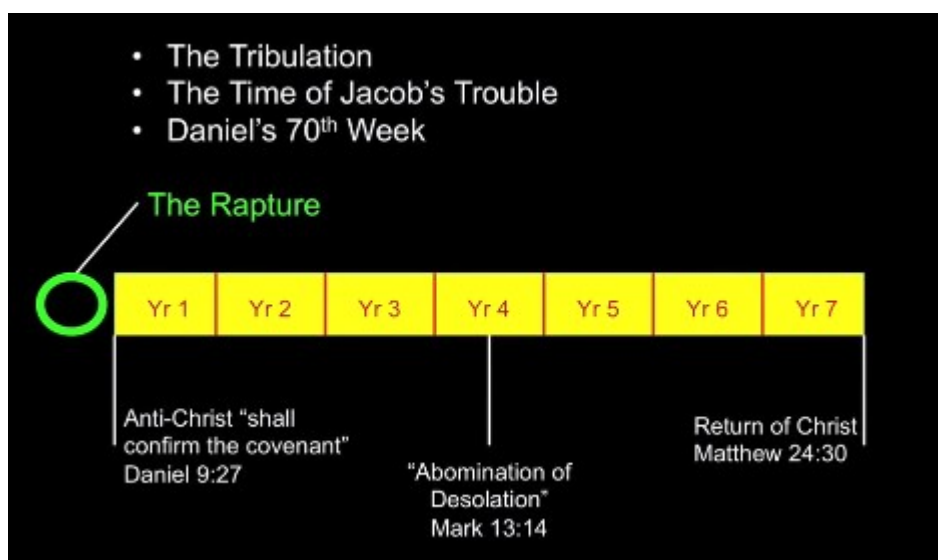
Names associated with the Feast of Trumpets

1. Teshuvah
2. Rosh HaShanah
3. Yom Teruah
4. Yom HaDin
5. HaMelech
6. Chevlei shel Mashiach
7. Kiddushin / Nesu'in
8. Natzal
9. Shofar HaGadol
10. Yom Hakeseh

