

# Feast of Trumpets 2018

T.W. Tramm

MONDAY, September 10, marks the new moon, the day most Jewish calendars identify as Rosh Hashanah, or Feast of Trumpets. Another calendar-reckoning method, which says the biblical New Year is the first new moon after the equinox, has Trumpets occurring a month later, on October 10.<sup>1</sup>

While a number of traditions have grown up around the Feast of Trumpets, the Bible actually says very little about the new-moon festival of the seventh month. Leviticus describes this day as simply a Sabbath on which a memorial blowing of trumpets is to occur:

Then the LORD spoke to Moses, saying, “Speak to the children of Israel, saying: ‘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 the LORD’ ” (Lev. 23:23-25).

The Hebrew word translated “memorial,” zikkaron (Strong’s 2146), refers to a remembrance or reminder.

The idea of being remembered by God is seen throughout Scripture. In Genesis 8:1, after Noah and the animals had been floating in the ark for 150 days, the Lord remembers them and causes a wind to pass over the earth and the waters to recede. Likewise, in Genesis 19:29, when God destroys Sodom and Gomorrah, He remembers Abraham and saves his nephew Lot from the catastrophe that overthrows the cities where he lived. Thus, a remembrance implies the deliberate turning of the Lord’s attention toward a particular individual or group at a certain point in time. The blowing of trumpets on the first day of the seventh month, therefore, occurring around the equinoctial “turn” of the season from summer to winter,<sup>2</sup> might be seen as a reminder or wakeup call that a critical moment, or turning point, is at hand.

That Israel celebrated its prophetic 70<sup>th</sup> anniversary this summer, marking a generation since the “fig tree” came back to life and began putting forth leaves,<sup>3</sup> is a clue that God is about to turn His attention back to the Jews for a season called Jacob’s Trouble—a time more terrible than any before—designed to bring to redemption those who have heretofore rejected their Messiah. For this reason, Feast of Trumpets 2018 is, more than any previous observance, a time to be awake and attentive to the sound of the trumpet blast.<sup>4</sup>

“Blow the trumpet in Zion; sound the alarm ... Let all who live in the land tremble, for the day of the LORD is coming. It is close at hand” (Joel 2:1).

## NOTES:

1. The logic for the after-the-equinox calendar reckoning is as follows:

- The year is determined by Earth's 365-day orbit around the Sun.
- To keep the festivals in their proper seasons, God links their observance to the equinoxes—the two points in Earth's orbit at which its axis is perpendicular to the Sun's rays, resulting in equal daylight and darkness around the globe (Ex. 34:22).\*
- Because Exodus 12 says the biblical year begins in the month of Nisan (March-April), the logical starting point of Earth's yearly circuit around the Sun is the vernal or "spring" equinox.

With the above in view, it's reasoned that it's illogical to place Nisan 1 ahead of the spring equinox, before the Earth has completed its yearly circuit around the Sun. To place Nisan 1 before the spring equinox is to, in effect, begin a New Year before the prior year has ended. Reckoning the new moon nearest the equinox Nisan 1 also results in the year sometimes beginning in the winter and sometimes in the summer. When Nisan 1 is reckoned the first new moon after the equinox, however, the New Year always occurs in the summer.

A source of possible corroboration for the *after*-the-equinox view is the lunar tetrads of 1967-68 and 2014-15. Granting the notion that these Passover/Tabernacles eclipses were a sign orchestrated by the Creator (Joel 2:31), it's reasonable to believe they occurred on the correct feast days. Assuming they did, the question arises: which reckoning method does God appear to be using? In three out of four instances (1968, 2014, 2015) the new moon after the equinox is *also* the new moon nearest the equinox. Because the reckoning methods *overlap*, neither method of determining Nisan 1 (nearest or after) is invalidated. The Passover eclipse of 1967, however, is another matter. In 1967 the new moon *nearest* the equinox was March 13. A March 13 Nisan 1 puts Passover at March 27—a month *before* the "Passover blood moon" on April 24. Thus, assuming the blood-moon signs of 1967 occurred on God's true feast days, the *after*-the-equinox reckoning is validated.

\*The word "turn" in Exodus 34:22 is translated from the Hebrew *tekufah*, which refers to the turn of the seasons that occurs at both the spring and fall equinoxes—the two times a year when the sun crosses the celestial equator and the length of the day and night are equal.

2. While modern calendars divide the year into four seasons—spring, summer, fall, and winter—the Bible mentions only two main seasons: summer and winter (Gen. 8:22; Ps. 74:17). Biblically, summer begins at the vernal equinox in March and ends at the autumnal equinox in September. Winter runs the opposite, beginning in September and ending in March. Therefore, to be precise, spring is not a distinct season but, rather, merely the first part of the summer. Likewise, autumn is not a distinct season but, rather, the first part of winter. The June and December solstices, marking the beginning of summer and winter on our calendars, actually represent the midpoint of the respective seasons.

3. Jesus says the generation who witnesses the budding of the fig tree (Israel) will also see the end of the age (Matt. 24:32-34). Scripture defines a typical generation as 70 years (Ps. 90:10). Correspondingly, Israel's greatest

ruler, King David, died at the age of 70 (2 Sam. 5:4). The number 70 is also used throughout Scripture to symbolize and end point pertaining to human redemption. For instance, in Jeremiah, Israel is liberated from Babylonian captivity after 70 years (29:10, 11). In Daniel, “70 weeks” are determined to accomplish Israel’s redemption (9:24-27).

4. For a number of reasons, including the controversy over the correct starting point of the biblical New Year, no man knows the day of the Rapture (Matt. 24:36, 42-44). The catching away could happen *before* the day marked Feast of Trumpets on our calendars OR *after*—so keep watch!