

The Feast of Trumpets - The Sound of the Second Coming

CORRECTED TEACHING TRANSCRIPT

<https://www.youtube.com/watch?v=s10W8Gdj9wY&t=491s>

Editorial note: timestamps were removed and obvious capitalization of biblical names and terms was normalized for readability. The content follows the supplied transcript.

Transcript

Hello and welcome to Finding the Ancient Path. If you are new here, I'm excited to have you. We're grateful that you found us. This ministry is dedicated to helping people who are coming out of Babylon, coming out of the world, coming out of religion, and wondering what to do next. We have been blessed with members from literally all over the world, and we're growing. And to that end, I need your help. This little group started in the living room with just a handful of people, but now we're reaching people, as I said, literally around the world. And the infrastructure needs to grow a bit. And so, if you feel led to give to this ministry, if you feel blessed by our little group, then I want to give you that opportunity on a monthly basis through being a YouTube member or being a Patreon member or maybe offering a one-time donation on PayPal. Either way, it goes a long way. And even if you don't give, I'm just glad you're here. So, let's get on to today's teaching. God bless. Amen. Okay. Awesome. Thank you, brother. That was awesome. Guys, welcome to the Feast of Trumpets discussion lesson. Of course, we do these every year, and I always try to make it a little bit different every year. Try to come from a different perspective every year. This year I thought the perspective that I wanted to take would be aimed at oh I don't know the Christian believer because I think there's a lot of people out there in the evangelical world that needs to understand the value of these festivals. Certainly most of us have probably seen sat through studied ourselves a bunch of stuff on the

topic. So you'll benefit from this as well. And I also wanted to share a bit of an insight at the end of the very end of the lesson that came to me while I was restudying this yet again, which is kind of exciting. My son and I were having a conversation this morning where we were discussing how life, it seems, is a constant learning and unlearning where you get so confident that you understand something in the Bible only to either have your insights broadened or entirely reconstructed at some point in your life as it pertains to the word of God. So that's true. It's a very true thing. And so we'll discuss that later on. The feast of trumpets. It's the sound of the second coming. Let's jump into this. Why are we celebrating this festival? I normally open my lessons with why are we studying this? Well, we know why we're studying it, right? Because we're at the season of the fall festivals. The first of which is the feast of trumpets. So I figured a better question to ask is why are we celebrating this festival? Again to help those people uh those Christians who may not understand why this is an important festival to celebrate. Ezra 7 and that shouldn't be 91 to 10 that should be 9 to 10. Sorry for the typo. Gosh those are popping up a lot these days aren't they? On the first day of the first month he began his journey from Babylon. And on the first day of the fifth month, he came to Jerusalem according to the good hand of his Elohim upon him. For Ezra had prepared his heart to seek the law of Yehovah and to do it and to teach statutes and ordinances in Israel. And this has

become one of my favorite verses. Not necessarily about trumpets per se, but it does answer at least in part why we celebrate this. Ezra here being a great example of preparing his heart to seek Yah, but not just to seek and discover, but to seek and do. Not just to seek and do, but to seek, do, and teach. And as believers, followers of Yeshua, that should be our heart. So, we see here in Ezra's example, the seeking, the doing, and the teaching, which makes me think of what? Well, it makes me think of Matthew 5, where Yeshua is categorically denying the idea that the law is going away. He did not come to destroy the law or the prophets, but to fulfill them. For assuredly I say to you, till heaven and earth pass away, one jot or one tit will by no means pass from the law until all is fulfilled. Whoever therefore breaks one of the least of these commandments and teaches men to do so shall be called least in the kingdom of heaven. Now, how do we do that or how have we done that in the past? I can just share for myself. That was me in the past. I was not only breaking one of the least of these commandments, but I was also teaching men to do the same. How? Well, my previous position on Shabbat, for example, uh or my previous position on food laws, for example, or my previous position on festivals,

which was pretty much nil if you know my past. And I was teaching men to do so. as I was pastoring. So at that time I would have been called least in the kingdom of heaven. Scary thought. But then he goes into this. Whoever does and teaches them. So just like Ezra who has sought out

the truth is now doing it and is now teaching them. He shall be called great in the kingdom of heaven. For I say to you that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven. Now, before we read that, I wanted to get Tim's thoughts, David's thoughts on how you understood that last verse in yellow. How have you looked at that in the past before you came to understand the ways of Yah? How did you understand that verse? I can go first. I understood it as scary because I thought that these guys were sticklers, their followership of God's word, and I didn't really realize really what Yeshua was saying here. So, I was extremely fearful of just watching my P's and Q's or like how can I be that good? Yeah. Same same here. Obviously, before I understood what he's really trying to say here. Yeah. that the Pharisees were were known for being extremely legalistic, right, and following things. And later on, obviously, we learn that they're following a lot of things that are man-made rules. But again, similar to what Tim said, an expectation, if you will, that we need to be, you know, striving for perfection and trying to be even above these people who are known for being so demanding and and exacting and following the rules. Yeah. And I would say I was the exact same way. As a matter of fact, this would probably ranked as one of the scarier, more scarier verses to me in my mind because like Tim, like David, I was under the impression that the Pharisees were absolute lawkeepers. And Yeshua is saying that

unless our righteousness exceeds these guys, then I'm not going to enter the kingdom of heaven. And that was just scary to me because I knew my life. I knew my weaknesses. But it makes a lot more sense when you understand your Bible and what the Pharisees actually did and taught and believed to understand this verse completely different. And again, my son Dartanion, if you're listening, this is exactly what we were talking about this morning. The Pharisees largely measured righteousness by their outward religious performance, their visible obedience, meticulous rulekeeping, not lawkeeping, rulekeeping, and adherence to their traditions over what was written. And that's what we see all throughout the gospels, right, with Yeshua's interactions with these men. He was constantly calling out their hypocrisy for holding up man-made tradition over what was written. So if that's the case, then what does it mean to be more righteous than the scribes and the Pharisees? Well, that's simple. It just means holding to what is written, right? And the festivals are written, and we're going to see that they're written for a reason here in a moment as we continue in our lesson. But I have to ask a couple of questions as it pertains to holding what is written above what is not written. Holding what is written above tradition. Would this include something like Easter over Passover and unleavened bread? Yes. Right. You can answer that David and Tim. Would it include having resurrection Sunday over first fruits? Sure. Yes, it would. Is resurrection Sunday in and of itself an evil thing? Well,

