

---

# APPENDIX<sup>1</sup>

---

Volume 2, Apostolate Paper # 50-3

by

Roderick O. Ford, Litt.D., LL.D.

**Copyrighted Material © 2022**

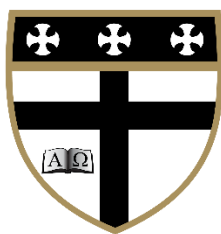
---

<sup>1</sup> Roderick O. Ford, *The Apostolate Papers* (unpublished research papers, 2015 to 2022).  
[www.roderickford.org](http://www.roderickford.org).

# **The Whitefield Seminary Papers**

## **“Law & Religion Forum”**

Volume 2, Apostolate Paper # 50-3



### **“The Feast of the Trumpets and Day of Atonement: A Prologue to the New Testament”<sup>2</sup>**

by

Roderick O. Ford, D.Litt. (Law & Religion)



---

<sup>2</sup> Roderick O. Ford, *The Apostolate Papers* (unpublished research papers, 2015 to 2022).  
[www.roderickford.org](http://www.roderickford.org).

## Table of Contents

### Appendix to “The Feasts of the Passover and Unleavened Bread within Messianic Judaism”

|   |    |
|---|----|
| Introduction (Feast of Tabernacles).....  | 4  |
| Part A- “Feasts of the Trumpets and the Day of Atonement” .....                             | 5  |
| Part B- “The New Testament—the Trumpets and the Day of Atonement” .....                     | 11 |
| Part C- “Both Jews and Christians Commemorate the Feast of the Trumpets (Yom Teruah)” ..... | 22 |
| Part D- “The Day of Atonement (Yom Kippur)”.....  | 23 |
| Conclusion.....   | 26 |

*“I am a Jew, and Jesus is my Rabbi!”*

*-- Messianic Judaism*

## **Appendix to Apostolate Paper # 50**

### **Introduction**

This paper is an “appendix” to Apostolate Paper # 50, titled “Jesus of Nazareth in Fulfillment of the Feasts of Passover and Unleavened Bread,” within this series.<sup>3</sup> Here, Reformed theology pays homage to the ancient Jewish laws and customs.<sup>4</sup>

---

<sup>3</sup> Jesus of Nazareth in Fulfillment of the Jewish Feast Days,”  
[https://search.yahoo.com/yhs/search?hspart=domaindev&hsimp=yhs-domaindev\\_vaultsafesearch&p=Is%20Pentecost%20connected%20to%20Feast%20of%20Weeks&type=100331\\_alt\\_ddc\\_search\\_vaultsafesearch\\_com&grd=1](https://search.yahoo.com/yhs/search?hspart=domaindev&hsimp=yhs-domaindev_vaultsafesearch&p=Is%20Pentecost%20connected%20to%20Feast%20of%20Weeks&type=100331_alt_ddc_search_vaultsafesearch_com&grd=1)

<sup>4</sup> See, e.g., St. Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), pp. 238-239, regarding Israel and the Jews, stating:

This same nation, too, was afterwards dispersed through the nations, in order to testify to the scriptures in which eternal salvation in Christ had been declared. For not only the prophecies which are contained in words, nor only the precepts for the right conduct of life, which teach morals and piety, and are contained in the sacred writings—not only these, but also the rites, priesthood, tabernacle or temple, altars, sacrifices, ceremonies, and whatever else belongs to that service which is due to God, and which in Greek is properly called *hatpeia*—all these signified and fore-announced those things which we who believe in Jesus Christ unto eternal life believe to have been fulfilled, or behold in process of fulfillment, or confidently believe shall yet be fulfilled.

## A.

### Feast of the Trumpets and the Day of Atonement

Now the very proclamation of the Gospel,<sup>5</sup> which is the sacred and prophetic Word of God,<sup>6</sup> who is Christ himself,<sup>7</sup> is prefigured in the “Feast of the Trumpets” and the “Day of Atonement.”

