

Yom Teruah

Day of The Awakening Blast!

The Historical Roots of Our Faith,
Present Relevance for Believers &
Prophetic End-Time Implications

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Yom Teruah—The Beginning of the Fall (End-Time) Harvest

YOM TERUAH OR THE DAY OF THE AWAKENING BLAST (commonly called “*Rosh Hashana*”) occurs at the end of the summer months and marked the beginning of the fall harvest or festival season for the ancient Hebrews. Prophetically, the summer months between the spring feast of *Shavuot*/Weeks (Pentecost) and the fall feast of Yom Teruah is a spiritual picture of what is often called “Church Age,” which is the period of time from the Feast of Pentecost in Acts 2 until the return of Yeshua the Messiah at the end of the age and lasting for approximately 2000 years. For many, especially those living in hotter climes, summer is a time of leisure, vacation, weariness and fatigue due to the excessive heat. Likewise, many Bible Believers have fallen asleep growing weary in waiting for the return of the Messiah. Yeshua discusses this issue in the Parable of the Ten Virgins (Matt. 25) who all grew weary and fell asleep awaiting the coming of the Bridegroom (Yeshua).

This all changes on the first day of the seventh month of the biblical Hebrew calendar when suddenly off in the distance the sound of the shofar piercing the atmosphere registers in the eardrums of those who have fallen asleep. Not only does the shofar blast signal the beginning of the seventh month when the new crescent moon is sighted, but it announces the return of the Bridegroom (Yeshua) coming for his bride (the virgin Saints). As in the Parable of the Ten Virgins, the cry went forth that the bridegroom was coming and all awoke from their slumber to prepare for his arrival. In these end days, that cry is going forth even now for all to hear, to awake and to prepare for the arrival of Yeshua the Messiah.

In the biblical calendar, the visible sighting of the crescent new moon always marks the beginning of the month and is announced by the shofar blast (Ps. 81:3). Likewise, on the first day of the seventh month of the biblical calendar, the arrival of the new moon (called *Rosh Chodesh*) when the shofar sounds marks the beginning of Yom Teruah. This is the first day of the fall (festival) harvest season and is the time when the call goes out for the spiritual drowsy to awake, and to hear the voice of YHVH, to be invigorated by the breath or voice of the shofar, which is symbolic of YHVH’s prophetic word or oracle going forth across the earth in the last days. Furthermore, as the ram’s horn shofar is bent into a curved shape to represent the contrite heart of both the blower and the hearer, this is the season for the righteous to similarly bend their hearts in humility and contrition before YHVH and repent of spiritual lassitude and inaction and awake to action and preparation for the end-time prophetic fulfillment of the fall festivals. It is a time to be refreshed by the breath of YHVH, and a time of new beginnings. Let YHVH breathe on you, revive you and empower you as you enter into the fall biblical festival season, and as you prepare to meet your King and Redeemer, Yeshua, in the air.

Yom Teruah is also the time of the reaping of the summer harvest. Spiritually speaking, this period will be the time of the reaping of the righteous to their reward (Rev. 14:4) and the harvest of the wicked to the great winepress of Elohim’s wrath (Rev. 14:14-20). It is the time of the resurrection of the dead in Messiah Yeshua at the end of the tribulation (Matt. 24:29) and the beginning of Elohim’s wrath being poured out upon the nations (see Joel 3:11-13). This begins the Wrath of Elohim time pictured by Yom Kippur (the Day of Atonement, which occurs ten days after Yom Teruah) before which time the dead Saints will have been resurrected and given their spiritual, glorified, second Adam bodies.



The New Moon (Rosh Chodesh) and Yom Teruah—A Day of New Beginnings and Expectancy

In anticipation of *Rosh Chodesh* (the new moon sighted each month) and hence the beginning of Yom Teruah, there is a sense of expectancy and excitement among the Saints. It is a time of watching and praying, for the renewal of the moon (the word *new* as in *new moon* [Col. 2:16] in the Greek New Testament is *kainen* meaning *renewal or restoration of something which already exists* and is not the word *neos* which means *brand new*), which represents new beginnings, good tidings, the renewal of the individual as well as the community.

The sixth month is traditionally referred to by its non-biblical Aramaic name *Elul*. Some rabbinical sources see this word as an acronym of “*Ani l’dodi v’dodi li*,” “I am my Beloved’s and my Beloved is mine,” a quote from Song of Songs 6:3, where the Beloved is YHVH and the “I” is the are YHVH’s people. In Aramaic (the vernacular of the Jewish people at the time that the month names were adopted), the word *Elul* means “search,” which is appropriate, because this is a time of year when we search our hearts. (from the web site: <http://www.jewfaq.org/elul.htm#Selichot>).

During the month of *Elul*, our focus is to be on repentance, restoration and preparation for the coming of the Messiah. In order to repent one must understand that Scripture defines sins as the violation of YHVH’s Torah, or instructions or teachings in righteousness (1 John 3:4). Leah Lekarev characterizes sin this way from the Hebrew perspective:

Sin or *chet* in Hebrew, means *a failure in our relationship with Elohim*. Our goal should be to continually move closer to Elohim, but “*chet*” is behavior which causes us to move away from Elohim.

If YHVH requires his people to turn away from sin and turn to righteousness (the act of which is called *repentance*), then what is therefore involved in repentance? Lekarev continues,

Repentance or *Teshuvah* in Hebrew, means *return*. In this context, it means “Return to Elohim” and to behavior required of us by Elohim; in other words, return to obedience to his commandments. While we deeply regret our movement away from Elohim, we must not despair, for YHVH has provided the way for our return to him and he tells us that when we repent, he forgives without delay. (from the web site: <http://www.lekarev.org/Learning%20Center/Elul,%20A%20time%20to%20reflect.htm>)

According to Scripture, there are, however, several basic steps to repentance:

1. We must confess our sin before YHVH (Lev. 5:5; Num. 5:7).
2. We must turn from our sins and resolve to stop sinning.
3. We must manifest heartfelt regret for our wrong actions by evidencing remorse and contrition before YHVH and our fellow man, if applicable.
4. An offering of the legally prescribed sacrifice must be made for the sin (Lev. 5:1–20). Yeshua, the Messiah of Israel, became that sacrifice for our sin once and for all when he died on the cross (Isa. 53:5; Heb. 4:14–5:10; 7:14–8:6; 9:11–10:22).
5. When we have sinned against our fellow man, not only is confession and forsaking that sin required, but we must make restitution in full of whatever has been wrongfully obtained or withheld from one’s fellow man (Lev. 5:14–19; Matt. 5:23–25).
6. We must then accept our Heavenly Father’s unconditional mercy and grace (Ps. 103:3–4, 10–17).

The shofar’s blowing is a call to awaken out of spiritual sleep, lethargy, stagnation, slumber and to repent of sin. No man knows the day or the hour of the new moon’s arrival each month (though one who is alert certainly can know the season and year), so the human tendency is to grow weary in waiting, and to grow slack in one’s obedience to YHVH’s righteous commands. Yet when the new moon is sighted and the shofar sounds, this is the signal for the slumbering to awake, for hope to arise, renewal and spiritual revival to occur and action to be taken to put off sin and to draw closer spiritually to YHVH Elohim.

The awakening sound of the shofar blast is related to the word *teruah* (*Strong’s* G7321), which signifies *to split the ears by sound, to break, shout or sound an alarm for joy*. *Yom Teruah* literally means *the day of the awakening blast*. The idea is to wake YHVH’s people up spiritually in preparation for the coming Messiah. It is time to take stock of one’s life spiritually and to prepare, through repentance, self examination and spiritual rejuvenation, for the coming day of judgment pictured by Yom Kippur, the Day of Atonement which occurs ten days later.

Yom Teruah signifies a day of new beginnings or renewal, to wake up from lethargy and slumber, to be broken out of that sleepy, comfort zone state and to be awakened to action. Again, remember the ten virgins of Matthew 25 who slept in anticipation of the Bridegroom's arrival? When the shout went forth that he was coming they were all awakened. Some were prepared to go into the marriage supper of the Bridegroom and some were not.

Yom Teruah Versus Rosh Hashana

The biblical name for the fourth feast of YHVH's seven annual feasts in the Hebrew (as found in Lev. 23:24) is *Zikaron T'ruah Miqra Kodesh* (זִכְרוֹן תְּרוּעָה מִקְרָא קֹדֶשׁ) and is translated by various translators as *a memorial of blowing of trumpets [shofars]*, *an holy convocation* (KJV); *a signaled holy gathering* (Jay P. Green rough translation); *a reminder by blowing of trumpets, a holy convocation* (NAS); *a memorable acclamation, a holy gathering* (Jay P. Green smooth translation); *a holy convocation announced with blasts on the shofar* (CJB); and *a remembrance with shofar blasts, a holy convocation* (ArtScroll Stone Edition Chumash/ASEC). In Numbers 29:1, we find the second and only other reference to *Yom Teruah* in the Torah where the Hebrew name for this day is *Yom Teruah* (יוֹם תְּרוּעָה) and is translated into English as *a day of blowing the trumpets [shofars]* (KJV and Jay P. Green smooth translation); *a day for blowing trumpets [shofars]* (NAS); *a day of blowing the shofar* (CJB); *a day of shofar sounding* (ASEC). Therefore, based on Numbers 29:1, the biblical name for the fourth feast is *The Day of Trumpets* or more literally, *Yom Teruah*, which is a direct translation from the original Hebrew.

