

Lesson 2: The Feasts and Festivals of the LORD—Feast of Trumpets

*Why do we do the Mo'edim? Psalm 40:7, Jeremiah 8:7, & 1 Thessalonians 5:1-4*

## 1. What is the “Feast of Trumpets”?

Themes of Feast of Trumpets	<ul style="list-style-type: none"> <li>• New Year—Rosh Hashanah (Secular name)</li> <li>• Judgement—Yom Hadin (Day of Judgement)</li> <li>• Concealing—Yom Hakeseh (Day of the Hiding or the Hidden Day)</li> <li>• Repentance—Teshuvah (40 day period from Elul 1 to Tishri 10, which is Yom Kippur)</li> <li>• Yamim Noraim—"Days of Awe"—10 day period between Yom Teruah (gates of heaven open) and Yom Kippur (gates of heaven close)</li> </ul>
Leviticus 23:23-25	<ul style="list-style-type: none"> <li>• “Seventh month”—Tishri</li> <li>• “Memorial of Blowing of Trumpets”—<i>zicharon teruah</i></li> <li>• <i>Zicharon</i> H2146—From the word <i>zachar</i>, which means to remember.</li> </ul>
Psalm 81:3	<ul style="list-style-type: none"> <li>• Targum interpretation of this verse: <i>Blow the horn in the month of Tishri, in the month in which the day of our festivals is concealed.</i></li> <li>• Full moon→<i>keiseh</i> H3677, which is related to <i>keseh</i>, or concealed</li> <li>• Gesenius lexicon concerning <i>keiseh</i>—etymology unclear, but probably doesn't mean “covered in light”</li> </ul>
Numbers 29:1-6	<ul style="list-style-type: none"> <li>• It is a holy convocation, which means it rehearses an extremely important event.</li> <li>• “Day of blowing of trumpets”—<i>yom teruah</i></li> <li>• Part of the season of the Feast of Tabernacles—<b>Exodus 23:14-16; 34:22</b> <ul style="list-style-type: none"> <li>○ Ingathering→<i>asiph</i> H614, from <i>asaph</i> H622, which means to gather or remove</li> </ul> </li> </ul>

## 2. What is a “Teruah”?

Numbers 10:5-6	<ul style="list-style-type: none"> <li>• <i>Teruah</i> H8643, from <i>rua</i> 7321, which means “raise a shout” or “give a blast”</li> <li>• <i>Chatsotsrah</i> H2689, which is a metal trumpet</li> <li>• “Advance” and “Call”—A sound that gets people to move from one place to another</li> <li>• “Shall then begin their journey”—<i>nasa</i> H5265→to pull up, set out, or journey</li> <li>• <b>Job 4:21</b>—<i>nasa</i> is translated as “pluck up” or “remove”</li> </ul>
Numbers 23:21	“Shout”
Numbers 31:6	“Signal”
Job 8:21; 33:26	“Rejoicing” and “Joy”
Psalm 33:3	“Shout of joy”
Psalm 89:15	“Joyful sound”
Jeremiah 4:19	“Alarm”

## 3. What Does the Feast of Trumpets Teach Prophetically?

## a. Judgement

Joshua 6:1-20	Do you think it's a coincidence that the trumpet and teruah sounded on the seventh day? <b>Hebrews 4:1-9</b>
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<b>1 Chronicles 15:28</b>	The sound of the shofar and the teruah can indicate great joy.
<b>Jeremiah 4:19-21</b>	For the unrepentant, the teruah and shofar is not joy, but alarm.
<b>Amos 2:1-3</b>	Again, the sound of the shofar and teruah can indicate judgement.
<b>Zephaniah 1:14-16</b>	The shofar and teruah indicate judgement for the unrepentant.

### b. Resurrection

<b>Nehemiah 8:1-3, 8-12</b>	The day is a remembrance of shouting for joy for the people of God, not weeping and mourning. Why the emphasis on joy?
<b>1 Thessalonians 4:13-18</b>	<ul style="list-style-type: none"> <li>• “Shout”—<i>keleusma</i> G2752→TGL: “An order, command, spec. a stimulating cry, either that by which animals are roused and urged on by man, as horses by charioteers, hounds by hunters, etc., or that by which a signal is given to men, e.g. to rowers by the master of a ship, to soldiers by a commander (with a loud summons, a trumpet call)”</li> <li>• “Trumpet”—<i>salpigx</i> G4536→Gr. equivalent to shofar</li> <li>• “Caught up”—<i>harpazo</i> G726, which means to take away by force</li> </ul>
<b>1 Corinthians 15:50-53</b>	<ul style="list-style-type: none"> <li>• Mystery—<b>Isaiah 26:19-21</b></li> <li>• Yom Hadin—The day of judgement</li> </ul>
<b>Revelation 4:1-5</b>	<ul style="list-style-type: none"> <li>• “Door”—<i>thyra</i> G2374→Gr. equivalent of delet (door) and sha’ar (gate)</li> <li>• Compare to <b>Daniel 7:13-14</b></li> </ul>

