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The Rapture & Feast of Trumpets

“Behold, I [show] you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” 1 Corinthians 15:51-52

By Mike Wingfield

This newsletter is a continuation of the previous issue of this publication. In that newsletter I examined four biblical passages that speak about the timing of the end of this age – the Tribulation. In this article, I will examine the first fall feast of Israel – the Feast of Trumpets (the Jewish New Year). I will show that the Lord is using the timing and celebration of these feast of Israel to teach His people His plan of redemption. Therefore, it is apparent that the Jewish Feast of Trumpets points to the Rapture of the Church.

Most people today are suffering from spiritual disorientation. They do not know where we are on God’s timetable of events. Sadly, most of them do not care! These people are confused, perplexed, disoriented, and bewildered. They do not have a clue why they are here and what is about to take place.

This is true because the overwhelming population of the world is spiritually lost. They are spiritually blind to the things of God. Speaking about them, the Apostle Paul wrote, **“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Corinthians 2:14).**

This is not true for the believer in Jesus Christ who studies the Bible. The Bible has much to say about the end of this age. Therefore, true believers are not living in spiritual darkness, but in the brilliant light of God’s revelation where His Spirit desires to teach us all things. **“But God hath revealed them unto us by his spirit: for the Spirit searcheth all things, yea, the deep things of God” (1 Corinthians 2:10).** When Paul wrote to the church at Thessalonica, he began to write to them about the Rapture with these

words, **“But I would not have you to be ignorant, brethren...”** (1 Thessalonians 4:13). In the next chapter, he wrote to this church about the Tribulation. He wrote, **“But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and children of the day: we are not of the night, nor darkness”** (1 Thessalonians 5:4-5). God expects His church to be concerned with knowing and understanding His divine will. This is why He gave us His Word!

God has chosen to reveal Himself and His eternal perspective through the eyes of the Jewish people. He called them to be His witnesses (Isaiah 43:10-12). He gave them His revelation to make it available to all mankind. Through the writings of Moses, God gave mankind His divine perspective of time, salvation, morality, history, and the future.

When we think about the time of the Rapture, we must think in terms of the Biblical revelation given to us through the Jewish people. I have found the writings of Dr. Arnold Fruchtenbaum, a born-again, Messianic, Jewish scholar, to be of great help in understanding the matters I explain in this article. I consider his book, The Feasts and Fasts of Israel – Their Historic and Prophetic Significance, to be the best I have ever read! Anyone who wants to study about the feasts of Israel should read this book! We are now offering this book. See pages 7-8 to order this book from us.

Israel is God’s time clock. The Jewish people view time differently than the rest of the world. As written by Moses 3,400 years ago, the Jewish day begins at sundown. In our western mind-set, the day begins at midnight or at the dawn of the morning. However, this is not God’s perspective. God’s statement at the end of each creation day shows this (Genesis 1:5, 8, 13, 19, 23, 31). Moses wrote, **“And the evening**

and the morning were the first day” (Genesis 1:5).

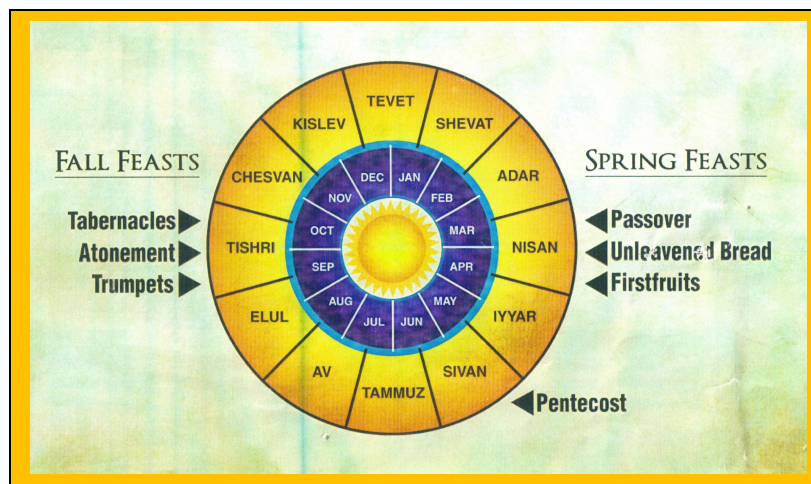
God gave the inhabitants of earth a natural clock and calendar. **“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so”** (Genesis 1:14-15). In His Biblical instructions, God gave Israel a lunar calendar. This contrasts with the majority of the nations that use a solar calendar.