Nowhere in Scripture is this festival referred to as *Rosh Hashana*, which literally means *head of the year*—a reference to the extra-biblical Jewish tradition that the first day of the seventh month is the beginning of the new year. Scripture is very clear about when the biblical new year begins. In Exodus 12:2, YHVH instructs the Children of Israel that the month of the *abiv* barley grain would be the beginning of the year for them. Fourteen days after the beginning of this month the Passover occurs. The beginning of the biblical year is in the early spring of the year when plant life is bursting forth from a long dead winter season. It is a picture of spiritual rebirth or redemption for YHVH's people.

It is true that the Jewish rabbis recognize Abiv or Nissan in the spring as the first month of the biblical calendar and the beginning of civil or agricultural year for ancient Israel, now Judaism recognizes the first day of the seventh month (called Yom Teruah in the Bible or Rosh Hashana in modern Jewish tradition) as the beginning of the civil and religious year (Exploring Jewish Tradition, by Rabbi Abraham Witty, p. 120; The Jewish Book of Why, by Rabbi Alfred Kolatch, pp. 222–223). In fact, the rabbinic Jews maintain the tradition that there are four new years (Kolatch, p. 223; Talmud Rosh Hashana 1:1):

1. The first of *Nissan/Abiv* for royalty (dating of royal events).
2. The first of *Tishiri* for agriculture (the beginning of the harvest season) and traditionally commemorating the creation.
3. The first of *Elul* for tithing cattle.
4. The first of *Shevat* as the new year for trees.

With all due respect to Jewish tradition, we choose to follow a more literal and strict biblical determination for when the new year is to start and what the name of the festival of the first day of the seventh month is to be. Therefore, we neither recognize Rosh Hashana as the true biblical name for this festival, nor the beginning of the biblical new year.

Overview of the Biblical Feasts

Before continuing our study on Yom Teruah, the fourth of the seven of YHVH's annual set-apart festivals when he meets with his people, let us quickly review the other six divine appointments. Without understanding Yom Teruah's synchronization as it relates to the other feasts and YHVH's overall plan of redemption as revealed in the seven annual feasts, one cannot fully appreciate this fourth festival.

If you had to sum up the entire message of the Bible in one word what would it be? Probably words such as love, hope, salvation, eternal life or heaven are coming to your mind. But I challenge you to find a better word than the following: r-e-c-o-n-c-i-l-i-a-t-i-o-n. The dictionary defines *reconciliation* as “to restore to friendship or harmony, to settle or resolve a quarrel, to make consistent or congruous.” When man chose to rebel against YHVH

and to give in to sin at the Tree of the Knowledge of Good and Evil at the very beginning he chose the path of separation from his Heavenly Father. Sin causes man to be separated from a totally holy, righteous and sinless Creator. Since that time YHVH has been endeavoring to reconcile man to himself. He has laid out criteria for man to follow for this to occur—for man to once again have a friendly, loving and intimate relationship with his Heavenly Father as did Adam before he sinned.

The set-apart appointed times (*moedim*) or divine rehearsals/gatherings (*miqra kodesh*) of YHVH are prophetic shadow-pictures or symbols of the steps man must take to be reconciled to his Heavenly Father. They are the complete plan of salvation or redemption rolled up into seven easy-to-understand steps. Though a child can understand these steps, the truths contained therein can at the same time be expanded and unfolded until one literally has rolled out before oneself the entire message of the Bible from Genesis to Revelation—a message that to the human comprehension is staggering, deep and rich beyond understanding. These Feast Days are literally the skeletal structure upon which the truths of the entire Bible hang. The message of redemption, sanctification, salvation, the atonement, glorification, eschatology, the history of Israel, the entire Gospel message, the covenants, the marriage of the Lamb, the Bride of Messiah and Yeshua the Messiah are all prefigured within the glorious spiritual container of YHVH's Holy Feast Days contained in seven steps—seven being the biblical number of divine perfection and completion.

Quite assuredly, without a deep, walking-it-out comprehension of the feast days of YHVH, no matter how learned one is in biblical understanding, or how academically astute and mentally acute in biblical erudition one may be, one will not have a deep understanding of those scriptural subjects listed above. How can one understand end-time events such as the Second Coming, the Great Tribulation and the rapture unless one understands the feast days from a deep Hebraic perspective? One simply cannot have *just* a knowledge of Greek, the Gospels, the Apostolic Writings along with a surface understanding (i.e., traditional Christian perspective) of the prophecies of the “Old Testament” and expect to understand eschatology (the study of end-time events) unless one immerses themselves in understanding and keeping the feast days of YHVH. One cannot throw out the foundation or the skeletal structure and expect to have a body of understanding that amounts to anything at all. Simple logic and common sense and the very truth and character of YHVH Elohim demands and dictates this so.

At Mount Sinai, YHVH gave to his people Israel what is commonly called the “Ten Commandments.” These words from the mouth of YHVH himself were and are literally the foundation and cornerstone to the rest of the 613 commandments from YHVH given to man through Moses contained in the Torah or Pentateuch. The Jewish rabbis have understood this for thousands of years. For example, the prohibition against adultery includes not only marital infidelity, but all manner of sexual sin, for the cornerstone of sexual holiness is a righteous and undefiled marital union. The same can be said of all the other commands. From these ten statements or foundational principles are prefigured and spring forth all 613. Similarly, within the confines of the fourth commandment, the seventh-day Sabbath, are contained all the High Sabbath set-apart feasts of YHVH as well as the land Sabbaths, sabbatical and jubilee years. This is Hebraic thought. The point is, the feast days are embodied in the very “Ten Commandments” themselves. These Sabbaths were so vital in YHVH's eyes and so fundamental to his relationship with his people that he said that they would be, in essence, the wedding ring that he and Israel would wear around their respective fingers symbolic of their covenantal (marital) agreement, for we read the following in Exodus 31:13,

Speak you also unto the children of Israel, saying, Verily my Sabbaths you shall keep: for it is a sign between me and you throughout your generations; that you may know that I am YHVH that does sanctify you.

Please note that the word *Sabbaths* is in the plural. It refers not only to the weekly, seventh-day Sabbath, but to all the Sabbaths of YHVH, including his set-apart feasts. These days are so important that they would actually form the basis for his reconciliatory relationship with his people throughout their generations, which means *forever!*

Now with these preliminary statements made we encourage you to read on to further explore the rich truths of these days. You will be blessed. The words and truths of YHVH Elohim, your Creator and Heavenly Father in whose image you were created and who loves you beyond your wildest comprehension—his words are words of life and truth.

Why Study and Celebrate the Feasts of YHVH?

1. The Feasts are a prophetic shadow-picture of things to come (Col. 2:16-17; Heb. 10:1). When they were given

to ancient Israel they pointed forward to future events that would occur to the nation of Israel. The spring feast days, for example, pointed to Messiah's first coming while the fall feast days point to his second coming leading into the Messianic Age (Millennium) and into eternity beyond.

2. All the feast days point to Yeshua. The name *Yeshua* means *salvation* and these days all point to the various steps of the path of salvation that Believers find themselves on.
3. Many of the feast days point back to historical events that occurred in Israel's history from which we can learn lessons and which are representative of our own spiritual journey (1 Cor. 10:1-6,11).
4. The people of YHVH are commanded to keep what Scriptures calls the *appointed times*. They are times when he makes an appointment that he will meet with his people (Lev. 23:1-2,4). It is at these festivals or commanded assemblies that YHVH teaches his people about his wonderful plan of salvation or redemption of the world through Yeshua the Messiah.
5. The Feasts are in the Bible and the whole Bible is the inspired word of Elohim (2 Tim. 3:16).
6. The feast days set forth the pattern of heavenly things on earth (Heb. 8:1-2,5; 9:8-9,23; Exod. 25:8-9,40; 26:30; Num. 8:4; Ezek. 43:1-6, 10-12).
7. We as physical beings need physical means and methods to help us understand spiritual things. YHVH gives us the natural to help us to understand the supernatural (spiritual) (1 Cor. 2:9-13).

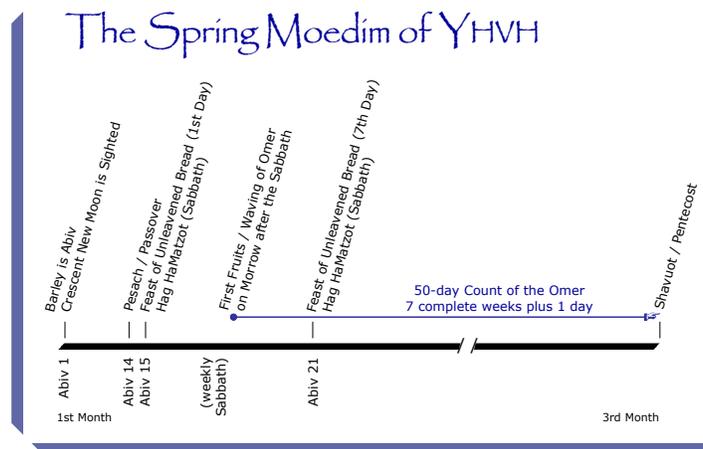
The Seven Biblical Feasts Represent the Seven Steps of YHVH's Plan of Redemption/Salvation For Mankind—A Quick Overview

Passover (*Pesach*)

The first annual festival in YHVH's glorious lineup in the steps of redemption is *Pesach*, which occurs in the early spring of the year at the time of the rebirth of the creation after a long and dead winter season. Likewise, it was the time of the birth of the nation of Israel. The Children of Israel had been enslaved in Egypt for many years, but they could not extricate themselves from the death grip of Pharaoh, a picture of Satan, without some help from above. YHVH heard their cries of anguish, told them to sacrifice a lamb and smear the blood on the doors of their homes. This they did by faith and YHVH extended his grace

and mercy upon them when he caused the death angel to spare them when he passed over their homes. Though sinful and worthy of death, YHVH delivered the Israelites from the wages of their sins, which is death, and at the same time the Egyptians, who were also sinners, received judgment unto death because they were not under the blood of the lamb. The blood of the lamb made it possible for Israel to leave Egypt freely.

