

Feast of Trumpets

Yom T'ruah

The cycle of the feasts

The moedim (appointed times) that YHVH gives in His Scriptures forms an annual cycle that is given to teach us at many different levels. This is why it is possible to read several books on the topic, each one several hundred pages and still discover something new every year we celebrate these feasts.

Like most topics in the Scripture, the feasts are also very closely linked to the agricultural cycle in the land of Yishra'el. The feasts can be divided into two distinct groupings, the Spring and the Fall feasts. The first group of Spring feasts teach us of Y'shua's first coming and the Fall feasts teach us of His second coming.

The Fall feasts consist of Yom T'ruah, Yom Kippur and Sukkot. Yom T'ruah is the first feast after Pentecost (Shavout), the last Spring feast. The period between these two feasts is then also for us symbolic of the time that we are currently in. We are currently between the first and second coming. The Feast of Trumpets (Yom T'ruah) is symbolic of the announcement of the start of the tribulation and rapture that will take place before the second coming of Y'shua haMashiach. Yom Kippur (Day of Atonement), the next Fall feast, symbolizes the judgment that will take place after the second coming of Y'shua and Sukkot (Feasts of Booths/Tabernacles) is the first feast that the Bridegroom will celebrate with His bride in the millennial kingdom.

The commandment to celebrate this moed

Yom T'ruah is the fifth moed in the annual cycle of moedim. In the Hebrew Scriptures it is referred to as Zikron T'ruah ("Memoriam of Blowing [of trumpets]) or Yom T'ruah ("Day of Blowing [of trumpets]). We are given very little details of how to celebrate this feast:

Lev 23:23 And YHVH spoke to Mosheh, saying,

Lev 23:24 "Speak to the children of Yisra'el, saying, 'In the seventh month, on the first day of the month, you have a rest, a remembrance of blowing of trumpets, a set-apart gathering.

Lev 23:25 'You do no servile work, and you shall bring an offering made by fire to YHVH.' "

Num 29:1 'And in the seventh month, on the first day of the month, you have a set-apart gathering, you do no servile work, it is a day of blowing the trumpets for you.

Num 29:2 'And you shall prepare a burnt offering as a sweet fragrance to YHVH: one young bull, one ram, seven lambs a year old, perfect ones,

Num 29:3 and their grain offering: fine flour mixed with oil, three-tenths of an ephah for the bull, two-tenths for the ram,

Num 29:4 and one-tenth for each of the seven lambs,

Num 29:5 and one male goat as a sin offering, to make atonement for you,

Num 29:6 besides the burnt offering with its grain offering for the New Moon, the continual burnt offering with its grain offering, and their drink offerings, according to their right-ruling, as a sweet fragrance, an offering made by fire to YHVH.

1Th 4:16 Because the Master Himself shall come down from heaven with a shout, with the voice of a chief messenger, and with the trumpet of Elohim, and the dead in Messiah shall rise first.

1Th 4:17 Then we, the living who are left over, shall be caught away together with them in the clouds to meet the Master in the air – and so we shall always be with the Master.

1Th 4:18 So, then, encourage one another with these words.

Historical Significance

Yom – Day

T'ruah – Loud shout, awakening blast, joyful shout, battle cry

The Scripture declares Yom T'ruah is to be a day of blowing the trumpets (shofar). It is a day when the people of Yisra'el take stock of their spiritual condition and make the necessary changes. Thus Yom T'ruah is seen as a day of repentance.

It is celebrated on the first day of Tishri, the seventh Hebrew month. In the Scriptures, Yom T'ruah is celebrated as a one-day holiday. For the Jewish communities living outside the land of Yisra'el many holidays were (and still are) celebrated for an additional day. The reason is rooted in the uncertainty of the Jewish calendar.

So important is this day of Yom T'ruah for the Jewish people, that the entire preceding month of Elul takes on a significance of it's own. The rabbis stressed that the forty day period from the first day of Elul through the 10th day of Tishri (Yom Kippur / Day of Atonement) was to be a time of special spiritual preparation. This is based on the belief that it was on the 1st of Elul that Moshe ascended Mount Sinai in order to receive the 2nd set of stone tablets and that he descended on Yom Kippur. This special time of spiritual preparation also includes introspection of your relationship with *YHVH* and your relationships with other people. Thus once again, a time of repentance and recompense.