not necessarily. Unless it's being done in lie of or in the place of first fruits. As well as if this, you know, non-observance of it would be considered by others as sin. Right. That's correct. That's correct. Well, what about this one? Is it true of Rosh Hashanah over trumpets? Yes. Yeah, it's similar. Yes, it's the same. Why is it the same? Rosh Hashanah is the later Jewish name and interpretation attached to the biblical teaching of Yom Teruah, the first day of the seventh month. The distinction is important because several ideas now associated with Rosh Hashanah are not stated in Torah. What does Rosh Hashanah mean? Well, it basically means the head of the year, the first of the year, the beginning of the year. So, we have to ask, is the feast of trumpets the beginning of the year biblically? And of course, the answer is no. So, where did Rosh Hashanah come from? Well, the clearest surviving formal identification appears in the Mishna compiled around AD 200. Mishna Rosh Hashanah one actually recognizes four different new years. It says that the first of Nissan is the new year for kings and festivals. And by the way, Nissan is not a biblical term. It's it comes out of Babylon, right? While the first of Tish is the new year for years, sabbatical years, Jubilee calculations, planting and vegetables. Is tish a biblical word, David? No, no, not all of the months were numbered. So the first month, second month, we are in the seventh month. They were numbered. Although we have to ask this question, where does Tish come from? Well, as we said, not from the Bible. First Kings

8:2 actually says this. Therefore, all the men of Israel assembled with King Solomon at the feast in the middle of Ethanim, which is the seventh month. So at some point along the way this month was given a name not tish it means ethanim. What is do you know what ethanim means in Hebrew David? Is is there a meaning strong or strength? Uh but lanim I don't know what what it's specifically you know trying to communicate here. So strong month strong strong week strong month considering the festivals possibly of the fall are following all strong enduring. Yeah. Yeah. So again, holding to what is written and this for you Christian uh evangelical if you're watching this, why are we celebrating this festival? We

want to hold to what is written. But even in trying to do that, you will discover that there are all kinds of man-made traditions already built in to the whole Hebraic methodology, which shouldn't surprise you. The Christian world is riddled with all kinds of similar man-made traditions built into their theology. and you're coming in to try to understand a more Hebraic way of thinking by opening your eyes to the Hebrew Scriptures. But even then, you begin to realize that it also is littered with man-made traditions. And so, we celebrate this festival biblically, hopefully, in an attempt to get back to what is written. Case in point, some months ago, we did probably a couple of lessons on what is the biblical calendar. And wow, you know, we discovered at the same time how many man-made traditions are wrapped up in that. So, what do we do? Well, we do our best. We do

our very best while we're in diaspora to understand these things. And that's what we're trying to do as followers of Yeshua. So there are many other rebbittical traditions associated with Rosh Hashanah like judgment, creation, the beginning of the days of awe, but those meanings come from later rabbinic tradition rather than the command given to Torah. And that's freeing for me. When I first discovered Shabbat, I have a video on my channel, gosh, way back in the early days, probably one of the first videos I did. My son shot this for me sitting in my living room. You want to obey Shabbat? Well, that was a lesson that I did pretty shortly after I realized how much freedom there is in actually what is written about Shabbat versus everything that the traditions say it is. So, I had to weed through that stuff [snorts] just like so many of you have. What is actually Bible? What is actually not? and you start knocking down those golden calves and you arrive at what the Scripture actually says in this regard trumpets is actually very freeing once you shed yourself of all the man-made stuff. So as disciples should we embrace or reject Rosh Hashanah? If we reject Christmas and Easter because they are man-made traditions not commanded by Yah, then we turn around and embrace Rosh Hashanah, a name, meaning, and observance Scripture never assigns to the feast of trumpets. Then we've not rejected man-made religion at all. We've simply exchanged one set of tradition for the other. So, I guess it's an important distinction to make, David. Maybe we can talk about this here for a moment. A

lot of people confuse Rosh Hashanah with the feast of trumpets. Why? Why do they confuse it? Because they're observed at the same time, right? Um it is Sha like you said is the rabbinical framing if you will of Yuma being the biblical feast. Right. So they are observing if you will. It's just that they added onto that their own layer of traditions and rulings and then elevated that above the word of God. They are attempting to honor the same time or feast that's in the Bible. But then also they added to it a whole lot of stuff on top of it and calling it like now a new year which again that part is not biblical in addition to all the other traditions that you mentioned. Right. Yes. So it's important that you know the difference and that's why I'm doing this part of the lesson because if you're coming in to understanding the ways of Yah then you need to understand what's what. You need to be able to identify what's what in this regard. And the feast of trumpets or for that matter any of the festivals is not a Jewish holiday. Again, something that I believed to be true for most of my Christian life was not only were these feasts, which I thought were nothing more than a Jewish barbecue, [laughter] not only were they not that, but I also thought they were limited to the Jews because every culture seems to have their quote unquote feasts, you know, these big parties, these big meals, these big celebrations. s every culture does. And so I thought this was the Jews culture, but it's not. The festivals are not Jewish holidays. Leviticus 23 where we see the teaching on these

festivals says, "The Lord spoke to Moses saying, speak to the children of Israel and say to them, the feast of Yehovah, which you shall proclaim to be holy convocations. These are my feasts. They're not Israel's feasts. They are his feasts and they're built into creation." I go into that in a earlier study on trumpets. So, if you'd be interested in learning a little bit more about that, the feasts get their beginning not with Israel, but they're actually built into the creation. And what's a holy convocation, Tim? It's a gathering of like we're having right now. Yeah. It's a meeting of the body, which is something else very freeing when I learned it. Why? Well, because the particular branch of Christianity that I came from had declared anytime they meet a meeting of the body and made it a requirement for the membership. Sunday was a meeting of the body. Midweek was a meeting of the body. Your Bible talk group meets in the middle of the week. It's a meeting of the body. The seminars that we used to have, these are meetings of the body. And when I learned for the very first time that they aren't meetings of the body, but that the father himself had created his own meetings of the body built into these festivals. Man, was that freeing because now I could know way ahead of time when a meeting of the body actually is. Now, it just so happens that for those of us in diaspora, it's really difficult to find a true physical meeting of the body. As we are coming out of Babylon and coming into a desert period in our life, it's difficult to find those. So, what do we do? We we resort