Spiritually one must leave the world (spiritual Egypt), a place of spiritual oppression and slavery, darkness and false religion. It is the realm or kingdom of Satan, the prince of death. One cannot leave the kingdom of darkness on one's own strength. One cannot free oneself from slavery to the strong tyrants and masters of this world, the flesh or the devil. A greater power than these must deliver us from these slave masters who maintain humans in their death grip. Only by the blood of the Lamb of YHVH smeared on the door posts and lintels (our actions and thoughts) of our houses (our lives) will the death angel pass over us, for Yeshua the Lamb of YHVH defeated the enemy at the cross and defeated the death sentence or death grip of sin by resurrecting from the grave on the third day after his death (Col. 2:12-15). The Israelites, by faith, trusted in the blood of the Lamb and by YHVH's grace their sins were not credited to their account, but were forgiven causing the death angel to pass over. At that time they physically began to leave Egypt.



The Feast of Unleavened Bread (*Hag HaMatzot*)

The Israelites left Egypt on the first day of this seven-day long festival. Leaving Egypt was a relatively simple process, but now began the process of “getting Egypt out of them.” Dying to self and overcoming all the sinful habits in our lives is a process. We cannot do this of our own efforts but need the redeeming work of Messiah. This is illustrated during this feast by YHVH’s command to remove all the physical leavening from our homes. Leavening is a type of sin and pride since yeast causes bread to rise and puff up. The sin of pride and hypocrisy leads one to believe that one is in a better spiritual state than one actually is. This is the state of spiritual delusion in which humans naturally find themselves. YHVH has given men six days (6000 years) to come to realize this. The seventh day of this week-long festival is a High Sabbath day that pictures YHVH’s Messianic Age (Millennium) when humans will be living in harmony with YHVH and resting in the saving work of the blood of the Lamb slain from the foundation of the world. It represents victory over sin (leavening). Israel celebrated the Passover in the Promised Land then marched around Jericho for six days. On the seventh day, the walls of Jericho came down!

The Feast of Weeks, Feast of First Fruits or Pentecost (*Shavuot*)

This is the third of the seven festivals of YHVH and occurs in the late spring of the year. Humans are not able to remove sin from their own lives by their own efforts anymore than one can pull oneself up by one’s own bootstraps. Sin is too much a part of our mind, will and emotions. We need the working and enabling power of the Set-apart Spirit (*Ruach HaKodesh*) in our lives to bring sin to light and to help us to overcome it. This happens as we begin to feed upon the Word of YHVH-Yeshua the Messiah and little-by-little our lives come into conformity with that Word or with the life of Yeshua. He is the Word of YHVH made flesh (John. 1:14; Rom. 8:29). This is pictured by the Children of Israel receiving the words and instructions on how to live a set-apart and sanctified life (contained in the Torah-law) of YHVH Elohim at Mount Sinai during the Feast of Weeks. This was repeated during the Apostolic Era on the Day of Pentecost as Yeshua promised to send the Comforter to live inside of Believers aiding them at arriving at the truth of YHVH (John 14:16). This promise was fulfilled on the Day of Pentecost (Acts 2).

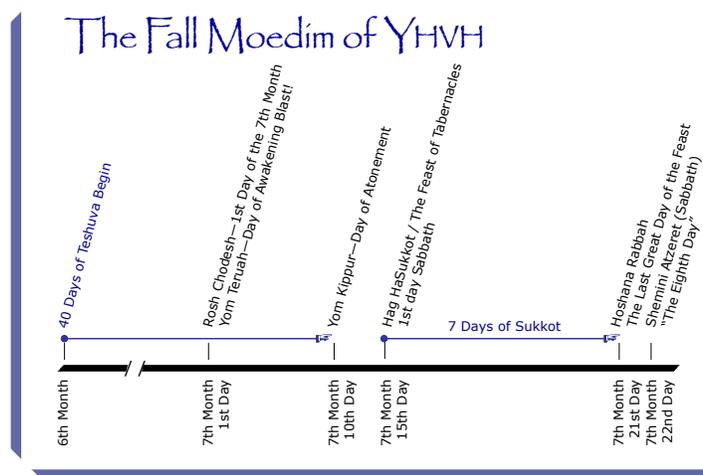
The Day of Trumpets or (literally) the Day of the Awakening Blast

(*Yom Teruah* or commonly called *Rosh Hoshana*)

This is the fourth festival of YHVH Elohim and hence the fourth step in his plan of salvation. *Yom Teruah* occurs in the late summer or early fall season of the year. The spring feast days all relate to the work Yeshua accomplished on the earth at his first coming while the fall feast days (of which *Yom Teruah* is the first) picture the work he will do on earth prior to and after his second coming. This day pictures the beginning of the Great Tribulation period just prior to the return of Yeshua the Messiah. This festival also pictures the time when Messiah is calling his bride, born-again Believers, to ready themselves spiritually for the return of Yeshua, the Bridegroom. The call will go out for her to come out of the world, to fill her lamp with the oil of the *Ruach HaKodesh* and to put on robes of righteousness in preparation for the marriage supper of the Lamb. During the ten-day period between this appointed time and the next appointed time (*Yom Kippur*) is when the Great Tribulation occurs and when many will be saved out of this tribulation (the Great and Innumerable Multitude, Rev. 7:9). After the tribulation period, which terminates with the blowing of the seventh trumpet (in Hebraic thought called *the Last Trumpet*), the resurrection of the righteous dead and the catching away of the righteous living occurs (Rev. 11:14-18 and 12:10 with Matt. 24:29-31). This occurs before the Wrath of Elohim (the Bowl Judgments of Rev. 15-16).

The Day of Atonement (*Yom Kippur*)

The fifth of the seven festivals of YHVH occurs ten days after the Day of Trumpets. This day pictures when the



end of the age (man's 6000 years) will come to a completion. This period of grace will terminate. All who are saved will have been saved and removed from this earth as YHVH pours out his final judgment (called the Wrath of Elohim and which is different than the Great Tribulation that occurred just prior to this) upon the wicked and godless rebels left upon the earth. This period will culminate with the Battle of Armageddon at which time Yeshua the Messiah will return to earth as the Conquering King to defeat his enemies, marry his bride—the righteous saints—and rule the earth with a rod of Iron for 1000 years. At this time Satan will be bound and cast into the bottomless pit.

The Feast of Tabernacles or Booths (*Sukkot* or *Succoth*)

This festival represents the time period when the harvest of souls is completed (therefore, it is a harvest festival occurring at the beginning of the fall season when the agricultural harvest of the fruit of the earth is completed, as well) and a great feast occurs called the Marriage Supper of the Lamb. King Yeshua will have put down all of his enemies (the Beast, the False Prophet, the Antichrist, Satan and all else who opposed YHVH Elohim). This festival is a time of great rejoicing and merriment and is often referred to simply as “the Feast.” YHVH commanded his people to celebrate it for seven days. It is a picture of the 1000-year reign of King Yeshua on earth (called the Messianic Age or Millennium) from his headquarters in Jerusalem. This will be literally a time of paradise on earth.

The Eighth Day (*Shemini Atzeret*)

This is the seventh and final feast of YHVH and occurs the very next day after the last day of *Sukkot*. Eight is the biblical number of new beginnings and this day pictures what occurs after the Messianic Age and after man's 7000 years on this earth. It is at this time that eternity in YHVH's kingdom occurs. This is the time of the New Heaven and the New Earth; the time when New Jerusalem comes down from heaven. We find this time period described in Revelation 21 and 22. Scripture does not give many details about eternity, but just enough to whet our appetites and inspire our hopes to press onward to be overcomers with Yeshua so that we will be participants in his glorious and everlasting kingdom.

The Feast Days Were Ordained At Creation

And Elohim 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. (Gen. 1:14)

Here we see the linking of the astrobodies with the sacred seasons and feast days of YHVH Elohim. The word *signs* (*otwth*, Strong's H226) means *a distinguishing mark, banner, a remembrance, a proof, an omen, a warning, a token, an ensign, a miracle*. The heavenly bodies were created as signs or signals of something. The word *seasons* (*moed*, Strong's H4150) means *a congregation, feast, season, appointed time, assembly*. What is being taught here is that the sun, moon and stars are signals which set the appointed times, sacred assemblies or feast days of YHVH for his people. In Leviticus 23:4, we see further proof of this point: “These are the feasts of YHVH, even holy convocations, which you shall proclaim **in their seasons**” (emphasis added). Please note the possessive pronoun *their* indicating that the feast days “own” or “possess” the seasons and thus predate the seasons which are determined by the astral bodies. In other words, YHVH created the heavenly bodies and seasons for the feast days which are a shadow-picture of his plan of salvation or redemption for the world. It could be said that the entire physical creation was made in order to have a place where in to implement and showcase YHVH's glorious plan of salvation.

