

THE BELL, THE SHOFAR, AND THE GROUND

A Prophetic Call for America at 250
25 Years After September 11

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**THE BELL SAYS: LIBERTY.
THE SHOFAR SAYS: AWAKE AND RETURN.
THE GROUND SAYS: STRIKE AGAIN.**

A Note to the Reader

This short e-book brings documented moments of American history into conversation with biblical themes of remembrance, return, liberty, awakening, and restoration. Its historical dates are factual; its prophetic applications are spiritual interpretation and invitation, not claims that history or arithmetic can prove divine intent.

The recurring connection to Jubilee is intentionally described as Jubilee-shaped. Two hundred and fifty years equals five spans of fifty years, and the Liberty Bell bears Leviticus 25:10, the verse commanding liberty in the fiftieth year. This book does not claim that 2026 is a formally calculated biblical Jubilee year in the Torah's land-cycle chronology.

September 11 is first a day of human grief and remembrance. Any prophetic reflection must honor the lives lost, the families changed forever, and the courage of those who ran toward danger. Symbolism should never eclipse sorrow.

Scripture quotations are from the King James Version unless otherwise noted.

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Introduction — Three Sounds in One Moment

There are moments when dates become more than dates. A nation pauses. Memory gathers. Old words begin to sound new again. The past does not repeat itself in a simple circle, but sometimes history places several signposts along the same road and asks whether anyone is paying attention.

September 11, 2026 is such a moment. The United States is in its 250th anniversary year. The nation marks twenty-five years since the terrorist attacks of September 11, 2001. At sundown that evening, Rosh Hashanah 5787 begins—the Head of the Year, opening Tishrei, the seventh month of the biblical calendar, marked by the sounding of the shofar.

None of those facts, by themselves, constitutes a prophecy. Yet together they form a compelling frame for prayer. They bring three sounds into one moment: the bell of liberty, the shofar of awakening, and the striking of the ground—the determined act of faith that refuses to let a divine invitation pass unanswered.

THE BELL: LIBERTY.

THE SHOFAR: AWAKE AND RETURN.

THE GROUND: DO NOT STOP STRIKING.

This is not an attempt to decode America through numerology. Numbers mark anniversaries. History creates echoes. Scripture gives those echoes a vocabulary. But the center of the message is not a number. The center is the Lord. The deepest question is not merely, “What do these dates mean?” It is, “What will we do with the moment we have been given?”

1. The Pattern of Completion

Two anniversaries stand side by side in 2026: twenty-five years since September 11, 2001, and 250 years since the Declaration of Independence in 1776. Their digit sums are identical: $2 + 5 = 7$, and $2 + 5 + 0 = 7$.

Scripture repeatedly uses seven in contexts of completion, sacred rhythm, Sabbath, and fullness. Creation moves toward the seventh day. Israel’s weekly life is ordered toward Sabbath. Tishrei is the seventh

month of the biblical calendar. Seven should never be used as a mechanical code, but as a biblical image it speaks naturally of a cycle reaching completion and accountability.

There is a difference between completion and conclusion. A completed cycle can close a door, but it can also place a new door in front of us. Sabbath is not annihilation; it is holy rest that prepares life to begin again. Harvest is not merely the end of growth; it becomes seed for another season.

America can treat 250 as a museum exhibit—a chance to look backward with nostalgia—or receive the anniversary as a mirror. What have we become? What have we forgotten? What must be restored? What inheritance have we squandered? What mercy has preserved us?

Twenty-five years after September 11, memory also reaches a threshold. A generation has grown up with no living memory of that morning. For them, 9/11 is history. For others, it is still a sound, a smell, a telephone call, a face, an empty chair. The responsibility of remembrance is passing from eyewitnesses to inheritors.

“Teach us to number our days, that we may apply our hearts unto wisdom.”

Psalms 90:12

Lesson 1 — Completion Should Lead to Examination

Spiritual maturity is not merely noticing seasons; it is asking what God is requiring in them. When a cycle reaches completion, the response is not speculation, but wisdom, repentance, gratitude, and readiness for the next act of obedience.

2. Five Fifty-Year Spans and the Bell of Liberty

Two hundred and fifty years can be expressed another way: five spans of fifty years. That simple fact brings the American anniversary into conversation with one of Scripture’s strongest images of liberty—Jubilee.

“And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof.”

Leviticus 25:10

In Leviticus 25, the fiftieth year was associated with release, return, restoration of inheritance, and freedom. Jubilee was not sentimental. It interrupted accumulated loss and called people back to what had been given.

America's 250th anniversary is not, by that fact alone, a Torah Jubilee year. The biblical Jubilee belongs to a specific covenantal land system. But the parallel is historically and spiritually striking: the nation reaches five fifty-year spans while its most famous bell bears the very verse that commands liberty in the fiftieth year.