to this. And I, you know, I'm here to tell you that if it wasn't for you guys that I meet with every Shabbat, my wife and I would be up creek without a paddle and, you know, we'd pretty much be just us and maybe Glenn number two if he's here. So, it's very important that we have even this Zoom meeting where we can gather together and study his word and be with him. But they are his feast, not Israel's. It's common assumption that the biblical festivals Jewish holidays given only to Israel. Israel was the people through whom Yehovah revealed his ways, making them known through Moses and teaching them to the nation. The fact that Israel received and observed the festivals does not make them Israel's invention or possession. They belong to Yah. And he's also the same God that you serve hopefully. What do we see in Psalm 103? It says he made known his ways to Moses, his acts to the children of Israel. Well, what is the implication there? The implication there is that his ways have always been, but he made them known to Moses, his acts to the children of Israel. Now, this brings up an interesting question that I'll pose here for the sake of discussion. There was somebody who posted just very recently, as a matter of fact, I think it was late last night or early this morning on one of my YouTube videos, and he or she basically asked, "Why were these things not made known until the children of Israel?" If his ways have always been, if his acts have always been, if the festivals really did get started in Genesis, then why are we not hearing about them until Israel? Neither one

of you fellas want to take a stab at that question. Some of them, I'm assuming, were known, but were not necessarily recorded. I mean, the Shabbat, I'm sure, was known because that was actually at the time of creation. However, they [clears throat] couldn't talk about Passover until the actual act itself took place during Exodus, right? There wouldn't be an event to foreshadow what would be coming in the future for Exodus, right? For example, some of the other things that had to take place in order for them to then be revealed, I think, is the issue. It's a timing element, but God had planned them already in advance and he had set everything at creation. He had set or he was going to be driving the events based on times designated in the sky. Okay. The thing I think of is the fact that there's an order for Yamuru and Yamapour and Sukkot and that there's no tabernacle for atonement. I don't know if I'm reading into too much, but that would be my only thought. Okay. Yeah. Well, both of those answers are really solid because that's that's very true. You know, a lot of these things require a tabernacle or a temple, a priesthood, all that kind of stuff. And those things really didn't exist quite yet uh until Israel. But I think the bigger issue is this. What did the father do with Israel? He chose them to be what? A light, an example. Yes. He chose them to be his people, his chosen nation, a light to the Gentiles. Right. He hadn't chosen a people yet until Israel. Yes, he had people like Abraham and Noah and Adam and others, but there wasn't a chosen people from

which a priesthood would arise. Remember, they were originally supposed to be priests and kings. So, that's the I think the bigger answer to the person who made that question and it's informational for us as well. These ways that have always been, he made known to his chosen people to be a light to the nations. But they were always there and always his. Right? And here's another important thing for us to understand if you don't already. Every festival is about Yeshua. Another mind-boggling moment for me when I began to search these things out, realizing that these festivals weren't just not only Jewish, but they were about Yeshua. And when you think about that, my rational mind goes, well, why isn't the Christian church celebrating them? Then we have Passover which is typology for his death becoming the Passover lamb. Unleavened bread is his time in the grave. First fruits was his resurrection. Pentecost was not only the giving of the law at Sinai but also the giving of the Holy Spirit. And then the fall festivals are all about the second coming, trumpets, his return, atonement, judgment of all mankind, tabernacles where he dwells with his people. So man, why aren't we doing these things? This was probably my biggest question, even above Shabbat and food laws. When you realize that all of these things are about Yeshua, why in the world are we not celebrating them? And unfortunately, the simple answer is, well, because they're Old Testament. And in the mind of a lot of Christian pastors, as soon as you open that door, and again, I'm putting myself in their position, not

casting judgment, but just telling you what I would think if I, you know, because I was them for many years. As soon as you open the door to say as a pastor, "Yeah, we are going to start celebrating these festivals because they're all about Yeshua." Once you open that door, then the door just gets pushed in with all kinds of other truths that your people are going to start coming to you with. And once you do that, well, now you've just opened the door to observing the entirety of Scripture and not just the New Testament. So, I think that there is a spirit of deceit at work in the Christian churches in this regard. But if you're here and you are a Christian and you're a Sunday keeper, I want you to see these things. I want you to understand these things so that if nothing else you come to the truth because we have to remember these are his feasts, his ways and his acts and we are trying to follow him. Right? Yeah. Amen. Even in Leviticus 23 in that verse it says it twice. He says, "These are my feasts." But he also says, "These are the feasts of Yehovah." Yeah. They belong to

Yehovah. He gave them. He gifted them to Israel. But they are here. Yes. Which is an amazing thing. So here we get into the command, a day of teruah, when Yehovah spoke to Moses, saying, "Speak to the children of Israel, saying, "In the seventh month, on the first day of the month, is that the first of the year?" No. In the seventh month, on the first day of the month, you shall have a Sabbath rest, a memorial of blowing of trumpets, a holy convocation. You shall do no customary work on it, and you

shall offer an offering made by fire to Yehovah. And then we see in Numbers 29:1, "And in the seventh month, on the first day of the month, you shall have a holy convocation. You shall do no customary work for you. It is a day of blowing of the trumpets." Okay, that word yom tra there in Hebrew is a day of tra. And what is tra, David? A shouting. It's the sound that makes. Yes. And we're going to learn that in a later slide. It's not necessarily just the sound that a trumpet makes. It's also a shouting. And this this ties into something that I learned about the feast of trumpets maybe for the first time. Maybe I learned it once before, but it didn't stand out to me. You you know how that is. So um when you strip away the tradition of Rosh Hashanah and everything else surrounding this festival from the Scripture alone, what we know about this holiday is it is the first day of the seventh month. It is a Sabbath rest. It's a holy convocation. It's a meeting of the body. And it's a memorial of teruah, which is kind of interesting because a memorial of what? When we think of the word memorial, we think that we're remembering something. But that's not always the way this word is used in Scripture. And it's a day characterized by a blast, by alarm, by shout. And special sacrifices were commanded. Now, that's something that we can't do, right? They were supposed to be uh sacrificed over fire and we can't do although I have heard many people who celebrate this festival with a campfire or something like that. But when you look at that brief list, that's where the Torah stops. And

