

Memorial of Trumpets
Part One
Background and Instructions
Two Kinds of Trumpets
Trumpet Events

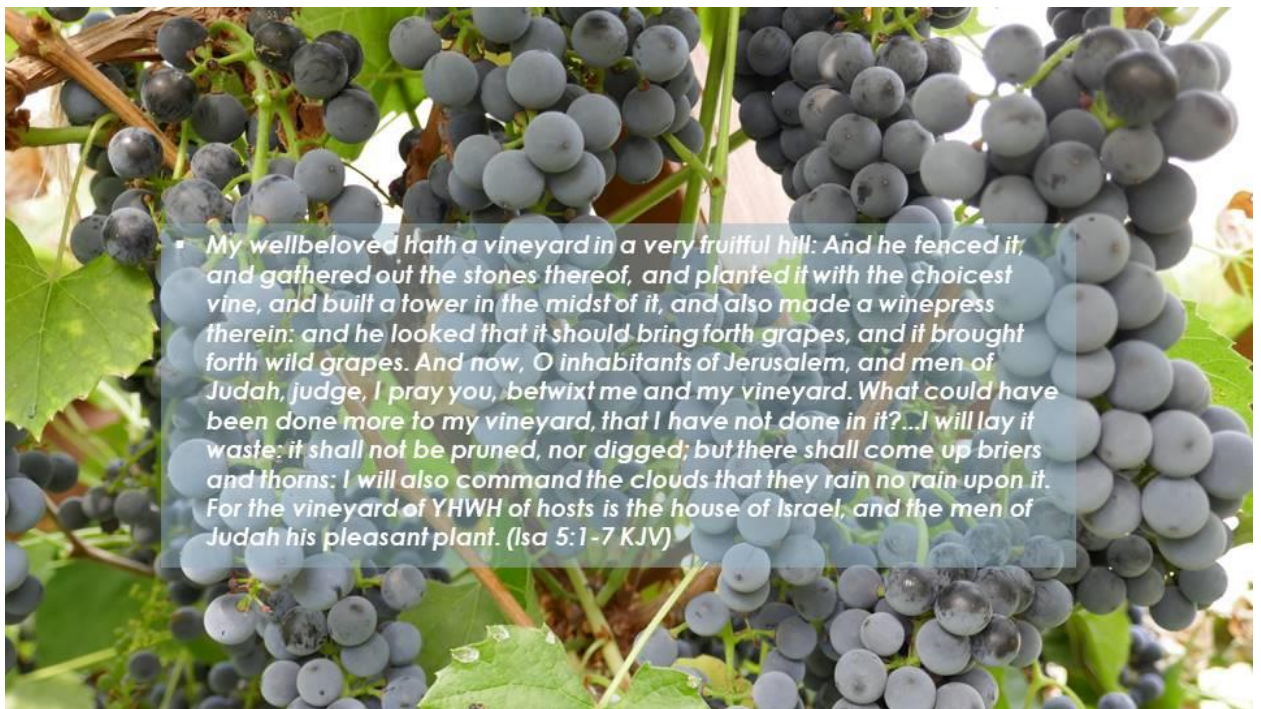
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And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. (Mat 24:31 KJV)

The vine or the grapevine is used more than any other plant in the scriptures. The grapevine was economically important in Old and New Testament culture. The grapevine is a climbing plant with a woody stalk and it produces sweet clusters of fruit. In addition to the olive tree, the grapevine was one of the most cultivated trees in the Promised Land.

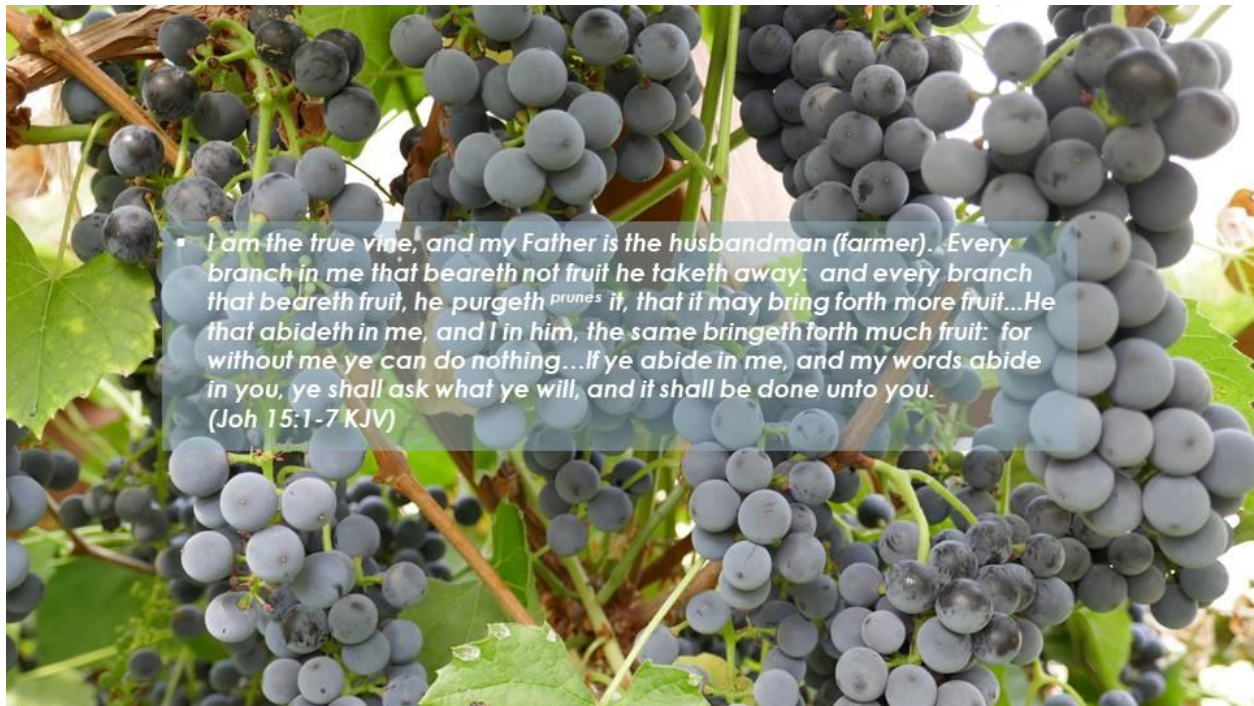
The grapevine can grow on the ground or on stakes or poles or it can be planted in an orchard. The sweet fruit with white or red flesh grows in clusters. The produce can be eaten fresh, it can be dried for raisins or made into vinegar although the primary grapes are normally pressed and made into wine. Because of the everyday common agricultural usage, the vine is often used symbolically in the scripture. A fruitful vine was a symbol of obedient Israel while wild grapes or an empty vine spoke of Israel's disobedience.



That will give us a bit of a backdrop to where we are heading in the Memorial of Trumpets series. The cultivation of this is useful to have a little understanding of also.

A wall or hedge would be built around the vineyard along with a watchtower that thwarts thieves. Vineyards require pruning in order to bear fruit.

In John 15 Yahushua talks about the vine.



That will serve as the backdrop and the theme for this entire presentation series. We blew the trumpet on the Memorial of Trumpets for the valley where we live to let all of the people know that the Memorial of Trumpets arrives.

We are going into a multiple part series in this agenda. Originally this started with handwritten notes and a small group Bible study and it was originally one part that I recorded and over the last few years it has morphed into four parts. This particular Part One has been previously recorded but I have some new information that I want to include and provide a fresh recording on the intranet for the events of the Memorial of Trumpets Part One.

We will be looking into the background and instructions. This particular beginning part is about the background so this is like a primer, a 101 of what the Memorial of Trumpets is about. We will take a look at the instructions that we find in Torah and will talk about the two different kinds of trumpets that are mentioned in the scriptures and will look at some specific events as we will see that the commandment tells us to memorialize.

Agenda

- Introduction to the Fall Holy Days

- **Memorial of Trumpets**

- Part 1

- Background & Instructions

- Two Kinds of Trumpets

- Trumpet Events

- Part 2

- Jericho, Yahushua and 7 Trumpets

- Prophetic Prototype of Revelation

- Part 3

- The Day of YHWH

- Part 4

- In That Day

- The Return of Yahushua

- First Resurrection

- Day of Atonement

- Feast of Tabernacles

- The 8th Day

With that, we will move ahead and take some time to talk about the background and maybe a little tradition that goes along with this particular day.

Background

- Memorial (or feast) of Trumpets
 - Messianic, Hebrew roots and COG name
- Rosh Hashanah - AKA Trumpets
 - Rosh=H7218=head, principal or top
 - Shanah=H8141=year
 - Does not appear in Torah - only in Eze 40:1
 - 7th month ^{Ethanim - permanent brooks} - harvest completed and start new agrarian year
 - Judaism - traditional anniversary of the creation of Adam and Eve
 - Judaism - two day festival due to determination of the new moon

Rules concerning calendar
Description of the inauguration of new moons (months)
Laws on form and use of shofar
Protocol related to religious services

- Yom Teruah= H8643=literally “day (of) shouting/clamor (of trumpets”
 - Used by Karaite’s
 - Rosh Hashanah is result of pagan Babylonian influence
 - Started with adoption of Babylonian month names
 - Rosh Hashanah syncretized with Babylonian Akitu festival (barley harvest)
- Transition to new year - regnal dating, agriculture, sabbatical/jubilee cycle

You will find the Memorial of Trumpets name around the world. It is a common name and a lot of people recognize this day as the Memorial or feast of Trumpets. It has become known in some circles and particularly in Judaism as Rosh Hashanah, it’s the same name also known as Trumpets. We will take a brief look at the reason why that is. It turns out that there isn’t scriptural evidence and proof that goes along with calling this day Rosh Hashanah. Rosh Hashana is more of a period of time during the year, and yes, I believe it is this period of time.

The word ‘Rosh’ itself means head, principal or top, it doesn’t mean new so when people say this is the New Year, that is all fine and well and I think there is reasons to say that the New Year occurs in this month but I don’t believe a new year to be one specific day. The word ‘Shanah’ is the word that means year. What we have is the head of the year, or the top of the year during this particular season of the year. Not any one day I would say, not the first day of this month being Rosh Hashana but the whole month being the head or the top of the year.

Actually, you will not find Rosh Hashana related to any ordinance in Torah. You will only find Rosh Hashana mentioned in one place and that happens to be in Ezekiel chapter 40.

In the five and twentieth year of our captivity, in the beginning ^{H7218=}head, principle, top of the year, in the tenth day of the month, in the fourteenth year ^{H8141=}year after that the city was smitten, in the selfsame day the hand of YHWH was upon me, and brought me thither. In the visions of YHWH brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south. (Eze 40:1-2 KJV)

Ezekiel is being given a vision and he is taken to a place north of the city that is being provided for him. It is the twenty fifth year, and it’s the beginning, and it is the word Rosh of the year which is Shanah, so that is where we see Rosh Hashana. It’s noteworthy that it’s the tenth day of the month; there is a lot of controversy about this particular scripture. It is split, half of the

commentaries that you read and study that people have done on it believe this particular time to be referring to the month of Abib or Nissan.