The Feast Days Are Forever

- ☞ And this day shall be unto you for a memorial; and you shall keep it a feast to YHVH throughout your generations; you shall keep it a feast by an ordinance forever. (Exod. 12:14)
- ☞ [I]t shall be a statute forever throughout your generations in all your dwellings (see also verses 21 and 31). (Lev. 23:14)

Forever (*olam*, Strong's H5769) means *everlasting, perpetual, evermore, always, continuous, unending future, for eternity*. Is it possible that Yeshua had the created purpose of the heavenly bodies as well as this earth in mind as well as the eternal nature of the Feast Days contained in the Torah-law of YHVH when he addressed the permanent and inviolate nature of YHVH's Torah-law, of which the feasts are a part, in Matthew 5:17-19,

Think not that I am come to destroy the Torah, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

The Feast Days Were Observed In the Renewed Covenant/Apostolic Period

- ☞ Acts 18:21, “But bade them farewell, saying, I must by all means keep this feast that comes in Jerusalem ...” (one of the Pilgrimage Festivals; namely Passover/Days of Unleavened Bread or Pentecost or Feast of Tabernacles)
- ☞ Acts 20:6, Unleavened Bread
- ☞ Acts 20:16, Pentecost
- ☞ 1 Corinthians 5:7-8, “Therefore let us keep [or celebrate] the feast [referring to Pesach and Hag Ha Matzot], not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”
- ☞ Acts. 27:9, the Day of Atonement
- ☞ Acts 21:24, “... **you yourself also walk orderly, and keeps the Torah**” (which includes observance of YHVH’s annual festivals).

The Feast of YHVH to Be Observed In the Messianic Age (Millennium)

- ☞ Zechariah 14:16,18,19, The Feast of Tabernacles
- ☞ Ezekiel 45:17, *The Sabbaths* (plural, includes the weekly and annual Sabbaths or festivals) and *solemnities* (*moedim*) or appointed times (see also verse 9).
- ☞ Ezekiel 45:21, Passover and Feast of Unleavened Bread
- ☞ Ezekiel 45:25, The Feast of Tabernacles
- ☞ Ezekiel 46:1, The weekly Sabbath
- ☞ Ezekiel 45:17 and 21, solemn or appointed times (*moedim*) and feasts (*Strong’s H2282* ; *chag* meaning *pilgrimage feast, festival, celebration, holy day, time of dancing, cyclical/yearly seasonal event; i.e., the feast days*)

Yom Teruah (Day of Blowing Trumpets—Commonly Called Rosh Hashanah)

Very little is said in the Tanakh about Yom Teruah. In fact, it is mentioned in only two places:

Leviticus 23:24, “Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall you have a sabbath, a memorial of blowing of trumpets, an holy convocation.”

Numbers 29:1, “And in the seventh month, on the first day of the month, you shall have an holy convocation; you shall do no servile work: it is a day of blowing the trumpets unto you.”

Yom Teruah is observed on the first day of the seventh month at the sighting of the first sliver of the crescent new moon (in Hebrew, called *Rosh Chodesh*). It is the first of the four fall festivals and it begins the fall harvest season in the land of Israel. Prophetically the fall set-apart festivals picture the time period leading up to the return of Yeshua, including the tribulation and wrath of Elohim upon the earth, the resurrection of the Saints and the establishment of Yeshua’s Millennial kingdom on earth. Specifically, Yom Teruah pictures the beginning of the tribulation period followed by the resurrection of the righteous Saints.

Although Scripture gives us but a paucity of details about this day, we are nonetheless able to extrapolate a great deal of information from elsewhere in Scripture to arrive at the following understandings.

On Yom Teruah, Moses brought down from Mount Sinai the second set of stone tablets containing the Ten Statements (“Commandments”) to replace the ones that had been broken earlier at the golden calf incident. After

this, Israel remained faithful to YHVH and never again built and worshipped a golden calf until the time of King Jeroboam hundreds of years later. Similarly, on the day of Pentecost in the first century the Torah of YHVH was written into the hearts of the Messianic believers at that time by the “pen” of the Spirit of YHVH, yet well before the middle of the second century the church had begun to go apostate, had separated from its Hebraic and Torah-obedient roots, and was well on its way to becoming the Catholic Church that we know today with its many non-biblical and pagan-based traditions, many of which the Protestant churches have inherited.

When Yeshua returns on or near Yom Teruah at the end of the age, he will be ready to marry a bride that is without spot and wrinkle who has come out of the Babylonish religious whore system, which contain both truth and error (Rev. 18:4). This bride who will be wearing the robes of righteousness of Torah-obedience (Rev. 12:17; 14:12; 19:7-9) will be ready to receive and enter into a covenantal agreement—a wedding contract, which in the Hebrew is called a *ketubah*—with Yeshua, the Bridegroom—ever to remain faithful to him and never to stray into Baal/golden calf worship again. He will lead his wife, even as he lead in the pillar of fire the younger generation in the wilderness into the Promised Land of the Messianic Age or Millennium. This is the main picture of the Yom Teruah.

The Two Silver Trumpets and the Two Houses of Israel

As to the significance of the two silver trumpets, Batya Wootten suggests, in her book, *Israel's Feasts and Their Fullness*, that the trumpets spiritually symbolize voices (Rev. 1:10; Isa. 58:1).

She goes on to note that historically there have been two people groups on earth who have been testifying about the goodness of the Elohim of Abraham, Isaac and Jacob. These are the Christians and the Jews—both of whom worship the same Elohim as revealed in the Scriptures. Israel was called to be YHVH's witnesses on earth (Isa. 43:10). YHVH then divided the twelve tribes of Israel into two nations or houses: the House of Judah and the House of Ephraim would be later represented by the Jews and the Christians, respectively.

According to Torah, truth must be confirmed in the mouth of two or more witnesses before it can be believed (Num. 35:30; Deut. 17:6; 19:15; John 8:17; 2 Cor. 13:1). Wootten says that these “two witnesses” have not been sounding their voices in unison, but instead have been fighting and denying one another. Yet the Apostle Paul states that there is to be one new man in Messiah Yeshua (Eph. 2:15) not two men—a Jewish and a Christian man. These two witnesses have to come together before Yeshua can return to this earth to establish his eternal kingdom here (Acts 1:6-8 cp. Acts 3:21).

The two silver trumpets, Wootten further notes, were hammered out of one piece of silver (Num. 10:2). Silver symbolizes refinement and redemption. Hammered trumpets tell of the Father molding us through affliction (Jer. 9:7; Dan. 11:35; Zec. 13:9; Hos. 1:10; Mal. 3:3) (*ibid.* pp. 219-228). Before the one new man can become the glorious bride of Yeshua, refinement, repentance and reunification must occur. This is happening now with YHVH's people and will continue to happen until the return of Yeshua.

Some Additional Thoughts About Yom Teruah — The Day of the Memorial of the Blowing of Trumpets

The Breath of Life and Yom Teruah

Without the life-giving breath of YHVH we are dead both physically and spiritually. As YHVH breathed the breath of life into Adam who then became a living being (*nepheesh*), so when Yeshua breathed on His disciples (John 20:22) they came alive spiritually. YHVH breathed on the first century Messianic believers through the wind of the *Ruach HaKodesh* (the Set-apart Spirit) on the Day of Pentecost in Acts 2:2 and the renewed covenant Messianic assembly was born. Similarly, on the day of Messiah's second return (Yom Teruah), the shofar (called the Last Trumpet in Jewish thought, which comes just prior to the Final or Great Trumpet/*Shofar HaGadol* of Yom Kippur) will sound and the dead in Messiah will be resurrected. Again the breath of YHVH will revive, which is similar to the breath of YHVH blowing over the Valley of Dry Bones in Ezekiel 37.

When YHVH breathes or blows on man, the supernatural pierces the natural dimension and the supernatural breaks the mundaneness of the natural and supernaturally empowers one to do that which he could not do in his own power naturally.

When Was the Shofar Blown In Ancient Israel?

