

Hi everyone and welcome to the series on the Jewish roots of the faith. Today's post is entitled and the trumpet will sound and that is because we are going to be talking about the Feast of Trumpets or what is known as Rosh Hashanah.

Now Rosh Hashanah is known

as the feast of trumpets. It's also the Jewish New Year, it is the new year of yours. And the reason why it's called the New Year of yours is because there are actually four new years on the Jewish calendar. And and this may seem odd at first, but then when you look at, say, the United States, for instance, we have a new year on January 1, but then some corporations and even the government have different fiscal years. So they're actually different New Year's for different

purposes.

We have a tax year, we have our calendar year, and so on. So it's kind of the same thing on the Jewish calendar. And Rosh Hashanah is the new year of year so it is the date that the year actually advances on the Hebrew calendar and that is because it is believed to be the anniversary of creation. So the Jewish calendar has been in effect, so to speak from creation, and it advances each year on the first of tishrei, which is Rosh Hashanah. The other new year is known as the first of the month. This is the new year of kings. So this is the year that advances and kings reigns were counted. It's also tied to Passover. It's when the Israelites came out of Egypt. It's they had a new beginning a new start a new life. So that was counted as that new year for those purposes, and the purpose of biblical festivals. So when God started giving the Israelites, the biblical festivals, and God said, for instance, in Leviticus when he told them that on the seventh month on the first day of the month, they were to celebrate the feast of trumpets and they were to sound the trumpets, which was Rosh Hashanah. They went from the beginning when they came out of Egypt. So they counted seven months from that time. So biblical festivals were counted from the first of the month, as well as the reign of kings, then there is the first of all, and this is the this is the new year for animal tithes. Think of this one almost in terms of our tax year, so April 15, we pay our taxes, or hopefully we get, we get money back. So in Israel, this was the animal tithing. So it's kind of like their tax here, so to speak, was the first of a rule. Then we have the 15th of Shabbat or what is known as to be Shabbat. And this was the new year for trees and you might think that's a little odd to have a new year for trees, but in Israel, you were not to eat the fruit from that came from trees until the tree was at least three years old. So they because it was impossible to keep track of the months and the That these trees were planted, they would start to count the age of the trees from tuba Shabbat to tuba Shabbat. So 15th of Shabbat, tuba Shabbat was the new year for trees. So, ironically, that's actually one of the I know as odd as to Bishop sounds. That's

actually one of the two new years that and Rosh Hashanah that are still observed today. The other two the first of Hassan and the first of a little are not so as I said Rosh Hashanah the Feast of Trumpets coincides with the Jewish New Year. Well, it is the Jewish New Year coincides rather with the creation of the earth. Another major theme of Rosh Hashanah is actually what is known as academic yes hoc or the binding of isaac. We know the story of when God told Abraham to take Isaac up on Mount Mariah and sacrifice him to the Lord. And you know, Abraham is thinking, Lord, you just told me that this was the child of promise. That all my descendants, the descendants, you told me, we're going to be as numerous as the stars in the sky in the sands in the sea. You told me that they were all coming from Isaac, and now you're telling me to sacrifice them. So but But Abraham has faith, and Abraham is obedience. So he takes Isaac, and he starts to go up to the top of Mount Mariah. And Isaac, you know, asks a very legitimate question on the way up and, you know, where is the lamb for the sacrifice? You know, he's, he's going up there with Abraham, but he's not seeing the sacrifice. And Abraham says something that is very prophetic. In Genesis 22 eight, Abraham answers Isaac and says, God will provide for himself, the lamb. That is so prophetic to me. God will provide for himself the Lamb of God provided us the Lamb of God who took away the sins of the world who takes away the sins of the world. And here Abraham is telling Isaac the child of promise, the child that the redemption of the world was going to come through.

God will provide for himself the lamb.

And Abraham takes Isaac up on Mount Mariah binds him, puts them on the altar and is about to take his life when God stops him, and tells him not to hurt the boy.

He frees Isaac and then he looks over

and they're in a thicket

is a ram that God provided for the sacrifice. So Abraham takes the ram out of the thicket, and sacrifices it to the Lord.

Now, that is the biblical account. In addition to the biblical account, we have what is known as oral tradition and oral tradition. And this oral tradition specifically had to have started being passed down from that moment on because it's been done from that moment on and this oral tradition is

recorded in what is known as the Talmud. And I'll go into that in a minute. But oral tradition says that God

told Abraham to take the horns from the ram that was sacrificed and that they should be blown every year as a reminder to the people of Israel, how God provided the substitutionary sacrifice to Abraham. So

the ram's horn or what we call today, the chauffeur is blown every year from that date onward. Because this happened on Rosh Hashanah, Abraham binded, Isaac to offer as a sacrifice to the Lord on Rosh Hashanah, every year in every synagogue, and every temple around the world. That Torah portion, that that story, the binding of isaac is read.