The Hebrew months begin with a new moon. The moon has a cycle of 29.5 days. So, the Jewish calendar has alternating months of 29 days and 30 days. God instructed Moses to command Israel to celebrate His goodness to His people with seven feasts that were all to be celebrated on an exact day of the

Jewish lunar calendar (Leviticus 23:1-44).

A study of **Leviticus 23** reveals that God calls these feasts **“my feasts”** (Leviticus 23:2). These were holy appointments of God for the nation of Israel. These holy divine appointments point to the exact timing of God’s Messiah and His ministry to Israel. These feasts were to teach Israel about God’s redemptive plan. Israel’s lunar calendar and its feasts are the key to unlocking God’s secrets regarding the timing of His redemptive plan.

God ordered Israel to keep seven feasts each year, four in the spring and three in the fall. The spring feasts all pointed to the timing of the First Coming of Messiah. Passover pointed to the timing of the sacrifice of the suffering Messiah. With precise fulfillment, Christ died on the cross on Passover in 30 A.D. at exactly 3 p.m. (Luke 23:44-46). This was the very moment the priests began to slaughter the



Passover lambs in Jerusalem. Christ died on the cross no more than 200 yards from the location of the place where the Passover lambs were being killed.

The Passover feast was a part of the seven-day feast, called the Feast of Unleavened Bread. In the Bible, leaven is an illustration of sin. Therefore, the focus of this time was upon the sinless body and spirit of the Lord Jesus. He died on the cross as a perfect, sinless man, while also being the Son of God.

On the Sunday following Passover, Israel was commanded to celebrate the Feast of First Fruits. Jesus fulfilled this prophetic timing when He resurrected from the dead on the first Sunday after Passover ([John 20:1](#)). Later, the Apostle Paul would write that Jesus had **“become the first fruits of them that slept”** ([1 Corinthians 15:20](#)).

The final Jewish feast in the spring was the Feast of Pentecost, celebrated 50 days after the Feast of First fruits. Once again, this was the perfect timing of the next significant event on God’s calendar of redemption. According to [Acts 2](#), the Spirit of God descended upon the Jewish believers who were gathered in Jerusalem to celebrate Pentecost. It was on this day that the church was born.

Without question, more than 1,400 years ago the Lord ordered His people to keep His feasts as a foreshadow of the significant events surrounding the First Coming of Messiah. Therefore, this indicates that the last three annual feasts of Israel, in the fall, must point to the timing of the events of the Second Coming of Messiah. Most scholars agree that the Feast of Trumpets points to the Rapture, The Feast of Yom Kippur points to Israel’s redemption that takes place during the Tribulation. Finally, the last feast, the Feast of Tabernacles, foreshadows the Millennial Kingdom of God on earth.

The chronological timing of the Tribulation Period is all anchored in the lunar calendar and feasts of Israel. The Tribulation is exactly seven years. It is consistently divided into two halves, each being 42 months or 3 ½ years. In [Revelation 11:2](#) the last

half of the Tribulation will be 42 months. In [Revelation 11:3](#), the first half of the Tribulation is expressed as 1,260 days (the same as 42 months or 3 ½ years). This is consistent throughout the Book of Daniel and the Book of Revelation.

Let us now examine four Biblical observations about the Jewish Feast of Trumpets. These observations make it clear that the Feast of Trumpets is connected to the timing of the next major event on God’s calendar of redemption – the Rapture of the church.

1. The Time of its Observation

The Jewish people annually celebrate the Feast of Trumpets on the first day of the seventh month, Tishri ([Leviticus 23:24](#)). This year, this feast will begin on Wednesday, October 2 at sundown, and will conclude on Thursday, October 3 at sundown.