The shofar is an instrument unique to the Jewish religion, or to those religions that trace their roots back to the

Bible. In the Scriptures, we see that the shofar played a highly significant role in Hebraic culture. Below are some examples this instrument's importance:

- ☞ The very first time Scripture records the blowing of the shofar occurring was to herald YHVH's giving of the Torah at Mount Sinai (Exod. 19:16,19 and 20:18).
- ☞ The shofar was blown to usher in Yom Teruah. This was a call to Sabbath rest, a memorial of blowing trumpets, a set-apart convocation and marked the beginning of a ten-day period of self-examination and repentance culminating with the Day of Atonement (Num. 29:1).
- ☞ The shofar was blown to herald the Day of Atonement (Yom Kippur) to announce the Year of Jubilee. Every fifty years slaves were freed, debts were forgiven and land returned to the original owner (Lev. 25:9-10 [verse 10 says, "Proclaim liberty throughout all the land to all its inhabitants" and is inscribed on the Liberty Bell.])
- ☞ Shofars were blown continually by seven priests before the Ark of the Covenant, as part of the battle plan to take the city of Jericho as the Israelites were entering the Promised Land (Josh. 6:4-20).
- ☞ Shofars were blown by Gideon to rally Israelites soldiers against the Midianites and again by his 300 soldiers in their battle against Midian (Jud. 6:34 and 7:8, 16, 20).
- ☞ Shofars were blown to welcome the Ark of the Covenant (representing the anointed and glorious presence of YHVH among his people) while David danced with all his might (2 Sam. 6:15; 1 Chron. 15:14).
- ☞ The shofar was blown when a king was anointed (1 Kgs. 1:34, 39, 41; 2 Kgs. 9:13).
- ☞ The shofar was blown when the Israelites swore an oath of allegiance to YHVH (2 Chron. 15:14).
- ☞ The shofar was blown to rally the troops (Neh. 4:18, 20).
- ☞ The shofar was blown to announce YHVH's presence and to praise and worship Him (Ps. 47:5, 98:6; 150:3; Isa. 18:3; 27:13; Rev. 1:10)
- ☞ The shofar was blown to call people to repentance or fasting (Isa. 58:1; Hos. 8:1; Joel 2:1)
- ☞ The shofar was blown to sound the alarm of war (Jer. 4:19, 21; 6:1; 17; 51:27; Joel 2:1, 15).
- ☞ The shofar was blown to sound the warning of danger (Amos 2:2; 3:6; Zeph. 1:16; Hos. 5:8, 8:1; Ezek. 33:2-9; Isa. 58:1). The sound of the shofar is compared to a prophet's voice.
- ☞ The shofar was blown by YHVH (Zech. 9:14).
- ☞ The shofar was blown by the angels (Matt. 24:31; Rev. 8:2, 3; 9:1, 13-14; 10:7; 11:15).
- ☞ The shofar was blown to announce the coming of a Jewish bridegroom to fetch his betrothed — a picture of Yeshua returning for his Bride, the Saints. All the righteous living and the righteous dead will receive glorified, resurrected bodies and will meet him in the air at the sound of the shofar. (Compare Matt. 24:31; 25:6; 1 Cor. 15:52; 1 Thes. 4:16; Rev. 11:15-18).

When the righteous hear the sound of the shofar these things should be called to remembrance. The shofar is a powerful reminder of the powerful right arm of YHVH outstretched on behalf of his people. The sound of the shofar sends tremors of fear throughout the camp of the enemies of YHVH and his people and rallies the righteous to take courage and to rise up against evil knowing they will be victorious through faith in YHVH Elohim.

The Traditional Sounds of the Shofar and Their Meanings

According to rabbinic Jewish tradition, it is customary to sound the four shofar calls on Yom Teruah. They are:

- ☞ **Tekiah:** A pure, long and unbroken sound that calls man to search his heart, forsake his wrong ways, and seek forgiveness through repentance. "[Yom Teruah] is the day of appreciating who [YHVH] is. We then internalize that understanding so that it becomes a living, practical part of our everyday reality. [YHVH] is all-powerful. [YHVH] is the Creator. [YHVH] is the Sustainer. [YHVH] is the Supervisor. In short, [YHVH] is King of the Universe. The object of [Yom Teruah] is to crown [YHVH] as our King. *Tekiah*—the long, straight shofar blast—is the sound of the King's coronation. In the Garden of Eden, Adam's first act was to proclaim [YHVH] as King. And now, the shofar proclaims to ourselves and to the world: [YHVH] is our King. We set our values straight and return to the reality of [YHVH] as the One Who runs the world ... guiding history, moving mountains, and caring for each and every

human being individually and personally” (http://www.aish.com/holidays/The_High_Holidays/articles/Symbolism_of_the_Shofar.asp).

- ☞ **Shevarim:** The Hebrew word *shevar* (שָׁבַר; [Strong’s H7665] means *to break [in pieces]*). The *shevarim* shofar call is a broken, staccato, trembling sound. It typifies the sorrow that comes to man when he realizes his misconduct and desires to change his ways. This shofar blast consists of three medium wailing sounds varying from low to a high note not unlike some of our modern sirens. It symbolizes the sobbing cry heart of the broken and penitent person yearning to connect, to grow, to achieve. Every person has the ability to change and be great. This can be accomplished much faster than you ever dreamed of. The key is to pray from the bottom of your heart and ask YHVH for the ability to become great. Don’t let yourself be constrained by the past. You know you have enormous potential. At the moment the shofar is blown, we cry out to YHVH from the depths of our soul. This is the moment—when our souls stand before the Almighty without any barriers—that we can truly let go (from http://www.aish.com/hhRosh/hhRoshDefault/Symbolism_of_the_Shofar.asp).
- ☞ **Teruah** (Strong’s H8643): This word is found in Numbers 10:5 and means *alarm, signal, sound of tempest, shout or blast of war, battle cry, and alarm of joy*. This shofar call was used to call Israel to arms against an enemy attacker. In Leviticus 25:9, we see that the shofar would make the *teruah* sound to signal the arrival of the jubilee year. This signal was not to be used when the congregation was gathered together to worship YHVH (Num. 10:7). There has been some debate among rabbinical authorities as to the exact sound of this shofar blast. The *Talmud* describes three possibilities (from <http://www.torah.org/advanced/weekly-halacha/5761/roshhashana.html>):

- Three short, straight blasts - what we commonly refer to as shevarim;
- Nine very short, staccato blasts - what we commonly refer to as teruah;
- A combination of both of the above sound—a shevarim—teruah compound.
- The teruah is a wailing, sighing or groaning sound (Rosh Hashana 34a)

“To satisfy all of the above opinions, the Rabbis established that the three sets of tekios be blown in three different ways, alternating the teruah sound in each set. Thus we blow *tekiah shevarim-teruah tekiah* (TaSHRaT) three times; *tekiah shevarim tekiah* (TaSHaT) three times; and *tekiah teruah tekiah* (TaRaT) three times. All together that adds up to thirty different blasts: eighteen tekios, three *shevarim-teruahs*, three *shevarim* and three *teruahs*. This is the minimum number of blasts that every adult male is required to hear on [Yom Teruah]. These are called *tekios d’miyushav*, since the congregation is permitted to sit while they are being blown. In practice, however, it is almost universally accepted to stand during these *tekios*” (ibid.). According to some rabbinic authorities, the *teruah* can consist simply of nine quick blasts in short succession (http://www.aish.com/hhRosh/hhRoshDefault/Symbolism_of_the_Shofar.asp).

- ☞ **Tekiah Gedolah (Great Tekia):** The prolonged, unbroken *tekia* 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 Yeshua 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 Yeshua 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 Yeshua and the resurrection of the righteous dead to meet Yeshua in the air (Rev. 11:15–18).

Yom Teruah and End Time Prophecy

Yom Teruah is on the first day of the seventh month which corresponds to the seventh or last trump of 1 Corinthians 15:52 and Revelation 11:15–18 as well as the shofar blast to which Yeshua refers in Matthew 24:31. These three passages speak of the resurrection of the Saints and their reunion with Yeshua in the air at his second coming at the end of the Great Tribulation (Matt. 24:21) just prior to the Wrath of Elohim period (the Seven Bowl Judgments of Rev. 15 and 16).

Matthew 24 is a blueprint which discusses, in chronological order, the Tribulation Period, the Great Tribula-

tion and the resurrection (rapture or catching away) of the Saints to meet Yeshua in the air *after* the Great Tribulation. The chronology of these events is apparent. Let's analyze this in some detail.

In Matthew 24:3 the disciples ask Yeshua three questions. He then answers those questions in chronological order. These questions are in the context of verse two where Yeshua is prophesying about the destruction of the Temple and its buildings.

Question one is: "Tell us when shall these things be?" (that is, the destruction of the Temple). Question two: "What shall be the sign of your coming ...?" Question three: "... and of the end of the age?"

Yeshua then proceeds to answer the questions one-by-one. The first question the disciples ask Yeshua is this: when shall these things be? From verses 4-20 he gives an overview of the last days (plural) starting with the era surrounding the destruction of the temple in A.D. 70 until the present era. There are 2 days, or 2,000 years between the death of Messiah and the second coming and the entire time has been one of intense persecution and *tribulation* of Believers. The Tribulation has been going on for nearly two thousand years! It is estimated that in recent decades nearly 50,000 Believers are martyred each year around the world in communist, Moslem, Hindu, totalitarian regimes or in tribal conflicts. Yeshua gives an overall perspective of that 2000 years and what the spiritual condition will be for his people with some general warnings and some prophecies as to what will happen. For example "the Gospel will be preached in all the world" which has not fully happened until the past century. It is doubtful that Yeshua's prophesy concerning the abomination of desolation being placed in the Temple (verse 15) has occurred yet. This will probably occur after the third temple is built in Jerusalem just prior to the beginning of the Great Tribulation mentioned in verse 21.

The second question the disciples ask Yeshua is, "What shall be the sign of your coming?" This Yeshua answers from verse 21-28. This is referred to as the Great Tribulation (or *Megathlipsis*) Period (verse 21). The Saints will also go through this period as is clearly stated in Revelation 2:22 and 7:14.

It is not until "immediately *after* the tribulation" that Yeshua makes any mention of the Saints being "caught away (or raptured)" (Matt. 24:29, emphasis added). The tribulation is past and the events Yeshua describes next point to Yom Teruah or The Day of the Awakening Blast.

Verse 30 talks about the sign of the son of man appearing in heaven. This appears to be unique astronomical occurrences including a possible eclipse and a new moon (*Rosh Chodesh*) which corresponds with Yom Teruah as that is the only biblical feast day which occurs on the actual day of the new moon's appearance on the first day of the seventh month of the biblical calendar.

Verse 31 shows that the angels at the sound of the great trumpet (another reference to Yom Teruah) will gather the elect from the four corners of the world where they have been scattered like lost sheep.