The other half refer to it as Ethanim, or Tishri and that is where we hold to and think it is the beginning of the month of Ethanim, or the head of the month of Ethanim in this scripture. The key to this is that it is the tenth day of the month. The tenth day of the month is Atonement so this is an Atonement vision and it happens to be a pretty interesting study on its own and if there is interest you should take a look at the Sabbatical and Jubilee study group that I have done.

It's the twenty fifth year of our captivity, and if you compare this scripture to Ezekiel chapter 1 verse 2, you will see that it's twenty years later. Ezekiel 1 says it's the fifth year of Jehoiachin's captivity and it's also the thirtieth year of something that is mentioned. We are twenty years later, so the thirty years plus the twenty years means that now we are at the fiftieth year of something. I am not going to go into any more detail on it than to say that. Take a look at the Sabbatical and Jubilee study for an in-depth analysis of what this boils down to.

In any case, the point of it all is Rosh Hashana only appears in this one place in the scripture. We hold to this being the seventh month, the month that appears in 1 Kings in scripture is Ethanim. The word Ethanim means permanent brooks, this is the time when the harvests are completed and we start a new agrarian year. We complete our harvest during the course of this month and start preparing for the next year. This is all about an agrarian system and that is important to keep in mind.

In Judaism tradition that has taken hold over the years is that this day on the calendar is the traditional anniversary of the creation of Adam and Eve. Also in Judaism you will find that Tishri 1 or Rosh Hashana is actually a two day festival as a result of the determination of the new moon being the first day and the second day of the festival was added to allow for the communication of the new moon being discovered throughout the land of Israel. Today you will see that it is a two day festival but again, there is no scriptural account that shows us that should be done but that is what is done.

You will also find a lot of information about Rosh Hashana itself in the Talmud, the Babylonian and Jerusalem Talmud as well as in the Mishnah. There is a tractate that is called Rosh Hashana and it is certainly worthy of reading. I have looked at it some number of times and it has maybe four major sections. One is rules concerning the calendar so if you are interested in items concerning calendar, here is a place that you can get some insight on how the calendar was conducted particularly in the first century CE. The calendar court is mentioned, it was an observable first new moon sliver that was looked for and all of the accounting for how they did

that and the calendar court and the people that were involved in it is talked about in this account in the Mishnah and Talmud.

Also, the description of the inauguration of the new moon is accounted for here. Laws on form and use of the shofar are in this section and also some of the protocol items that are related to religious services in Judaism particularly. A little bit of background about that is that.

The day is actually called Yom Teruah and it means literally a day of shouting or a day of clamor and of trumpets. Some like to make this solely about shouting. Yes, you will see in the scripture that the day Teruah is used for shouting but you also see in the scripture during this presentation that clearly Teruah means the blowing of trumpets. There is also a side bar on this, if you look into what Judaism, particularly the Karaite sect of Judaism believe that Rosh Hashanah is a result of a pagan Babylonian influence when the Israelites were in captivity in Babylon from 587 BCE for seventy years until Zerubbabel brought them back as a result of Cyrus's decree in 539 BCE.

The Karaite's try to make the case that Rosh Hashanah became connected with a Babylonian festival called Akitu which is a festival that has its primary celebration in the spring. It also has a secondary celebration in the fall but it is a twelve day celebration to their god Marduk and there is little traction that I see that relates Rosh Hashanah to this Akitu festival. One of the main things that you will discover if you look into this is that the Akitu festival itself is about the barley harvest. The barley harvest is obviously in the spring. I will say no more so if you have interest you have a little bit of information to start your research from.

What is important about this particular day and this idea of Rosh Hashanah and the new year, I think calling this new year is a misnomer. It shouldn't be called that, there isn't one day that is a new year in YHWH's calendar. This is a transition to a new year and there is lots of evidence that you can see. Again, take a look at the Sabbatical and Jubilee study that I have previously done and is recorded on www.answersoflife.com.

You will see that this time of the year is when the kings of Israel, particularly the Southern Kingdom of Judah changed their anniversary date for their kingship. Their regnal dating is based on an Ethanim calendar. The agricultural cycle is also based on an Ethanim calendar or a seventh month calendar. The Sabbatical and Jubilee cycle also is accounted for starting in the seventh month particularly on the Day of Atonement. A lot of resets happen in the Sabbatical cycle, land is given back to its original owner, debts are forgiven, slaves are let free and that all occurs during this time of the year at the Day of Atonement, the ten day period from the first day of the seventh month to the tenth day of the seventh month. Let's take a look at the actual instructions.

Instructions

We are only going to find two scriptures that give us instructions, the first one is in Leviticus 23 and for those that may be new to the Holy Day cycle, and Leviticus 23 is a good place to start for all of the Holy Days because they are all listed and a little bit of detail is provided about them.

*And YHWH spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a **sabbath** ^{H7677=shabbathon=a sabbatism a special holy day}, a **memorial** ^{H2146} of blowing of **trumpets** ^{H8643}, an **holy convocation** ^{H4744}. Ye shall do no **servile** ^{H5656=work of any kind, tillage} **work** ^{H4399=general employment} therein: but ye shall offer an offering made by fire unto YHWH. (Lev 23:23-25 KJV)*

- H2146=zikrone = memorial, record or momento
- H8643=teruah = clangor of trumpets, blowing of trumpets, loud acclamation, alarm, joy, battle cry, jubilee, loud noise, shout
- H4744 = mikraw = something called out, public meeting, a rehearsal

The instructions are specifically calling to memorialize the blowing of trumpets which is what we are going to do; we are going to look at memorializing some occasions of when the trumpets were blown in the history of the scriptures. Also, the word trumpets here is the word Teruah, so Yom Teruah, a day of trumpets is what this word Teruah is translated to when you look at the context of what the scriptures and we are going to see the examples of this.

Largely this is indicating that it is a memorial of blowing of trumpets, not of loud noise or memorial of shouting, yes, that is a part of it, and when we study next time the Book of Joshua and the events at Jericho you will see both trumpets and shouting mentioned as Teruah there.

Of course mikraw means something that is special and called out. It is a rehearsal for the end time is one of the themes I think you will see. The rehearsal for the return of Yahushua, the rehearsal for YHWH's wrath upon this earth, we will see all of that unfold as we go through the presentation series. This time we are going to be looking at the memorial side of this.

By comparison, the Septuagint Brenton Version says fundamentally the same thing.

Speak to the children of Israel, saying, In the seventh month, on the first day of the month, ye shall have a rest, a memorial ^{reminder} of trumpets ^{G4536=salpinx=quavering or reverberation a trumpet}: it shall be to you a holy convocation. (Lev 23:24 Brenton)

The Septuagint Brenton translation says virtually the same thing as the Masoretic Text, the one part that is important in the Septuagint that the word trumpets is translated into the Greek

word 'salpinx' and it will be something that we will see in the New Testament and a number of examples of trumpets in the New Testament and we will touch on that.

The second instruction scripture we find in Numbers 29.

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. (Num 29:1 KJV)

- No other instructions written for this Holy Day

This is the composite of the instructions provided for us for this day. Some would say there isn't very much here but I would say when I look at this, there is a lot here to memorialize this day. To me, it means to go and examine the scriptures and find the places that blowing of trumpets has occurred and what do these blowing of trumpets portend for the future. That will be the exciting part coming up in the next series of presentations.

Two Kinds of Trumpets

Terminology

Silver Trumpet and Shofar

Starting with the two kinds of trumpets that we find in the scriptures and in our English language we don't have a distinction when we read the Masoretic Text and most translations the word 'trumpets' is trumpets but you have to look into a concordance to find out what that Hebrew word for trumpets was translated from. You will find that there are two examples of two different kinds of trumpets.

- H2689 = Khatsothseraw = a trumpet (from its sundered or quavering note)
29 matches
- H7782= shofar = sense of incising, cornet, (as giving a clear sound), curved horn
72 matches

The both are similar in their usage, they are both nouns and talk about an instrument that makes a sound as a cornet or as a quavering sound. The word shofar can be found quite a few more times mentioned seventy two times total in the Tanakh.

- LXX distinction
- *With trumpets of metal, and the sound of a trumpet of horn make a joyful noise to YHWH before the king. (Psa 98:6 Brenton)*

The Septuagint is making the distinction that there is one trumpet of metal used and another of horn is used. The authorized version and the text in most translations today the word trumpets

is used interchangeably for either the metal trumpet which is a silver trumpet or the animal horn trumpet which is the shofar.

- “Trumpet” in KJV used interchangeably for either
- H8643= teruah = clangor of trumpets, blowing of trumpets, loud acclamation, alarm, joy, battle cry, jubilee, loud noise, shout (verb)
 - teruah can mean shouting or blowing of trumpets (as in Yom Teruah memorial)
- G4536 = salpinx = through the idea of quavering or reverberation, a trumpet 11 matches

I don't want to lose track of the importance of watching as we go through these scriptures. The word 'teruah' is more like a verb and I think that is the fullness of what this is getting to. In the Greek it is translated as trumpet in a number of places in the New Testament specifically there are eleven matches but there are other references but eleven matches of trumpet. Of course the well-known trumpets that are mentioned in the New Testament are the seven last trumpets. We will go into what those are and what they represent and what is coming as a result of that specifically in the next three presentations. There is a lot of information about this and I think it is an exciting time to examine and memorialize.

Today we are going to memorialize the past, in future presentations we will be memorializing the future. The return of Yahushua is about the blowing of trumpets and we will get to those scriptures.

Two Kinds of Trumpets

Silver Trumpet

- One hammered piece
- Limited to Levitical priesthood
 - H2689 - khats-o-tser-aw - a trumpet (29 matches)
 - Nu 10:10 - different signals - 1st use
 - Kohen assigned as players
 - Group assembly call
 - Break of camp
 - Special celebrations (day of gladness)
 - New moons and festivals
 - Offerings and sacrifices
 - Battle alarm
 - Vs 10 - for a memorial (H2146 - zikron)

Starting with the silver trumpet is one hammered piece and there are instructions in Numbers chapter 10 that tells us everything we need to know about it. One highlight is that it was limited to the Levitical priesthood for its usage. Numbers 10 was written at the end of the Israelites stay at Mt Sinai so this is basically in their first two years after the exile from Egypt. The Israelites stopped at Mt. Sinai in the third month and stayed there for about eleven months before they moved on. If you go to Numbers 10 verses 11 and 12 you will see that the pillar of smoke rose and they were told it was time to move on. This is the very end of their stay in Mt Sinai.