---

<sup>5</sup> See, e.g., St. Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), p. 756, stating:

In the succeeding words, ‘Remember the law of Moses my servant, which I commanded to him in Horeb for all Israel,’ the prophet... intends also that they learn to interpret the law spiritually, and find Christ in it, by whose judgment that separation between the good and the bad is to be made.

<sup>6</sup> See, e.g., Bertrand Russell, *A History of Western Philosophy* (New York, NY: Touchstone, 2007), p. 309 (“For Christians, the Messiah was the historical Jesus, who was also identified with the Logos of Greek philosophy....”); and p. 289 (“It was this intellectual element in Plato’s religion that led Christians—notably the author of Saint John’s Gospel—to identify Christ with the Logos. Logos should be translated ‘reason’ in this connection.”). See, also, John 1:1 (“**In the beginning was the Word, and the Word was with God, and the Word was God.** The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.”) See, also, John 17:17 (“Sanctify them through thy truth: thy word is truth.”) See, also, St. Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), p. 645 (“For by consulting the Gospel we learn that Christ is Truth.”); Saint Augustine, *Confessions* (New York, N.Y.: Barnes & Nobles Classics, 2007), p. 48 (“Your law is the truth and you are truth.”).

<sup>7</sup> Therefore, when we read the Book of Leviticus, as well as any book in the Old Testament, we must always keep in mind that the LORD or the LORD God is, in truth, a Godhead which includes “the word,” who is the man Christ Jesus. In other words, the “LORD” or the “LORD God,” as used in the Old Testament automatically includes Christ, who is the second person in this divine Godhead. For instance, in the Book of Genesis, we find the “LORD” being described as a “plural” Godhead, with the word “Us,” to wit:

- Genesis 1:26 (“Then God said, ‘Let Us make man in Our image...’”)
- Genesis 3:22 (“Then the LORD God said, ‘Behold, the man has become like one of Us....’” )
- Genesis 11:7 (“Come, let Us go down and there confuse their language....”)

Who is included in the word “Us” in these passages? In Reformed theology, we believe the word “Us” in mean that there is a Holy Trinity: God, the Father; God, the Son; and God, the Holy Ghost. God, the Son, is, of course, the “word” of God, or the logos of God.

For instance, Moses himself says in the Book of Deuteronomy [Deuteronomy 30:14], “[b]ut the word is very near you, in your mouth and in your heart, that you may do it.” What did Moses mean by his usage of “the word” other than the logos, or law of God?

In the ancient Hebrew or Jewish religion, the blowing of the trumpets represent the voice or word of the LORD God. And in the Messianic Jewish religion, the blowing of the trumpets is a symbolic representation of Christ, or the Word of God. In either case, the Law of Moses is central. Indeed, the Law of Moses expressly commands the

---

The Apostle Paul gives us a clear answer in his Epistle to the Romans [Romans 10: 5-7], where in interpreted the “word” which Moses uses in Deuteronomy 30:14, stating:

5 Moses writes this about the righteousness that is by the law: “The person who does these things will live by them.”

6 But the righteousness that is by faith says: “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down)

7 “or ‘Who will descend into the deep?’” (that is, to bring Christ up from the dead). 8 But what does it say? “The word is near you; it is in your mouth and in your heart,” that is, the message concerning faith that we proclaim: 9 If you declare with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved.

The Apostle Paul’s association of Jesus Christ as being “the word” of God was later re-affirmed in the Gospel of Saint John [John 1:1-3, 14] namely:

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 He was with God in the beginning.

3 Through him all things were made; without him nothing was made that has been made....

4 The Word became flesh and made his dwelling among us.

Hence, the Law of Moses already contained a notion of the logos, or “the word,” of God [see, e.g., Deuteronomy 30:14], and we find this theological concept fully developed in the Hellenistic Judaism of Philo of Alexandria as well.

Both the Torah and the historical Book of Judges contains references to an “angel of the LORD” that speaks to the Children of Israel (and who is ostensibly the “word of God.”) The Apostles Paul and John identify Jesus Christ as being the same “word” of God who is referenced in Genesis 1: 26, 3:22, and 11:7; and in Deuteronomy 30:14.