So

that oral tradition had to have been continued from that moment onward, because it's been done Every single year from that point on, so the chauffeur or the ram's horn is sound and now I have a ram's horn I have a chauffeur and I can tell you that they come directly from around they smell so bad. Um, but that that you see them the summer small like the one I have is very small. And then you see some of the very large ones It all depends on the the age of the RAM, I guess and I don't know too much about how they're made but you can learn to blow them and it just

it just smells. So

they're deaf. They definitely come from the real animal. But like I said, this was done every year on Russia Shana from that point onward. If you ever have the chance to blow a show, a show for if you ever get the opportunity, definitely take it because it has Actually, it's it's, it's hard to explain why. But it's actually a very spiritual experience. You feel like a connection to God front when you sound it. It's just I can't explain it. But I just feel a connection when I blow the show first. So if you ever get the opportunity to do it, I would absolutely take that opportunity. So as I said, that Torah portion is read every year on Rosh Hashanah. And I referenced the oral tradition. Now that oral tradition that I mentioned about God telling Abraham to take the ram's horn is recorded in the Talmud. Now the Talmud is a Jewish collection of rabbinical law and oral tradition. It's been compiled into these two volumes that are known as the Mishnah and the Gomorrah and the Talmud. Again, it's rabbinical law, an oral tradition. It's not something you sit down and read. It's kind of Like if you think about in our law schools, the law books that they have to read, you don't really read them, you study them. It's not something like the Bible that you would want to sit down and read. But in the Talmud and Rosh Hashanah 16 B in the Talmud, I want to point this out to you because it's so significant. It's states. Well, actually, I'm going to stop there, I'm actually going to do something else. Let's go to one Corinthians

chapter 1551, and 52.

Verse 51, says, Behold, I tell you a mystery. We shall not all sleep, but we shall all be changed. Verse 52, says, 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. Now I just want to reread part of that in verse 52. In a moment, in the twinkling of an eye at the last trumpet, Now on Rosh Hashanah, the trumpet is sounded multiple times there's an actual pattern. And I'm not, I don't really remember the number of times, but there's an actual pattern that is followed when they sound the shofar for on Rosh Hashanah, where there's a certain number of times the pattern is followed but then there's also a specific pattern. So they may blow a couple of long blasts and then they may do some shorter blasts and then some staccato type blast and then another long blast. And there's, if you think of it in sections, so section one might have a long blast, and then a couple of shorter blasts and then a bunch of staccato blast and then another long blast, and then section two. So this is done a number of times in a specific pattern. Again, I'm not familiar with what the pattern is, but there is a numerous numerous times that the shofar is blown And this verse is telling us that at the last trumpet, so it's implying that there are a number of trumpet blasts and the trumpet that the Bible is referring to is the shofar in Israel, the trumpet, we tend to think of like our brass instrument. That's not what they had in ancient Israel, they had shofars. So at the at the last shofar blast, the dead will be raised now in the Talmud,

in Russia, China 16 B.

Now, this is a Jewish collection of writings. I want to remind you this is not

Christian.

It states on Rosh Hashanah, the dead will be raised. Absolutely corresponding with one Corinthians 15. This is a Jewish writing that on Russia, Shaun of the dead will be raised. And then we have one Corinthians 15. In a moment, in the twinkling of an eye, at the last trumpet Throughout history, God has used these biblical festivals to be a pattern and a foreshadowing of his plan for mankind. And Russia. Shauna is no different. Russia Shauna to me along with Passover, it is one of the most amazing experiences ever. You just feel such a closeness to God and like you're witnessing God's plan for mankind. you're witnessing that pattern that He has for us. Many people believe that Russia Shana is going to coincide with the rapture of the church because of these verses. And because of the statements in the Talmud that Rosh Hashanah is going to coincide with the rapture of the church and that Yom Kippur, the Day of Atonement, the day of judgment is going to coincide with the tribulation. And then some people might say, well, the Bible tells us that we don't know the day or the hour, even Jesus doesn't know and that's still true because even if the rapture did occur, Rosh Hashanah as some believe. It doesn't necessarily tell you what Rosh Hashanah, it could be Russia, China this year. It could be Rosh Hashanah. 20 years from now. It could be

Rosh Hashanah. 100 years from now. It could be at midnight, it could be at two o'clock in the afternoon. It's still not pinpointing the day and the time. It's but the Bible does tell us to watch for the season. And if Rosh Hashanah is, in fact, God's pattern for the rapture of the church, which these verses and the Talmud seems to indicate, might be the case. Remember, Passover if you if you listened to the post that I did on Passover, Passover was a foreshadowing a picture of Jesus and His sacrifice for our sins. Some people some scholars believe that Jesus was born during the Feast of Tabernacles, which would make sense because God put on flesh and tabernacled among men. So it's believed that God uses these biblical festivals To be a picture for us of his plan. And if that's the case, it absolutely makes sense that Rosh Hashanah would be a picture for them that the Second Coming. It's not pinpointing a specific date and time but the but the Bible does tell us to watch and to be aware and to know recognize the season. So that could potentially be the case.

We won't really know until Jesus comes back.

So that is the teaching on Rosh Hashanah again, Rosh Hashanah, the Jewish New Year, the anniversary of creation, and such a wonderful prophetic telling of God's plan for man. At the last trump bet, the dead will rise. And here we have the Jewish Talmud, saying the same thing that on Rosh Hashanah, the dead will be raised. So I hope you enjoyed this teaching. If you have any questions, please feel free to comment below and I will absolutely answer them if I can. And if I can't, I'll see if I can find the answer for you. If you want to be notified of the next post, I'm not quite sure yet when I'm going to do the next one on if it's going to be Yom Kippur, or maybe I'll even do the Feast of Tabernacles. But if you want to be notified when the next post is up, go ahead and pop your email. Over on the right hand side of the page, you'll see a subscription box

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