### Part 2

### c. The Importance of the “Third Day”

<b>Genesis 22:1-14</b>	Akedah is customary reading. The resurrection occurred on the third day.
<b>Hosea 6:1-3</b>	God will raise us up to live in His sight on the third day— <b>2 Peter 3:8</b>

### d. The Importance of Repentance (Teshuvah)

- *Hebrews4christians.com regarding repentance*—“Traditional Christian theology tends to regard God in Greek rather than Hebrew terms. Historically speaking, most Christian theologians relied on the Greek translation of the Hebrew Scriptures rather than the original Hebrew to develop their theology. [...] The danger of regarding “repentance” as simply “changing your thinking” is that this can lead to intellectualism that is devoid of inward, heart transformation. Hence Evangelical Christianity has spawned an entire generation of those who accept “easy believism” and who tend to regard “repentance” as intellectual assent to the truths of the Gospel message (or to some creedal formula).”
- Theologian Mark B. Cambron says, “Many teach repentance for salvation incorrectly, by including some form of human effort or righteousness, such as willingness to turn from sin, or turning from sin. This is heresy and has confused many people. It adds works to salvation and causes many to not understand God’s great gift. It is probation, not salvation. It is completely unscriptural. It is Galatianism and a counterfeit of the gospel.” However, Paul (the guy who wrote Galatians) says, “What shall we say then? Shall we continue in sin that grace may abound? Certainly not!”

#### 1. Repentance in the Old Testament (shuv—H7725)

<b>Deuteronomy 4:25-31</b>	This is more than just turning your physical self. It means to (1) seek the LORD your God with all of your heart and all of your soul, (2) turn to the LORD (which means turning from the sin), and (3) obey His voice (keep His commandments).
<b>Deuteronomy 30:1-10</b>	Notice that the turn mentioned is toward God, which would imply away from sin. V.1—call them to mind—Lit. “cause them to return to your heart”. You have to

	make a choice to turn to the LORD, and you have to do it with all of your heart and soul (v.2 and 10). V.19—choose life.
<b>1 Kings 8:33-36, 46-53</b>	Solomon mentions what true prayers of repentance look like. Look at <b>2 Chronicles 6:37-40</b> —“repent” is used in v. 37. These prayers must involve turning from the sin and obeying the LORD whole-heartedly because of Proverbs 28:9 and John 9:31—If we have no intention of turning from a sin, and God doesn’t hear sinners, then how can God hear our prayers?
<b>2 Kings 17:13-18</b>	This is the command “Shuvu!” However, they chose to follow their own ways.
<b>2 Kings 23:25</b>	Notice the relationship to <b>Deut. 6:5</b> . Josiah turned with all of his heart, soul, and might because he chose to do it. It was his desire.
<b>2 Chronicles 7:12-14</b>	While this was spoken specifically to Israel during the time of Solomon, the principle applies to all nations— <b>Psalm 33:12</b>
<b>Nehemiah 1:5-9</b>	Nehemiah (1) acknowledged God (“Our Father in heaven, hallowed be your name.”), (2) asked forgiveness (“And forgive us our debts.”) and (3) asked God in humility to be attentive to his prayer (“For Yours is the kingdom and the power and the glory forever. Amen.”).
<b>Nehemiah 9:26-29</b>	Notice that repentance is connected to returning to God’s Law.
<b>Psalm 78:34-39</b>	The people returned but were not faithful— <b>Hebrews 3:16-19</b>
<b>Isaiah 55:6-7</b>	Notice it speaks of the wicked forsaking their thoughts. Paul also uses these verses in <b>2 Corinthians 6:2</b> to prove that today is the day of salvation, and salvation involves turning from your sins.
<b>Jeremiah 3:6-10; 4:1-4</b>	Notice in v. 6 that the LORD says the people turned, but only in pretense. That shows that it’s not enough to just say you are following God. You have to “circumcise yourselves to the LORD”.
<b>Ezekiel 18:21-32</b>	“Shuv” is used 9 times in this section. V. 30—“Shuvu v’hashivu”-Turn and cause yourself to turn. It’s a choice.
<b>Daniel 9:13</b>	Repentance is supposed to lead us to an understanding of God’s Law.