From this sampling of divine Scripture, **we see plainly that “the word” who spoke to Moses and Aaron in the Book of Exodus was none other than Jesus Christ himself.** In other words, according to Reformed theology, when God commanded Moses and the prophets in the Old Testament, we are to fully understand that it is Christ himself who is doing the speaking and the commanding.

Accordingly, in Reformed theology, we say that the **“Feast of the Trumpets”** points us to the man **Christ Jesus** and, ultimately, to his Gospel.

children of Israel to commemorate the “Feast of the Trumpets” (*Ros Hasanah* or the Jewish New Year) in the books of Leviticus and Numbers, to wit:

### **Leviticus 23: 23-25**

<sup>23</sup> And the LORD spake unto Moses, saying,

<sup>24</sup> Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, **a memorial of blowing of trumpets**, an holy convocation.

<sup>25</sup> Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

### **Numbers 29: 1-6**

<sup>1</sup> And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is **a day of blowing the trumpets** unto you.

<sup>2</sup> And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish:

<sup>3</sup> And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram,

<sup>4</sup> And one tenth deal for one lamb, throughout the seven lambs:

<sup>5</sup> And one kid of the goats for a sin offering, to make an atonement for you:

<sup>6</sup> Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

These two statutes—i.e., Leviticus 23: 23-25 and Numbers 29: 1-6—actually memorialize a major historical event described in the book of Exodus;<sup>8</sup> namely, when Moses first went up to Mount Sinai to receive the Ten Commandments. For it was then when the children of Israel first heard the LORD God speaking to Moses.

Hence, the Feast of the Trumpets commemorates the awesome voice and power of the LORD God as set forth in the nineteenth chapter of Book of Exodus, three months after the children of Israel had left Egypt, when Moses went up to Mount Sinai to communicate with God.<sup>9</sup>

There the LORD God informed Moses that the evidence of His power to deliver was plainly before the children of Israel, and that if they would obey His voice and continue to live according to his commandment, that they would be “a kingdom of priests, and an holy nation.”<sup>10</sup>

When Moses presented this covenantal proposal to the elders of Israel, they accepted its terms and conditions, stating, “All that the Lord hath spoken we will do.”<sup>11</sup>

---

<sup>8</sup> Exodus 19:16: “And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.”

<sup>9</sup> Exodus 19: 1-3.

<sup>10</sup> Exodus 19: 6.

<sup>11</sup> Exodus 19:8.



Upon receiving these elders' acceptance of God's terms and conditions for being his Chosen People, "a kingdom of priests, and an holy nation," Moses "returned the words of the people unto the Lord."<sup>12</sup>

Upon receiving the children of Israel's acceptance of God's terms and conditions, the LORD God then instructed Moses to "sanctify" the children of Israel on that same day, and on the following day, and to wash their clothes; and then, on the third day, the LORD God would visit them.<sup>13</sup> God said, "Be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai."<sup>14</sup>

Specially, only Moses and his brother Aaron would be permitted to go up the top of Mount Sinai.<sup>15</sup> Conversely, God specially instructed Moses *to set boundaries* around Mount Sinai, so that the other Israelites would not be allowed to touch that mountain.<sup>16</sup>

Moses carried through with the LORD's instructions, and on the third day, the LORD God visited the children of Israel, as He descended upon Mount Sinai. Here, for this passage of Scripture, the "Feast of the Trumpets" received its name:

### **Exodus 19:16**

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount,

---

<sup>12</sup> Ibid.

<sup>13</sup> Exodus 19: 10-11.

<sup>14</sup> Exodus 19: 11.

<sup>15</sup> Exodus 19: 24.

<sup>16</sup> Exodus 19: 12-13.

and **the voice of the trumpet exceeding loud**; so that all the people that was in the camp trembled.