what I was saying earlier about the freedom in understanding the Torah in this regard, this is it. Cuz you look at that list and you go, "Ah, that's pretty simple. There's a Sabbath. Okay, when does that Sabbath begin?" Well, for this year, it begins tonight at sundown and goes till tomorrow at sundown. But that day is also a holy convocation. That's a meeting of the body. So, tomorrow at 2:00 my time, we're going to have a holy convocation. What do we do on those holy convocations? Well, what would you do if you were in person? You know, you might pray, you might sing a song if you know one, you might have a teaching, you might have some sharing. It's the same thing that we're going to be doing virtually. And it's a memorial. We're not remembering anything that I can think of biblically, but we are looking forward to something. And that's the other way this word is used in Scripture. So, we're going to talk about that. But it's also a time when we get to blast the shofar and shout and scream and yell. Of all Yehovah's appointed festivals, the feast of trumpets is perhaps the most mysterious. Scripture tells us when to observe it, how to set the day apart, and that it's characterized by a teruah. But it gives almost no explanation for why the day was established or what the blast was intended to commemorate. That's mysterious. But when I think about this, something tells me that this is intentional. again conversation with brother Snow just yesterday about things like this in the calendar that are seemingly intentionally mysterious especially as it pertains to the feast of

trumpets because we're told to do these things. We're commanded to do these things on a certain day together as a congregation, but it doesn't tell us a what we're remembering, and it's not really absolutely clear as to what we're looking forward to. Although, when you look at it through the typology lens, things begin to come together a little bit. But we're going to come back to this. Let's continue on. It's a day of noise. The Hebrew word teruah is not limited to the sound of a trumpet. Scripture uses it for a trumpet blast, an alarm, a loud shout, in a joyful or triumphant cry. The emphasis is on a loud attention commanding sound of proclamation or celebration whether produced by an instrument or by human voices. Therefore, yomua, feast of trumpets is broader than just the day of trumpets. It's a day characterized by teruah, the blast, the shout, or the triumphant cry. But why? As I mentioned before, why? What is this all supposed to be pointing to? Certainly not pointing to anything in the past because we have record of the past biblically. So if you look at that word memorial and you realize it that it's not just being used as something that you look back at but something that you can also look forward to then we have to come to the conclusion that because there is nothing to look back at biblically that it has to be something that we're looking forward to. [laughter] But what but why Leviticus 23 it says a memorial of blowing trumpets and that word is zikaron. Is that right, David? And it means a memorial, a remembrance. Ah, a reminder. So, I think of all the ways

it's used in Scripture, the one in blue, sorry, David, a reminder, makes sense in this regard. Numbers 5:15, it is a grain offering of jealousy for an offering for remembering. that that word is the same zikaron for bringing iniquity to remembrance. That's being a reminder. So we see it being used this way number 16 to be a memorial or a reminder to the children of Israel that no outsider who is not a descendant of Aaron should come near. So in these two verses we're

seeing that word used as a reminder of something that should or shouldn't happen. Okay. Blast. shout triumphant cry. What could this mean? Leviticus 25. I found this to be interesting. The trumpet, that word in Hebrew is shofar of the jubilee to sound. The word for jubilee in that verse is trua. Now when we think of the word jubilee, what do we think of, Tim? Uh something happy. Well, especí Yeah. And especially that with a capital J, it's referring to the like a feast of Jubilees or something. Yeah. Brings to mind parties, brings to mind celebrations. And yet here the word is tera. So follow me along with this this blast, shout, triumphant cry. Here we see it being used for the word jubilee. And in Joshua 6, all the people shall shout with a great teruah. There it's being used as a voice, right? a shout and not just a trumpet. But why? I'm going to keep driving this home. We still don't know why. It's a reminder of something in the future or memorial. It's a cry. It's a shout. It's an alarm. It's a joyful or triumphant yell. Jubilee. But we still don't know why trumpets caused Israel to be remembered before

Yah. So we're going to continue building this. Numbers 10. Look at this. When you go to war in your land against the enemy who oppresses you, then you shall sound an alarm with the trumpets and you will be remembered before Yahovah your Elohim and you will be saved from your enemies. Read that verse. But as you do, consider the typology. When you go to war in your land against the enemy who oppresses you, then you shall sound an alarm with the trumpets, and you will be remembered before the Lord, and you will be saved from your enemies. Nehemiah 8, Nahhema 8. So Ezra the priest brought the law before the assembly of men and women and all who could hear with understanding on the first day of the seventh month. This is Yom Teruah. And Yahhema who was the governor as were the priests and scribe. And the Levites who taught the people said to all the people, "This day is holy to Yah. Do not mourn or weep." For all the people wept when they heard the words of the law. Why were they weeping when they heard the words of the law, fellas? They remembered. Because they missed it so much and it meant a lot to them to hear it again. Realize they remember that, oh, we haven't been doing this. Yeah, I think all of that's true. [laughter] And we can feel that. Think about it for a moment. What thoughts are going through a person's mind? And we can only speculate this. People always say, "What what would happen if Yeshua returned right now? Well, if right now he returned, what thoughts are going through millions of minds? I should have paid attention. I should have repented. I should have