Will this be the year that Jesus will come on the Jewish Feast of Trumpets? It certainly seems very likely with all the dramatic events unfolding with Israel and the Middle East. Only time will tell. No one can be certain to say that it will be this October 3.



2. The Names of this Feast

There are five major names mentioned in Scripture for the Feast of Trumpets. These names communicate some very significant observations that point to the Rapture. The Bible connects the sounding of a trumpet with the Rapture ([1 Thessalonians 4:16](#); [1 Corinthians 15:52](#)). The

Revelation of Christ, 7 years later, will also be accompanied by the blowing of a trumpet ([Matthew 24:31](#)).

“A day of blowing the trumpets”- Numbers 29:1

This day is a day of blowing the shofar (ram’s horn) throughout this day of celebration.

“A memorial of blowing the trumpets”- Lev. 23:24

As the people heard the frequent blowing of the shofar, it was to remind them of their ultimate redemption.

“The head of the year”

In the Jewish mindset, this feast points to the beginning of time that took place at creation. It is viewed as the birthday of creation.

“A shout for joy”- Job 38:7

The Jewish people believe this feast should be accompanied by shouts of joy. According to Job 38:7, the angels shouted for joy after their creation as they watched the Lord create everything else thereafter. While the Bible does not tell us when the angels were created, [Exodus 20:11](#) informs us that **“in six days, the LORD made heaven and earth, the sea, and all that in them is...”** Since angels are finite creatures, they were not created first. First came the sudden creation of the heavens and earth to form a context of time, space, and matter. Obviously, the angels must have been created near the end of the first day of creation. So, when they watched their Creator speak the world into existence, they **“shouted for joy”** ([Job 38:7](#)).

This also explains why the Rapture of the church on the Feast of Trumpets will be accompanied by **“a shout”** ([1 Thessalonians 4:16](#)). Perhaps this is also why the Rapture will be signaled **“with the voice of the archangel”** ([1 Thessalonians 4:16](#)).

Furthermore, the sounding of the trumpet at the Revelation of Christ seven years after the Rapture will also be accompanied by God’s angels **“with a**

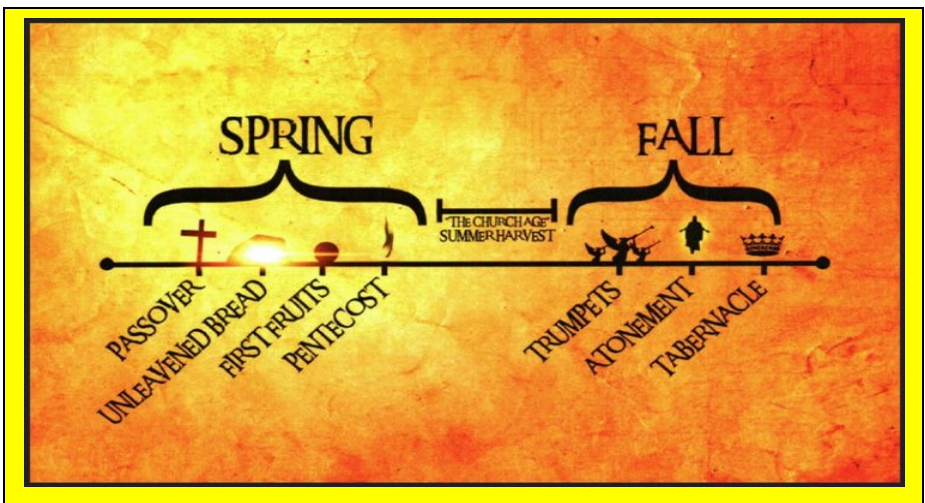
great sound of a trumpet” ([Matthew 24:31](#)). This will be the time of the resurrection of all the Old Testament saints ([Daniel 12:2, 13](#); [Matthew 24:31](#)) and believers who were martyred during the Tribulation ([Revelation 20:4](#)).

“The day of Judgment”

The Jewish people believe they will be judged by God on the day of the Feast of Trumpets in the future. This conviction agrees with the Scriptures. The Rapture will be the day that all the church believers are resurrected and will also be judged by the Lord ([1 Corinthians 4:5](#)). Seven years later, on the day of the Feast of Trumpets, all Old Testament believers will be judged at the time of the Revelation of Christ at the end of the Tribulation ([Daniel 12:2-3](#)).