This “voice of the trumpet exceeding loud” was the voice of the LORD God, as he delivered the decalogue (Ten Commandments) to Moses on Mount Sinai. The awesome effects of this moment was not lost upon the children of Israel. Henceforth, they were so afraid to approach God face to face, that they expressly delegated that responsibility to Moses, to wit:

### **Exodus 20: 18-22**

18 And all the people saw the thunderings, and the lightnings, and **the noise of the trumpet**, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

19 And they said unto Moses, **Speak thou with us, and we will hear: but let not God speak with us, lest we die.**

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

22 And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

Notably, from this time, the children of Israel was sanctified as God’s special nation, as “a kingdom of priests, and an holy nation.”<sup>17</sup>

---

<sup>17</sup> Exodus 19: 6.

They had received, and accepted, the LORD's covenant (i.e., the Word)<sup>18</sup> and agreed to be his chosen people.

## **B.**

### **The New Testament- The Trumpets and the Day of Atonement**

Are there clear New Testament references to the “Feast of the Trumpets”?

Not really. For there are no texts within the New Testament which described Christ's or any of the apostles' commemoration of the “Feast of Trumpets,” and there is no direct comments affirming Christ's fulfilment of the “Feast of the Trumpets.”

However, being that the “trumpet” is the Word of God, who is Christ himself, we may rightfully conclude that when the New Testament does use the symbolism of the “trumpet,” not only does thus usage correlate to the same historical events found in the Book of Exodus, chapter 19 [i.e., the awesome power and judgment of the LORD

---

<sup>18</sup> See, e.g., the Book of Deuteronomy [Deuteronomy 30:14, “[b]ut **the word** is very near you, in your mouth and in your heart, that you may do it.”] In Reformed theology, “the word” which Moses spoke of in Deuteronomy is “Christ.” See, e.g., the Apostle Paul's writings in Romans 10: 5-9, stating:

5 Moses writes this about the righteousness that is by the law: “The person who does these things will live by them.”

6 But the righteousness that is by faith says: “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down)

7 “or ‘Who will descend into the deep?’” (that is, to bring Christ up from the dead).

8 But what does it say? “The word is near you; it is in your mouth and in your heart,” that is, the message concerning faith that we proclaim:

9 If you declare with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved.

God], but it also prophetically represents a future, ultimate judgment of the Word of God.

Moreover, if God instituted the “Feast of Trumpets” in connection with the “Feast of Day of Atonement,” then perhaps this connection is further proof that the “trumpet” symbolizes the Gospel, that is, a future coming of the reign of Christ.

Indeed, the Book of Numbers clearly connects the “Feast of the Trumpets” to the “Feast of the Day of Atonement,” within a ten (10) day festival period, stating:

## **BOOK OF LEVITICUS**

### **CONNECTION BETWEEN FEASTS OF TRUMPETS AND THE DAY OF ATONEMENT**

#### **Feast of the Trumpets**

<sup>24</sup> ... In **the seventh month, in the first day of the month**, ye shall have a sabbath, a memorial of blowing of trumpets, an holy convocation.....

#### **The Day of Atonement**

<sup>26</sup> And the LORD spake unto Moses, saying,

<sup>27</sup> Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

<sup>28</sup> And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

<sup>29</sup> For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

<sup>30</sup> And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

<sup>31</sup> Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings.

<sup>32</sup> It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

## BOOK OF NUMBERS

### CONNECTION BETWEEN FEASTS OF TRUMPETS AND THE DAY OF ATONEMENT

#### Feast of the Trumpets

<sup>1</sup> And in **the seventh month, on the first day of the month**, ye shall have an holy convocation.....

#### The Day of Atonement

<sup>7</sup> And ye shall have **on the tenth day of this seventh month an holy convocation**; and ye shall afflict your souls: ye shall not do any work therein:

<sup>8</sup> But ye shall offer a burnt offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish:

<sup>9</sup> And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram,

<sup>10</sup> A several tenth deal for one lamb, throughout the seven lambs:

<sup>11</sup> One kid of the goats for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

Hence, the New Testament connects “trumpets” [i.e., the proclamation of the Gospel] to “atonement” [i.e., the life, ministry, sacrifice, and resurrection of Christ] to the Old Testament’s “Feast of Trumpets” and “Day of Atonement”—primarily through the writing of the Apostle Paul, but also in the Book of Revelation. In both of these New Testament descriptions, we see the proclamation of the Gospel as being tantamount to the blowing of the trumpets leading up to the Day of Atonement (or perhaps Judgment) of Christ. The Day of Atonement in the Old Testament is now mutated into a solemn recognition of Christ as its fulfillment in the New Testament, viz.