Prophetic fulfillment

For believers in Y'shua haMashiach, Yom T'ruah has become a festive time which is both celebratory and prophetic, pointing to Y'shua haMashiach's return. The purpose of this moed can also be summed up in one word "Re-gathering". Since the fall holidays call us to re-gather to a pure faith in *YHVH*.

The prophetic theme looks for the future day when the full spiritual re-gathering will occur under Y'shua haMashiach. In speaking of the future re-gathering of believers in Y'shua haMashiach, commonly called "the rapture", Paul reveals an interesting connection to the moed. (1 Thes 4: 16 - 18)

Also consider the interesting parallel - Would it be surprising that Y'shua took a special immersion (mikvah) in the fall of the year (Matt 3:13-17)? Is there a relation to the forty day testing by the adversary (Matt 4:1-11) and what was the message Y'shua started proclaiming directly after the forty days? "Turn from your sins to *YHVH*, for the Kingdom of Heaven is near."

Prophetically, we are reminded of *YHVH*'s promise to re-gather and restore His chosen people, Yisra'el, in the last day.

Celebration of the feast

Types of Trumpets

Most English Bibles do not clearly distinguish the different types of Hebrew trumpets. The *hatzotzerah* was a straight metal trumpet that was flared at the end. *YHVH* commanded the sons of Yisra'el to fashion two silver trumpets "of hammered work" (Num10:1-2) The priests sounded these silver trumpets of the sacrifices as a memorial to *YHVH* (Num10:10). These silver trumpets were hammered from a single piece of silver. Silver is normally seen as a symbol of refinement and redemption. Hammered trumpets tell of *YHVH* molding us through affliction (tribulation).

Zechariah 13:9 "And I shall bring the third into fire, and refine them as silver is refined, and try them as gold is tried. They shall call on My Name, and I shall answer them. I shall say, 'This is My people,' while they say, 'YHVH is my Elohim.' "

Malachi 3:3 "And He shall sit as a refiner and a cleanser of silver. And He shall cleanse the sons of Lēwi, and refine them as gold and silver, and they shall belong to YHVH, bringing near an offering in righteousness.

The other Hebrew trumpet, a *shofar* was a curved trumpet fashioned from a ram's horn. Trumpets constructed from cows' horns were rejected due to the reminder of Yisra'el's idolatrous worship of the golden calf in the wilderness. The ram's horn was seen as a much more pleasant reminder of YHVH deliverance Yitshaq (Isaac) through the ram caught by its horns in the thicket. No specific instrument is mentioned in Scripture but historical observance and rabbanic tradition specified the shofar as the instrument intended by Scripture.

Types of Blasts

Scripture did not explicitly describe the manner of blasts required. A compromise was reached that covered all possibilities:

Tekiah--one long, straight blast - The sound of the Kings coronation. And now the shofar proclaims to ourselves and to the world: YHVH is our King!

Shevarim--three medium, wailing sounds - The blasts is the sobbing cry of one's heart yearning to connect, to grow, to achieve.

Teruah--nine quick blasts in short succession - The nine quick blasts in short succession resembles an alarm clock, arousing us from our spiritual slumber. The shofar brings clarity, alertness, and focus.

Tekiah Gedolah (Great Tekiah) the prolonged, unbroken tekiah sound typifying a final appeal to sincere repentance and atonement.

This last shofar blast blown on Yom Teruah is very likely that which Paul refers to as the "last trumpet (shofar)" in 1 Corinthians 15:52 signaling the resurrection of the righteous dead to meet Y'shua in the air at his second coming (see also 1 Thes. 4:16). If this understanding is correct, then this same shofar blast would correspond to the "great sound of the shofar" in Matthew 24:31 when Y'shua will send his angels to "gather the elect from the four winds, from one end of heaven to the other." This would also correspond to the seventh and final trumpet of the Seven Trumpets (shofars) of Revelation 8–11, the last of which announces the return of Y'shua and the resurrection of the righteous dead to meet Y'shua in the air (Rev. 11:15–18).

