

The Day of Trumpets

Yom Teruah (The Day of Trumpets) is the 5th special day that God declared that His chosen people the Hebrews were to observe.

There are 7 Biblical 'Feasts' or Holy Days altogether as listed below:

1. Passover/Pessach
2. The Feast of Unleavened Bread
3. Firstfruits (celebrated during the Feast of Unleavened Bread)

4. Shavuot/Pentecost/Festival of Weeks

5. Yom Teruah/ Day of Shouting/Feast of Trumpets
6. Yom Kippur/Day of Atonement
7. Sukkot/Feast of Tabernacles or Booths/Ingathering

"Three times a year you shall celebrate a feast to Me" (Exodus 23:14).

The first three occur together as do the last 3. There are also some interesting parallels in their structure:

The First 3:

- 1st day of 1st Month or Nissan (Start of year – 1st Biblical Month – was called Aviv)
- 10th Day of Nissan – The Lamb enters the house for 4 days
- 15th Day of Nissan – Passover
(7 days with ceremonial sabbaths on 1st and 7th day)
- Firstfruits (Wave Sheaf offering) – 1st day after the Weekly Sabbath of Passover

50 days later comes Shavuot/Pentecost (Greek for 50)

The Last 3:

- 1st day of 7th Month – 'Shouting'/Trumpets
- 10th day of 7th Month – Day of Atonement
- 15th Day of 7th Month – Feast of Booths
(7 days with ceremonial sabbaths on 1st and 8th day)

The Day of Trumpets (from now on referred to by its Hebrew name Yom Teruah) is given as a memorial by God in Leviticus 23 & Numbers 29 (see below):

Lev 23:23-25

And Yehovah spoke to Moses, saying, Speak to the people of Israel, saying, In the seventh month, on the first day of the month, you shall observe a day of solemn rest, a memorial proclaimed with blast of trumpets, a holy convocation.

You shall not do any ordinary work, and you shall present a food offering to Yehovah.

Numbers 29:1-6

"On the first day of the seventh month you shall have a holy convocation. You shall not do any ordinary work. It is a day for you to blow the trumpets, and you shall offer a burnt offering, for a pleasing aroma to Yehovah: one bull from the herd, one ram, seven male lambs a year old

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without blemish; also their grain offering of fine flour mixed with oil, three tenths of an ephah (An ephah was about 3/5 bushel or 22 litres) for the bull, two tenths for the ram, and one tenth for each of the seven lambs; with one male goat for a sin offering, to make atonement for you; besides the burnt offering of the new moon, and its grain offering, and the regular burnt offering and its grain offering, and their drink offering, according to the rule for them, for a pleasing aroma, a food offering to Yehovah.

Intriguingly, it neither of these scriptures where Yehovah informs Moses and the Israelites about this holy day does He tell them what is so important about it. All of the other 6 Holy Days are explained and given one or two reasons for their introduction.

Take Passover for example. We know that this special time was set aside as a memorial to remember the exodus and release from slavery in Egypt. As followers of Yeshua we also recognize this as a shadow of the events in the life of Yeshua. Note that both the original exodus and its memorial and the events of the Crucifixion all occur on the same days (or did at least). See my article 'The Passover and the Messiah' (<https://goo.gl/DGDN5M>) for more detail on this.

But what about Yom Teruah? Why this day? Yes it is the first day of the seventh month, and in the same way that the seven day of a seven day week is important and the 7 year and 49th years (7 x 7) are important in God's plan and instructions to Israel, we can see a possible link here as to why the seventh month might also be important. Coupled to this are the parallels in timing between the first 3 and last 3 feasts as highlighted above. This is not a totally convincing answer though.

Evidence of its importance is also seen in the reference in Nehemiah 8. It was on Yom Teruah that the priest Ezra read the Torah to the people and their ears were opened. The people heard the words of the Torah and wept, but Nehemiah and Ezra told them to be joyful, to celebrate because this day was holy to Yehovah.

Yom Teruah actually means a day of SHOUTING [#8643 *TERUAH*: clamor, acclamation of joy, the blowing of the Shofar (ram's horn) from #7321 *RUA*: to ROAR, to split the ears with sound, shout, blow an alarm, joy, triumph]. See Numbers 10:9-10 to see how both these extremes of warning and triumph are relevant.

The shofar (whose root in Hebrew means beauty) was blown to: proclaim the Year of Jubilee; on Feast days and New Moons; the dethroning of wicked leaders; to escort processions (bridegrooms¹ or kings); at the assembling of the tribes; and at the coronation of the King.

John in Revelation tells us that Yehovah's voice sounds like the shofar (Rev.1: 10).²

In Numbers 10:5 the shofar is sounded to signal the start of the journey in the Wilderness. In Jeremiah 4:19; 49:2 & Zec 1:16 it is sounded as a summons for war.³

We see another reference to the 'shouting' of the trumpet (actually a ram's horn, called a shofar) in Joshua 6:

¹ In the traditional Hebrew wedding ceremony a *shofar* blast and a shout that he is coming preceded the bridegroom's procession. Yeshua is coming to have the wedding supper with his Bride.

² The Jewish sages teach that the left horn of the ram that was provided for Abraham when he went to sacrifice Isaac was blown at Mt. Sinai and the right horn of the ram was saved to be blown "in a time to come".

