

## ROSH HASHANAH AND THE FETCHING OF THE BRIDE

(John 14:1-3; Isaiah 26:19-21; I Thessalonians 4:16)

Rosh Hashanah is a Jewish feast with several meanings: the Day of Awe or judgment, the Day of Sounding the Shofar- trumpet and it is according to the Jewish calendar, the beginning of their New Year, which is on the first day of the seventh month. The Shofar is the major symbol of Rosh Hashanah and there are three different sounds the Shofar makes during this feast:

- (1) TERIAH (one long sound)- for assembly (spiritual agreement) Numbers 10:3;
- (2) SHEVARIM (3 broken sounds) - spiritual repentance Numbers 10:5;
- (3) TERUAH (9 short sounds) for battle; (spiritual ministry) Numbers 10:9

Rosh Hashanah, unlike the other feasts, centers on the New Moon. In the ancient times, before calendars, it required two people to witness the time when the edge of the New Moon could be seen. Only then they would announce the time to start the feast. Because it is celebrated on the time of the New Moon, when the moon is still concealed or hidden, Rosh Hashanah is considered a concealed feast and that is of great significance in connection to the Bride of Christ after being transferred to heaven, as in connection with the ancient Jewish wedding celebration. The rapture, as many other prophetic events of the New Testament, is hidden in the pages of the Old Testament, as well as in the Jewish traditions that were given by God. Rosh Hashanah connects to the fetching of the Bride in its concealment of the shutting of the door. In the ancient Jewish wedding, after the bride was taken to her groom, they would stay concealed in a room the bridegroom had prepared for her, for seven days with the door shut. Only after the period of seven days they would come out.

In **biblical times**, a couple consummated their marriage in a room.<sup>[5]</sup> In **Talmudic times**, the room where the marriage was consummated was called the *chuppah*.<sup>[6]</sup> Jewish weddings consist of two separate parts: the **betrouthal** ceremony, known as *erusin* or *kiddushin*, and the actual wedding ceremony, known as *nisuin*. The first ceremony (the betrothal, which is today accomplished when the groom gives a wedding ring to the bride) prohibits the bride to all other men and cannot be dissolved without a religious divorce (*get*). The second ceremony permits the bride to her husband. Originally, the two ceremonies usually took place separately.<sup>[1]</sup> After the initial betrothal, the bride lived with her parents until the day the actual marriage ceremony arrived; the wedding ceremony would then take place in a room or tent that the groom had set up for her. After the ceremony the bride and groom would spend an hour together in an ordinary room, and then the bride would enter the *chuppah* and, after gaining her permission, the groom would join her<sup>[6]</sup> (Wikipedia).

The fetching of the Bride of Christ is for her to be hidden away for seven years, until the wrath of God is poured on the wicked people. Come, my people, enter your chambers and **shut your doors behind you**; hide yourselves for a little while until the [Lord's] wrath is past (Isaiah 26:20).

“Come into your chambers and shut the door” is for the bride and groom – husband and wife – Christ and His Bride to be together, concealed for a time, after the tribulation has passed. Rosh Hashanah meaning, “the day of hiding”, is definitely connected to the rapture of the Bride before the tribulation period, when the wrath of God falls on the wicked.

Rosh Hashanah is connected with the fetching of the bride through the blowing of the trumpet or Shofar. It connects with the first Teriah long sound, calling for assembly – spiritual agreement, as we read in I Thessalonians 4:16, For the Lord Himself will descend from heaven with a loud cry of summons, with the shout of an archangel, and with the trumpet of God. And those who have departed this life in Christ will rise first; then we, the living ones who remain, shall simultaneously be caught up along with [the resurrected dead] in the clouds to meet the Lord in the air; and so always we shall be with the Lord and in I Corinthians 15:52b, For a trumpet will sound and the dead [in Christ] will be raised imperishable.

Rosh Hashanah as a day of judgment, points to God’s judgment on earth after the fetching of the Bride of Christ from the world. It is a day of judgment against those who will be left on earth, as we read in I Thessalonians 5:3. . . Then in a moment unforeseen destruction will come upon them as suddenly as labor pains come upon a woman with child; and they shall by no means escape, for there will be no escape.

