

As we have indicated, there are seven major feasts celebrated by the ancient people of God, four in the Spring (Passover, First First Fruits [?], Unleavened bread, and Pentecost [the Second First Fruits]). These prefigure the redemption through the true Lamb of God and the gathering of His people into the Church, the Body of Christ. We come today to two of the three Fall feasts (Trumpets, Day of Atonement, and Booths). While these looks back for us, they also anticipate the great future day of final triumph. The first announces what would follow in ten days, the Day of Atonement.

“The Feast of the Trumpets”
“The Blowing of the Trumpets”
Rosh Hashanah
Yom Teruah
“Ten Days of Repentance”
“The Days of Awe”



“And the Lord spoke to Moses, saying,
Speak to the sons of Israel, saying,
‘In the seventh month on the first day of the month,
You shall have a rest, a reminder by blowing of trumpets,
a holy convocation’” (Lev. 23:23-24).

1. The several designations for the event reveal much about the meaning of it historically.
“The Feast of the Trumpets” was so-called because it was the fifth of the major holy days in the Jewish calendar. It announced a succession of three major festivals.
“The Blowing of the Trumpets” suggests that it is to be publicly announced, the word means “to blow or to shout.” It was declared by the blowing of a ram’s horn, in the Temple silver trumpet from the corner of the temple (the southeast corner), and later a shofar.
Rosh Hashanah, literally means “Head of the Year,” because occurred after the first full moon on the seventh month of the religious year, which coincided with the first year of the civil calendar.
Yom Teruah is the designation for the beginning of the Jewish civil New Year. It means “a massive shout, the response of the people to a near-enormous event.
Interestingly, it is also celebrated as the anniversary of the creation of the world and Adam with Eve (3761 BC, the creation now being 5782 years old). It announces something new in the program of God.
“Ten Days of Repentance” announces ten days of response in preparation for the Day of Atonement. It is to be days of confession of sin and heart-preparation for cleansing.
“The Days of Awe,” also ten days, the same ten days as Days of Repentance,” speaks of the terrible burden of sin both individually and collectively to be atoned, meaning for their misdeed as well as a time to make peace with neighbors (fellow Jews) before the judgment.

Thus, we can say that from the Jewish perspective the “Feast of Trumpets” announces a serious season in the Jewish calendar anticipating the forgiveness of relational sins, sins against the neighbor for another year. (Advocates of Judaism believe that they are the people of God because of the Abrahamic promise, but they will be judged for their sins against the “neighbor”. That is, conformity to the Mosaic Law is how one remains in the favor of God until Messiah comes to redeem them.)

2. Instructions for observing the feast are few in the Mosaic Code.
 - a. It was to be a day of rest, like the weekly sabbath.
 - b. That it is defined as a “holy convocation” suggests that people gather for a special time of worship.
 - c. In the return of the people following the exile, we are told that Ezra, the scribe, gathered the people for the reading of the Law on the first day of the seventh month.

“And Ezra the priest brought the law before the congregation,
both of men and women, and all could hear with understanding,
upon the first day of the seventh month (Neh. 8:2).”

3. Within Judaism today the Feast of trumpets is celebrated in much the same fashion following the cryptic instructions in Leviticus, the possible exception being that in some rabbinic traditions it is a two-day celebration.
4. How has the New Testament re-envisioned the Feast of Trumpets?
 - a. In traditional Judaism and the Christian Faith, they are viewed as anticipatory of the hope unfulfilled.
 - b. In the Book of Revelation, trumpets announce that something is about to happen of serious purport. In these texts, and others, trumpets announced danger, impending judgment.

“I was in the Spirit on the Lord’s day, and I heard behind a loud voice
like the sound of a trumpet” (1:10).

“...and the voice that I heard, like the sound of trumpet
Speaking to me said, ‘Come...’” (4:1).

“And the seven angels who had the seven trumpets
prepared themselves to sound them” (8:6).

- c. However, the hope within Judaism that Messiah will come to deliver them from their sins only if cleansed, meaning that unforgiven sins would keep them from being heir of the Abrahamic Promise. Our hope, our surety, is that Messiah will return for us and in so doing give us a new body to enjoy His presence forever, in the completed family of God! We live in joyful anticipation awaiting the trumpet to sound!

“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 imperishable, and we shall all be changed” (I Cor: 15:51-52).

*The Day of Atonement
Yom Kippur*



As in the Feast of the Trumpets, the Day of Atonement does not settle the issue of the sin that separates a holy God from his people. It anticipates that the day will come that sins can be put behind them. As one writer states: "Rosh Hashanah and the Day of Atonement were not designed to be the solution to man's sin problem, but rather to point to the One [Messiah] who was promised to be the answer."