3. The Observance of this Feast

Dr. Fruchtenbaum highlights for us the traditional practices that have surrounded the Jewish celebration of the Feast of Trumpets (Arnold Fruchtenbaum, [The Feasts and Fasts of Israel, Their Historic and Prophetic Significance](#), pp. 138-162). It is obvious that these traditions help us to understand the events that transpire at the time surrounding the Feast of Trumpets and the order of events that take place on that day of its celebration.



Jewish people read [Psalm 27](#) twice a day, every day in the month before and during the month of Tishrei. This tradition would lead us to believe that the Jewish people have connected the future celebration of the Feast of Trumpets with their final day of

redemption and deliverance by Messiah at the end of this age. Many Old Testament and New Testament prophecies would support this traditional practice that focuses upon [Psalm 27](#).

The context of [Psalm 27](#) indicates that at the end of this age, Israel will find itself at a time of desperation as it is surrounded by enemies that are sworn to its destruction. This psalm repeatedly mentions the wicked, enemies, and foes of Israel. The psalmist calls this a time of war and trouble. It will be a time when their enemies have false witnesses that **“are risen up against [them]”** ([verse 12](#)). It will be a time when their enemies are **“[breathing] out cruelty”** ([verse 12](#)). It will be a time when the Jewish people will be moved to look to the Lord alone for their deliverance and salvation.

This psalm certainly reflects the desperation that the modern nation of Israel is facing at this very moment. The world does not understand nor try to put into perspective the daily threats that are currently coming against the people of Israel. Since October 7, 2023, Israel has witnessed an increase in hatred and rejection that is flooding the United Nations, global media outlets, education centers, and the government administrations within the community of nations. It seems that a great majority of the global population is calling for the annihilation of Israel. Many are supporting the terrorists who continue to hate Israel. It seems that very few are trying to stop Iran and its proxies who are daily attacking the tiny nation of Israel.

According to the prophetic Word of God, this global attack upon Israel will escalate into the Tribulation Period. This will not end until Jesus returns to earth to finally and completely eradicate all the enemies of Israel at Armageddon ([Isaiah 34:1-10](#); [Joel 3:9-16](#); [Zechariah 14:1-3, 12-15](#); [Revelation 19:11-21](#)). The Bible proclaims that no nation in all of history will ever experience the threat of annihilation like the nation of Israel at the end of this age ([Daniel 12:1](#); [Matthew 24:21-22](#)).

Friends, without question, we are witnessing the beginning of the end. The conditions that will prevail

during the Tribulation are upon us. It is only a matter of time!

The Feast of Trumpets is celebrated for two days. It is known by the Jewish people as “the long day.” During this celebration, the shofar is blown 100 times. The final blow is known as “the last trump.” This final blow on the shofar was to be very loud and long. The blower of the shofar was to blow until he could blow no more. It would appear that this is the exact reference to the time of the Rapture mentioned by the Apostle Paul when he wrote, **“Behold, I [show] you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed”** ([1 Corinthians 15:51-52](#)).

The book of 1 Corinthians was written about 25 years after Christ ascended back to heaven and the church began. The early church was immersed in the Jewish culture. Therefore, when Paul referred to the time of the Rapture as being at **“the last trump”** ([1 Corinthians 15:52](#)) it should be viewed as a reference to the last sounding of the shofar on the Feast of Trumpets.

4. The Meaning of this Feast

When the sounding of the shofar takes place, it carries several messages or meanings for the Jew.

It is a time of remembrance of the giving of the law.

When God gave Moses and the children of Israel the law at Mount Sinai, it was accompanied by **“the voice of the trumpet”** ([Exodus 19:16, 19](#)). [Verse 19](#) says, **“And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.”** This is why the final blow of the shofar on the day of the Feast of Trumpets is to be long and loud.

The Jewish people believe that before Messiah comes, Moses and Elijah will come ([Malachi 4:4-6](#)). Near the end of the Old Testament God said to Israel, **“Remember ye the law of Moses my**

servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments” (Malachi 4:4).