been doing this. And you mourn and you weep because the Scriptures say that on that day there's going to be weeping and nashing of teeth. And I I imagine they're coming back from Babylon here and they're reading the text probably for the first time in a very long time. and they're realizing, yeah, you know, gosh, not only have I missed this, but we haven't been doing this. And they're weeping, but they're doing this on a certain day, on a certain month. And so that's why Nahhemia says, "Oh, hang on. Appreciate the tears. That's awesome, people. But do not mourn or weep because this day is not a day of mourning or weeping." Why? Numbers 10. Because it's a day of salvation. You will be remembered. It's a day of salvation. Consider thy typology. Do not mourn or weep because ye will be saved. So the trump is also a call to gather. Again, building my case here for I'm going to lead us at the end. Numbers 10. It says you shall use them shofars for calling the congregation and for directing the movement of the camps. Remember, think of typology. This the sound of the shofar is so key to the believer's heart and mind. We should know its sound. Matter of fact, Paul makes a case in one of his letters, can't remember which, I think it's first Corinthians, where he talks about understanding and knowing the sound. And we should understand the sound for these reasons. The trumpet is a call to gather. It's a call to let you know when to move. And my mind races when I see verses like this. Why? Well, because in the in the last days, if we're to understand Yeshua's words in Matthew 24, that

we are to run to the mountains when we see the abomination of desolation and there be cared for by the Holy Spirit as father cared for Israel in their desert experience. We're not going to be in one place the whole time. I imagine that we're going to be moving all the time just like Israel did. How will we know when to move? Could there be the sound of a shofar? Could there be banners as Zechariah says that would be held up? I don't know. Maybe. But this makes sense when you look at the ancient commands regarding the purpose of and the reason for these shofars. So a trumpet could say come together prepare to move or even greater something is happening and we are looking forward to all of these but more importantly looking forward to whatever the something is. So I asked the question does trumpets point to the second coming? Yes or no? David Tim honest thoughts. Yes, for sure. Okay. Can you tell me why? It's an announcement that he's arrived, right? And that the time has come. Yeah. Prophetically, this is um announcing our king coming and um atonement or is about to happen. Cleansing or judgment is about to happen, right? But for his people, cleansing and then and then he's going to dwell like Revelations 21:3. He's going to dwell with us. This is his these are his moed to remind us of the order that he has set this in motion. Yeah. So here's the thing. We know the Scriptures tell us that he comes with the sound of a trumpet and that's going to be the kind of a sound that the entire world hears at the

same time. It's going to be unmistakable. However, we have to say this for

the record. The Bible never explicitly says that Yeshua would return on the feast of trumpets. It just doesn't. There's nowhere in Scripture that does exactly this. Scripture clearly connects his return with the sound of a trumpet. As I said a moment ago, the gathering of his people, resurrection, the day of Yah, all of which strongly echo the themes of trumpets. But the specific claim that his return will occur on that appointed day is prophetic inference from the biblical patterns that we see and not an explicit statement of Scripture. And to me, this is very curious. Why does so much of the biblical imagery surrounding Yeshua's return seem to point toward the feast of trumpets? While at the same time, Scripture deliberately leaves the exact day and hour of his coming unknown. Matthew 24. But of that day and hour, no one knows. And that's why I think it's curious because the feast of trumpets is a day that we can know. If we're watching for the moon, it's an hour that we can know. Do you see the conundrum? Why does so much of the biblical imagery surrounding Yeshua's return seem to point to this when in reality it actually never says that? Now, that brings up another conversation that I had with brother Snow yesterday that I wanted to share. And I was going to share it at the end, but it's more appropriate here. Tim and I were discussing the calendar very briefly yesterday. And what's the right calendar? What's the right dates? And do we factor in this issue and factor in that issue? And you know, we've gone through this as a group. And here is my response in a nutshell.

When a person sets their mind to understanding the biblical calendar, it doesn't take long before you go crazy for anybody that does it because there's so many variables. There's so many things to consider. Dates when calendars were changed by this emperor or that emperor or this decree or that decree. The actual chronological guessing of certain things based on the things that you see in Scripture. There's so many factors and as a result we've come up with the Zadok calendar and the Hell calendar and the Enochian calendar and you know the Aviv count. We have all these calendars floating around. There's even one for the Samaritan calendar. Which one's right? Well, like I said, you look at this long enough and you start pulling your hair out if you have hair to pull out, which I don't. Why? I think that's intentional. I think that the father intended for things to be confused. so that Matthew 24 no one would know the day or the hour. Now, at the very end, I'm going to propose a scenario to you that just popped into my head. So, by no means am I saying thus sayeth the Lord when I show it to you, but it is something to consider. If Yeshua fulfilled the spring feast so precisely, and he did, should we expect him to do so with the fall feast? And the answer, of course, is yes. But how? Here's the thing that really stood out to me as something that I may have learned for the first time or may have seen for the first time. Something I noticed this year while studying the feast of trumpets is that teruah often carries a call and response pattern. The trumpet sounds as a summons

and the people respond by gathering, moving, shouting, rejoicing, or in some cases acclaiming a king. Call and response. And we actually see this in Scripture. Joshua 6, shall come to pass when they make a long blast with the ram's horn and when you hear the sound of the trumpet that all the people shall shout with a great shout. This is call and response. They hear the sound of the trumpet. They respond with a great shout. shofar sounds. People hear people respond with teruah or a shout. And then of course the wall of the city falls down flat. So call and response. Numbers 10. When they blow both of them, all the congregation shall gather before you at the door of the tabernacle. Call and response. So far as blow the people gather. Nehemiah 4. Wherever you hear the sound of the trumpet, rally to us there. Our God will fight for us. Call response. God moves. Exodus 19. When the trumpet sounds long, they shall come near the mountain. What is happening here? This was the father descending on Si. And the trumpet sounded long. When Yeshua returns, the trumpet will sound long. How will we respond? Similarly, as the people of Israel did in Exodus 19, when it's our turn, we hear the long sound and we gather to him. And this is what I imagine in my heart. We are in the mountains in obedience to Yeshua. Matthew 24. We have fled the cities. Why? Because you're going to be destroyed during the tribulation. We are going to be cared for in the mountains. How? Not sure. But if Exodus is any indication of how we're going to be cared for, then amen. But if he does return on the feast of

