

The Feast of Yom Teruah (Feast of Trumpets)

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Introduction:

Since we are about to come together in a little over a week & celebrate one of the Feasts of Yahweh (the Lord) it is appropriate to reconsider its significance in our lives. “Yom Teruah” marks the beginning of ten days of consecration and repentance before Elohim.

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It is one of the “Seven Feasts” outlined in the Tanakh (Old Testament) by YHWH the Elohim of Yisrael as Moedim or Appointed times. It is not a tradition but is a Mitzvot or Commandment of YHWH that all Yisrael and those brought into Yisrael should honour and partake of. This feast begins on the First day at the New Moon of the Seventh Hebrew Month called Tishrei.

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The importance of the Seventh Month cannot be underestimated! Shelomoh (Solomon) dedicated the First Beyth Ha Mikdash (the Temple) on the Seventh Month and this month is one of the few given a name being the Month of Eythanim- so named since the streams were enduring or still flowing.

We also read the following concerning the importance of the 1st of Tishrei revealed in the book of NechemYah (Nehemiah) upon the rebuilding of Yerushalayim and the Gathering of the whole Assembly of Yahudim (Jews) before the Beyth Ha Mikdash (The Temple):

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NechemYah (Nehemiah) 8:2 And when the seventh month came, the children of Yisra’el were in their cities. And all the people gathered together as one man in the open space that was in front of the Water Gate. And they spoke to Ezra the scribe to bring the Book of the Torah of Mosheh, which YHWH had commanded Yisra’el. **2** And Ezra the priest brought the Torah before the assembly of both men and women and all who could hear with understanding, on the first day of the seventh month.

It is also known as the Anniversary of the Creation of Adam and Chavah (Eve). Another interesting connection is found in Bereshith (Genesis) when speaking about the Eretz (Earth) being dried up after the flood:

Bereshith (Genesis) 8:13 And it came to pass in the six hundred and first year, in the first month on the first of the month the waters had dried from upon the earth.

According to Rashi this is the month of Tishrei being the first month according to the former Calendar before Yahweh instructed Mosheh to make the change making the seventh month known as Aviv or now as Nissan the 1st Month.

Amazingly we discover that all the great events in Scripture are connected to the Moedim or appointed times of YHWH.

Names that “Yom Teruah” is known by:

1. **Rosh Hashanah**- The generally accepted & most recognized name that this time is known by is “Rosh Hashanah” which means “Head of the Year” and is observed for two days beginning on the 1st of Tishrei and is known as the Jewish New Year. It has been thought that the adaptation of calling it “Rosh Hashanah” was a result of the Babylonians referring to it as Akitu the New Year celebrated twice, once on 1st of Tishei & once on the 1st of Nissan. Torah however gives us another truth that may contradict this concept:

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Shemoth (Exodus) 23:15b- 16 Appear not before me empty-handed and also the festival of the Harvest the 1st fruits of your labours which you have sown in the field and the Festival of ingathering at the outgoing of the year.

This seems to suggest that the Feast of Sukkot (Booths) is the time of the New Year and not “Yom Teruah.”

The Name “Rosh Hashanah” is not used anywhere in the Tanakh but is referred to as “Yom Ha-Zikkron” the day of Remembrance being a set-apart day commanded in:

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Vayikra (Leviticus) 23:24- 25 “On the first day of the 7th Month-(Tishrei) you are to have a day of rest (shabbathon), a remembrance, a blowing of the Trumpets, a set-apart gathering. You do no regular work and present an offering made by fire to YHWH.

Also known as Zichron Teruah often translated as memorial or another rendering can be to a mentioning:

The day of Zichron Teruah, the “Mentioning Shout”, may refer to a day of gathering in humble public prayer in which the Assembly of the faithful shouts the name of “Yahweh” in unison.

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2. Yom Teruah [The Day of the Trumpets]

Based on the Scriptures Yisrael is:

1. Commanded to rest & do no regular work.
2. Commanded to make it a day of Remembrance or Mentioning (a "Zik'ron").
3. Commanded to blow the Shofarim (Trumpets).
4. Commanded to make this day a Miqra Kodesh or a Set-Apart gathering.
5. Commanded to present a "Isheh" fire offering to YHWH.

"Yom Teruah" however has no clear purpose other than that we are commanded to rest on this day. Nevertheless, the name of Yom Teruah provides a clue as to its purpose. "Teruah" literally means to make a loud noise. This word can describe the noise made by a trumpet but it also describes the noise made by a large gathering of people shouting in unison as in the fall of Yericho:

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Yahushua (Joshua) 10:5-6 "And it shall come to pass when the ram's horn makes a long blast, when you hear the sound of the shofar, the entire nation will shout (Teruah) a great shout, and the wall of the city shall fall in its place, and the people shall go up as one man against it."