And YHWH spake unto Moses, saying, Make thee two trumpets ^{H2689=khatsotseraw=sundered, quavering note} of silver; of a whole piece ^{H4749=rounded work, molded by hammering} shalt thou make them:

YHWH is specifically calling out how to do it, and make them from one whole piece, in other words make them from one block of silver that was molded and hammer out a trumpet out of that.

that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation ^(same as Messiah's return).

The tabernacle of the congregation sounds to me like the return of Yahushua. There is a forward looking pointer that when Yahushua returns and we stand before him.

*And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee. When ye blow an **alarm** ^{H8643=teruah=clangor of trumpets, loud noise, shout},*

Here is the word 'teruah' again so the teruah is used as an alarm, a verb

*then the camps that lie on the east parts shall go forward. When ye blow an **alarm** ^{H8643=same} the second time, then the camps that lie on the south side shall take their journey: they shall blow an **alarm** ^{H8643=same} for their journeys.*

This is clearly being described as blowing an alarm, this is not clapping hands or making a loud noise, it is talking about blowing an alarm. That is why the word teruah is also translated as a clangor of trumpets. It can be clapping hands but it is also specifically here is talking about the blowing of an alarm of trumpets.

*But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an **alarm** ^{H7321=ruah=split the ears with sound, shout}. And **the sons of Aaron, the priests, shall***

blow with the trumpets ^{H2689=khatsotseraw}; and they shall be to you for an ordinance for ever throughout your generations.

I hope you see as you read these last few verses that there appears to be a certain type of signal alarm that is being talked about. It doesn't say two shorts and a long, or a long and two shorts or something like that, there is an indication in the scripture here that there is a signal going on, a certain type of signal, a certain way of blowing these trumpets that mean a certain set of events or instruction is to follow.

And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm ^{H7321=same} *with the trumpets* ^{H2689=khatsotseraw}; and ye shall be remembered before YHWH your Elohim, and ye shall be saved from your enemies. Also in the day of your gladness, and in your solemn days ^{H4150=moade=appointment, festival, assembly (cf. Gen 1:14-lights for seasons)},

That word 'moade' first appeared in the very first chapter of Genesis. Moade's are the appointments, the seasons, the time of the year we are to meet. They were to blow the silver trumpet for those appointment times.

and in the beginnings of your months ^{new moon}, ye shall blow with the trumpets ^{H2689=khatsotseraw} over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial ^{H2146=memento, record} before your Elohim: I am YHWH your Elohim. (Num 10:1-10 KJV)

Here is the word memorial or the word zikrone again, what are the memorial events that happened that have to do with this?

This is a specific instruction and you see a number of items that go along with it. The Kohen are assigned as players. It can be used as an assembly call, to break camp, special celebrations or the day of gladness. Holy days are days of gladness. New moons and festivals are talked about as well as offerings and sacrifices and a battle alarm. The last verse said do it as a memorial, keep a record of it. This is an interesting set of scriptures and we will see the use of that coming up.

Two Kinds of Trumpets

Silver Trumpet

Josephus weighs in on this, let's read it:

Moreover, Moses was the inventor of the form of their trumpet, which was made of silver. Its description is this: In length it was little less than a cubit.

I want to mention that the cubit by the Roman time had probably gotten longer than the cubit in the early Bible times. We will talk about that again.

It was composed of a narrow tube, somewhat thicker than a flute, but with so much breadth as was sufficient for admission of the breath of a man's mouth:

There is a mouthpiece on it. It's interesting that 'Asosra' is a type of the sound it gives and I'm sure this Greek translation relates to khatsotseraw that he is talking about.

it ended in the form of a bell, like common trumpets. Its sound was called in the Hebrew tongue **Asosra** likely H2689=khatsotseraw=sundered, quavering note. Two of these being made, one of them was sounded when they required the multitude to come together to congregations. When the first of them gave a signal, the heads of the tribes were to assemble, and consult about the affairs to them properly belonging; but when they gave the signal by both of them, they called the multitude together. Whenever the tabernacle was removed, it was done in this solemn order: At the first alarm of the trumpet, those whose tents were on the east quarter prepared to remove; when the second signal was given, those that were on the south quarter did the like; in the next place, the tabernacle was taken to pieces...when the third signal was given, that part which had their tents towards the west put themselves in motion and at the fourth signal those on the north did so likewise. They also made use of these trumpets on their sacred ministrations, when they were bring their sacrifices to the altar as well on the Sabbaths as on the rest of the (festival) days (Ant 3.12.6)

Two Kinds of Trumpets

Shofar

- Traditionally from rams horn
 - No scriptural assembly instructions
 - Not limited to Levitical priest
 - H7782=shofar - a cornet or curved horn (72 matches)

Traditionally the shofar is of a ram's horn. I don't believe there is a scripture that says it has to be. There are no instructions that I can find that have to do with how to assemble one of these. How do you treat or cure a ram's horn in preparation to make it a shofar. The ram's horn is not limited to the Levitical priesthood as we will see when we look into accounts. There are a number of accounts where the ram's horn or shofar was blown by non-Levitical personnel.

Again, we see the word 'shofar' in the Tanakh with seventy two matches so it occurs in a lot of places.

- First use

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^{H7782=shofar} exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with YHWH; and they stood at the nether part of the mount. (Exo 19:16-17 KJV)

The scriptures talk about six hundred thousand men but there were women and children on top of it, and also a mixed multitude on top of that. Obviously this account is a few months after the exodus from Egypt and they are at Mt Sinai and this is the first use that we see the 'voice of the trumpet', the shofar being blown by YHWH.

In Psalm 81 we see dialogue about the usage of the shofar and this is the only other place that I can find that talk about usage of shofar so it's the only directive. Interestingly, we just read in Numbers 10 that what is mentioned here originally was to be done with the silver trumpet. Obviously by the time of Psalm 81 which is in David's time, this psalm was penned by Asaph:

- Ps 81:3 (by Asaph) - Only directive for shofar (originally silver trumpet specified)
Blow up the trumpet^{H7782=shofar} in the¹ new moon^{H2320=chodesh=from H2318=to be new, rebuild}, in the² time appointed^{H3677=fulness, full moon}, on our³ solemn feast^{H2282=Khag} day. (Psa 81:3 KJV)

By this time the shofar was used to notify the area of the new moon that is coming, the first visible crescent and in the time appointed. That means the full moon so this actually might be an added dimension. Apparently they blew the trumpet in this period of time on the fullness of the moon as well as on the new moon, and of course on our solemn feast days or khag as it is described here.

Two of the three of these parts of legislation were dedicated to the silver trumpet; the third one is apparently added new here perhaps by tradition and practice.

Silver Trumpet

Events

- 40 years in the desert - War against Midianites - c. 1450 BCE^{1st event}

I will highlight a handful of events of the silver trumpet and a few of the shofar and actually, a couple of events that use both.

The first event is during the exodus itself during the forty year period the Israelites were in the desert after they left Mt Sinai but that would have been a thirty nine year period. The Israelites ended up with a number of battles and wars; one of them was with the Midianites and that event took place at approximately 1450 BCE.

After the description of the khatsotseraw in Numbers 10, as far as I can see, this is the first usage of that khatsotseraw in the scriptures. Numbers 31 says:

And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets ^{H2689=khatsotseraw=(silver) trumpet} to blow in his hand. And they warred against the Midianites, as YHWH commanded Moses; and they slew all the males. (Num 31:6-7 KJV)

They used the khatsotseraw during this battle. Jumping forward you will find shofar in between in a number of places. You can find this in 2 Chronicles and is quite an event that is noteworthy in the history of the Israelites and most noteworthy for the First Temple completion.

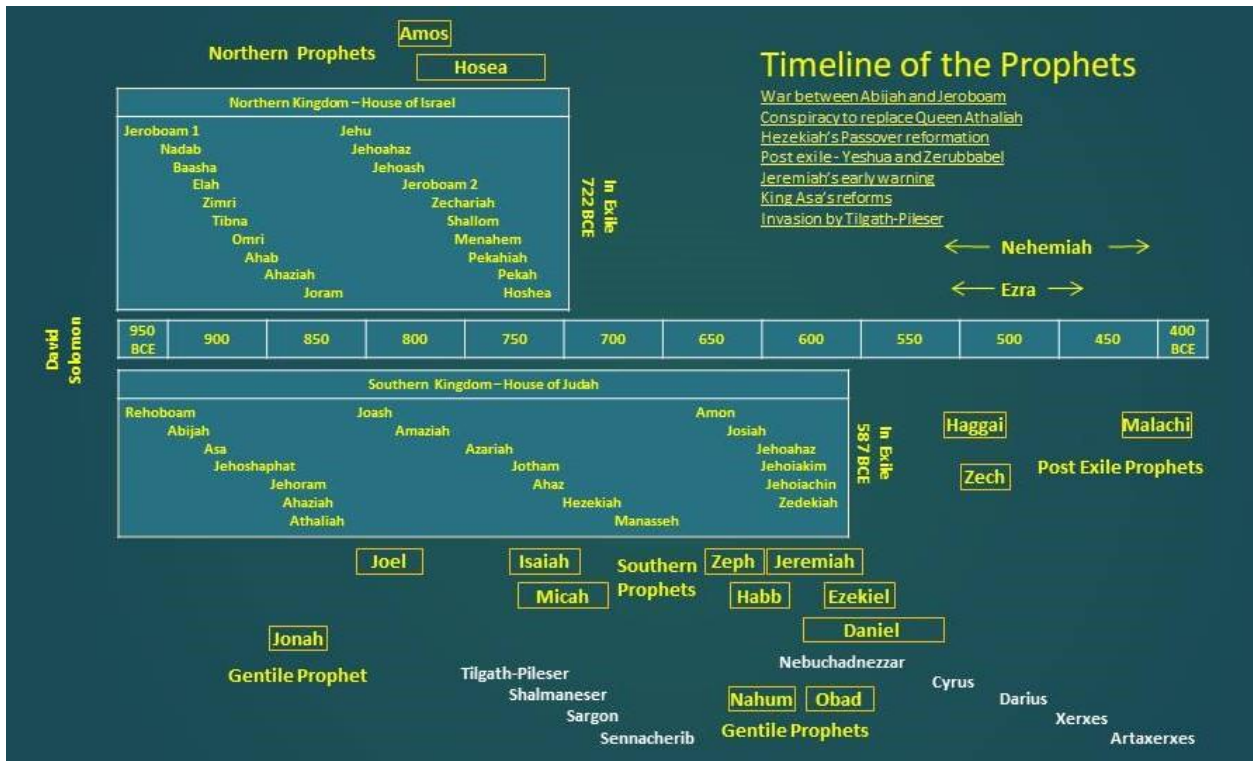
- Solomon completes the Temple project c. 948 BCE

Thus all the work that Solomon made for the house of YHWH was finished: and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments.....Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons....being arrayed in white linen, having cymbals and psalteries and harps....and with them an hundred and twenty priests sounding with trumpets ^{H2689=same} It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking YHWH; and when they lifted up their voice with the trumpets ^{H2689=same} and cymbals and instruments of musick, and praised YHWH, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of YHWH; So that the priests could not stand to minister by reason of the cloud: for the glory of YHWH had filled the house of YHWH. (2Ch 5:2-14 KJV)

Apparently they went from the use of two to one hundred and twenty; at least that is what it sounds like in the context. Imagine this event; there are hundreds of thousands of people in Jerusalem, peasant farmers, people that have come to Jerusalem from the north and from the south, many of them for this particular dedication of the Temple event. This was no small account in the blessing of this Temple and the bringing of the Temple online. All of the musical players and instruments were all playing and singing in harmony. I just have a mind's eye view of what a spectacle that would have been.