Verse 40 shows the fulfillment of Yom Teruah. In ancient Israel, when two witnesses had sighted the new moon (*Rosh Chodesh*) at the beginning of the month and the high priest was notified, a signal went out from the Temple and across the land that the new moon had been sighted and Yom Teruah had officially begun. Whatever anyone was doing, whether harvesting their wheat (for this was the fall harvest time) or whether they were grinding that wheat at the mill, all dropped what they were doing, ran back to their houses and began to celebrate Yom Teruah. Because no one knew the day or the hour when the new moon would be sighted, they never were quite certain when this day would begin, but they knew the season and the approximate time period when it would happen. As Yeshua said, "No man know the day or hour of my coming" but he didn't say we wouldn't know the season. We can know the season, for verses 32-39 indicates that. Paul also says in 1 Thessalonians 5:1-5,

But of the times and the seasons, brethren, you have no need that I write unto you. For yourselves know perfectly that the day of the Master so comes as a thief in the night. For when they shall say, Peace and safety; then sudden destruction comes upon them, as travail upon a woman with child; and they shall not escape. But you, brethren, are not in darkness, that that day should overtake you as a thief. You are all the children of light, and the children of the day: we are not of the night, nor of darkness.

As when the signal went out from the high priest to the land of Israel signaling the beginning of Yom Teruah, likewise when Yom Teruah is actually fulfilled, the heavenly shofar will sound, the righteous dead will raise, and instead of running back to their homes to celebrate Yom Teruah, the Saints will be lifted heavenward to meet Yeshua in the air and will subsequently be delivered from the forthcoming Wrath of Elohim which is about to be poured out upon this earth.

Now look at the book of Revelation to compare this with what Yeshua reveals about the Tribulation in Matthew 24. This book, for the most part goes in chronological order and coincides with Matthew 24. First the Seven Seals occur (Rev. 6:1-8:5) and then the Seven Trumpets sound (Rev. 8:6-11:19). It is open to debate as to whether any of these events have occurred. Whatever the case, Yeshua speaks of two parts of the Tribulation Period: the General Tribulation, which has been occurring since the first century, and the Great Tribulation (an intensified period of tribulation to befall the earth), which occurs just prior to Yeshua's return. Whatever the case and the exact timing of the Tribulation events, one thing is certain: the Tribulation IS NOT the Wrath of Elohim. Some may ask, "what about Revelation 6:16, where it seems to imply that the Wrath of Elohim is occurring at the end of the Sixth Seal?" To the casual student of Scripture this may seem to be the case, but if one reads carefully what is being said here in its context starting in verse 15 one will see that this declaration is being made *by men*. It is the perception of kings and great men, etc., who are having to go through the Tribulation that this is the Wrath of Elohim. This is what *they* are saying and is not a pronouncement of Elohim or any of his heavenly messengers. Scripture does not refer to any period as the Wrath of Elohim *until* the Saints of Elohim are removed from the picture. This occurs after the sounding of the last trumpet in Chapter 11, verse 15, where the seventh angel, blowing the seventh trumpet (shofar) announces the coming of the King of kings and the Lord of lords. Then in verse 18 it is recorded that the 24 elders in heaven declare that the nations were angry and "your [Elohim's] wrath is come" and the time of the dead that they should be judged that you should give reward unto your servants the prophets and to the Saints and them that fear your name. Small and great and should destroy them that destroy the earth."

Can we confirm this scenario from elsewhere in Scripture? Indeed we can. Yeshua states in Matthew 24:37, "For as the days of Noah were, so shall also the coming of the Son of Man be."

Noah was a preacher of righteousness for 120 years prior to the flood (Gen. 6:3). He no doubt endured the mockery and persecution of those who did not believe his message about a coming flood and the need for an ark of safety when that generation had experienced neither rain nor floods (Heb. 11:7; 2 Peter 2:5). In Genesis 7:4, YHVH allows Noah to experience seven more days of persecution before the rains of judgment come upon the earth after which YHVH shut Noah up in the ark of safety (7:16) after which the ark "was lifted above the earth" (7:17). What does Yeshua teach about the end times just prior to his second coming (Matt. 24:37-39)? Does Yeshua teach that his Saints will go through tribulation on this earth (Matt. 24:3-28)? Does Yeshua indicate that his people will even go through "great tribulation" (Greek: *megathlipsis*) (verse 21)? At what time will they be lifted up above the earth to meet him in the air: before or after the tribulation? Matthew 24:29-31 states that this will occur *after* the Tribulation. Scripture reveals that Noah endured another seven days (prophetically seven years) of tribulation before the Wrath of Elohim was poured out upon the wicked inhabitants of the earth. Does this speak of a seven-year tribulation period the Saints will have to go through before the Wrath of Elohim (which is different than the Tribulation Period) is poured out upon this earth (see Rev. 11:15-18 [compare with 1 Cor. 15:51-53] and chapters 15 and 16 where the Seven Last Plagues are called the Wrath of Elohim)? I believe so. On the other hand, Scripture clearly teaches that YHVH's people will not have to endure his wrath (1 Thes. 1:10; 5:9), but conversely teaches that all will go through tribulation (John 16:33; Acts 14:22; Rev. 7:14). Scripturally, *tribulation* and *wrath* are two different words and concepts.

We clearly see that from the life of Noah there are three distinct periods of time that relate to the end-time Tribulation and Wrath of Elohim Periods. The first period is the General Tribulation Period which for Noah lasted 120 years. Next the earth was given another seven days to repent before YHVH's judgment of wrath was poured out upon the earth. This corresponds to the seven years of Great Tribulation coming upon men just prior to the "catching away of the Saints into their heavenly "ark of safety" with Yeshua. Afterwards occurs the Wrath of Elohim against unrepentant humanity. Here it rained for 40 days (a time of judgment) and Noah and his family were "lifted up above the earth" (Gen. 7:17). This is the picture of the resurrection of the Saints after the Great Tribulation of seven years, but prior to the Wrath of Elohim just as Yeshua foretells in Matthew 24 and John records in the book of Revelation. The truth of Scripture is always a straight line. Though these events were written hundreds of years apart, their prophetic truths line up perfectly revealing the divine inspiration and perfect synchronism of YHVH's set-apart Word!

The Ten Days of Awe (the Time Between the Day of Blowing Trumpets and Day of Atonement)

According to the *Talmud* (*Rosh Hashana 6b; 16b-17a*), Yom Teruah begins the time period of YHVH's judgment of men. The books are opened that record men's deeds, both good and bad. Scripture speaks of several books in which are recorded the deeds of men, one of which is the Book of Life (Phil 4:3; Rev. 3:5; 13:8; 17:8; 20:12,15; 21:7; 22:19;

Ps. 69:28; Dan. 7:10; 12:1; Exod. 32:32; Ps. 56:8; 139:16; Mal. 3:16; Isa. 65:6; Luke 10:20). During this time period, the righteous are sealed and are granted eternal life in the world to come (*Olam Haba*) while the fate of the wicked is sealed—eternal death (in the Lake of Fire)—in the world to come. The intermediates will have until the end of the Wrath of Elohim period to choose either the path of righteousness leading to eternal life or wickedness leading to eternal death. Peter also speaks of three categories of people: the righteous, the ungodly and sinners (1 Peter 4:18), which seems to fit the three classes of humans delineated in Jewish tradition.

What happens to the people in each of these three categories during the Tribulation period? We may not have all the answers to this question, but we will share what we understand to this point. Yeshua says in Matthew 24:29-31 that the resurrection of the righteous (or rapture) occurs *after* the Tribulation at the sound of the shofar blast, which is the last trumpet (shofar) blast of 1 Corinthians 15:51-53. Furthermore, we believe that this last shofar blast corresponds to the shofar blast that announces the arrival of the seventh month of the biblical calendar, which always begins with a new moon (*Rosh Chodesh*). This first day of the seventh month is Yom Teruah (Day of Trumpets or more literally, the Day of the Awakening Blast). This last trumpet in Jewish thought is to be distinguished from three other trumpet/shofar blasts, each of which occurs on various biblical Feast Days throughout the year: the First Shofar blast occurs on Pentecost (Feast of Weeks, Shavuot), the Last Shofar occurs on Yom Teruah while the Final or Great Shofar blast occurs on the Day of Atonement (Yom Kippur) announcing the Jubilee.

We see then that the resurrection of the righteous occurs at the time of the Last Trumpet (shofar). This scenario fits perfectly with the chronology of the Book of Revelation where we find recorded the events surrounding the Tribulation period (the Seven Seals and Seven Trumpets [Rev. 5-11]). *At the end* of the Seven Trumpets (*shofarot*) or Tribulation Period at the sounding of the “last trumpet” occurs the “rapture” of the righteous. This is the event where the righteous dead along with the righteous living are caught up to meet Yeshua in the air (Rev. 11:14-18). While the angel sounding the seventh trumpet (shofar) is announcing the return of Yeshua and the rewards of the righteous he is simultaneously announcing the coming of the Wrath of Elohim period (verse 18)—a term which no heavenly messenger has yet applied to any of the events on earth to this point (this statement is made with Rev. 6:16 in view). Hereafter the Seven Bowl judgments (or Seven Last Plagues) are poured out upon the earth (Rev. 15-16) and are referred to in several places as the Wrath of Elohim (Rev. 11:18; 14:8, 19; 15:1,7; 16:1,19).