### **Hebrews 9: 19-28**

#### **Christ as High Priest in Fulfillment of Day of Atonement**

<sup>19</sup> For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

<sup>20</sup> Saying, This is the blood of the testament which God hath enjoined unto you.

<sup>21</sup> Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

<sup>22</sup> And almost all things are by the law purged with blood; and without shedding of blood is no remission.

<sup>23</sup> It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

<sup>24</sup> For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

<sup>25</sup> Nor yet that he should offer himself often, **as the high priest entereth into the holy place every year with blood of others;**

<sup>26</sup> For then must he often have suffered since the foundation of the world: but **now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.**

<sup>27</sup> And as it is appointed unto men once to die, but after this the judgment:

<sup>28</sup> So **Christ was once offered to bear the sins of many;** and unto them that look for him shall he appear the second time without sin unto salvation.

The Apostle Paul expressly alludes to both the “trumpets” and to the ultimate reign of Christ, the resurrection of the saints, and the Last Judgment, in his epistle to the Thessalonians, viz:

**1 Thessalonians 4: 16-17 (NIV)**

16 For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and **with the trumpet call of God**, and the dead in Christ will rise first.

17 After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.

Like the epistle to the Hebrews, the Apostle John also connects the symbolism of the “trumpet” to the day of the LORD in the Book of Revelation. Here, the Apostle John’s depiction of the “trumpet” seems to set forth the same theme utilized in the Book of Isaiah, to wit:

### Isaiah 27: 13

13 And it shall come to pass in that day, that **the great trumpet** shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

Notably, in the Book of Revelation, there are “the seven angels which stood before God; and to them were given seven trumpets.”<sup>19</sup> Amidst these seven angels with the seven trumpets “were voices, and thunderings, and lightnings, and an earthquake.”<sup>20</sup>

Hence, in this Book of Revelation, the Word of the LORD God, and his divine judgment, is about to commence, and is reflected in the symbolism of the “seven trumpets.” Next, the seven angels blow these seven trumpets, and each time some prophetic judgment is executed upon the earth.<sup>21</sup>

The First Trumpet: hail and fire mingled with blood are cast upon the earth, and a third part of the trees are burnt up, all the green grass are burnt up.<sup>22</sup>

The Second Trumpet: a third part of the sea becomes blood; and a great mountain burning with fire is cast into the sea. A third part of sea life dies; and a third of the ships are destroyed.<sup>23</sup>

---

<sup>19</sup> Revelation 8: 2.

<sup>20</sup> Revelation 8: 3.

<sup>21</sup> Revelation 8: 7-13; Revelation 9: 1- 21; Revelation 10: 1- 7.

<sup>22</sup> Revelation 8:7.

<sup>23</sup> Revelation 8: 8-9.



The Third Trumpet: a star called “Wormwood” fall from heaven and burns a third of the rives and fountains of water; and the bitterness from the water kills many people.<sup>24</sup>

The Fourth Trumpet: an angel flies about saying in a loud voice “Woe, woe, woe, to the inhabitants of the earth”; and a third of the daylight, the stars, the moon, and the sun are extinguished.<sup>25</sup>

The Fifth Trumpet: a bottomless pit opens and releases an army of locusts commanded by “a king over them” who is called “Apollyon.” This army torments “only those men which have not the seal of God in their foreheads.”<sup>26</sup>

The Sixth Trumpet: four angels from the river Euphrates were loosened, and headed a great army of “two hundred thousand *thousand*,” comprised of horses with “the heads of lions,” whose breath was so powerful that they killed a “third part of men.” Those these six plagues were devastating, still yet “the rest of the men which were not killed... yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.”<sup>27</sup>

Finally, the seventh angel is called “another mighty angel,” who has his “right foot upon the sea, and his left foot upon the earth,” gives to a little book to the writer of this prophecy, who then eats the little

---

<sup>24</sup> Revelation 8: 10-11.