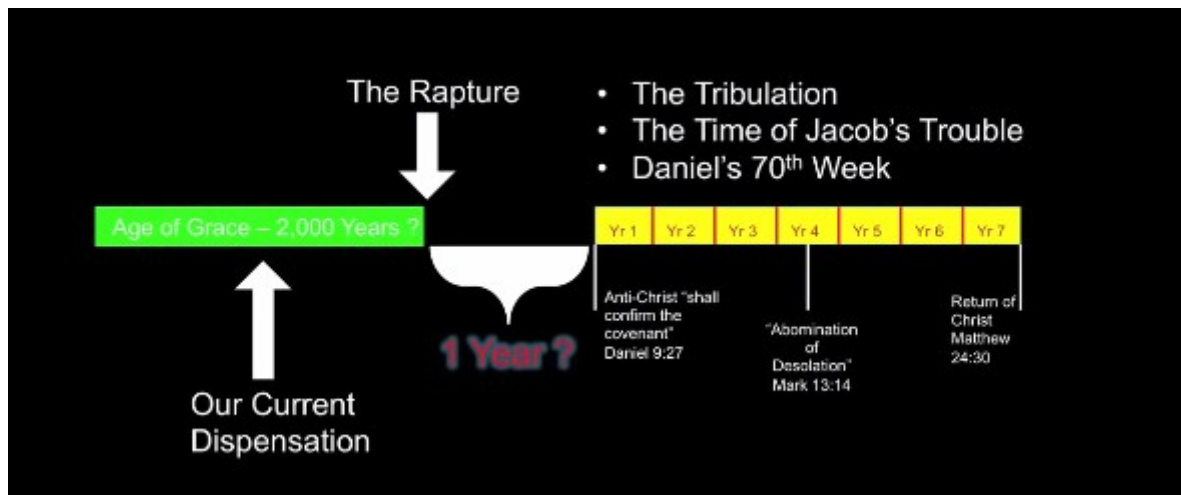
Opening of the Gates

Now, this is significant, if we look at a verse like Revelation 4,1. This is a rapture verse. We see here a reference to **a door was opened in heaven**. We see the reference to **trumpet**. "Come up hither" means to ascend. And **hereafter** is a reference to things that are going to happen after a certain point in time. Well, what is that? That is Revelation chapters 2 and 3, in which the church age history is detailed for us via seven churches that Christ writes to. What's interesting is that within Revelation 2 and 3 the churches are mentioned nearly twenty times and then it is not mentioned again until Revelation chapter 19, when Christ returns to earth with his armies from heaven. So this associated name of "Opening of the Gates" in relation to the Feast of Trumpets is very intriguing. As we can see from this list, the various names for the Feast of Trumpets provide us some insight as to the future prophetic events that will take place on this festival day. Can we conclude beyond the shadow of a doubt, that the rapture will occur on a future Feast of Trumpets? Well, again I don't think we can be dogmatic about that position. There is some very good circumstantial evidence, and that may indeed turn out to be God's plan in the end, but I don't believe that we have a solid airtight case that would dictate to us that we should only be watching for the rapture to occur during a future Feast of Trumpets observance.

One thing that we need to keep in mind is that many students of eschatology neglect the fact that the tribulation period more accurately referred to as the time of Jacob's trouble is a seven year period of time. And that the rapture of the church will not occur within that seven year period of time. It is inaccurate to claim that the rapture is the start of the seven year period. It may indeed turn out to be in God's plan that that is how he has laid out his time line.

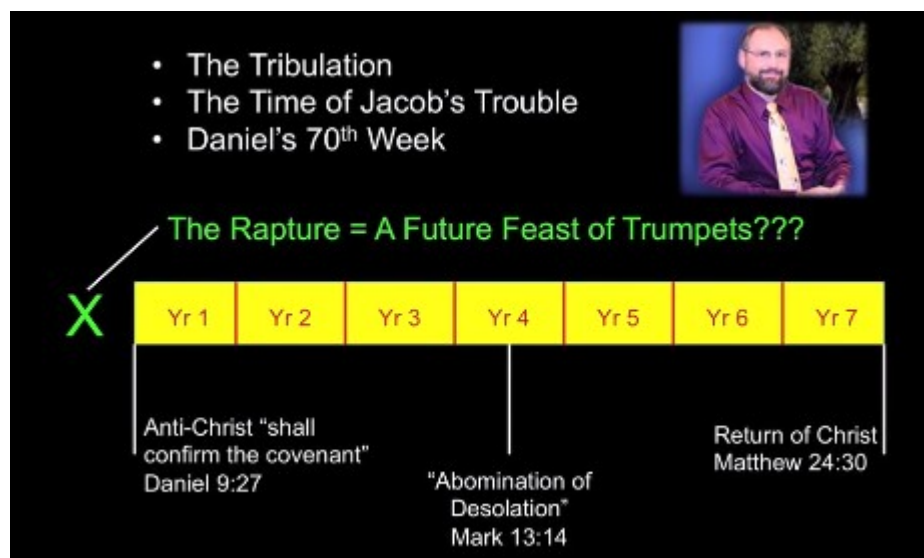


But understand that there is no place in Scripture, where it indicates that the rapture of the church will occur and then immediately that same or next day the seven year tribulation period will begin. The fact of the matter, and again, many students of eschatology missed this, is that the rapture of the church can occur on a future date of God's choosing, possibly even on a future Feast of Trumpets and then the tribulation period, again it is documented as being seven years in length over and over again and scripture, can start one day, one month, one year, 10 years, 20 years or more after the rapture of the church.



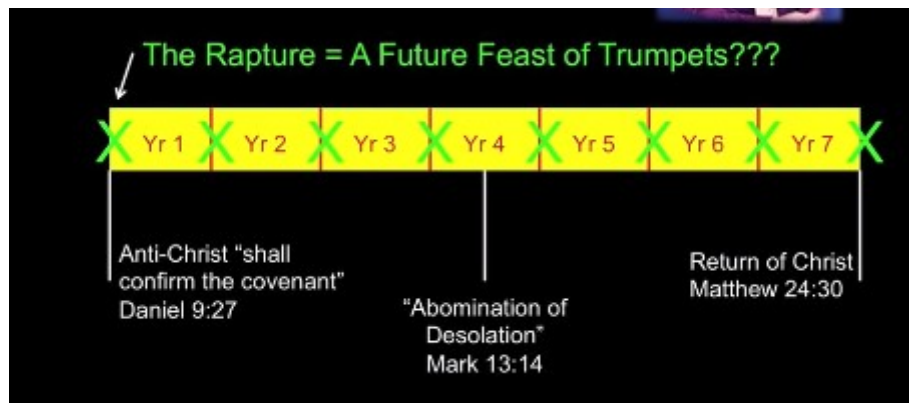
There is no place in scripture that indicates that these two events happened one right after the other.