Reading of the Scriptures

Gen 22:1-18 – The binding of Yitshaq is read in the synagogues. Gen 22:13 speaks of the substitute, the ram caught in the thicket. It is a shadow of our Substitute, Y'shua, who was sacrificed instead of us. The horn of an animal speaks of strength and victory. When we blow on the horn of the Substitute, we declare His victory and His might. So when we blow on the shofar we declare His victory over hasatan and every plan of the kingdom of darkness.

Celebration

Festival (Yom Tov) candles are lit in the evening and kiddush (the blessing) is recited over the fruit of the vine. The haMotzi blessing is then recited over the Challah-bread (kitke) that is round and contains raisins for sweetness. Instead of dipping the piece of bread into salt, as we do all year, we dip it into honey. After eating the bread with honey, we take a slice of apple, dip it in honey and thank YHVH that we are receiving of the sweetness of His blessing.

The ceremony known as Tashlikh ("cast off") symbolizes the shedding of one's sins. On the afternoon of Yom T'ruah observant Jews congregate near a body of water to recite the Tashlikh prayer. The brief Tashlikh prayer is composed of several Hebrew scriptures: Micah 7:18-20, Psalm 118:5-9, Psalm 33, Psalm 130 and often Isaiah 11:9. Prov 1:10, Ps 103:12, Is 43:25 can also be read. The ceremony itself takes its name from the Hebrew scripture in the prayer "You will cast (tashlikh) all your sins into the depths of the sea – Micah 7:19. After the prayer, worshippers will often shake their pockets or cast bread crumbs into the water. This action symbolically rids them of clinging sins so that their sins may be carried away and remembered no more in the name of Y'shua haMashiach.

Rosh Hashanah

Yom T'ruah is known among the Jewish people as Rosh Hashanah. Rosh Hashanah literally means "*Head of the Year*". However, this designation was not applied to this feast until at least 1,500 years after the institution of the holiday. It is never known by that name in Scripture.

Rosh Hashanah originated in a primitive culture in which magic, myth and incantation were familiar features of religious belief. Since early Jewish culture was within the constellation of Babylonia, which dominated the Middle-East. Babylonians considered it to be their new year and on that day there took place an awesome convocation of all their deities in the great temple of Marduk, the chief god in Babylon. They assembled there on every new year to "renew" the world and to pass judgment on human beings and then inscribed the fate of each individual for the ensuing year on a tablet of destiny.

The sages have changed the Jewish calendar so that their new year begins on this day rather than in the month of Aviv, as YHVH instructed Yisra'el in His Torah. With this change, Yom T'ruah lost its true meaning. Through this Babylonian distortion of the truth, some of the people of Yisra'el began to be led astray. The sages also taught that this day marks the anniversary of the creation of the world and Yom T'ruah is the only feast to fall on a Rosh Chodesh (New Moon). Also in Jewish tradition, the ten day period from Rosh Hashanah to Yom Kippur is called the "Days of Awe". Jewish tradition holds that, during this ten day period, Divine judgment is rendered to determine whether a person will continue to live or die in the coming year. These ten days are believed to be the last chance to repent before YHVH's judgment is finalized in the coming year. The common greeting during the Days of Awe is "*Leshanah tovah tikatevu*" (may you be inscribed in the book of Life).

We must be careful to embrace a new year observance that appears to be based on Babylonian practices. YHVH instructed us, when instructing us about Pesach, that:

Exodus 12:2 "This month is the beginning of months for you, it is the first month of the year for you.

He is our Creator and Judge of creation and we should honor His instructions. As Torah obedient Messianic believers, we celebrate Yom T'ruah scripturally as the day of shofar blowing while recognizing some of the traditions of our extended Jewish family.

The Application

Yisra'el's repentance is one of the chief purposes of the Day of the Lord. Yisra'el's King will not return to her until she is ready to receive Him. Tragically, unrepentant Yisra'el (along with the Gentiles) will suffer the fury of YHVH's wrath before she is willing to say "Baruch ha ba h'shem Adonai" (Blessed is he who comes in the name of YHVH – Psalm 118:26).

But the concept of repentance is far more basic to YHVH's Word than just its connection to prophecy. Repentance is required of all people. Repentance is the *life and death* principle in Scripture

Eze 18:20 "The being who sins shall die. The son shall not bear the crookedness of the father, nor the father bear the crookedness of the son. The righteousness of the righteous is upon himself, and the wrongness of the wrong is upon himself.