trumpets, what will we be doing on the mountains that day? We're going to be blasting our shofars. We're going to be shouting and screaming and certainly when the sky peels back and Gabriel blasts that long trumpet, we will respond. There will be a call and a response to his people from his people. What are we doing? Look at us on the hill there. We're not afraid of this moment. We are teruah. We are shouting. We are blasting our trumpet. We are responding to the call as Yeshua returns. Now, the one thing I wanted to say here, I told you we'd come back to this. Here's the thing that popped into my head as it pertained to the calendar. When it comes to the Feast of Trumpets, and this is the case with every festival, but especially with the Feast of Trumpets and Passover, because they're the first that kicks off the series of spring and/or fall festivals, because there is a group of people who are absolutely convinced that the Zadok calendar is

true. You have a group of people, however big or small they are around the world, who are celebrating the feast of trumpets on a different set of days than the hell people. Those people are celebrating it on a different set of days than the Enoch people. Those people are celebrating it on a different set of days as the Samaritan people, as are the Aviv people. When you look at the calendar and when all these things fall, there is anywhere between a 7 to 10 day difference amongst these calendars. Which means that for that 7 to 10 days, there are pockets of people around the world, depending on which calendar they embraced, who are

blowing their shofars in celebration of this day. What does that mean? I don't know. Like I said, it just popped in my brain. I don't think any one of us can say that we are absolutely certain without a shadow of a doubt that this calendar or that is absolutely true. We can't. We're not in the land. There's too many variables for us to error on. We can't. We have to do our best to follow those people who are in the land. But that's a whole separate point. I'm not here to talk about which one of these calendars is right or wrong. trying to talk about Yeshua's mysterious words. But even though Yom Teruah is a day that we can know, his return is unknown. And the confusion of the calendar, I think, speaks to that and part of that so that it can't be known. So his return will feel like it's supposed to feel. We can know the season and we we know the season, the fall festivals. So for those of us who are aware, his return won't be a shock because we're expecting it in this season. But for the rest of the world, it will be. So that's my lesson. Just a just a thought, Ed. Couple things. You had mentioned earlier that when the day actually happens and that scene that you you and Al depicted uh happened. [laughter] I bro I spent hours drawing that. What are you talking about? Uh when that happens, you said that people will often say, "Oh, I should have listened. Oh, I should have done something about it. The calendar and these feasts in general, right, in many cases, like you said, it is a memorial or a reminder of things that happened in the past. And we're being reminded on a

yearly basis who God is, what he's done in the past, right? specifically as it relates to yona. Again, we are reminded every single year, he's coming. Be prepared. There's no no element of surprise here, right? And we as human beings, we need repetition. We need someone to remind us, you know, the younger ones and the older ones. We get stuck in our ways. And so he dedicates a day every year to be reminded, I'm coming. Be prepared. But it's not only a matter of being prepared for that day, right? It's embrace it right now in your lifetime and you will be blessed. Your life will be blessed at any from that moment on through the rest of your days, remainders of your days here on earth. and it will prepare you towards, you know, when Yeshua actually comes. So, so again, that beauty of of the calendar and as I said earlier, it's a gift. God gives this to us as a gift because he loves us. And he says, I'm reminding you just like a parent would remind his child. There are consequences to your actions. This is going to happen. And I don't just tell you it once in your life. I remind you, and in this case, every year. So, Amen. Thank you, brother. Appreciate you. Okay, who's up first? Looks like Phillip is up first. Go ahead, brother. Uh, a couple things. Uh, the feasts. I think we can see the fall feasts uh sort of whispers of them earlier. Like, uh, Sukkot uh, Messiah tab tabernacled among us initially, right? He he put on maybe we could consider this uh, unglorified body as a tent in a sense. So you could sort of see him tabernacled among us and then of course in the end he

will it'll be fulfilled. Atonement uh his blood atoned uh once and for all for us that happened uh in at the mountain um there was an exceedingly loud chauffar as Moses talking to Yah and Yah's talking back to him and there's thunderings and lightnings. I think that event is uh it makes a lot of sense to be linked with Yamurua and of course if he's he the word made flesh and he comes back uh with a sword in his mouth to you know tread the wine presses uh I think it makes perfect sense and it's a really beautiful thing that we can see these parallels of uh before and after. So that's all I wanted to share. Yeah, Philip, I think the point that it's it's kind of like the the disciples on the road to Emmas, right? When Jesus revealed himself, Yeshua revealed himself to them, he then showed them in the law and the prophets how everything was talking about him, right? So it's this element of revelation through lessons like this, through the Holy Spirit, through other people in your life that then it's revealed to you and now like you said it starts making perfect sense and you see how this beautiful story and picture is so you know comes together. Amen. Well, looks like your beautiful wife is up next, David Christine. Uh yes, good morning. I'm sorry I'm off camera today. I've been home for about a week not feeling well. But I um [clears throat] I what's on my heart is I'm always so grateful for these messages and and I know the time and the energy that goes into preparing them and uh and just the thought and the prayer and they're such a useful tool. I do think that sometimes as

humans we get so focused on our human capability of do I know enough? Do I understand enough so that I can feel like I can trust enough the commander who's commanding me to obey it? And I just I I do think that there's a lot of value that goes into just obeying it with even limited to no understanding and trusting that God is going to increase your faith. I think

of Scriptures like, you know, Proverbs uh 3:5 where God says, you know, obviously lean not on your own understanding. I think of Deuteronomy uh 29 where God says the secret things belong to him but those things which are revealed belong to us. And so he reveals these things to us, but we often wait until we we just we have one more little question and that now doesn't make sense. And so I have we just keep turning over rocks and it's a noble thing to do to seek. But when the seeking gets in the way of the obedience, um I think we can run into a problem. And um and I know that it's something that we really need to we need to think about and to pray about. Um but but also just blindly obey. I mean the it's in I I always think of Shabbat, you know, honor the Sabbath, remember the Sabbath and keep it holy. That's ten commandments. And it and yet so many struggle to just obey it because they think well there's that just opens up so many other questions and now they feel they need those answers in order to just obey the commander and trusting him. And so that's just all I wanted to say. Amen. Very true. Great point. Okay, let's see. Allan and Stacy in Alabama. Shalom everyone. Um actually David when he spoke of this it