Jumping forward to after the United Kingdom was split into the North and South; we will jump forward to about 900 BCE.

- War between Abijah and Jeroboam - c. 910 BCE



I will show you this on the timeline of the Kings where this took place just after David and Solomon with the United Monarchy now we have a split kingdom of the North as a result of a tax war. It was a tax feud between Jeroboam and Rehoboam and now we have this guy Abijah here which was put in place by Rehoboam at the end of his reign and he went to war against Jeroboam in the North. The reason you will see is that Abijah is saying that we were supposed to be one United Kingdom and now you have split away and you should come back and be with us. This account is of interest in the scheme of seeing that khatsotseraw were used here.

And Abijah set the battle in array with an army of valiant men of war, even four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour.

Jeroboam has a real numbers advantage while Abijah is yelling across the valley.

And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel; Ought ye not to know that YHWH Elohim of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt ^{as a preservative - perpetual}?

It's interesting that he would use the covenant of salt, I have wondered about that in the past and I think what it is getting at is salt being a preservative and something that is used to keep

something perpetually or for a long period of time. I think this 'covenant of salt' is being used as to having a permanent solution to this kingdom and you have split away.

... And, behold, YHWH himself is with us for our captain, and his priests with sounding trumpets ^{H2689=khatsotseraw=silver trumpet} to cry alarm ^{H7321=rua=split the ears, shout} against you.

Abijah is saying that we are going to sound the khatsotseraw against you.

O children of Israel, fight ye not against YHWH Elohim of your fathers; for ye shall not prosper. But Jeroboam caused an ambushment to come about behind them:

Jeroboam has twice as many men so he could put half of his men in front and half of them in the back and that is what he did but it didn't work out so well as you will see.

*so they were before Judah, and the ambushment was behind them. And when Judah looked back, behold, the battle was before and behind: and they cried unto YHWH, and the priests sounded with the trumpets ^{H2689=same}. Then the men of Judah gave a shout ^{H7321=rua=split the ears, triumph}: and as the men of Judah shouted ^{H7321=same}, it came to pass, that YHWH smote Jeroboam and all Israel before Abijah and Judah.
(2Ch 13:3-5, 12-15 KJV)*

You can see here that they not only blew the silver trumpets but they also shouted. They did both so it's an interesting account of the usage of these words. Of note, if you look deeper into this you will find that there are two Abijah's mentioned. You can get confused, so as not to get confused there is an Abijah in the Northern Kingdom as that Abijah is the son of Jeroboam, we know that from 1 Kings:

At that time Abijah the son of Jeroboam fell sick. (1Ki 14:1 KJV)

Jeroboam has an Abijah and there is an Abijah in the Southern Kingdom also who was made king by Rehoboam:

And Rehoboam made Abijah the son of Maachah the chief, to be ruler among his brethren: for he thought to make him king. (2Ch 11:22 KJV)

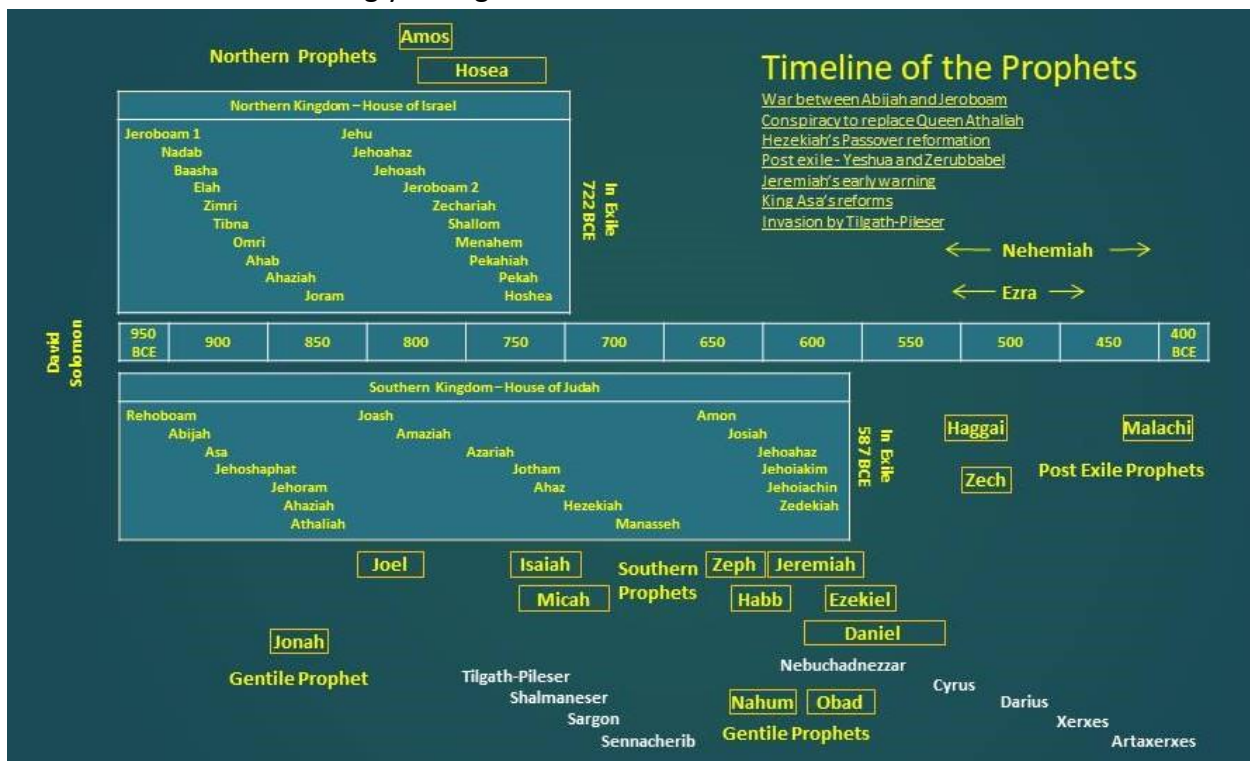
When you study through this, depending upon the translation of your Bible, you might see Abijah and Abijah. Some translations try to make a distinction by adding some extra vowels or consonants to these names to make the distinction. Just know that there are two Abijah's. We are going to see that same problem of dual names in the North and the South in another account.

- Conspiracy by High Priest Jehoiada to replace Queen Athaliah with seven year old Joash - c. 835 BCE.

Joash had been hidden back during the time of Athaliah's reign. This is interesting to unfold because Athaliah is a stand-alone name on the Kings in the South, the house of Judah. It turns out that Athaliah is a woman and she is the daughter of Ahab and Jezebel of the Northern Kingdom.

If you do more research on this and look more in-depth, there are certain commentaries and some people will say that it is questionable that Athaliah is the daughter of Ahab and Jezebel but when you look into the scriptures, the evidence seems firm. I don't know if it says it specifically that she is, but when you read things in context it is certainly a high probability that is who she is. Of course, Ahab and Jezebel, his consort queen in the North are evil leaders. It turns out that Athaliah was no different. She ended up in the South because there were several offspring from Ahab and Jezebel. By the way, one of them is Ahaziah and the other one is Joram. The name of Ahaziah appears in the North and the South and it turns out that they are really related back through this Ahab, Jezebel and Athaliah relationship.

Athaliah was the sister to these two brothers. It turns out that through a state mediated meeting that the North and South got together and said that they might get along better if Athaliah from the North becomes the consort wife of Jehoram here in the South. That is exactly what happened so Athaliah went down and married Jehoram and Jehoram reigned some seven or eight years and after Jehoram died Jehoram and Athaliah had a son themselves who was Ahaziah interestingly enough.



Ahaziah only reigned for a year and he died when he went for a visit into the North. I believe

Jehu killed him, I don't remember the details but that put Athaliah in charge. She became the regnal queen at this point, there was no king. It's noteworthy when we get to the next couple of presentations that there was no king in the land at this point in time. Athaliah was the queen and she killed all of the offspring, the grandchildren but one. It is the one offspring that she didn't know about, and that was Joash.

There is a lot of Temple intrigue that goes along with this and the marriages between the North and South and the players are really interesting to look at. That is what is going on with this conspiracy of the High Priest Jehoiada in the South to save away this one offspring Joash and to put him in to be the king and get rid of Athaliah. This is the event that they are about ready to blow the trumpet.

And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters ^{H2689=khatsoaseraw=(silver)trumpet} by the king, and all the people of the land rejoiced, and blew with trumpets ^{H2689=same}: and Athaliah rent her clothes, and cried, Treason, Treason. (2Ki 11:14 KJV)

She knew what was going on here, she was being displaced and actually they killed her during this event. They blew the khatsotseraw for the transition to this, what was now seven year old Joash. He became king; obviously the High Priests were running the country until Joash could be of a mature enough age.