It is important to note that Scripture linguistically delineates between the words *tribulation* (which is the Greek word *thlipsis*) and *wrath* (*orgey* and *thumos*). These two words have very different meanings and applications. The Wrath of Elohim is not called the Tribulation and vice versa. The righteous are not appointed to wrath (1 Thes. 1:10; 5:9) and therefore will not go through the Wrath of Elohim period. There is no indication from Scripture that they will be raptured before the end of the Tribulation Period. In fact, as noted earlier, Yeshua specifically states so in Matthew 24.

We mentioned above that according to Jewish tradition there are three categories of people and three books opened pertaining to these people: The Book of Life for the righteous, the Book of the Dead for the wicked and the intermediate book for those who are neither wholly wicked nor righteous. Do we see any indications of these three groups in Revelation during the Tribulation and Wrath periods?

The righteous (Saints) are mentioned several times during the Tribulation period (the Seven Seals and Seven Trumpets) (Rev. 6:11; 7:3; 9:14; 9:4; 11:13; 12:17; 13:7; 14:12) and of course, as noted above, the same Saints are raptured (or “harvested”) at the sound of the last shofar blast at the Seventh Trumpet (Rev. 11:15-18; 14:4-5; Matt. 24:31, 39-40).

The wicked are mentioned in numerous places in the Book of Revelation during the Tribulation and Wrath periods, but we will specifically note the judgment poured out against them in Revelation 14:14-20, which is the Wrath of Elohim period.

What about the undecided—the intermediate people, those who are neither wholly wicked nor wholly righteous? Are they mentioned as being on earth during the Wrath of Elohim period when the Seven Last Plagues or Bowl Judgments are poured out? In Revelation 16:2 grievous sores are poured out upon those who have taken the mark of the beast and who worship his image. By implication there appears to be a group of people alive on earth who have not taken the mark nor worship the image of the beast. These will not be afflicted with grievous sores. This may be reading between the lines, but logically, if all those alive on the earth were wholly wicked then what need would Scripture have of stating that the sores fell on those who had the mark and worshiped the image?

Additionally, Revelation 14:4 calls those who will be caught away or harvested (to meet Yeshua in the air) on Yom Teruah *first fruits among those redeemed (or saved) among men*. Clearly, this statement makes no sense if there are not more to be redeemed (saved) at a later time. This could refer to those who will have an opportunity during

the Wrath of Elohim period to be redeemed, as well as those Jews that, at the coming of Yeshua, will “look upon [Yeshua] whom they have pierced and they shall mourn for him as one mourns for his only son ...” (Zech. 12:10).

The Historic and Prophetic Implications of the Jewish Wedding As Pertaining to Yom Teruah

There are nine main steps in the biblical Jewish wedding if one includes the young couple falling in love with each other. If one omits the self-evident step of mutual attraction, that leaves us with eight significant aspects of the Hebrew wedding, which for the sake of this study we will focus on. Now when we study YHVH’s annual appointed times (or “feasts”), we see an interplay between the numbers seven and eight. The former number in Hebraic thought represents perfection or completion, while the latter number represents new beginnings or eternity. This we see in the feasts when we realize that there are seven annual high Sabbaths (i.e., first and last days of Unleavened Bread, Pentecost, Trumpets, Atonement, the first day of Tabernacles, and the Eighth Day). At the same time, there are seven annual appointed times, which are the same as the above list, except we add Passover (which is not a Sabbath) and view Unleavened Bread as a single feast (or appointed time) although it technically contains two high day Sabbaths. The reason we make these distinctions (to be further explained below) is that in studying the Jewish wedding it is important to add Passover as a step in the wedding, as well as the first and last Sabbaths of Unleavened Bread. In doing so, we technically have eight steps, although there are really only seven annual appointed times with Passover being the first one and Unleavened Bread being the second one and so on. This numbering system fits well within the biblical numbering system of seven representing completion or perfection as pertaining to the steps of redemption/salvation humanity must take from initial redemption all the way through to ultimate glorification. But eight also works as a significant number since the last of the seven festivals of YHVH is the Eighth Day, which, as we shall see later, represents the bride and groom living happily forever in a state of wedded bliss. This represents YHVH-Yeshua living with his glorified Saints in the New Jerusalem. This can be represented by the number eight since in consideration of the New Heaven and New Earth along with the New Jerusalem, and the Saints possessing glorified bodies for this spiritual existence called *eternity*, it truly is a new beginning. So in a sense, perfection and completion (represented by the number seven) give way to new spiritual beginning and eternity (represented by the number eight). As we shall see below, this spiritual picture is wonderfully represented in both the Hebrew wedding and in the annual appointed times or “feasts” of YHVH.

There are seven (or eight) stages of the Jewish or biblical wedding, which correspond with the seven feasts or appointed times of YHVH Elohim as listed in Leviticus 23. These seven stages, which also correspond with the stages in the Tabernacle (*Mishkan*) of Moses are:

- o **Intent:** The groom and bride see each other for the first time; interest is sparked. They begin to “fall” in love. YHVH fell in love with Israel choosing her to be the nation through which he would offer redemption to the world (Ezek. 16:4-14). This occurs outside the linen walls of the Tabernacle. Likewise, the potential bride/Believer is drawn to Yeshua the Savior and Redeemer when she hears the Gospel/ Good News of redemption (Isa. 52:7; Rom 10:15-17). This is represented by the four-colored door of the Tabernacle/*Mishkan* (picturing the four Gospels), which are the revelation of the Work, Word and Person of Yeshua who is the door to life and spiritual marriage.
- 1 **Redemption:** The Bride’s Price (dowry) is paid. The young man commits to lay down his life for the young maiden. This is the message of redemption of Yeshua at the cross. The death of the red heifer at the Altar of the Sacrifice of the Red Heifer speaks of this. This is a picture of Passover.
- 2 **Acceptance:** The cup of wine is drunk (called the Cup of Acceptance), which corresponds to the third cup of the Passover Seder (Cup of Redemption). The betrothal is legally established. At this point, the betrothed bride chooses to follow him (your Elohim will be my Elohim, your people my people, wherever you go I will follow, Ruth 1:16). Believers drink of this cup and eat the unleavened bread on the evening portion of Passover on the fifteenth day of the first month, which is on the first high Sabbath and first day of the Feast of Unleavened Bread. The Altar of Sacrifice inside the Tabernacle is a picture of this.
- 3 **Set-Apartness:** The bride takes a ritual cleansing bath (immersion or *mikveh*). Here the bride immerses herself to signify that she is ritually clean and totally set apart for her groom to the exclusion of all others.

She not only has accepted the groom and the terms of the marriage agreement (or *ketubah*), i.e., the Torah and the four Gospels, which are the revelation of the Work, Word and Person of Yeshua, but chooses to identify with her bridegroom by conforming her life to the terms of the *ketubah*. Pentecost or the Feast of Weeks/Shavuot is a spiritual picture of this. This step is represented in the Tabernacle by the Bronze Laver where one is ritually purified (a picture of baptism for the remission of sins, Rom. 6:3-6) and washed in the water of the Word of Elohim (Eph. 5:26), which is the Believer's *ketubah*. The last high Sabbath or seventh day of the Feast of Unleavened Bread (*Hag HaMatzot*) pictures this, for it was then that Israel was immersed in the Red Sea and put leavening out of their homes (leavening is a picture of sin).

- 4 **Separation and Consecration:** Preparation of the Bride for the return of the Groom from his Father's house. While the groom is away building their marital home ("mansion") the betrothed bride walks out a set-apart or consecrated life. She keeps herself from any other lovers. She walks in the spiritual light of Torah-truth as led by the Spirit of Elohim and in the fruits and gifts of the Spirit, which is evidence of her sanctified life. The Menorah pictures this step as does the Feast of Pentecost (*Shavuot*). Others see the light of her righteousness, joy and peace and are drawn to it.
- 5 **Preparation, Regathering and Reunion:** Now betrothed, the Groom and bride separate for six months to a year for him to go to his father's house to prepare a "mansion" for his bride. In the mean time, the Bride, while staying in her family home, puts on robes of righteousness, makes certain that her lamp is full of oil, stays awake through the night (while others sleep) waiting for the return of the groom. Spiritually, this is a picture of Yeshua leaving his betrothed bride after his resurrection, and preparing for her a spiritual inheritance. When he returns at the end of the age, he will reunite with her, and complete the wedding ceremony. The Parable of the Ten Virgins in Matthew 25 is a picture of this. Prior to the Bridegroom's return the shofar and a shout is made announcing to the bride that the groom is on his way, and for her to be ready for his arrival. Spiritually, this is the call to Israel (Believers) to awake spiritually, to regather and to prepare to meet the Messiah, her Groom. Even now, a spiritual Elijah and John the Baptist call is going forth to wake up sleeping Believers to their Hebraic roots, and to turn their hearts back to the spiritual fathers of their faith as Malachi prophesied would occur just before Messiah's return (Mal. 4:4-6). This is pictured in the Tabernacle by the Table of Showbread (Table of the Presence or Face of YHVH) upon which are twelve loaves of unleavened bread picturing the twelve tribes of Israel in a sin-free (righteous) state. This stage of the Hebrew wedding is pictured in The Day of the Awakening Blast/Yom Teruah).
- 6 **The Return of the Wedding Party to the Bridegroom's House:** At this time the wedding party makes final preparations to return to the father's house where the marriage feast will occur and married life will start. Also at this time Yeshua, the Groom, will judge and destroy all counterfeit or would-be persecutors of and contenders for his bride along with all would-be or false brides and religious systems. To mark this momentous event the Final or Great Jubilee *Shofar* will sound. The Altar of Incense and the Day of Atonement (*Yom Kippur*) prophetically picture this event marking the end of what is called in Jewish thought "the Final Redemption."
- 7 **The Consummation of the Marriage and the Wedding Feast:** The young couple returns to the father's house where is the marriage "mansion" the young groom has constructed for his new bride. It is there that the marriage is consummated and the wedding feast occurs. The Holy of Holies (*Kadosh haKadoshim*) at the Ark of the Covenant is a picture of this as is the Feast of Tabernacles or simply, The Feast (*Sukkot*), which is a 1000-year long celebration referred to as the Millennium or Messianic Age.
- 8 **Life Happily Ever After:** The young couple starts married life. Yeshua and his bride will live together in the New Earth/New Jerusalem forever (the *Olam Haba*). The Eighth Day (*Shemeni Atzeret*), which is the seventh of YHVH's seven annual feasts (*Moedim*), pictures this. The glory cloud (*Shekinah*) above the Ark of the Covenant in the Tabernacles is a picture of the glory of the New Jerusalem when heaven and earth unite and YHVH lives with his redeemed and glorified people (bride) forevermore. This is recorded in Revelation 21 and 22.