And the Lord spoke to Moses saying, 'On exactly the tenth day, on the seventh month is the day of atonement; it shall be a holy convocation for you, and you shall humble your souls, and present offering of fire to the Lord....it is a day of atonement to make atonement on your behalf before the Lord your God' (Lev. 23:26-28).

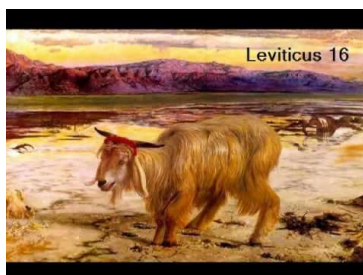
1. What are the instructions for the Day of Atonement?
 - a. The ritual of the Day of Atonement must be performed in the Tabernacle/Temple, the place of the Mercy Seat. The emphasis is upon cleansing from sins.
 - 1) After ritual cleansing, the high priest was to enter the Holy of Holies with a sin offering (the blood of a bull) and a dedication offering (the blood of a ram). This sacrifice suggests personal cleansing and devotion.

"Aaron is to offer his bull of sin offering for himself and for his family" (Lev. 16:3-4).

- 2) The high priest, after cleaning of himself, would enter the Holy of Holies a second time; this time for the people. Two goats were selected, one designated by lot was to be slain, since it *for the Lord* as a sin offering, and the other spared for another purpose.

"And Aaron shall cast lots for the two goats, one for the Lord and the other for the scapegoat. Then Aaron shall offer the goat "to send away" on which the lot for the Lord fell, and make it a sin offering" (Lev. 16:8-9).

- 3) The second goat was denominated as "Azazel." The term comes from "Az" meaning goat and "Azazel" meaning "to send away." This goat was to be released into the wilderness. In our English versions generally translate the word as "scapegoat." Here the idea is that of taking away or carrying away impurity.



“But the goat on which the lot for the scapegoat fell,
shall be presented alive before the Lord, to make
atonement upon it away into the wilderness
as the scapegoat” (Lev. 16:10).

2. How is the Day of Atonement observed within Judaism today?

Without the Temple and the availability of blood sacrifices, the Day of Atonement is celebrated as a day of extensive reflection, prayer, and fasting. The tone of the day is somber; it is not appropriate to wish someone “a happy Yom Kippur.”

- a. Most of the day is spent at the local synagogue praying and repenting of personal sins. Repentance without fasting is not enough to obtain forgiveness. It is the day to reflect on the sins of the past year, not sins against God but one’s neighbor.
- b. Sadly, observant Jews connect the experience at Kadesh Barnea, the worship of the Golden Calf episode, with the giving of law at Sinai, placing the former before the latter as a corrective to the error. Moses is said to have returned to the mountain, having smashed the Ten Commandments etched in stone, to receive a second copy after the repentance of the people, and to ask for forgiveness from God. Thus, asking with a sacrifice, which itself would be done expressing a future hope of a final one, is only temporary and must be repeated the next year (it only removes social sins which is all the observant Jew defines as sin).
- c. Any refreshment is forbidden, not even the brushing of teeth, as well as any normal pleasures (e.g., wearing of leather shoes).
- d. Those with medical issue are exempt and children under the age of nine are also not required to fast. People who believe they will have adverse consequences from fasting may even consult their rabbi ahead of Yom Kippur for advice.
- e. Relevant passages of the are read such as Exod. 19-20, 32; Lev. 16, 23 in synagogue worship during the day.
- f. After the conclusion of the final evening service on Yom Kippur, marked by the blowing of a shofar, those observing will gather for a “break-fast meal” in their homes with family and friends. Typical fare in the United States includes bagel sandwiches and smoked salmon, but in other countries the meal includes tuna or egg salad, noodles, or quiche.

3. How did the Day of Atonement anticipate the redemption that is in Christ Jesus?

- a. It tells us that atonement before a holy God demands the death of the sinner. The Old Covenant tells us clearly the requirements for the expiation of sin; it simply declared, anticipated, and pictured the fulfillment of the requirement, but was never could accomplish it.

“In as much as it is appointed for men to die once,
and after comes judgment” (Heb. 9:27).

“And according to the law ...all things are cleansed with blood,
and without the shedding of blood there is no forgiveness of sin” (Heb. 9:22).

“... it is necessary for the copies of these things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these” (Heb. 9:23).