Moses and Elijah will appear in Jerusalem on the very first day of the Tribulation (**Revelation 11:3-6**). They will minister to Israel for 1,260 days (**Revelation 11:3**) and then be killed by the Antichrist (**Revelation 11:7-12**). Moses’ appearance will be directly connected to the timing of the Feast of Trumpets and the Rapture and the beginning of the Tribulation Period.

A time of worship and praise

The sounding of the shofar in ancient Israel was frequently used as a call to worship (**Psalms 98:6**). Its loud sound could be heard by the nation miles away from the tabernacle and later the temple in Jerusalem. The distinct sounding of the shofar was a blessed sound, calling them to worship and praise their God.

How fitting that the Rapture will take place with the sounding of the Lord’s shofar. It will be the call of the church to gather in the temple in heaven for that great time of worship and praise (**Revelation 4:1-11**).

It is a signal for war

In Biblical times, the shofar was used to call the nation of Israel to prepare for war (**1 Samuel 13:3-4**). According to the Bible, the sounding of the shofar at the time of the Tribulation will be a time of the preparation for war. When the trumpet of the Lord shall sound, the church will be called home to heaven to worship the Lion of the Tribe of Judah (**Revelation 5:5**). However, the remaining nation of Israel on earth will be called to war, while living under the protection of the Lion of the Tribe of Judah (**Isa. 31:4-5**).

It is a time to anoint the King of Israel

It was the practice in ancient Israel to sound the shofar at the anointing of the king of Israel (**1 Kings 1:34**). How fitting that the Rapture will happen with the sounding of the Trumpet of God. It will be the signal that the time has come to crown the King of Glory in heaven (**Revelation 5**).

It is a call to repentance

According to **Joel 2:12-15**, a trumpet blast will begin a time of great repentance in Israel at the beginning of the Tribulation Period. This time of repentance will be directed by two Jewish witnesses, Moses and Elijah. They will appear in Jerusalem **“clothed in sackcloth” (Revelation 11:3)**, the symbol of mourning. This mourning will focus upon the Jewish peoples’ great sin of rejecting Jesus as their Messiah. The ministry of Moses and Elijah is summarized in **Revelation 12:17** as those who **“keep the commandments of God, and have the testimony of Jesus Christ.”**

This time of mourning and repentance in Israel will gradually continue until its time of great climax at the time of Christ’s return as described in **Zechariah 12:10-13:6**. While the nation is in the grasp of enemy nations at Armageddon, the entire Jewish nation will erupt into weeping and mourning when Jesus returns to their rescue. This will be the moment of Israel’s complete and final redemption. The shofar of the Lord will sound at the beginning of this process at the time of the Rapture (**Romans 11:25-26**) and conclude with the sounding of the trumpet at the time of Christ’s revelation (**Matthew 24:31**).

There is a reason why the Rapture of the church will be accompanied by a trumpet blast and a shout. There were several times in the Scriptures when a trumpet blast was accompanied by a shout that displayed the power and presence of the Lord.

It happened at the giving of the law in **Exodus 19**. It took place when Israel attacked Jericho in **Joshua 6**. It unfolded again when Gideon defeated a massive army of Midianites (known as Saudis today) in the valley of Jezreel (another name of this valley is Armageddon). They were supernaturally defeated by the sounding of trumpets, shouts, and the shattering of clay pitchers (**Judges 7:15-23**).

It will happen again at the time of the Rapture and the Revelation of Christ. In at least three of these occurrences of trumpets and shouts (**Exodus 19; Joshua 6; and Matthew 24:31**) it will be accompanied by a massive earthquake. Will it

happen again at the time of the Rapture? No one would be looking for those who have disappeared due to the massive rubble and death toll of the earthquake.

Dear friends, I believe that the Rapture of the church and the Revelation of Christ will occur seven years apart on the same day of the Jewish calendar – the day of the Feast of Trumpets.

Could it be this October 3rd as they sound the last trumpet of this feast day? We will have to wait and see.

Be ready for the shout that will take us out!