RETURN. RELEASE. RESTORATION. RECOVERED INHERITANCE. LIBERTY.

Before the United States existed, the bell now known as the Liberty Bell was commissioned for the Pennsylvania State House. Its inscription included the words of Leviticus 25:10: "Proclaim Liberty throughout all the Land unto all the Inhabitants thereof." In later generations, abolitionists used those same words as a moral indictment against slavery. The Scripture engraved in metal refused to remain decorative.

A bell does not argue. It sounds. Its task is to awaken attention. America does not merely need another argument about freedom. It needs the sound of true liberty again. Political, civil, and religious liberty matter. Yet Scripture goes deeper: a person can live in a free republic while remaining bound by fear, addiction, hatred, shame, greed, bitterness, lust, or despair.

"Where the Spirit of the Lord is, there is liberty."

2 Corinthians 3:17

Lesson 2 — Liberty Is More Than External Freedom

Jubilee reminds us that God's freedom includes return, release, restoration, and recovered inheritance. A nation may protect civil liberty while a heart remains captive. Ask the Spirit to expose whatever still rules you and to restore what bondage has stolen.

3. September 11 in the American Story

September 11 entered the American story long before 2001. On September 11, 1777, George Washington's Continental Army fought British forces at the Battle of Brandywine. The Americans lost and

retreated, but the army was not destroyed. It survived to continue the struggle.

STRUCK—BUT NOT DESTROYED.

FORCED BACK—BUT NOT FINISHED.

WOUNDED—BUT STILL IN THE FIGHT.

Sometimes survival itself carries a message. Not every battle is a visible victory. A setback is not always a verdict, and a wound is not always an ending. What survives the battle can become the instrument through which the future is preserved.

On September 11, 1789, Alexander Hamilton took the oath of office as the first Secretary of the Treasury. His assignment was financial, but the spiritual metaphor is plain: what we treasure reveals what we value. Freedom is never sustained by slogans alone; it requires stewardship, sacrifice, truth, and character.

“For where your treasure is, there will your heart be also.”

Matthew 6:21

Exactly twenty-five years later, on September 11, 1814, the Battle of Lake Champlain helped force a British invasion to turn back. History does not promise that identical intervals carry identical meanings, but anniversaries can become moments of moral memory. Fear invades. Cynicism invades. Addiction invades. Hatred invades. Spiritual apathy invades. The prayer is not nostalgia for yesterday, but that everything invading what God intends to make holy would be turned back.

On September 11, 1941, construction began on the Pentagon. Exactly sixty years later, on September 11, 2001, American Airlines Flight 77 struck it during the terrorist attacks. In New York, the World Trade Center was attacked. In Pennsylvania, passengers and crew aboard Flight 93 died after resisting the hijackers. Nearly three thousand people were killed.

Any prophetic reflection must begin with reverence: lives lost, families changed forever, firefighters climbing stairs while others descended, police officers, military personnel, medical workers, ordinary citizens, and strangers who became neighbors in a single terrible morning.

For a brief season, houses of worship filled. People prayed publicly. Eternity moved closer to the surface of daily life. The danger now is not that America remembers too much, but that we remember the pain while forgetting the humility that followed it.

Lesson 3 — A Wound Does Not Have to Become an Ending

Faith does not deny the wound; it refuses to let the wound write the final sentence. A setback is not always a verdict. What survives the battle can still be surrendered to God and become part of the future He preserves.

4. When the Shofar Meets the Memory

Twenty-five years after September 11, 2001, another convergence arrives. Rosh Hashanah 5787 begins at sundown on Friday, September 11, 2026. It opens Tishrei, the seventh month in the biblical calendar. The first day continues into Saturday—Shabbat, the seventh day.

Rosh Hashanah is associated biblically with Yom Teruah, a day of sounding. The shofar does not flatter the listener. It interrupts. It announces. It awakens.

During the daylight hours, America remembers the sound of alarms, sirens, collapsing steel, anguished phone calls, and stunned silence. At sundown, the Jewish calendar moves into a season marked by another sound—the shofar.

I hear in that juxtaposition a question, not a prediction: Can memory become repentance? Can grief become wisdom? Can an anniversary become an awakening? Can a nation that once fell to its knees remember how to kneel before it is forced to?

“Blow ye the trumpet in Zion, and sound an alarm in my holy mountain.”

Joel 2:1

The shofar does not tell us to worship the calendar. It tells us to wake up.

Lesson 4 — The Shofar Calls Us From Memory to Response

Remembrance is incomplete if it ends only in emotion. The shofar turns memory into awakening: hear, return, pray, and obey. The spiritual question is not whether we can explain every moment, but whether we will allow God to interrupt us through it.