was I don't know why because it seems small but it's so big. So I noticed in your list of what Scripture tells us the voucher of how, when, why, what, but I noticed the who was left off, you know, and so when David said who, it would just hit me that that's the focus. God the father, the son that will return, that there's our focus. Who? Yeah. Amen. And that's an important who. So, thank you, David, for speaking up because that was just a big but small at the same time idea. Amen. Okay, Travis, you're up next. Thanks, guys. Thanks, Stacy. Hey, Shabbat shalom everybody. I hope everything is going your way. I would like to push back against some of the things you said, Ed, but not in a like a for the sake of argument. Brother, push back is always fine, right? So, I know the the calendar seems to be hotly debated, but when I read Torah, it's pretty simple at taken at face value. Um, like the month of Aviv, right? That's Exodus 12, just just as an example. Um, that is a stage of the ripening of the grain. Maybe David can um and you can talk about a little more about that. But um once you know that stage of Aviv that begins the first month and then you watch it from there and everything progresses. So um that's pretty simple upfront. And the part about not knowing the calendar because we don't know the the day of Yeshua's coming. Man, I kind of think that's a big theological leap because in Revelations it says that the reason we won't know is because the sun, the moon, and the stars, nothing's going to give its light. We physically won't be able to tell at that time. But we

still have those things in order for us today. Now, I'm not saying that we shouldn't have the faith that you have because and when that happens, your faith that you professed as just being in yielded trust is exactly where we have to be. Um, so it's kind of it's kind of strange. Um, and I had some people in the chat here wanting to know more about the the biblical calendar. Not the Zadok, not the Enochia, not the Jubilees, not the Hell. All those or the Talmuda calendars. All those are man-made. They're all man-made. Uh they're not observed calendars. The Torah calendar is is an observational calendar. And you see that all through Scripture. You see David sitting down to eat with Saul. The calendar starts at a specific Torah day uh a specific stage of the Vivve. Uh we have the law of Kadesh which separates the you know you have to have the the parched grain offering uh for the for the omr. So it creates dividing lines between prematurely starting the year. I mean there there's a lot to it. But if you take it at face value and not let every opinion on the earth come into it, I think you can see it pretty well and then follow it forward. And we see that um David sat down and ate with Saul at the beginning of the month, which was the new moons, things like that. It's it's all through Scripture. You have you have have it in Samuel, Ruth, Joshua. There's there's a lot of markers in there and it just I mean it takes diligent study, but you can get there. Um, so that's that's just all I have to say uh on that part, brother Ed. And I wanted to tell you thank you uh for for uh

pointing out your faith at that time when we need it when we don't know. And I think that's really important. Man, brother, thank you. Appreciate your insights and your input. Jeff and Bri, you're up. I'm going to keep this short, but I just felt led to share and it really is more of like a piggyback off of what Sister Christine said because I mean and just this is just my own observations being on this walk for the last what 5 years now almost six. I've seen a lot of contention over the calendar, a lot of arguing, a lot of people letting it cause division and it's been really disheartening to me. I've seen it in groups that we've been in in the past. And this isn't me talking about like this group in particular. I'm talking about the body as a whole. And my message is really for those, I guess, that are a little newer to Torah today not to get discouraged because it is a heavy topic, the calendar, and everybody sort of thinks they're on the right calendar. I'm just going to share. We currently are on the ZOT calendar. Does that mean we're right? I don't know. I I'm not going to ever sit here and claim that I know 100% these particular things because like brother Ed, you shared earlier and I think you you made a really good point about nobody knowing the day or the hour and um some things that I've read and I know not everybody will read the extra biblical books but some things that I've read in Jubilees alludes to you know we we we're going to get to a

point where it is total deception and confusion on earth and everybody's sort of running to and fro because knowledge is increasing. So like sister Christine mentioned, we can become so like almost what's the word I'm looking for? Infatuated. Yeah. With the pursuit of knowledge. Yeah. Analysis. Paralysis. Yes. Thank you. Paralyze. I've experienced this and it is so overwhelming to the soul and it can cause people to like just fall out with each other and cause so many hurt feelings. So, what I've realized this year for myself personally is like I'm I'm not going to let myself get into that mindset anymore because it creates so much unnecessary division. And I'm reminded of Titus's warning that we're not to quarrel over debatable matters. And some of these things are debatable. Um, some of them are not. We don't have it all figured out. And I I just feel like like another sister shared, their focus should be on Messiah. And I I think it just saddens me when I see people divide over these things that it should be something like uh you mentioned brother Ed, I loved what you said how everybody is doing these things without a week or what 10 days apart from each other because of all of the different calendars. But the bigger point is we are all coming together spiritually around the same time every year to try to do this as best as we know how with the knowledge that the father's given us. And that is unity. that is unity in spirit and truth. And so looking at the bigger bird's eye view of it spiritually rather than all of the fleshly uh quarreling that happens I think is really important for us to understand going forward. That's all I wanted to share. Thank you. It just distracts from the

beauty and the gift and the blessings associated with it. Right? We're so focused on this other stuff and we're so consumed with do I know enough? Like Christine said, it's like, let's just focus on really what we're supposed to be focusing on. Yeshua is coming. Judgment will come. He will dwell among us. The great things that he did in Egypt and and when he came, you know, died on the cross for our sins. That's what we should be focusing on. Yeah. And let's not get distracted by all the other stuff. That's the point. Amen, guys. Thank you. Awesome. Okay, Jonathan, you're up next. Hey, good morning, Ed. Can you hear me? Yes sir. Yes. I just wanted to say thank you for uh discussing this this morning. And one thing that I wanted to encourage everyone to remember is that even though there are some uncertainties around the feast and around uh ultimately what we are commemorating, we should all all remember what uh the I think I believe it was the prophet Nathan had said to David uh or it's in Psalm 51, one of the two where it says that God preferred ers and rather desires obedience rather than sacrifice. And ultimately, it's important that we do our best as believers in Yeshua to commemorate these observances, his appointed times, regardless of whether or not we fully understand him to the very uh nitty-gritty point, but rather we should obey and keep them because ultimately he knows the ultimate meaning. When we obey in our lives, it brings blessings to us in the sense that we will uh be able to know greater truths once we embrace the little truth we've been given. More will