We see in the parable of the ten virgins, that the door was shut after five of them who had oil in their lamps, entered. They were concealed and protected from the wrath of God. But in Revelation four verse one, a door is open, After this I looked, and behold, a door standing open in heaven! And the first voice which I had heard addressing me like a war **trumpet** said, Come up here, and I will show you that must take place in the future. This is an amazing confirmation of the rapture seen and experienced by the apostle John. Firstly he sees an opened door in heaven and hears the voice that addressed him was like a **trumpet** inviting him to come up; heaven will open when Yahshua descends to fetch His Bride at the sound of the trumpet, as it is confirmed in I Thessalonians 4:16, For the Lord Himself will descend from heaven (heaven will open), with a loud cry of summons (like a war trumpet), with the voice of the archangel, and with the blast of the trumpet of God, and just like John, we will enter heaven!

Rosh Hashanah is connected with the fulfillment of the end time prophecies in its themes: **(1) Resurrection of the righteous (Isaiah 26:19)**; Your dead shall live; the bodies of our dead shall rise. You who dwell in the dust, awake and sing for joy! For Your dew is a dew of light; and the earth shall cast forth the dead. This has to do with the first resurrection, which is the resurrection of those who died in Christ –the Bride. There are four stages of the first resurrection: (1) the resurrection of Christ, (2) the resurrection of the Bride of Christ to be raptured to heaven, (3) the resurrection of the Old Testament saints and fourth (4) the resurrection of the tribulation saints, to participate in the wedding feast and to reign with Christ in the millennium.

**(2) The Kingdom of the Lord** – the Messianic kingdom, the millennium;

And the kingdom and the dominion and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High; His kingdom is an everlasting kingdom, and all the dominion shall serve and obey Him (Daniel 7:27). God's kingdom will be established after the seven years of tribulation. He will come riding on a white horse, with the troops of heaven, clothed in fine linen, dazzling and clean; He will strike the nations; and He will shepherd and control them with a staff of iron. He will tread the winepress of the fierceness of the wrath and indignation of God the all-Ruler (Revelation 19:11, 14, 15).

**(3) Marriage of the King** – the marriage of Yahshua (Rev.19: 7, 8)

The marriage of the King we find in Revelation 19:7, 8, Let's rejoice and shout for joy! Let's celebrate and ascribe to Him glory and honor, for the marriage of the Lamb has come, and His bride has prepared herself; she has been permitted to dress in fine linen dazzling and white- for the fine linen is the righteousness of the saints.

In Exodus nineteenth, we have the picture of the ministry of the Holy Spirit in preparing the church to meet her bridegroom through the ministry of Moses when preparing Israel to meet God, and we have the picture of the fetching of the bride in the sounding of the trumpet when God calls Moses up to the top of the mountain: And the Lord said to Moses, Go and sanctify the people today and tomorrow, and let them wash their clothes and be ready by the third day, for on the third day the Lord will come down upon Mount Sinai in the sight of all people. As the trumpet blast grew louder and louder, Moses spoke and God answered him with a voice. The Lord came down upon Mount Sinai to the top of the mountain, and the **Lord called Moses to the top of the mountain, and Moses went (19:10-11,19-20).**

For many who don't believe and don't accept the word "rapture" for the reason of it not being literally found in the Bible, believe, however on what the Bible registers and call whatever you are comfortable with, but never deny the revelation Paul received from God about the fetching of the Bride of Christ. The literal meaning of the word rapture is snatched away as in the passage of John 10:28, and I give them eternal life, and they shall never lose it or perish throughout the ages. And no one is able to snatch them out of My hand; and in Acts 8:39, And when they came up out of the water, the Spirit of the Lord caught away Philip. The rapture is to gather together, II Thessalonians 2:1, But relative to the coming of our Lord Jesus Christ and our gathering together to Him, we beg you, brethren, not to allow your minds to be quickly unsettled or disturbed or kept excited or alarmed, whether it be by some revelation of [the] spirit or by word or by letter from us, to the effect that the day of the Lord has [already] arrived and is here.

After seeing the connection between the Rosh Hashanah Feast and the end times fulfillment of prophecy, including the fetching of the Bride, one come to expect to hear the trumpet sounding calling the Bride to gather to meet her Bridegroom during this feast. But again, only He knows the day, so we wait for one more year, if it has to happen then. Meanwhile, we cry, "Come Lord Yahshua, come"!