5. Remember Where Your Knees Fell

Most Americans old enough to remember September 11 can recall where they were. But there is another question worth asking: Do we remember where our knees fell?

DO NOT ONLY REMEMBER WHERE THE TOWERS FELL. REMEMBER WHERE YOUR KNEES FELL.

After the attacks, people gathered to pray. Houses of worship opened. Public language that had become embarrassed by dependence rediscovered words such as God, prayer, mercy, and eternity. None of that erased the complexity of the nation, but it exposed something human beings often try to hide: we are not self-sufficient.

It is possible to commemorate tragedy without allowing tragedy to teach us. We can build memorials and still rebuild the same arrogance. The Bible commands remembrance because people forget not only facts but meaning. Memory must be cultivated until it becomes obedience.

The call in 2026 is not to recreate the fear of 2001. It is to recover the humility that recognized our need for God. We do not need terror to make us pray. We do not need another catastrophe to teach us dependence.

“If my people, which are called by my name, shall humble themselves, and pray...”

2 Chronicles 7:14

The deeper question over the 250th year is not merely, “Will America celebrate?” It is, “Will America return?” The prophets did not merely announce consequences; they called people home—to the Lord, to justice, to mercy, to covenant faithfulness.

Revival does not begin when “they” change. It begins when “we” bow.

“Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old.”

Lamentations 5:21

Lesson 5 — Humility Before Crisis, Not Only After Crisis

True dependence on God should not require catastrophe. The lesson of kneeling is to cultivate prayer before the alarms sound. Revival begins when God's people bow willingly—choosing humility, repentance, and dependence before circumstances force them to their knees.

6. Restore the Altars

If the Jubilee-shaped image speaks of restoration and return, then the Church should know what to ask for. We are not asking merely for a better mood in the nation. We are asking for the restoration of spiritual foundations.

- Restore prayer—not as ceremony, but as dependence.
- Restore holiness—not as performance, but as belonging wholly to God.
- Restore the fear of the Lord—reverence stronger than the fear of man.
- Restore fathers to children and children to fathers.
- Restore reconciliation across racial, cultural, generational, and denominational walls.
- Restore Jew and Gentile to the wonder of one new humanity in Messiah.
- Restore compassion for the poor, forgotten, wounded, and stranger.
- Restore evangelism—the confidence that the gospel is still the power of God unto salvation.
- Restore signs of the Kingdom: healing, deliverance, transformed lives, and holy courage.
- Restore first love.

FRESH FIRE. FRESH OIL. FRESH RAIN. FRESH OBEDIENCE.

Yesterday's fire cannot sustain today's calling. We can honor past awakenings without trying to live on their ashes. Every generation must encounter God for itself. Structure is not the enemy; structure without presence is. Institutions can preserve truth, train leaders, feed the hungry, send missionaries, and serve communities. But when

structure becomes a substitute for the presence of God, the building remains while the fire goes out.

“Wilt thou not revive us again: that thy people may rejoice in thee?”

Psalm 85:6

Lesson 6 — Altars Must Carry Fresh Fire

The altar speaks of surrender, prayer, holiness, and first love. Yesterday’s encounter cannot replace today’s obedience. Spiritual foundations are restored when we stop trying to live on old ashes and make room for fresh presence, fresh oil, fresh rain, and fresh obedience.

7. Proclaim Liberty Throughout the Land

The most powerful proclamation of liberty in America’s 250th year should not come from bronze. It should come from people in whom the Spirit of God dwells.

The Liberty Bell cannot preach the gospel. It can only carry an ancient text. The Church must embody the liberty the text points toward: captives set free, prodigals coming home, enemies reconciled, the ashamed restored, the addicted delivered, the lonely placed in family, and sinners reconciled to God through Jesus Christ.

**LET THE CHURCH BECOME THE BELL:
A CLEAR SOUND. A COURAGEOUS SOUND.**

A COMPASSIONATE SOUND. A CHRIST-CENTERED SOUND.

Liberty without truth eventually becomes another bondage. Truth without love becomes a weapon. The gospel holds both together: grace and truth, mercy and holiness, freedom and surrender.

America’s founding documents can protect the freedom to preach. They cannot supply the message. The message remains Jesus Christ—crucified, risen, reigning, and able to save to the uttermost.

“And ye shall know the truth, and the truth shall make you free.”

John 8:32

“Proclaim liberty throughout all the land” becomes a spiritual commission: let every city hear that the prison door can open. Let every

community hear that shame does not have the final word. Let every generation hear that Jesus still saves.

Lesson 7 — Become the Message You Proclaim

Liberty cannot remain an inscription on a bell; it must become visible in a people. The Church becomes a living proclamation when captives are freed, prodigals return, enemies are reconciled, the wounded are restored, and the gospel is carried with both truth and love.