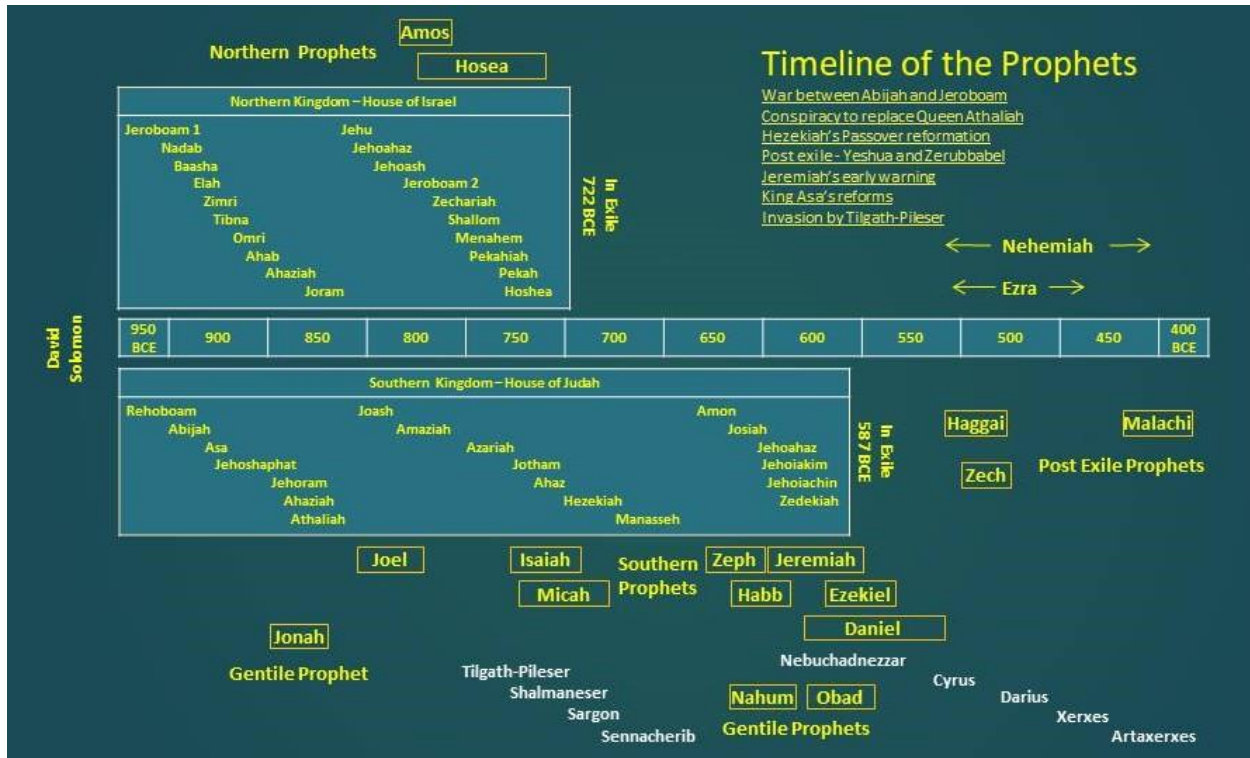
Ahaziah is the sister of Athaliah in the Northern Kingdom; Athaliah was married to King Jehoram for eight years in the Southern Kingdom. Athaliah became the Queen Regnant, in other words, standalone Queen and she is likely the daughter of Ahab and Jezebel.

Again, a couple of names that appear both in the North and South that seem the same but aren't are Jehoram and Joram who are mixed up in the scriptures. One is a North guy and one is a South guy as well as Ahaziah, one in the North and one in the South although they are all related to Athaliah.

The next account I want to go into is Hezekiah's Passover reformation. You can see from the timeline of the Prophets that Hezekiah is around 725 - 730 BCE. Hezekiah was the son of Ahaz who was a wicked king and did a lot to upset YHWH. He worshipped in groves, and was the one that made the arrangement with Pekah and Rezin from Syria to try to form an alliance against Tilgath Pileser. This is all during that period of time.

Hezekiah came as a reformer so he was one of the few, there are really three or four that are I will say more golden kings, and maybe three or four in the South. By the way there were no good kings in the North, only in the South do you find any reform going on. Jehosaphat,

Hezekiah, and Josiah were the three big reformers. There were a few other good kings but even in the South there were some number of bad kings.



Note Hezekiah is contemporary with Isaiah and Micah, that will come in handy when we get to the next series of presentations in the trumpet series.

- Hezekiah's Passover reformation - 2nd Passover instituted - c. 716 BCE

Hezekiah is reinstating the Passover and this is going to be along the date of about 716 BCE.

Now they began on the first day of the first month to sanctify, and on the eighth day of the month ^{Abib or Nissan} came they to the porch of YHWH: so they sanctified the house of YHWH in eight days; and in the sixteenth day of the first month they made an end.

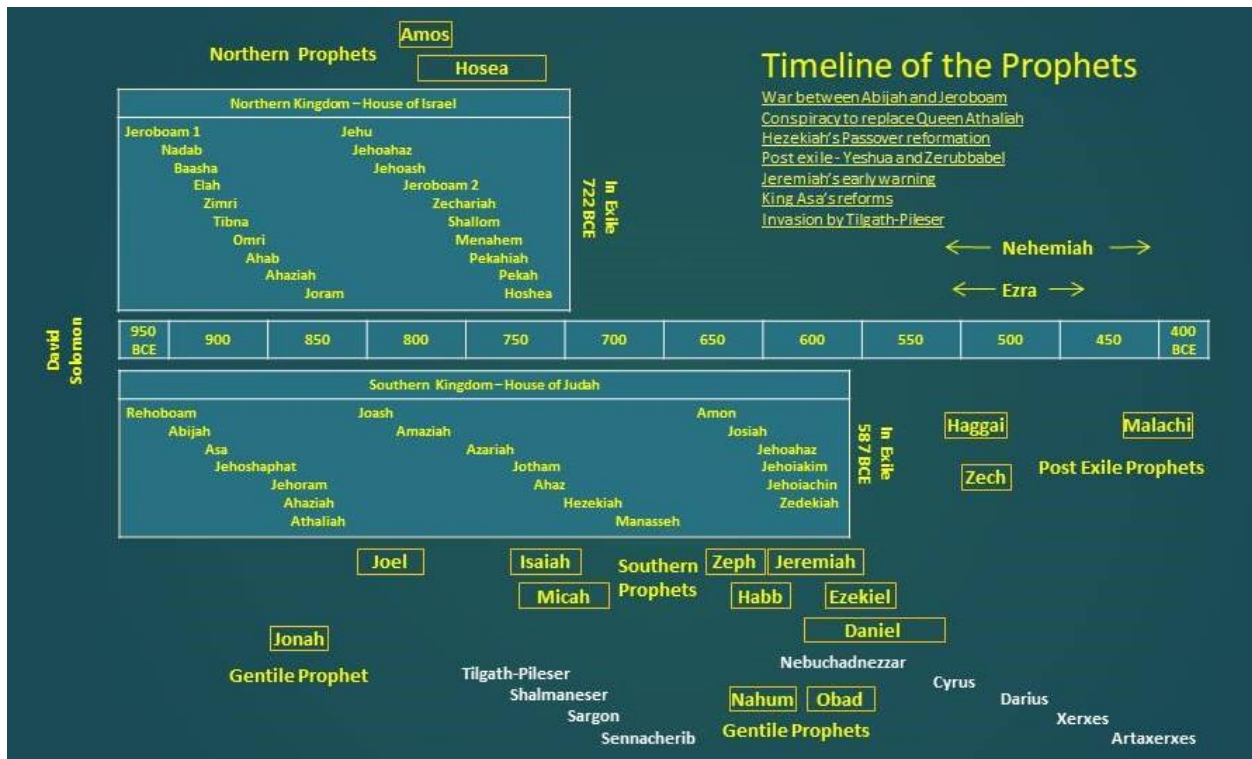
It's noteworthy here that the Passover is on the fourteenth, and now they are on the sixteenth and they didn't make an end of it until the sixteenth so they missed the first Passover but Hezekiah reinstated using the provision in Torah to have a second Passover that Moses started.

Then they went in to Hezekiah the king, and said, We have cleansed all the house of YHWH, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof. And the Levites stood with the instruments of David, and the priests with the trumpets ^{H2689=same}. And Hezekiah commanded to offer the burnt offering...when

the burnt offering began, the song of YHWH began also with the trumpets ^{H2689=same}, and with the instruments ordained by David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters ^{H2689=same} sounded: and all this continued until the burnt offering was finished. (2Ch 29:17-18, 26-28 KJV)

We get a good usage of this silver trumpet here in Hezekiah and we will now jump forward to the period of time in the post exile. Quite a bit of time has passed and again we have the Timeline of the Prophets to see where this is.

Post exile - Yeshua and Zerubbabel reconstruction of the Temple alter c. 537 BCE



We were here with Hezekiah and now we are way out after the exile of the Southern Kingdom in 587, this will be around 530 or so BCE when Zerubbabel came back to rebuild the Temple. Nehemiah came back some eighty or ninety years later to help with the rebuilding of the walls of Jerusalem and complete the Temple project.

And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. Then stood up Jeshua ^{H3442=yeshua=yahshua=he will save} and Zerubbabel...and builded the altar of YHWH of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of YHWH. And when the builders laid the foundation of the temple of YHWH, they set the priests in their

apparel with trumpets ^{H2689=khatsotseraw=(silver) trumpet} ...to praise YHWH, after the ordinance of David king of Israel. (Ezr 3:1-2, 10 KJV)

A few years ago when I first wrote this presentation, I noticed that Joshua, Jeshua stood up here and I did some research on it and have done more since. I want to mention this because when you take a look, you see Jeshua, Joshua, Yahshua in the scriptures in a lot of places in the Tanakh. Usually it is the High Priest but of course the Book of Joshua, Joshua himself has the same name as Yahushua today. People will commonly say Jesus, but I got to wondering why we see Jeshua here. It has an interesting story, the name Jeshua is actually pronounced close to Yahushua which is how I would say Jesus' name today would be pronounced. It means he will save and you will find that it has twenty nine matches when you look in the Tanakh.

H3442 = Yahshua = he will save	Aramaic
29 matches	
1 Chronicles	1 match
2 Chronicles	1 match
Ezra	10 matches
Nehemiah	17 matches
	cf.
H3091 = Yehoshua = Yah is salvation	
218 matches OT	
Exodus	7 matches
Numbers	11 matches
Deuteronomy	9 matches
Joshua	168 matches
Judges	7 matches
1 Samuel	2 matches
1 Kings	1 match
2 Kings	1 match
1 Chronicles genealogy	1 match
Haggai (post exile)	5 matches
Zechariah (post exile)	6 matches
New Testament	975 matches

It is noteworthy that ten of the matches are in Ezra and seventeen are in Nehemiah. There are two in Chronicles, it turns out that traditionally at least it is thought that Ezra wrote Chronicles. I think there is evidence that points to that, there is controversy about it. It isn't surprising that this name Yahushua being a priest would be in there. There are a lot of pointers to the New Testament Messiah who carries the same name, Yahushua or Yehoshua. That is the same comparison to the old form of the Hebrew that we call the Paleo Hebrew. You will see the name Yehoshua used and that means Yah is Salvation. Certainly many more matches to it in the Old Testament, two hundred and eighteen. It is interesting to note that out of those two

hundred and eighteen, Haggai and Zechariah use the old form. They use the Paleo Hebrew form of Yehoshua and both of them are prophets contemporary with Nehemiah and Ezra at this point in time.

There is also one example of Yehoshua being used in 1 Chronicles. 1 Chronicles is thought to be written by Ezra so why is there one example of Yehoshua being there rather than Yahushua and it turns out that when you look at the example it is a chronology so the writer of Chronicles included in the chronology, the correct spelling and pronunciation of the person that was mentioned in the particular genealogy. It's interesting to put together and a pointer to our Messiah Yahushua and the New Testament has nine hundred and seventy five references to this name Yehoshua.