As we have seen above, Yom Teruah, though being the fourth festival of YHVH's seven annual feasts, it is in reality the fifth step in the biblical Hebrew wedding allowing for the fact that the spring Feast of Unleavened Bread

contains two high holy day Sabbaths each of which corresponds to a step in the Hebrew wedding. In the outline below, we will discuss in more detail this fourth festival or fifth step in the Hebrew wedding and give historical/biblical examples of it as well as discuss the prophetic implications regarding eschatology (end time events). All this is a picture of the Believer in Yeshua as he strives to become the Bride of Yeshua by being in a perpetual state of spiritual readiness for the return of Yeshua, the Bridegroom.

Preparation for (Prior to) Yom Teruah—the Bride Was Consecrated or Set-Apart

Prior to the return of the Jewish bridegroom from his father's house, the betrothed Israelite maiden kept herself in a continuous state of readiness, for she did not know at what day or hour he would arrive. When in public she wore a veil as a signal to other young men that she was betrothed to someone else and off limits to them. She would spend her time preparing her wedding garments for her upcoming wedding. Again this is a picture of born-again Believers coming out of the world and remaining holy (set-apart) awaiting the coming of Yeshua the righteous Bridegroom.

Here are some examples of this from the Scriptures along with the spiritual fulfillment of this step:

- ☞ (a) **Rebecca** wore a veil (Gen. 24:65).
- ☞ (b) **Yeshua** is the veil for Believers:
 - **Hebrews 10:20**, “By a new and living way, which he has consecrated for us, through the veil, that is to say, his flesh” [i.e., being covered by the blood of Yeshua].
 - **1 John 1:7**, The blood of Yeshua Messiah cleanses us from all sin
 - **Revelation 1:5**, Yeshua washed us from sins in his own blood
- ☞ (c) **The Bride prepares her wedding garments:**
 - **Isaiah 1:18**, “Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, the shall become as wool.” By Yeshua’s blood we are made righteous (cleansed from sin) and though our spiritual garments through sin be scarlet, through Yeshua they are made white as wool. Here the blood of Yeshua cleansing us is equated to putting on white robes of righteousness.
 - **Matthew 22:11-13**, The proper wedding garments are a prerequisite to being invited to the wedding feast. Many are called, but few are chosen.
 - **Revelation 7:14**, “These are they which come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.”
 - **Revelation 19:7**, “Let us be glad and rejoice, and give honor to him: for the marriage of the lamb is come, and his wife has made herself ready. And to her was granted that we should be arrayed in fine linen, and clean and white: for the fine linen is the righteousness of the Saints.”
- ☞ (d) **Believers are to maintain themselves in a chaste state as spiritually betrothed virgins:** They are to be set apart from this world in a state of readiness for their coming Bridegroom, Yeshua.
 - **Revelation 19:7-8**, The Bride prepares herself: This is a reference to the time period called the 40 Days of Teshuvah, with special emphasis on the 30 days before Yom Teruah, when the bride examines her robes of righteousness for spots and wrinkles. If any are found this is the time for her to repent (*teshuvah*) and be cleansed by the blood of the Lamb. The 12 unleavened loaves of bread on the Table of Showbread, representing the 12 tribes of Israel, pictures the bride of Yeshua in a spiritually de-leavened or sin-free state.
 - **John 17:11,14**, They are to be in the world, though not of the world.
 - **Revelation 18:4**, She is to come out of the world (Babylon).
 - **2 Corinthians 6:17**, She is to come out of the world and be separate and touch not any unclean thing so that Yeshua may receive us [to himself].
 - **1 Corinthians 6:18-20**, “We are the temple of the Set-apart Spirit [*Ruach HaKodesh*] and we are not our own, for we have been bought with a price, therefore flee [physical and spiritual] fornication [i.e., sex before marriage] and sin, and be not joined to a harlot [do not commit spiritual

adultery as ancient Israel did].”

- **Romans 12:1**, “Present your bodies a living sacrifice.”
- **John 15:19**, Yeshua has chosen his bride out of this world.
- **John 17:14**, His Bride is not of this world.
- **Matthew 25:1-13**, The Parable of the Ten Virgins shows the importance of keeping oneself ready for the coming Bridegroom. There were ten virgins (the ten tribes of Israel), yet only half of them went into the marriage of the Lamb, though all were saved.

Yom Teruah—the Actual Day

On Yom Teruah, the Israelite bridegroom would return from his father’s house, after having spent six months to a year building her a “mansion,” to fetch his betrothed bride. She had been awaiting her beloved’s return in her father’s house. The bridegroom would come for his bride accompanied by at least two friends, called the two witnesses. Here are some examples of this from the Scriptures along with the spiritual fulfillment of this step:

- ✦ **Moses:** He acts as a friend of the bridegroom (Exod. 19:17) when he leads Israel the bride out to meet YHVH her Groom.
- ✦ **Paul:** He viewed himself as a friend of the Bridegroom (Yeshua) in 2 Corinthians 11:2, “I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Messiah.”
- ✦ **Yeshua:** He said he would return for his bride though no man would know the day or hour of his coming (Matt. 24:36; 25:13; Luke 12:46).
 - **Matthew 24:36**, “But of that day and hour knows no man, no, not the angels of heaven, but my Father only.” This phraseology is actually a Hebrew poetic code word reference to the Yom Teruah.
 - Yeshua the Bridegroom would return with a shout and a sound of the shofar (Matt. 25:6; 1 Thes. 4:16; Rev. 11:15-18 and 12:10; Matt. 24:31; 1 Cor. 15:52). Again, this occurs at on the Yom Teruah.
 - The Two Witnesses are mentioned in Revelation 11:1-12 just prior to the sounding of the Seventh Shofar blast (i.e., the Last Trumpet) in 11:14-17 where the angel announces the coming of the Messiah, the Bridegroom for his Saints (verse 18).
- ✦ **The Parable of the Ten Virgins In Matthew 25:1-13** (Please note the bolded portions, since they are of particular prophetic significance.)

“Then **shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.** And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them, But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. **And at midnight there was a cry made, Behold, the bridegroom comes; go you out to meet him.** Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go you rather to them that sell, and buy for yourselves. **And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.** Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. **Watch therefore, for you know neither the day nor the hour wherein the Son of man comes.**”
- ✦ **John the Baptist:** He was a friend of the Bridegroom (John 3:29). See also Matt. 9:15. John came in the spirit of Elijah as attesting or witnessing to Messiah Yeshua.

UNDERSTANDING THE MINISTRY OF YESHUA ALLEGORICALLY IN LIGHT OF END-TIME EVENTS AS PERTAINING TO YOM TERUAH

The purpose of this study is to look at the ministry of Yeshua while on this earth allegorically to ascertain what are, if any, the spiritual and prophetic implications that specifically point to the end-time events pertaining to Yom Teruah.

This 16-page section will be added to the on-line version of the study on Yom Teruah in the near future...

Conclusion

As we have just shown you above, prophetically Yom Teruah is a very significant festival of YHVH that is rich in meaning for Believers in Yeshua the Messiah.

Some Christians have been taught that Yeshua came to fulfill or nullify the Torah (or law of YHVH) as pertaining to the Believer, and that the feasts of YHVH being part of the Torah are no longer relevant to Christian Believers, but have passed away as mere shadows of things to come. These interpretations are based on a faulty exegesis of Scripture and on a lack of understanding of the Hebrew roots of the Christian faith, the relevance of Torah for the Believer and on basic antisemitic theological predispositions on the part of many Christian Bible teachers and scholars. We, on the other hand, strongly beg to differ with the viewpoint of Yom Teruah's irrelevance and abrogation. Yom Teruah clearly speaks of end-time events that are yet to occur. It also speaks of a time when Believers in Yeshua must prepare themselves for his return. This day has neither been fulfilled (done away with) nor is irrelevant to the modern Believer.

We, therefore, encourage you to celebrate this day and take to heart the full ramifications of its spiritual and prophetic implications. If you consider yourself to be the bride of Yeshua, then you will want to let the message of Yom Teruah sink deeply into your heart and adjust your life accordingly.