8. Strike the Ground Again

The final sound is not a bell or a shofar. It is the sound of the ground being struck.

In 2 Kings 13, the prophet Elisha told King Joash to take arrows and strike the ground. The king struck three times and stopped. Elisha became angry because the king's limited response revealed limited expectation. He had an instruction in his hands, but he stopped short.

That story carries a warning for every move of God: do not stop striking because the first blow seems small. Do not measure obedience by immediate applause. Do not confuse delay with denial. Do not quit simply because the ground has not yet broken open.

WHEN THE GROUND LOOKS HARD—STRIKE.

WHEN RESOURCES LOOK SMALL—STRIKE.

WHEN PEOPLE DO NOT UNDERSTAND—STRIKE.

**WHEN THE FIRST BLOW SEEMS TO CHANGE NOTHING—STRIKE
AGAIN.**

America's 250th year is not a magic window in which revival is guaranteed. Revival is sovereign grace. But prayer, repentance, unity, evangelism, holiness, and obedience are never wasted. The prophetic act is not to predict history from the sidelines. It is to obey God within history.

"Thou shouldest have smitten five or six times."

2 Kings 13:19

The ground is before us. The arrows are in our hands. The question is whether we will strike until obedience is complete.

Lesson 8 — Do Not Stop Short in Obedience

Joash had the arrows and the instruction, but he stopped too soon. The lesson is persistence: keep praying, keep obeying, keep proclaiming, and keep striking. We do not control revival, but we can refuse to let discouragement determine the measure of our obedience.

Closing — The Bell. The Shofar. The Ground.

I believe we are standing at an extraordinary intersection of remembrance and invitation. Twenty-five years after the towers fell, America stands in its 250th anniversary year. Five fifty-year spans stand behind us. The Liberty Bell still carries the Jubilee words of Leviticus 25:10. September 11 carries centuries of American memory—battle, treasury, invasion, construction, attack, courage, grief, and survival. And at sundown on September 11, 2026, Rosh Hashanah 5787 begins and the shofar sounds.

THREE SOUNDS. ONE CALL.

THE BELL: PROCLAIM LIBERTY.

THE SHOFAR: AWAKE AND RETURN.

THE GROUND: STRIKE AGAIN.

America, do not only remember where the towers fell. Remember where your knees fell. Do not merely celebrate 250 years. Ask what must be restored. Do not merely admire the Liberty Bell. Become a people who proclaim the deeper liberty of the Spirit of God. Do not merely hear the shofar. Wake up. Do not merely speak of revival. Strike the ground.

Lord, restore the altar. Restore prayer. Restore holiness. Restore compassion. Restore courage. Restore the fear of the Lord. Restore fathers and children. Restore Jew and Gentile. Restore the witness of the Church. Restore the sound of salvation in our streets. Restore first love.

Let fresh fire fall. Let fresh rain come. Let the river flow. Let the hard ground break open. Let the prodigal come home. Let the captive go free. Let the wounded be healed. Let the name of Jesus be lifted above every other name.

“Where the Spirit of the Lord is, there is liberty.”

2 Corinthians 3:17

**AMERICA—REMEMBER.
AMERICA—RETURN.
AMERICA—AWAKEN.
CHURCH—PROCLAIM LIBERTY.
CHURCH—STRIKE THE GROUND AGAIN.**

Historical Notes

The historical spine of this e-book rests on the following primary and authoritative references:

- Hebcad, “Rosh Hashana 2026,” confirming Rosh Hashanah 5787 begins at sundown Friday, September 11, 2026, and its association with the sounding of the shofar.
- U.S. National Park Service, “The Liberty Bell: From Obscurity to Icon,” confirming the Leviticus 25:10 inscription.
- U.S. National Park Service, “The Philadelphia Campaign of 1777,” confirming the Battle of Brandywine on September 11, 1777 and the Continental Army retreat.
- U.S. Department of the Treasury historical material, confirming Alexander Hamilton took the oath as first Secretary of the Treasury on September 11, 1789.
- U.S. National Park Service, “Battle of Lake Champlain,” confirming the September 11, 1814 American victory and British retreat.
- U.S. Department of Defense, “Pentagon History: 7 Big Things to Know,” confirming Pentagon construction began September 11, 1941, sixty years before the 2001 attack.

About the Author

Rabbi Felix Halpern is a Messianic Jewish minister, evangelist, author, and revival preacher whose ministry emphasizes the reality of eternity, the presence and power of the Holy Spirit, the unity of Jew and Gentile in Messiah, and the call of the Church to live without fear and with courageous obedience.

This prophetic word was prepared in the context of prayer for awakening, remembrance, and revival as America approached its 250th anniversary and the 25th anniversary of September 11.

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