<sup>25</sup> Revelation 8: 12 – 13.

<sup>26</sup> Revelation 9: 1- 12.

<sup>27</sup> Revelation 9: 1-21.

book and, thereby, is empowered to continue writing the remaining book of this prophecy.<sup>28</sup>

The prophecy then thus proceeds: there shall then come “my two witnesses” or “two olive trees,” or “two candlesticks.”<sup>29</sup> Upon the completion of the prophesies from these two witnesses, the “beast” shall ascend from “the bottomless pit,” and shall plague the earth.<sup>30</sup>

This “beast” shall overcome and kill the “two witnesses”!

The dead bodies of these “two witnesses” shall lie openly in the streets—“three days and an half.”<sup>31</sup> Moreover, these two dead bodies “shall lie in **the street of the great city**, which *spiritually* is called **Sodom and Egypt**, where also our Lord was crucified.”<sup>32</sup>

Celebration and applause over the deaths of these two witnesses or prophets ensued. “And they that dwell upon the earth shall rejoice over them, and make merry, and shall not suffer their dead bodies to be put in graves.”<sup>33</sup>

When this happens, “the Spirit of life from God” suddenly re-enters the bodies of these two witnesses, and they suddenly stand to their feet, and they are resurrected into heaven, “and their enemies beheld them.”<sup>34</sup>

---

<sup>28</sup> Revelation 10: 1-11; Revelation 11: 1-14.

<sup>29</sup> Revelation 11: 1-4.

<sup>30</sup> Revelation 11: 1 – 14.

<sup>31</sup> Revelation 11: 9.

<sup>32</sup> Revelation 11: 8.

<sup>33</sup> Revelation 11: 9.

<sup>34</sup> Revelation 11: 12.

Suddenly comes “a great earthquake,” and seven thousand men are slain. Thereafter, “the remanent were affrighted, and gave glory to the God of heaven.”<sup>35</sup>

The Seventh Trumpet: finally reign of Christ is thus fulfilled in the blowing of seventh and last trumpet, to wit: “the seventh angel sounded; and there were great voices in heaven, to wit:

---

<sup>35</sup> Revelation 11: 13.

## Revelation 11: 15- 19

<sup>15</sup> And **the seventh angel sounded**; and there were great voices in heaven, saying, **The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.**

<sup>16</sup> And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

<sup>17</sup> Saying, We give thee thanks, O LORD God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

<sup>18</sup> And **the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.**

<sup>19</sup> And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and **there were lightnings, and voices, and thunderings, and an earthquake, and great hail.**

Here we see that the blowing of these seven trumpets in the Book of Revelation prophetically symbolizes the ultimate triumph and reign of the LORD God's Christ over the nations.<sup>36</sup>

The remaining chapters in the Book of Revelation—i.e., chapters 12 through 22—go on to explain how the LORD's Christ shall ultimately take this eternal throne. This is expressly stated in “the battle

---

<sup>36</sup> Revelation 8: 1- 13; Revelation 9: 1-21; Revelation 10: 1-11; Revelation 11: 1- 19.

of the great day of the Almighty ... Armageddon,”<sup>37</sup> and the ultimate triumph and righteous judgments of the Righteous Judge.<sup>38</sup>

---

<sup>37</sup> Revelation 16: 15-16.

<sup>38</sup> Revelation 19: 11- 18, to wit:

<sup>11</sup> And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

<sup>12</sup> His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

<sup>13</sup> And he was clothed with a vesture dipped in blood: and his name is called **The Word of God**.

<sup>14</sup> And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

<sup>15</sup> And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

<sup>16</sup> And he hath on his vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS**.