## 2. Repentance in the New Testament

- Jeremiah Johnson Ministries on “Hyper Grace Delusions”—“The Hyper-Grace movement in America has convinced much of the body of Christ that to ‘repent’ simply means to ‘change your mind’. In other words, there is no action or behavior change required to be ‘repentant of sin’. All you have to do is ‘change your mind’ and you are good to go.”
- Repent and repentance are mostly translated from the Greek words “metanoeo”—G3340 (met-uh-no-ay’-oh) and “metanoia”—G3341. Most often, these words are translated as “a change of mind” or “changing one’s mind”.
- F. F. Bruce. The Acts of the Apostles [Greek Text Commentary], London: Tyndale, 1952, p. 97.—Repentance (metanoia, 'change of mind') involves a turning with contrition from sin to God; the repentant sinner is in the proper condition to accept the divine forgiveness."
- The New International Dictionary of New Testament Theology on Metanoia—“The predominantly intellectual understanding of 'metanoia' as a change of mind plays very little part in the NT. Rather the decision by the whole man to completely turn his life around is stressed over and over again."

A.T. Robertson's comment on Matthew 3:2 from his *Word Pictures in the New Testament*—“Repent (metanoeite). Broadus (an American pastor) used to say that this is the worst translation in the New Testament. The trouble is that the English word ‘repent’ means ‘to be sorry again’ from the Latin *repenitit* (impersonal). John did not call on the people to be sorry, but to change (think afterwards) their mental attitudes (metanoeite) and conduct. The Vulgate has it ‘do penance’ and Wycliff has followed that. The Old Syriac has it better: ‘Turn ye.’ [...] This is John’s great word (Bruce) and it has been hopelessly mistranslated. The tragedy of it is that we

have no one English word that reproduces exactly the meaning and atmosphere of the Greek word. John was a new prophet with the call of the old prophets: ‘Turn ye’ (Joel 2:12; Isa. 55:7; Eze. 33:11, Eze. 33:15)."

<b>Matthew 3:2; 7-10</b>	v.2— <i>metanoēō</i> (met-an-o-eh'-o) G3340; v.8— <i>metanoia</i> G3341; You can't bear fruit by simply changing your mind. You must bear (Greek equivalent of "asah", which means "do") through your actions.
<b>Matthew 4:17</b>	<i>Metanoeo</i> —Yeshua is preaching the same message as John and ALL the prophets— <b>Mark 1:14-15</b>
<b>Matthew 12:41</b>	Read <b>Jonah 3:5-10</b> —Notice the parallelism: In Matthew, the LORD said that the people repented. In Jonah 3:8, the king told the people to "turn from their evil ways," and they did. How do we know it was genuine? V.10—God had compassion on them and did not bring the disaster at that time.
<b>Acts 2:37-41</b>	The people didn't just change their minds. Their actions proved their faith.
<b>Acts 3:19, 15:19, &amp; 26:20</b>	"Repent"— <i>metanoēō</i> ; "Be converted" and "Turn to God"— <i>Epistrepho</i> —G1994, Gr. equivalent of shuv
<b>Revelation 2:4-5, 16, 21, 22</b>	<i>Metanoēō</i> in all cases; notice what the LORD is asking all of the congregations to repent from.
<b>Revelation 3:3, 15-21</b>	<ul style="list-style-type: none"> <li>• Mark B. Cambron—"God does not cast out disobedient children, but in some cases, does take them home." However, the LORD says, "So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth."</li> <li>• <b>Romans 11:19-22.</b></li> </ul>

*Hebrew4christians.com on repentance*—"It needs to be said that authentic repentance is a lifestyle, not a "one time deal." We never get past it. Although there is certainly spiritual progress as we walk in grace, all genuine progress comes through ongoing teshuvah (repentance). We may repent from a certain action as a given point in time, but that does not mean that we no longer need to do teshuvah. Teshuvah is perpetual and timeless, since it corresponds to our spiritual rather than our temporal lives. Indeed, a true penitent is called ba'al teshuvah, a "master of returning," who is always turning away from self and toward God. **We never get beyond the call to "repent and believe the gospel" (Mark 1:15).**