Traditionally on this day the Shofar was blown 100 times;

The various sounds made on the Shofar include:

1. Tekiah- A long straight blast.
2. Shevarim- Three short blasts.
3. Teruah- Nine quick blasts in succession.

They blow 3 times in that order so that is nine. That series they blow 11 times that day. The one hundredth blast is known as the "Last Trump."

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3. Yom HaDin- This name refers to the day of Judgement when the books are opened and is also known as the day the gates are opened:

Hitgalut (Revelations) 20:12 And I saw the dead, small and great, stand before the throne and books were opened. And another book was opened, which is *the Book of Life*. And the dead were judged according to their works, by the things which were written in the books.

This concept of Judgement was well known amount the ancient Hebrews as we see in Daniel for example:

Daniel 12:2 And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame *and* everlasting contempt.

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This event becomes a promised truth known to all Israelites, that on a future “Yom Teruah” the Heavenly court will sit & based on the accusations brought, the Books are opened and the case proceeds for ten Days. Each person’s life is placed on the scales.

2 Corinthians 5:10 For we must all appear before the judgment seat of Messiah that each one may receive according to what he has done in the body, whether good or bad.

We could say that the blowing of the Shofar is a yearly reminder of a soon to be event which should highlight its importance & establish this reality for our benefit.

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4. Yom Ha Keseh- Meaning “the Hidden Day” since it is concealed as to when it begins. Every day during the month of Elul, a trumpet is blown to warn the people to turn back to Elohim, except for the last day of Elul, the day preceding Rosh HaShanah (Elul 29 is known as the “Day of Release” at the end of a Shemita year.) On that day, the trumpet is not blown, because it was hidden from Ha Satan, the adversary. It is taught that the Shofar does not blow on this day so that Ha Satan does not know the day judgment begins.

5. The Time of Ya’acov’s (Jacob’s) Trouble:

There are many references of this day with the purpose of producing great Awe & fear in the hearts of all those who fear YHWH and to bring a call for them to do “T’shuvah” and repent:

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ZephanYAH (Zephaniah) 1:14-16 The great day of YHWH (the LORD) is near; It is near and hastens quickly. The noise of the day of YHWH is

bitter; there the mighty men shall cry out. 15 That day is a day of gloominess, a day of clouds and thick darkness, 16 A day of trumpets (Yom Teruah) and alarm against the fortified cities and against the high towers.

Yet many live as though they need nothing but this is for them:

Revelation 3:17 Because you say, 'I am rich, have become wealthy, and have need of nothing'—and do not know that you are wretched, miserable, poor, blind, and naked— 18 I counsel you to buy from Me gold refined in the fire, that you may be rich; and have white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.

In Judaism the High Priest was known as the thief in the Night and he would come to see if the Temple guards were asleep & if they were, the High Priest would get some coals from the altar & light their garments on fire. They would then run & scream & take off their garment so they were naked running through the temple courts.

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Yahshua's words are therefore an inspiration for all of us:

Luke 12:37 Blessed are those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down to eat, and will come and serve them. 38 And if he should come in the second watch, or come in the third watch, and find them so, blessed are those servants.

The truth is, that day will not come with warning but as we read:

_1 Corinthians 15:51-52 Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— 52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.

This truth should stir us up to watch and not slumber:

This image is none other than “Yom Teruah.”! Because Shavuot (Pentecost) is known as the “1st Trump.”

Yom Kippur or the Day of Atonement is known as the “Great Trump.”

6. The Day that No Man Knows-

_It is called this because this is the only feast that is determined by the sighting of the “New Moon” and so “no man” could calculate the exact day or hour when this feast day would begin. In ancient Yerushalayim (Jerusalem), there would be “two witnesses” who would stand on the walls of Yerushalayim and “watch” for the first sliver (crescent) of the new moon. The two witnesses would sound the Shofar & all the people would drop what they were doing & run to the Beyth Ha Mikdash (The Temple) for the celebrating of “The Day of Blowing” (Yom Teruah).

The Temple doors were only left open for a short time & late comers were not permitted to enter once the doors were shut. Since the feast began at

sundown the oil lamps needed to be filled in order for people to find their way to the Temple.

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This is the heart of the story in MattithYahu (Matthew) 24 of the workers in the field where it says one is taken but the other is left. These would run to the Temple when they heard the sound of the Shofar since the doors to the Beyth Ha Mikdash (Temple) would only remain open for a limited time. Therefore Yahshua is speaking the language of “Yom Teruah.” Yahshua also likens this day to the coming of the Bridegroom in the Parable of the 10 virgins and so this again is the language of “Yom Teruah” which basically means the day of shouting, fanfare or blasts of the trumpets.