Eze 18:21 "But the wrong, if he turns from all his sins which he has done, and he shall guard all My laws, and shall do right-ruling and righteousness, he shall certainly live, he shall not die.

Rabbi Eliezer, one of Yisra'el's ancient rabbis, declared "Repent one day before your death." His astonished disciples asked, "Does then one know on what he will die?" The rabbi replied: "Then all the more reason that he repent today." The idea is, of course, that men do not know when they will die; thus, repentance is urgent.

Today is the day of repentance. We do not know the number of our days nor the day of His wrath. We must seek Him now while the gates of repentance remain open, as the prophet implored:

Isa 55:6 Seek YHVH while He is to be found, call on Him while He is near.

Have you truly repented?

Blessing

May our Loving Father, YHVH, bless you all in every way as you seek Him, are led into His truth in His Word by the Ruach haKodesh, celebrate His Yom Tov, and serve Him and His people. May YHVH bless you and your loved ones with true Shalom in Y'shua haMashiach. And may we all be prepared for the sounding of the Great Shofar announcing the return of Y'shua to gather us as His bride for the great wedding to the Eternal Bridegroom and the beginning of His loving reign over us in the Shabbat millennium. May it be soon and in our day and in our lifetimes. Amein



Erev Yom T'ruah

Table Service

1. **Blow the shofar** (*Shevarim—three wailing sounds, followed by Teruah—9 short blasts in quick succession*) as a call to repentance.

The shofar signals the opening of heaven's gates to receive repentant sinners. We must remember that judgment is coming, when the gates will close. The time to repent is limited, and we cannot be assured of how long it will be.

Recite the call to repentance:

"Awake, you sleepers, from your sleep! Rouse yourselves you slumberers, out of your slumber! Examine your deeds, and turn to God in repentance. Remember your Creator, and don't be like those who are caught up in the daily round, losing sight of Eternal truth. Don't waste your time in vain pursuits that neither profit nor save. Look closely at yourselves. Abandon your evil ways and thoughts, and return to the Lord, so that He might have mercy on you!"

2. **Light the candles. Say the blessing:**

Baruch atah Adonai, Eloheinu melekh ha-olam,
Blessed are You, YHVH our Elohim, King of the universe,
asher kid'shanu be-mitzvotav
Who sanctified us with His commandments
ve-tzivanu le-hadlik et ha-Yom Tov.
and commanded us to sanctify the festival day.

Baruch atah Adonai, Eloheinu melekh ha-olam,
Blessed are You, YHVH our Elohim, King of the universe,
she-heche'yanu, ve-kiy'manu,
Who has kept us in life, sustained us,
ve-higi'anu la-zman ha-zeh. *Amein*
and enabled us to reach this season.

3. **Blow the shofar** (*Tekiah—one long straight blast*) as a remembrance of the coronation of the King.

4. **The Kiddush. Take the wine and say the blessing:**

Baruch atah Adonai, Eloheinu melech ha-olam,
Blessed are You, YHVH our Elohim King of the universe,
borei p'ree hagafen
who creates the fruit of the vine.

Baruch atah Adonai, Eloheinu melekh ha-olam
Blessed are You, YHVH our Elohim, King of the universe,
asher kid'shanu b'mitzvotav v'ratza vanu
who has sanctified us by His commandments and chosen us.

Baruch ata Adonai, m'kadeish Yom Teruah.
Blessed are You, YHVH, who sanctifies Yom T'ruah.

5. The Challah. *Take a piece of challah and say the blessing. Dip in honey after blessing was said.*

Baruch atah Adonai, Eloheinu melech ha-olam,
Blessed are YHVH our Elohim, King of the universe,
ha-motzi lechem meen ha-aretz.
Who brings forth bread from the earth.