I would say to the Aramaic Version of this which is Yahshua, probably in the New Testament Yeshua, Yahshua would have been what people would have called Yahshua or Yeshu is some that I have seen in some examples.

It is all interesting to see what I think I can say certainly is that Jesus is a new invention for the word Yahushua or Yehoshua in the New Testament. In the first century people didn't know who Jesus was, that has become the name that has been used throughout more the modern updated era as the scriptures have evolved through the renaissance of the Protestant and Catholic world.

That is probably more than you wanted to know but it was an interesting side bar that I wanted to take a look at.

Also, during this period of time in the Post Exile, Nehemiah comes on the stage some eighty or ninety years later in 445 BCE and he was the cupbearer to the Persian King and got relief, or a pass to go back to Jerusalem to help rebuild the city and help get everything back in order.

- Post Exile - Nehemiah's dedication of repaired wall at Jerusalem - c. 445 BCE

Nehemiah 12 has this account in it:

And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps. And the sons of the singers gathered themselves together...^{Nehemiah is writing this} Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks,

Again, here is this spectacle of the walls of the Temple area and the city have been reconstructed and the players, the people that are going to be making this joyful noise are parading up to these walls.

whereof one went on the right hand upon the wall toward the dung gate...And certain of the priests' sons with trumpets^{2689=same}; namely, Zechariah the son of Jonathan...the son of Asaph.... And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets^{2689=same}. (Neh 12:27-43 KJV)

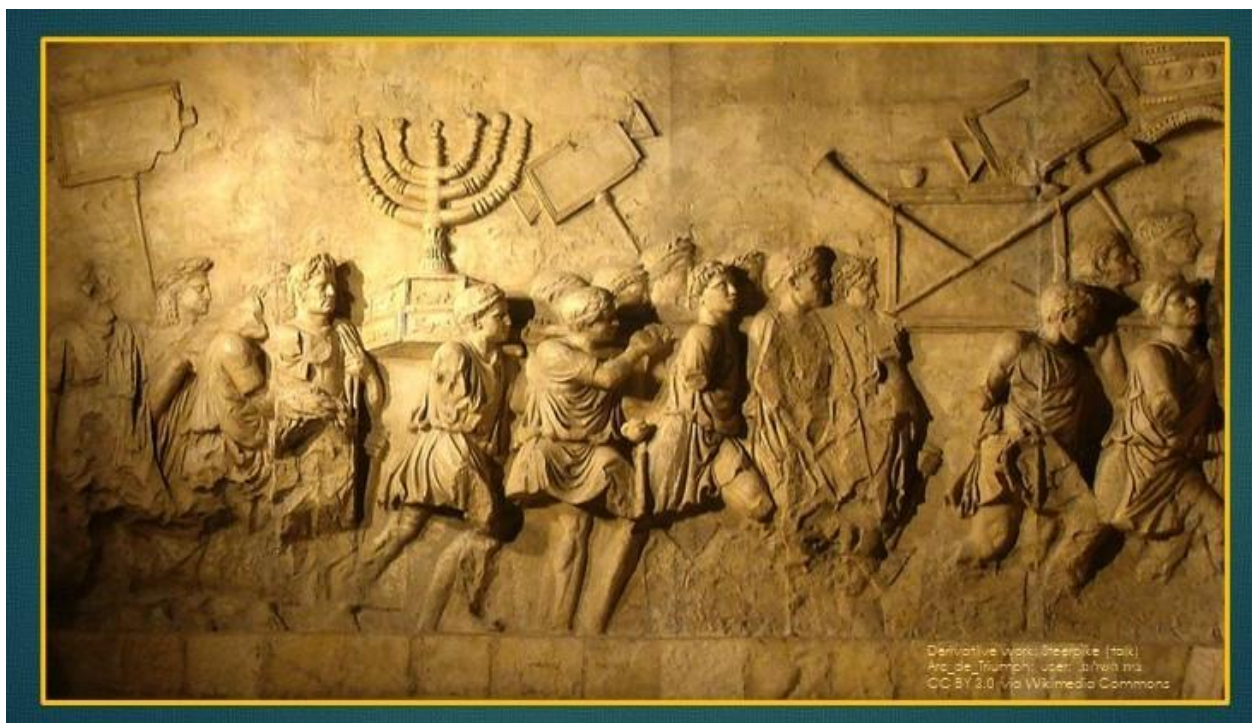
I got to wondering, do we have any pictures of what these trumpets might have been like and it turns out that we do. There is actually a mural of these trumpets.

Silver Trumpet

Destruction of 2nd Temple

Spoils of Titus 70 CE

This is about the destruction of the Second Temple so we are going now to 70 CE. This is after Yahushua's crucifixion, death and resurrection. The Second Temple that Zerubbabel and company reconstructed was actually remodeled yet again by Herod the Great and this Temple was ultimately destroyed in what is called the first of the Roman Wars. The first of the Roman Wars took place over about a seven year period of time from 66 CE through about 73 CE at the fall of Masada. In 70 CE, kind of in the middle of this, the Romans were really upset with the Jews and Titus was given instructions to go shut Jerusalem down and take the Temple down. That is what this mural is about.



This is found in a place called the Arch of Titus, of all places it is at a forum in Rome in a location called the Summa Sacra Via, which means the sacred way. It was originally put together and constructed as a memorial by Emperor Domitian who was Titus's younger brother after the death of Titus. It was thought to be built around 82 CE. Its purpose was to put a monument together to show the triumph of what was then Titus Vespasian's conquering Jerusalem and the completion of the siege of Jerusalem.

What the mural represents are the Roman Legions marching back into Rome with the spoils of the Temple and you can see that they are carrying a menorah on what appears to be poles. It is interesting to see that they have six foot men, and it looks to be a four or five foot tall menorah. We also see three boxes that have cones on them. They would be the ash boxes from the burnt offering altar.

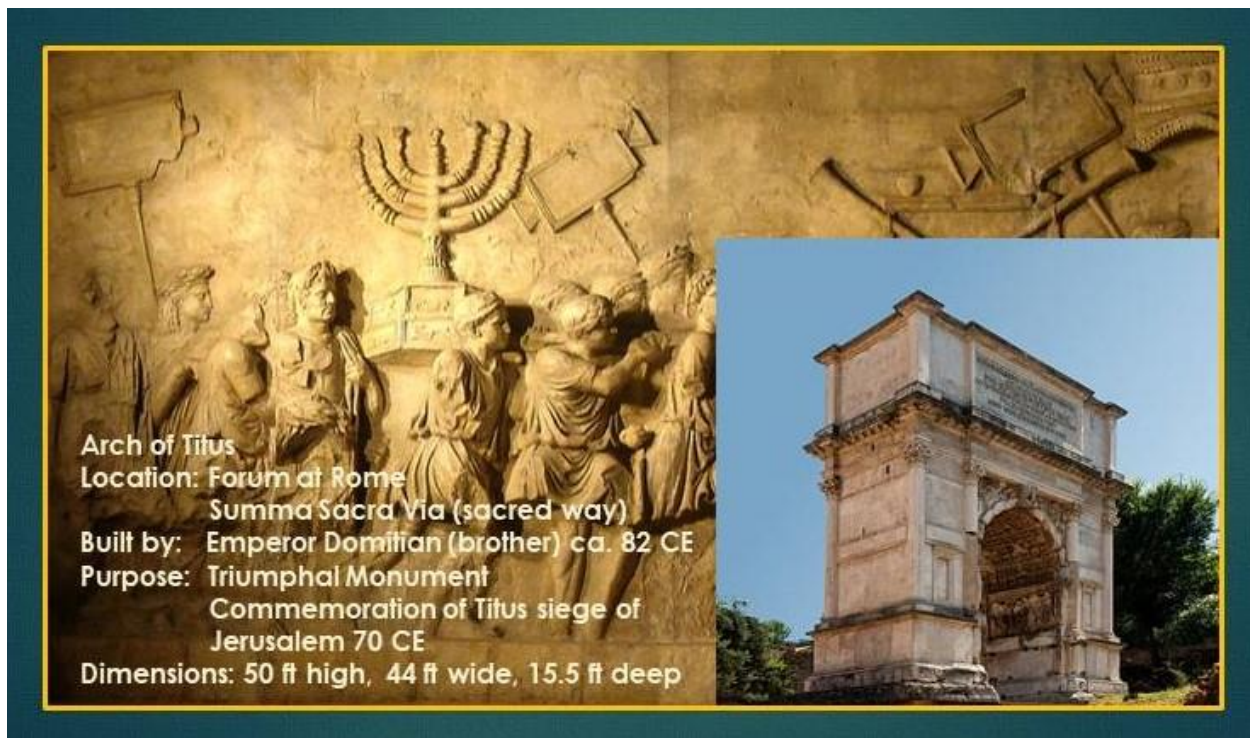
The interesting thing that is the discovery, are the two silver trumpets. They seem to be anchored to the table of showbread. We know from Josephus that the trumpets are a little less than a cubit long, but we also know from scripture the dimensions of the showbread table.

Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. (Exo 25:23 KJV)

We know that this is a cubit and a half has to be the height so this has to be the two of the length and obviously you can't see the other one cubit dimension but note how these two khatsotseraw are attached. You would know that certainly this is longer than a cubit. These are two or three cubits long. I would say that the khatsotseraw itself is probably one section and it appears there is a connector.

Because I have been a trumpet player myself in past years, I know that you have a mouthpiece that is attached. It appears to be a particularly long mouthpiece that they would have attached. Each priest would have had his own mouthpiece so they wouldn't have shared them.

The khatsotseraw itself is probably one section which figures. If it is a long cubit this part of it that sticks up is probably a cubit and a half as we would know it which is twenty inches or so in length. This all matches up to what we see in the scriptures but it's noteworthy that these two khatsotseraw are attached and are being carried off.



This is a large edifice that is about fifty feet high forty four feet wide and fifteen and a half feet deep.

The memorial was that Titus didn't march through it on his way back because it wasn't built yet but this is the memorial of pictorially how he would have marched back. The mural is on the inside wall and is something like eight feet high and twelve feet long. What you see on the blowup of it is a good high quality picture of what it looks like on the inside.

The Shofar Events

I have already mentioned that the first event is certainly the giving of the Ten Commandments. Its first use that we have already read is Exodus 19, but we will read a couple of other verses in the account because the shofar is mentioned several times.

- Giving the 10 Commandments - c. 1450 BCE ^{1st use in Exodus 19}

And mount Sinai was altogether on a smoke, because YHWH descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet ^{H7782=shofar} sounded long, and waxed louder and louder, Moses spake, and YHWH answered him by a voice. (Exo 19:18-19 KJV)

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet

H7782=same, and the mountain smoking: and when the people saw it, they removed, and stood afar off. (Exo 20:18 KJV)

Here the shofar is being sounded and notice that the mountain as is a smoke of a furnace. This always reminds me and I like to comment back to Genesis Chapter 15 at the cutting of the covenant. The smoke of a furnace and the burning lamp are representative of Yahushua and YHWH going through the cut pieces of the animals that were split and ratifying the covenant. It is the same similar terminology, the smoke of a furnace, YHWH being here also.