<sup>17</sup> And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

<sup>18</sup> That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

## C.

### **Both Jews and Christians Commemorate the Feast of the Trumpets (Yom Teruah or Rosh Hashanah)**



Today the Jewish people [and some Christians, such as Messianic Christians] still celebrate the 1-day or 2-day festival event known as the “Feast of the Trumpets,” followed by several days of prayer, reflection, fasting, and the commemoration of the Day of Atonement.

Some say that it represents Joshua, the blowing of the trumpets, and the fall of the walls of Jericho. Some say that the shofar, or the ram's horn, is symbolic of redemption, renewal, and rejoicing.<sup>39</sup>

The “Feast of the Trumpets” is a Fall Festival holy day, and so much of its activities revolve around decorations that reflect the fall season, as well as singing, eating, and prayer—no mandatory agenda, per se.<sup>40</sup>

For this reason, amongst Jewish, Christian, and Islamic theologians, there are many different interpretations of several biblical

---

<sup>39</sup> See, e.g., “How to Celebrate the Feast of Trumpets as a Christian,”  
<https://thebiblicalthriving.com/feast-of-trumpets/>

<sup>40</sup> See, e.g., “Understanding the Feast of Trumpets (Yom Teruah)”  
<https://icejusa.org/2023/08/02/understanding-the-feast-of-trumpets-yom-teruah/>

references for meaning of the “Feast of the Trumpets.” And it is possible that all of them are correct, in a *spiritual sense*.

Thus relying upon Reformed hermeneutical techniques, the “trumpets” which are spoken of in Leviticus and Numbers are described as a “memorial.”

Since the word “memorial” represents as past event, this can only mean the events which were described in the Book of Exodus, Chapters 19 and 20—not the books of Joshua [e.g., the fall of the walls of Jericho], the book of Isaiah, or some other future events [e.g., the Book of Revelation].

At the same time, while using the same Reformed hermeneutical techniques, we may also rightfully deduce the word “trumpet,” which is “Feast of the Trumpets,” also means the Word of God, which is Christ. For it is in this sense—i.e., “trumpet” as Christ—that Messianic Jews and Christians may commemorate the “Feast of the Trumpets” as a Christian celebration, as well one pointing to the future events following Exodus, Chapters 19-20, that occurred later in the Old Testament and in the New Testament [e.g., in the Books of Joshua, Isaiah, and Revelation].

Given the wide latitude for this “Feast of the Trumpets,” Christians may elect to celebrate this 10-day festival in a multitude of ways.

## **D.**

### **Day of Atonement (Yom Kippur)**

Finally, the “Feast of the Trumpets” is ended with a solemn celebration of the “Day of Atonement” (Yom Kippur).

“Yom Kippur, the Jewish Day of Atonement, is observed with fasting, prayer, and reflection on the past year.”<sup>41</sup>

“Jews attend synagogue services, abstain from food and drink, and often wear white clothing to symbolize purity.”<sup>42</sup>

“The day ends with a festive meal after the fast is broken, marked by the blowing of the shofar horn.”<sup>43</sup>

“A central observance of Yom Kippur is a 25-hour fast, meaning Jews refrain from eating and drinking from sunset to sunset. This practice is seen as a way to focus on spiritual matters and to connect with God.”<sup>44</sup>

“Synagogue services are a major part of Yom Kippur. Services begin in the morning and continue through the afternoon and evening. They include prayers, readings from the Torah, and the recitation of penitential prayers.”<sup>45</sup>

For Christians, or Messianic Jews, the Book of Hebrews naturally provides a “Christocentric” interpretation of the “Day of Atonement,”<sup>46</sup> because when Christ became the “high priest” and shed his blood on the cross, he entered the holy of holies—the tabernacle not made with hands but is in heaven—and thus became the last, ultimate sacrifice for personal and national sin. Notably, neither Jews or Christians or

---

<sup>41</sup> “What is Yom Kippur and How is it Celebrated,” <https://www.ajc.org/news/what-is-yom-kippur-and-how-is-it-celebrated>

<sup>42</sup> Ibid.

<sup>43</sup> Ibid.