be given to us as Yeshua said. So that's all I wanted to say today and thanks so much for the effort putting in the teaching today and hope everyone has a wonderful and safe yam. Amen. Thank you, David. Yes, that's very true in that um when you when a person turns their heart and their mind and their attention to embrace even one biblical truth, say Shabbat or something like that, then the father does begin opening your eyes to other things and then it feels like you're drinking water from a fire hose. So yes, I would agree with you 100%, brother. Thank you. Okay, David, you're up. Hey, Shabbat shalom. Um, I guess the to Bri and Jeff and also to Christina, you know, Ecclesiastes 12:12 says it perfectly. It says, "And besides these, my son, be warned. The making of many books has no end. And much study is a wearying is a wearing of the flesh." And then 13 says, "Let us hear the conclusion of the entire matter. Revere Elohim and guard his commands, for this is to all mankind." So, amen, David. Thank you. Yeah. Thank you, brother. Appreciate that. Yes. Amy, you're up. Um, Shabbat shalom. Uh, I just wanted to say that um I've been on this road for about 16 years now and or this journey. It is definitely a road, right? It's a race. Sometimes I feel like I'm going a lot slower than others and sometimes I feel like I'm going a lot faster than others. Um, and I guess I just wanted to say that in these 16 years I've seen a lot and I have um a lot of Christian friends. I've got a lot of um like Israeli Jewish friends and you know I've I've gleaned a lot from um each side. And I think

with me um the encouraging thing that I have learned and the Holy Spirit is so good and um especially this last few weeks um he's just like really really just supernaturally encouraged me to just continue to look um and and to get it uh direction from him knowing that he is going to lead us and guide us in all the truths um as long as we're faithful to study. Um, but I wanted to say this. So, I wanted to say that in these years that I've been on this journey, me and my family, um I especially here recently, the last few years, I've seen a lot of Christians um coming to the knowledge, maybe not 100%, but definitely um celebrating what they know of even if it's just to keep the Shabbat on Saturday to get to gather. you know, they're still going to Sunday service, which I don't have a problem with, honestly. Um, but, you know, they're they're taking the incentive to, you know, like for example, Yum Turua. I was so surprised there's this guy here in Houston. He's got an um a ministry. Um, his name is Doug Stringer. I don't know if anyone knows who he is, but I've

known him since I was 16 and I'm 47 now, so it's been a long time. and he's always been mainstream Christianity. And for him to post things about Yom Turua and about Sukkot and about all these different feasts, like Christians really are waking up. Like God is waking these people up. And it's amazing. And I just pray for my Jewish, you know, brothers and sisters that, you know, they don't have a relationship with Yeshua. They don't even believe yet. But when, you know, it they will know. They will know. They'll see

who they pierced. And you know, we all did. We all pierced him, right? But you know, the the prophecy is is they'll look on him who they pierce and they will mourn. It reminds me of what you mentioned earlier about whenever they heard the chauffeur blast and they were weeping. I believe that that's a thing same thing that's going to happen when Yeshua returns. Um, and I do believe that he'll return during the feast of Yomua. Um, only because of everything that surrounds it. I could be wrong and that's okay. We're all learning. But anyway, I just want to encourage everyone that keep our eyes focused and let the Holy Spirit guide us. And I am seeing Christians waking up and it is amazing and it's beautiful and it's awesome. So, hallelujah. Amen. Thank you, Amy. We're very encouraging words. Okay, I want to do two things here real quick before we finish. This is Candace in the water there with brother Samuel and one other person. Remember we she told us last week that she was getting baptized. It's a 17 second video. I'm not sure if you'll be able to hear the volume, but let's watch. Terrible cameraman. Yeah. Amen. That is awesome. Congratulations, Candace. Yeah. Uh, okay. Looks like my son is either ignoring me or he's away from the microphone. Ed, you were gonna show off your your shofar skills. Oh, yes. No, no, no, no. I was going to save that for tomorrow. I wasn't gonna Well, I can I can do that. Let me just show my shofar. You might want to practice, Ed. We should be um we should have a blaster or two from somebody who's got one handing handy to pull it up if you know how

to close to yours. What's that? I have a really smaller one. Yeah, this is a beast. I look like Paul and Sean. There are a few here that can do that. Oh, here we go. So, let's see. Turn your mics on so we can hear you blast it. I'm going to try. I I'm not really good, but I want to hear you guys try, too. [laughter] Oh, who did that? Is that Is that Paul? Yeah, Paul's got something going on. Who else? That's a pretty high pitch. [laughter] That's pretty good. It takes practice for sure. It does. Was that Luke? Come on, Luke. You nailed it, dude. Awesome. Great job. Sean is I can't hear Sean. I can see his his lips all fat with air, but I can't see I can't hear it. Can you hear me talk? Randy Ry's got one. Oh, come on. You made that sound earlier. Let's see if you can do that. Kid got one going. Awesome. That's great. Love it. Can you hear me talking? Yes, we can. Sean, yeah. Is your sound? I can't hear your I can't hear you, Sean. Sorry. For some reason, your mic's not picking that up. It's all right. Well, for those of you who do not have a shofar, then what we'll do here is we'll say goodbye. Thank you guys for coming. Shabbat shalom. We're going to have a a holy convocation tomorrow at 2 p.m. my time. But as we leave today, let us blow the shofar or give a joyful shout. Amen. For this day of Yom Teruah. Ready? One, two, three. Yes. Hallelujah. Very good guys. Shalom. Shalom. Shalom. Shalom. Shalom. Everyone shalom. Shalom. Love you all. Love you. Shalom. Shalom. Shalom. Be blessed. People be blessed. Have a good week. Hi, Daria. Hello. Love you people. [laughter]

Beautiful day everyone. Amen. Amen. Now I had it off. You know, we can still see you, Randy. And thank you so much. There [laughter] he goes. Oh, you're aware. Welcome. Thank you guys for being here. Celebrating it with me. It's so blessing to be with you. Shabbat shalom. Shabbat shalom and Christine and everybody.