So with that in mind and with an understanding that the claim by Pastor Mark builds and others is that the rapture of the church will occur during a future feast of trumpets observance.



If that indeed turns out to be in God's plan, we must understand that that particular feast of trumpets can be outside of the seven year tribulation period and that there will be at least seven additional feast of Trumpet observances, until Christ returns.

For the sake of argument and clarity, let's combine these events into the same time period and recognize that there are at least seven Feast of Trumpets during the tribulation period.



Now, as previously stated, the rapture of the church is theorized as occurring on the Feast of Trumpets. The wedding of the Messiah is stated to occur on a Feast of Trumpets. The coronation of the Messiah as King is stated to occur on a Feast of Trumpets. The time of Jacob's trouble is stated to begin on a feast of trumpets. The judgment of the sheep and goats, the judgment of the nations, is said to occur on a Feast of Trumpets. As we see in Matthew 24,31, the Son of man, when he comes in the clouds of heaven with power and great glory at his revelation of Himself, shall send his angels with a great sound of a trumpet and they shall gather together his elect. From this we see that the regathering of Israel at Christ's second coming could indeed occur on a future Feast of Trumpets observance. One has to ask themselves: Will all of these prophetic events occur on the same day? The answer is No. These events are spread over at least a seven year period of time. The point is that all of these feasts can have multiple fulfillments and the Feast of Trumpets certainly does contain multiple events coming to fulfillment during the End Times in which we are living.

We know that the **blessed hope** is Christ's appearing (Titus 2,13). When will he appear next? Well, his next appearance - to true Christians anyway - will be at the rapture of the church.

So the blessed hope for the Christian is the rapture. If, a big if, if indeed an upcoming Feast of Trumpets marks the time frame that we should be paying particular attention to, while we are watching, one will eventually ask the question, who is actually going to blow the trumpet that is going to call all Christians home? Are we waiting for a Jewish ceremony in Jerusalem, where the feast will be observed, and at the last trump of that festival the last blowing of the shofar during that observance by man we will be called home? The answer to that question is No. We are not waiting for a festival in Israel. The actual answer is that the trumpet, the shofar, will be blown in heaven possibly by God himself. Such an event is illustrated for us in Zechariah 9:14: "**the Lord God shall blow the trumpet**". The point is that these are trumpets in heaven and not something we are to be watching for here on planet earth.

In concluding this video teaching, I'd like to reiterate that just as the first four feasts were fulfilled at Messiah's first coming in every detail, the fall feasts of the Lord will foretell his second coming.



There is significance to the Feast of Trumpets. Just as there is significance to the Day of Atonement and the Feast of Tabernacles. Will the rapture of the church happen on an upcoming Feast of Trumpets? The truth is that we cannot be dogmatic about that position. But the evidence does give us good reason to mark the various feasts on our calendar, to understand the significance of each feast, to recognize in some way, shape or form the feast during the day or days in which it occurs.

And to continue watching for his return, just as we are instructed as a Christian, live each day with the hope that it could be your last during this current dispensation (Luke 12,37). Live with a joy and an understanding that His return is near. And that the Rapture could occur at any moment.

Are you called to be a watchman (Ezekiel 33,6)? Do you understand the prophetic events detailed for us within the feasts of the Lord? Do you understand the prophetic events detailed for us throughout scripture? Are you a student of eschatology? Are you awakening others to these truths found within scripture? Our hope is that this ministry here at www.HarpazoTV.com will develop into a valuable resource for you as we continue to study and to grow in the grace and the knowledge of him. We hope you'll direct friends and family to this site and have them join us in the watching and the learning. God bless.