<sup>44</sup> Ibid.

<sup>45</sup> Ibid.


<sup>46</sup> See, e.g., Hebrews 9: 19-28.



Muslims kill and sacrifice live animals when commemorating the “Day of Atonement.” The reason for this is crystal clear to the Christian faithful, with Christ being the ultimate sacrifice— but to the Jews, the reasons for this is less clear, having lost both the Second Temple in 70 AD, their priesthood, and the temple sacrifices.

## CONCLUSION

This Appendix covered the “**Feast of the Trumpets**” and the “**Day of Atonement**” within this series on Christ’s fulfillment of the Jewish holy days, to wit:

| Feast Day                                     | Old Testament Scripture                 | General Judaism <sup>47</sup>   | Messianic Judaism<br> | General Christianity <sup>48</sup>    |
|---|---|---------------------------------|--|---------------------------------------|
| <b>Feast of the Passover</b>                  | Leviticus 23: 5-8;<br>Numbers 28: 16-25 | Acknowledged;<br>and celebrated | Acknowledged; and<br>celebrated  | Acknowledged<br>but not<br>celebrated |
| <b>Feast of Unleavened Bread</b>              | Leviticus 23: 5-8;<br>Numbers 28: 16-25 | Acknowledged;<br>and celebrated | Acknowledged; and<br>celebrated  | Not<br>acknowledged<br>or celebrated  |
| <b>Feast of Pentecost</b>                     | Leviticus 23: 5-22                      | Acknowledged;<br>and celebrated | Acknowledged; and<br>celebrated  | Not<br>acknowledged<br>or celebrated  |
| <b>Feast of Trumpets</b>                      | Leviticus 23: 23-25                     | Acknowledged;<br>and celebrated | Acknowledged; and<br>celebrated  | Not<br>acknowledged<br>or celebrated  |
| <b>Feast of Day of Atonement (Yom Kippur)</b> | Numbers 29: 7-11                        | Acknowledged;<br>and celebrated | Acknowledged; and<br>celebrated  | Not<br>acknowledged<br>or celebrated  |
| <b>Feast of Tabernacles</b>                   | Leviticus 23: 33-44                     | Acknowledged;<br>and celebrated | Acknowledged; and<br>celebrated  | Not<br>acknowledged<br>or celebrated  |
| <b>Feast of First fruits</b>                  | Leviticus 23: 9-16                      | Acknowledged;<br>and celebrated | Acknowledged; and<br>celebrated  | Not<br>acknowledged<br>or celebrated  |

---

<sup>47</sup> The term “General Judaism” includes all of the various denominations and sects within the Jewish religion.

<sup>48</sup> The term “General Christianity” includes all of the various denominations and sects within the Christian religion.

This paper concludes that the Reformed Christian churches may commemorate—together with the Jews and the Messianic Jews—the “Feast of the Trumpets” and the “Day of Atonement,” without violating the central tenets of the Reformed theology.<sup>49</sup>

We believe that this is true of all of the aforementioned “Feasts” of the Old Testament, because, as Augustine of Hippo has written, “[t]he New Testament lies hidden in the Old and the Old Testament is unveiled in the New.”<sup>50</sup>

## THE END

---

<sup>49</sup> See, e.g., St. Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), pp. 238-239, regarding Israel and the Jews, stating:

This same nation, too, was afterwards dispersed through the nations, in order to testify to the scriptures in which eternal salvation in Christ had been declared. For not only the prophecies which are contained in words, nor only the precepts for the right conduct of life, which teach morals and piety, and are contained in the sacred writings—not only these, but also the rites, priesthood, tabernacle or temple, altars, sacrifices, ceremonies, and whatever else belongs to that service which is due to God, and which in Greek is properly called *hatpeia*—all these signified and fore-announced those things which we who believe in Jesus Christ unto eternal life believe to have been fulfilled, or behold in process of fulfillment, or confidently believe shall yet be fulfilled.

<sup>50</sup> St. Augustine, *Commentary on the Sermon on the Mount* (393 A.D.).