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7. Yom Ha Melech- (The Day of the King) This signifies the day of Moshiach (Messiah) or the Eternal King’s return:

Tesloniq’Yah Alef (1 Thessalonians) 4:16 For the Master Yahshua himself shall descend from the Shamayim (the Heavens) with a shout and with the voice of the chief Malak (Angel/ Messenger) and with his Shofar blowing the Tekiyah-ha-gadolah (the Long Blast) of YHWH and the dead in Moshiach (Messiah) shall rise first. (Hidden Truths N.T.)

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8. Yom Ha Kidushin- The day of the expected Wedding of the Moshiach (Messiah):

Knowing that there is an expectation of the return of Moshiach (Messiah) & that he is coming to take his bride we need to arise and make ready. This is because his “Ketubah” the Betrothal Contract is in his hand:

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The Bride Has Made Herself Ready

Hitgalut (the Unveiling) 19:7-9 Let us be glad and rejoice, and give glory to him; for the Marriage of the Lamb is come and his Bride has made herself ready. And it is granted to her that she should be arrayed in fine linen, pure and white. For the fine linen are the justifications of the Saints. And He said to me: Write: Blessed are they that are called to the Marriage supper of the Lamb. These are the true sayings of Elohim.

The Summary of the Great Truth of Yom Teruah:

To fully grasp the awesomeness of this Day we must remember & see it as a rehearsal of an Eschatological event that will one day occur. To this end we can

summarize it under these points that should bless us as well as cause us some anxiety & awe:

1. As it is also known as “Yom HaDin” it reminds us of a time when all mankind will be called before the Heavenly Judgement seat where the books will be opened and the charges presented for what we have done in the flesh. We however have the hope that since our defence counsel is Yahshua who has redeemed us we shall not be condemned according to:

Romi’Yah (Romans) 8:1 There is therefore now no condemnation to them who are in Moshiach (Messiah) Yahshua.

This however does in no way negate our need for living our life in the flesh with a great fear and an awe of Yahweh because we will also be judged according to how we live & we will all be rewarded according to what is written in the books therefore Adonai (the Master) has a rewards program for the way we have lived apart from the concept of being written in the book of life:

Hitgalut (Revelations) 22:12 And behold, I come quickly and my reward is with me, to give to everyone according to his Work.

2. Rosh Ha shanah is a cyclical remembrance for those whom Moshiach calls his bride that she might;
 - (a) Arise from slumber and renew her dedication to him.
 - (b) Be purified and prepared for the Bridegroom as a Bride awaits the coming of her betrothed since she knows not, the day or hour of his coming.
 - (c) Be prepared to go out into the field in search of her beloved.
 - (d) Yahshua like a Hebrew Bridegroom has great expectations for his bride and it is our responsibility to know what is expected by us:

Ephsi’Yah (Ephesians) 5:27 that He might present her to Himself a glorious Assembly, not having spot or wrinkle or any such thing, but that she should be set-apart and without blemish.

We could easily replace the word Assembly with Bride to get the meaning of a pure set-apart bride prepared for her Bridegroom eagerly awaiting his wondrous coming with all the fanfare that he will muster being the true picture of Yom Teruah the Feast of Trumpets.

- (e) Like the traditional Hebrew Betrothal where the bridegroom would pay 30 pieces of Silver at the Betrothal as the ransom for any failure of his bride, those who are the bride have that promise as well that they can prepare themselves in expectation of being accepted when he comes knowing he has already redeemed them with his precious blood being the Bride’s price.

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Conclusion:

It is within the brief summary of this Great day that it makes us consider our lives & calls us to a renewed emphasis on repenting from our past failure remembering that YHWH in his exceedingly great mercy gives us this day each year as another

opportunity to renew our passion once again for him with renewed vigour remembering that one day we will finally stand before that awesome Heavenly Court with great trepidation.

With this thought we can however rejoice in Yahshua the Messiah who has done everything necessary that we can be accepted into the beloved through his precious atoning blood that we might be presented to him at his coming as his bride without spot or blemish. The art of repenting & doing T'shuvah in accordance to his Torah being his prescribed instruction for his bride should always remain the greatest joy that we can do for our beloved as it is the only human activity we can do for him with the hope of bringing joy to his heart. Though we may never be perfect the knowledge of knowing that he has made us acceptable should be all the prompting that we need to bring us back onto that path of "T'shuvah & Righteous living.

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