- Proclaim Jubilee freedom and liberty - 1450 BCE

Another example of the shofar being blown is in the instruction for the Jubilee which has to do with freedom and liberty. The account is the actual instructions out of Torah and occurred somewhere around 1450 BCE.

Then shalt thou cause the trumpet^{H7782=Shofar} of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet^{H7782=shofar} sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. (Lev 25:9-10 KJV)

This is the master reset of the calendar; every fiftieth year was intended to be initiated by the shofar.

- Gideon's strategy against the Midianites and Amalekites - c. 1180 BCE

This account in Gideon is interesting on how he uses the shofar. It is against the Midianites and Amalekites and again, I have backed up now because I am using the shofar events so we are going back in history to about 1180 BCE.

And YHWH said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands,

In other words, you are going to go into battle here but you have too many people and you will think you did it on your own if I don't give you a handicap and that is exactly what YHWH said.

lest Israel vaunt themselves against me, saying, Mine own hand hath saved me....And YHWH said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. So he brought down the people unto the water:

and YHWH said unto Gideon, Every one that lapped of the water with his tongue, as a dog lapped, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. And YHWH said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place. So the people took victuals in their hand, and their trumpets ^{7782=shofar}: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley. And it came to pass the same night, that YHWH said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand.

What a statement, past tense, I have already delivered them into your hand. Don't you just love it when YHWH says that about something? You can take it to the bank and this is what is going to happen. A couple of comments about this: If you do further research on it you will find that there is a controversy about which people went. The ones that lapped with their hands, which is what it seems to say, but there is another version of this that seems to say those that have the further handicap that got down on their knees and drank like a dog, those are the ones that YHWH took. In other words, he gave Gideon the worst possible soldiers to go. He didn't give him the ones that were alert that lapped with their hands and stayed alert, he gave him the ones that got down on the hands and knees and lapped direct, in other words, they weren't very vigilant.

You see commentaries about that perspective, and of interest, which seems to be what Josephus said happened. I think it's talking about the ones that were the more vigilant ones that lapped and drank with their hands so they could see as they were drinking. They were probably leaning on their knees and drinking with one hand a looking around at the same time. I think that is what is being talked about here. Just know that it is a controversy about this particular scripture.

In any case, Gideon got down to three hundred; he had thousands to start with if my memory serves me. The Midianites were like grasshoppers for multitude, that would have probably been thousands of them, and now there are only three hundred of Gideon's army forces to go against them. Any commanding general would wonder what they are doing. Look how they went into this battle as we go further.

- **Gideon's strategy continued**

And he divided the three hundred men into three companies, and he put a trumpet ^{H7782=shofar} in every man's hand, with empty pitchers, and lamps within the pitchers. And he

said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. When I blow with a **trumpet**^{H7782=shofar}, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of YHWH and of Gideon. So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch:

Get the scene here, there are three hundred guys with a shofar in one hand and pitcher in the other, that means both hands are occupied and there are no swords. These guys are going into battle with a pitcher and a shofar and inside the pitcher is a candle.

and they blew the **trumpet**^{H7782=shofar}, and brake the pitchers that were in their hands. And the three companies blew the **trumpet**^{H7782=shofar}, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of YHWH, and of Gideon. And they stood every man in his place round about the camp: and all the host ran, and cried, and fled. And the three hundred blew the **trumpet**^{H7782=shofar}, and YHWH set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, and to the border of Abelmeholah, unto Tabbath. And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites. (Jdg 7:2-23 KJV)

So the Midianites self-destructed with the sound of the shofar and the lamp that they had. What a spectacle this would have been.

The Shofar

Events

- Saul announces defeat of a garrison of Philistines - c. 1040 BCE

This account with Saul jumps to the beginning of the United Monarchy.

And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the **trumpet**^{H7782=shofar} throughout all the land, saying, Let the Hebrews hear. And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines ^(the loss incensed the Philistines). And the people were called together after Saul to Gilgal. (1Sa 13:3-4 KJV)

In other words, the loss incensed the Philistines, and of course it would have.

We have looked at Solomon and the dedication of the Temple, we will look at a bit of Solomon's coronation just a bit before that dedication somewhere about 970 BCE.

- Solomon’s coronation - c. 970 BCE

And let Zadok ^{David is speaking} the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet ^{H7782=shofar}, and say, YHWH save king Solomon.

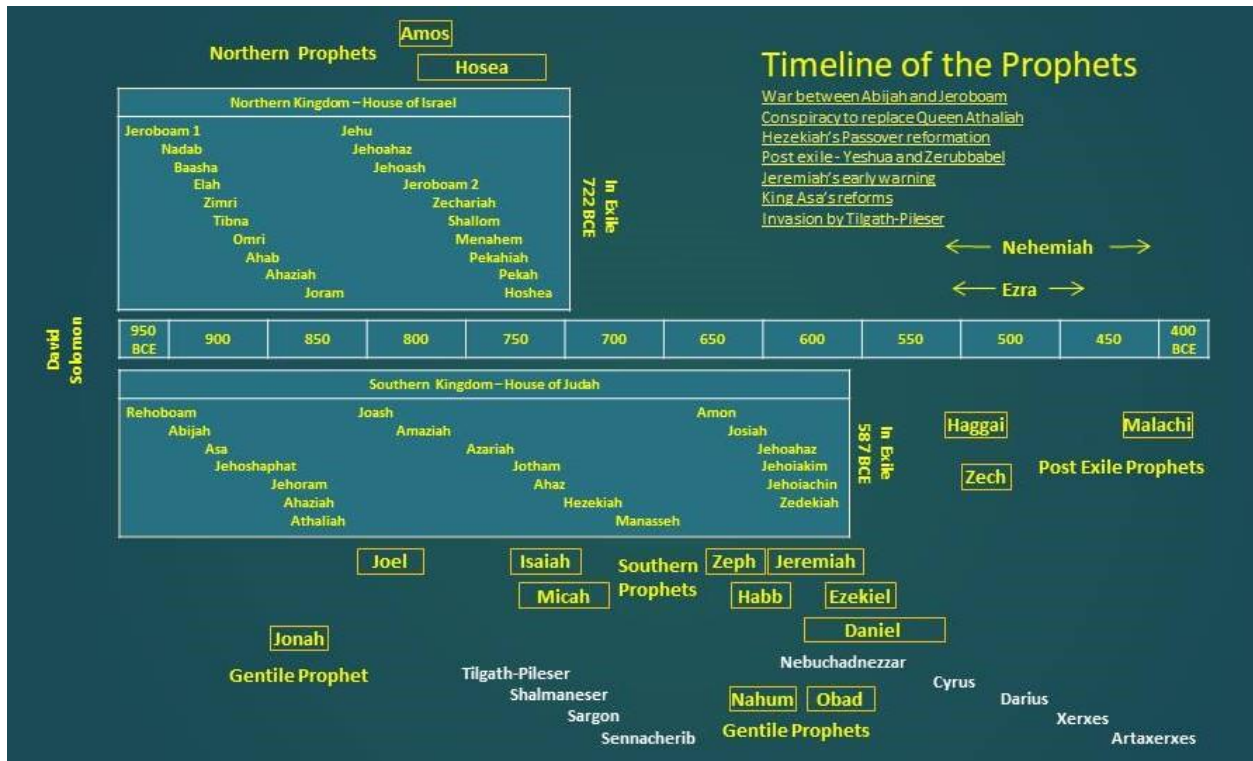
I will mention that this is probably not a good translation; it says “God save the King” in the actual Authorized Version. When you look it up I don’t believe the word ‘Elohim’ or ‘YHWH’ is there. The translation would be better stated ‘Let King Solomon live’. You see that translated that way in the Septuagint, the Hebrew Roots and actually they fixed it in the New King James also. You see that throughout this account as a sidebar.

Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah...And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet ^{H7782=shofar}; and all the people said, YHWH save king Solomon. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them. And Adonijah and all the guests that were with him heard it as they had made an end of eating ^{alternative coronation party}. And when Joab heard the sound of the trumpet ^{H7782=shofar}, he said, Wherefore is this noise of the city being in an uproar? (1Ki 1:34-41 KJV)

If you know this account, what you realize is that there was a conspiracy going on with Adonijah to take over the kingdom. Joab was involved in this and they had a meeting going on offsite from where Solomon was being coronated as the king. They were upset that this was going on and they were wondering where the noise was coming from. There is a much more serious conspiracy going on.

We will now get to Jeremiah and take a look him in the scheme of prophets. Jeremiah is contemporary with Ezekiel and Daniel. Jeremiah is called the weeping prophet and was the last prophet in Jerusalem before the takeover by Nebuchadnezzar in 587 BCE. The actual destruction of Jerusalem, the razing of the Temple, goes to the time Jeremiah starts which is at the end of Josiah in the account that we are going to read. Jeremiah had a long reach of multiple kings, of course these are sons of Josiah that come after him. Jeremiah is talking about what is about to happen.

- Jeremiah’s early warning - Judah forsakes YHWH - Sounding the alarm of war c. 627 BCE



Of course this was Jeremiah's warning starting in 627 going all the way down to 587, it is the same warning.

My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet ^{H7782=shofar}, the alarm ^{H8643=teruah=clangor of trumpets, loud noise, shout} of war. Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet ^{H7782=shofar}? For my people is foolish, they have not known me; they are sottish ^{H5530=silly, foolish} children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge. (Jer 4:19-22 KJV)

Jeremiah is warning the people, he wasn't a very popular prophet because he said that Nebuchadnezzar is coming and the best thing to do is heed to him. Of course none of the kings wanted to do that. Actually, at this time at the very end of Josiah, Josiah was one of the reformers.

Josiah seemed to get things back on track, he destroyed the false worship centers and restored the Holy Days back to the Southern Kingdom but it was too late.