6. Pass apples and honey.

The apples slices dipped in honey are a symbol that we are receiving of the sweetness of YHVH's blessings. Since blessing is inseparably tied to our obedience to YHVH, we also eat it as a symbol of our desire to grow in our obedience to Torah during the coming year. Before eating say the blessing:

Baruch atah Adonai, Eloheinu melekh ha-olam,
Blessed are You, YHVH our Elohim, King of the universe
borei p'ree ha-etz.
who creates the fruit from the trees.
Y'hi ratzon mil'fanecha,
May it be Your will,
Adonai Eloheinu veilohei avoteinu,
YHVH, our Elohim and Elohim of our fathers,
shet'chadeish aleinu shanah tovah um'tukah.
to grant us a blessed and prosperous new year.

7. Father's blessing of the family:

Yavarechecha Adonai ve-yishmerecha.
The Lord bless you and keep you.
Ya-er Adonai panav elecha
The Lord make His face to shine upon you
vichunecha.
and be gracious unto you.
Yisa Adonai panav elecha
The Lord lift up His countenance upon you
Va-yasem lecha shalom.
and give you peace.

8. Thank YHVH for the food—*the symbols of YHVH's all-knowing vision and His blessings on us.*

Baruch atah Adonai Elohenu
Blessed are You, YHVH our Elohim,
melekh ha-olam,
King of the Universe,
shehakol nih'yeh bidvaro. *Amein*
by whose word everything came into being.

9. Eat! *Finish up with Honey Cake as a celebration of the blessings that YHVH has promised to those who honor and obey Him as King.*



Blowing the Shofar

1. Say the blessing:

Baruch atah Adonai, Eloheinu melech haolam,
Blessed are You, YHVH our Elohim, King of the universe,
asher kidshanu b'mitzvotav
Who has sanctified us with his commandments
v'tsivanu lesh-moa kol shofar.
and commanded us to hear the sound of the shofar.

2. Blow Three short blasts on the shofar.

3. Four readings:

Reader 1: Ps. 81:3, 4
Reader 2: Ps. 81:8-10
Reader 3: Ps. 81:13, 14
Reader 4: Ps. 81:16

4. Shofar blowing:

—Three long blasts on the shofar (Tekiah—The Coronation of the King)
—Three sets of 9 short blasts on the shofar (Teruah—Warning of judgment to come)
—The Great Blast (try to hold it for at least one full minute)—He is coming! (1 Cor. 15:51, 52).



Tashlich Service

Each person should have a bag or pocket full of pebbles. In each person's mind, the individual pebbles should represent something to them that they are seeking YHVH's forgiveness for and that they are choosing to abandon. Go to a body of running water and have a simple service on the bank.

Read Prov. 1:10

Pro 1:10 My son, if sinners entice you, do not give in.

Sin can be attractive, just like some of the pebbles, and we can be tempted to hang on to them, just as we see some of the pebbles we would like to keep! Find an especially pretty pebble and throw it in the water. Think about that sin that is especially hard for you to let go of. Will you choose to cast it away?

Read Micah 7:19

Mic 7:19 He shall turn back, He shall have compassion on us, He shall trample upon our crookednesses! And You throw all our sins into the depths of the sea!

Throw a few pebbles into the water and watch them disappear.

Read Ps. 103:12

Psa 103:12 As far as east is from west, So far has He removed our transgressions from us.

Throw a few more and see how far you can throw them!

Read Isa. 43:25

Isa 43:25 "I, I am He who blots out your transgressions for My own sake, and remember your sins no more.

Can you find the pebble after it is thrown far out in the water?

What will happen to your sin if you truly repent?

Ps 130:1 Out of the depths I have cried to You, O YHVH.

Ps 130:2 O YHVH, hear my voice! Let Your ears be attentive To the voice of my prayers.

Ps 130:3 O Yah, if You should watch crookednesses, O YHVH, who would stand?

Ps 130:4 But with You there is forgiveness, That You might be feared.

Ps 130:5 I looked to YHVH, My being has looked, And for His word I have waited.

Ps 130:6 My being looks to YHVH . More than those watching for morning, watching for morning.

Ps 130:7 O Yisra'el, wait for YHVH; For with YHVH there is kindness. And with Him is much redemption,

Ps 130:8 For He shall redeem Yisra'el From all his crookednesses.

Keep throwing until all your pebbles are gone. Explain how we must continue in a spirit of repentance all our lives, until the opportunity for sin is gone and we are with YHVH. Pray, asking YHVH to grant each of you true repentance for the sins you have acknowledged.



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