Thus, the enactment and anticipation of the Day of Atonement was an earthly shadow because the Tabernacle/ Temple were only symbols of divine presence, the veil between the Holy Place and the Holy of Holies was a picture of the gulf between God and man.

- b. It tells that the atonement for sin must be by one greater than the high priest who functioned to perform that outward symbol of cleansing, the sacrifice of an animal, because he had to cleanse himself beforehand, and he had to do it for himself and the people every Day of Atonement.
- c. It tells us that to fulfill the anticipation, meaning the ending of the sacrifices, the high priest had to be sinless and the offering spotless. Jesus was the only one who could ever accomplish this feat because He alone shares the very character of God. The high priest was a mere temporal substitute with the offering of the blood in anticipation of the true and final sacrifice.

“... Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us” (Heb. 9:24).

- d. Jesus entered the true sanctuary, the divine presence in heaven, the true and final sacrifice for us, as our acceptable substitute. Jesus was both the sacrifice for us and our “escape goat,” the offerer and the offering!

“... nor was it that He should offer Himself, as the high priest Enters the holy place year by year with his own blood.... But *now at the consummation of the ages* He has been manifested to put away sin by the sacrifice of Himself....” (Heb. 9:26).

The phrase “consummation of the ages” means the end of the era of sacrifices, the era of endless ritual cleansings. It can be translated “the age of re-formation.” In this context, the Bible speaks of two eras or periods of time, the era of shadows with its endless sacrifices and the era inaugurated by Christ’s final solution to sacrifices in His one perfect sacrifice.

Contrasts between the Ages

Before Christ	With Christ
Exodus 19-24	Jeremiah 31:31-34
Age of Anticipation	Age of fulfillment
Age of Shadows	Age of Light
Many sacrifices	One Sacrifice

- e. Instead of two animals, one sacrificed and one sent away, the one enduring death representing, the penalty of sin, and the other anticipating the victory over sin, the separation of sin from the sinner, pictured collectively are now merged in one unique person, the Lord Jesus. His blood was placed for us on the divine “mercy seat” and our sins “sent away” forever through His sacrifice.

“And he is the radiance of His glory and the exact representation
Of his nature, and He upholds all things by the word of His power.
When He made purification for sins, He sat down at the right
hand of the majesty on high” (Heb. 1:3).

“... the law, since it has only a shadow of good things to come...
can never by the same sacrifices year by year,
make perfect those who draw near” (Heb. 10:1).

“Every high priest stands daily ministering and offering time
after time the same sacrifices which can never take away sin.
But He, having offered one sacrifice for sins for all time,
Sat down at the right hand of God” (Heb. 10:11-12).

“For by one offering He has perfected for all time
those who are sanctified” (Heb. 10:14).

Applications:

1. My initial reaction to the Day of Atonement, as understood within Judaism, breaks my heart. The observant Jews, seeking to follow the ancient faith, are missing out on the wonderful insight that the Bible they cherish was given to them to point to one coming who would accomplish only what endless sacrifice could never do (the law was given to reveal our insufficiencies and need and to long for a solution outside ourselves). Jesus has spoken loudly over the centuries to them, but the darkness of ignorance has blinded their eyes from seeing and their hearts from embracing the one who is the “true sacrifice,” the one who ended sacrifices. Their plight is our call for prayer that God would do only what God can do, and then we need to tell them Messiah has come!
2. For us, the Feast of Trumpets means two things, that a momentous event announced has come, and it is sure to be consummated because on the first event it heralded. The first blowing of the trumpet celebration anticipated the coming of the promised one to separate us from the guilt and penalty of sin; Jesus came and accomplished that through His substitutionary death. The second blowing of the trumpet will signal the end of time, the final judgment of sin, the separation of the remnants of sin that cling to all of us, and our entrance into the “New Heaven and the New Earth,” the eternal presence of God with us.
3. The Day of Atonement for the ancient people of God should provide comfort to us because what was anticipated has been accomplished. On the day of our Lord’s arrest and

crucifixion, he said to his confused disciples, and now to us, "Let not your heart be troubled, you believe in God, believe also in me. In my Father's house are many dwelling places. I go to prepare a place for you that where I am there you may be also" (John 14:1-3). What was figured in the Day of Atonement became assured for you and me in the true Day of Atonement (3 April 33 AD). Can you praise Him enough! I can only say to you, "I love this one who has cared and loved me so."

4. Are you looking forward to your final experience in the "final Day of Atonement," the experience in its complete fullness that became yours when the ancient rite of anticipation came to fruition, when you met your Savior for the first time? Those thoughts, both past and future, should thrill you, the past one being the assurance that there will be a future one for each of us.