Jeremiah goes on in the next chapter:

*O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the **trumpet**^{H7782=shofar} in Tekoa, and set up a sign of fire in Bethhaccerem: for evil appeareth out of the north, and great destruction... Also I set watchmen over you, saying, Hearken to the sound of the **trumpet**^{H7782=shofar}. But they said, We will not hearken. (Jer 6:1, 17 KJV)*

It is the same today. A couple of events that have both the shofar and the silver trumpet:

Shofar and Silver Trumpet Events

- David bring the Ark to Jerusalem with jubilation - c. 1000 BCE

*Thus all Israel brought up the ark of the covenant of YHWH with **shouting**^{H8643=teruah=clangor of trumpets}, and with sound of the **cornet**^{H7782=shofar}, and with **trumpets**^{H2689=khatsotseraw=(silver) trumpet}, and with cymbals, making a noise with psalteries and harps. (1Ch 15:28 KJV)*

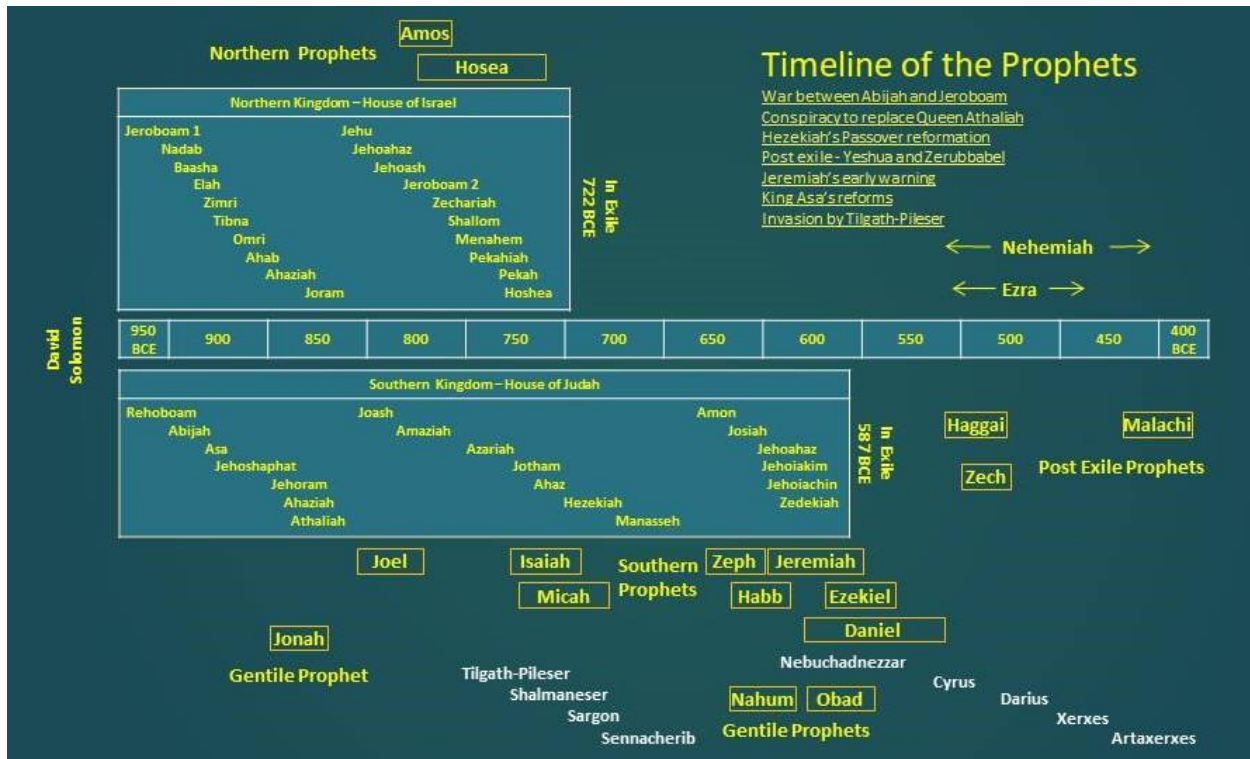
They make the shofar and the khatsotseraw to be blown and with cymbals.

- King Asa's reforms - covenant renewed - c. 900 BCE

*And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of YHWH, that was before the porch of YHWH... So they gathered themselves together at Jerusalem **in the third month**, in the fifteenth year of the reign of Asa... And they entered into a covenant to seek YHWH Elohim of their fathers with all their heart and with all their soul... And they swear unto YHWH with a loud voice, and with **shouting**^{H8643=teruah=clangor of}, and with **trumpets**^{H2689=khatsotseraw=(silver) trumpet}, and with **cornet**^{H7782=shofar}. (2Ch 15:8-14 KJV)*

As you see, King Asa is the offspring of Abijah and the father of Jehoshaphat so we are into the Divided Monarchy at this point in time. Both Northern and Southern Kingdoms are at each other's throat.

Of note, the scripture says that it is in the third month, I have wondered, it's not specified so this is conjecture, but you have to ask, what happens in the third month? Particularly in the beginning of the third month is Shavuot or what we call today Pentecost. Pentecost means to count fifty so fifty days after Passover is the third month. I have wondered if they are coming together in this scripture as a part of that memorial of YHWH's Holy Days. It doesn't say that but it is just possible that this is when that is. It's noteworthy that it's the third month.



- Invasion of the Northern Kingdom by Tilgath-Pileser^{Assyrian} - c. 750 BCE

I have mentioned Tilgath Pileser along with Pekah, Hoshea and Ahaz who had part of what is going on in the history of this. Tilgath Pileser was a thorn in the side of the Northern Kingdom so Ahaz who was an evil king, tried to partner up with Pekah and this guy Resin that I have mentioned from Syria. That didn't work out too well, Tilgath Pileser came anyway and took over the territory and ultimately seized the Northern Kingdom.

After the Northern Kingdom was seized Ahaz became a tributary king under Tilgath Pileser and tried to please him by going to visit his shrine to Baal up north in Damascus. Ahaz liked the shrine so much he made blueprints of it and actually changed some of the Temple fixtures and the layout of the Temple to be a match for Tilgath Pileser's Temple to pagan idols. This was not a very favorable thing in YHWH's eye to do. That is a little bit of history about what is going on with Tilgath Pileser.

Tilgath Pileser was actually with Shalmaneser that sent the Northern Kingdom into exile ultimately down to Sennacherib who was the one that Hezekiah was dealing with at the same point in time. Sennacherib almost took over the Southern Kingdom at this point but a reprieve was had.

Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king (likely Pekah or Hoshea); for judgment is toward you, because ye have been a snare on

Mizpah, and a net spread upon Tabor ^(false idol sites) ... They have dealt treacherously against YHWH: for they have begotten strange children: now shall a month devour them... Blow ye the **cornet** ^{H7782=shofar} in Gibeah, and the **trumpets** ^{H2689=khatsoṣṣeraw=(silver) trumpet} in Ramah: **cry aloud** ^{H7321=shout for joy, make a joyful noise} at Bethaven ^{H1007=house of vanity (cf. Bethel)}, after thee, O Benjamin. Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be. The princes of Judah were like them that remove the bound ^{H3166=boundary}: therefore I will pour out my wrath upon them like water. (Hos 5:1-10 KJV)

This mention to Bethaven is likely a pun and a derogatory statement about Bethel, the house of El, the house of Elohim, the house of YHWH. Bethaven means the house of vanity so it appears that this account is using word play to rename what was originally Bethel to Bethaven as a result of the false worship practices that the Northern Kingdom was participating in. This also talks about removing the boundaries. The princes of Judah were like to remove the boundary, in other words they weren't being honest about things like weights and measures and their dealings and their property. Moving the boundary would be tantamount today like someone trying to move your survey pins. We actually had a neighbor that tried to do that. You can't do that very easily today because it's easy to get a survey and know exactly where everything is. Apparently that is what they were moving the boundaries back in these days.

- Prophecy of Messiah's second coming - c. soon

YHWH hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our Elohim. Make a joyful **noise** ^{H7321=ruah=shout for joy, make a joyful noise} unto YHWH, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto YHWH with the harp; with the harp, and the voice of a psalm. With **trumpets** ^{H2689=khatsoṣṣeraw=(silver) trumpet} and sound of **cornet** ^{H7782=shofar} make a joyful noise before YHWH, the King. (Psa 98:2-6 KJV)

New Testament Trumpets

We will wrap this up with a few usages of trumpets, and as I mentioned we saw in the Septuagint that salpinx was the word for trumpets translated in the Tanakh. We see that also when we look into the Greek into what we know as the New Testament, salpinx is there. There are eleven specific matches and another match of a related verb called salpizo. Salpizo is a verb and salpinx is a noun. We see salpizo another twelve times so this all relates to trumpets.

- G4536 = salpinx = through the idea of quavering or reverberation, a trumpet 11 matches
- G4537 = salpizo = to trumpet, to sound a blast ^{verb} - 12 matches

*And he shall send his angels with a great sound of a **trumpet**, and they shall gather together his elect from the four winds, from one end of heaven to the other. (Mat 24:31 KJV)*

*In a moment, in the twinkling of an eye, at the last **trump**: for the **trumpet** shall sound, and the dead shall be raised incorruptible, and we shall be changed. (1Co 15:52 KJV)*

*For Yahushua himself shall descend from heaven with a shout, with the voice of the archangel, and with the **trump** of YHWH: and the dead in the Messiah shall rise first: (1Th 4:16 RNKJV)*

This is clear evidence that nobody is in heaven at this point in time that mainstream Christianity would have people to believe. It doesn't happen before, it happens at the last trump.

*I was in the Spirit on the day of YHWH, and heard behind me a great voice, as of a **trumpet** ^{salpinx}, (Rev 1:10 RNKJV)*

*And I saw the seven angels which stood before YHWH; and to them were given seven **trumpets** ^{salpinx}. (Rev 8:2 RNKJV)*

And the second angel sounded ^{salpizo trumpeted - KJ3} (Rev 8:8 RNKJV)

And the third angel sounded ^{salpizo trumpeted - KJ3} (Rev 8:10 RNKJV)

It doesn't say that they sounded the trumpet but that is what is certainly in the context, they sounded their trumpet. We see all of that and again, we will study that in the future parts and sessions of this trumpets series.

There may be some areas in here that would require you to some homework and certainly my mantra and admonition is to always:

Do Your Own Homework

Don't accept the false teachings of anyone.

And this I (Paul) pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve ^{G1381=test, discern, examine} things that are excellent; that ye may be sincere and without offence till the day of Messiah. (Php 1:8-10 KJV)

Approving things means to test, discern, examine so when scriptures don't make sense to you, we are to prove them, we are to take a look at them. The Bible interprets itself; YHWH's Spirit guides you into how you understand that we have to go do our own homework.

All scripture is given by inspiration of YHWH, and is profitable ^{G5624= helpful advantageous} for doctrine ^{G1319=instruction, learning} for reproof ^{G1650=admonish, conviction} for correction ^{G1882=straightening up again} for righteousness ^{G1343=equity of character or act, justification}. (2Ti 3:16 KJV)

Beware lest any man spoil you through philosophy ^{G5385=Jewish sophistry} and vain deceit, after the tradition of men, after the rediments of the world, and not after Messiah. (Col 2:8 KJV)

I hope you take this to heart; anybody that hears the words of this presentation or virtually any of the presentations that I have given, this is always my ending mantra.

Sometimes it's my beginning mantra but this is an important part of our relationship with Yahushua the Messiah.

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