³ The rules for the blowing of the shofar and sounding of the alarm are listed in Numbers 10:1-10.

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It shall be that when they make a long blast with the ram's horn, and when you hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall go up every man straight before him." (Joshua 6:5)

Perhaps, when Yehovah first decreed the use of the shofar and the memorial of Yom Teruah, He was preparing the Israelites for the fall of Jericho when they would blow the shofar and shout together in unison to see the walls come crashing down.

Here we can see how the two extremes could come together. The inhabitants of the city of Jericho would certainly have had great fear and apprehension when they heard the shofar and the shouting of the Israelites. At the same time, Joshua and the Israelites would have experienced great joy as they saw their obedience to Yehovah and their united voice bring down the fortifications of their enemies city.

What a time of fear of Yehovah and also of joy at His blessings.

Today though the Jewish people remember Yom Teruah as Rosh Hashanah (New Year).

How this has come about is explained well by Nehemiah Gordon at http://www.karaite-korner.org/yom_teruah.shtml .

This year (2009) this day (actually a festival over 2 days) will begin in Israel on sunset on Friday 18th September⁴. As both a Ceremonial Sabbath and a Weekly Sabbath this year's festival is seen as extra special (see <http://vbm-torah.org/archive/moadim69/02-69moed.htm>).

The Messianic Significance of Yom Teruah:

Where does this all fit in with Yeshua you may well be asking.

Firstly, let us look at a few Messianic Writings:

Matthew 24:29-31

But immediately after the oppression of those days, the sun will be darkened, the moon will not give its light, the stars will fall from the sky, and the powers of the heavens will be shaken; and then the sign of the Son of Man will appear in the sky. Then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory. He will send out his angels with a great sound of a trumpet (shofar), and they will gather together his chosen ones from the four winds, from one end of the sky to the other.

1 Cor 15:51-52

Behold, I tell you a mystery. We will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we will be changed.

1 Thess 4:15-16

For this we tell you by the word of the Lord, that we who are alive, who are left to the coming of the Lord, will in no way precede those who have fallen asleep. For the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with God's trumpet. The dead in

⁴ If the day is to be calculated by the true Biblical method then it is not yet known but probably more like the 21st September. See the Karaite website for more details on this.

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Christ will rise first, then we who are alive, who are left, will be caught up together with them in the clouds, to meet the Lord in the air. So we will be with the Lord forever.

Rev 10: 5-7

And the angel whom I saw standing on the sea and on the land raised his right hand to heaven and swore by him who lives forever and ever, who created heaven and what is in it, the earth and what is in it, and the sea and what is in it, that there would be no more delay, but that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God would be fulfilled, just as he announced to his servants the prophets.

Also, we see some scriptures in the TaNaK referring to the same thing. For example:

Zeph 1: 14- 16

*The **great day** of the LORD is near, and hastening fast; the **sound** of the day of the LORD is **bitter**; the mighty man cries aloud there. A day of wrath is that day, a day of **distress and anguish**, a day of ruin and devastation, a day of darkness and gloom, a day of clouds and thick darkness, a day of trumpet blast and battle cry against the fortified cities and against the lofty battlements.*

So what these scriptures appear to be suggesting is that the return of our Messiah will come with a great shout and with the alarm of the shofar.

Therefore, it seems reasonable that this day may well be Yom Teruah.

That is, I suggest that Yeshua will return on Yom Teruah and given that this will be the greatest day in the history of this present age; this would explain why Yehovah had pre-ordained this day.

It will be a day of great fear and anguish for the world that has rejected Yehovah and His Anointed One.

But a day of the most incredible joy for all who have the faith of Yeshua; for all who have died through the millennial with this faith and this hope, as they will be resurrected and join us in bowing down at the feet of our great King, our brother Yeshua.

It may also become the first day of the year!

Yehovah made the 1st day of the month of Aviv, the first day of the year and renamed it Nissan (meaning 'miracle') to mark the significance of the exodus from Egypt. The return of Yeshua and the exodus of believers from the grave and from slavery in this evil age will be an even more significant event in history.

Therefore it seems at least possible that Yehovah may change the start of the year to Yom Teruah and given that the language of the Millennium will probably be Hebrew, He may also rename it Rosh Hashanah!

Perhaps then, the naming of this day as Rosh Hashanah by Judaism is actually prophetic?

If this appears reasonable to you, you may well ask then, should we in some way observe this day now and if so what should we do?

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Well, let us begin to celebrate! Let us praise Yehovah with great shouting and the blowing of horns or trumpets, etc. as was the practice of old (1 Ch 15:28; 2 Ch 15:14; Ezra 3:11-13).

Let us celebrate with the Jewish nation this special day both because of its Biblical relevance and importance but especially because of its potential significance.⁵ As well as a celebration though this day should be a day of united prayer. The Hebrews, as they surrounded Jericho and shouted in unison have set the bench mark. Let us also, join together in prayer; prayer for repentance, both from us within the Body of Messiah and for the whole world to repent; to turn to Yehovah and seek Him and His Kingdom.

In Judaism the 10 days from Yom Teruah to Yom Kippur (The Day of Atonement), are called the 'The 10 Days of Awe'⁶. They have established this as a time for restitution. In preparation for this time, perhaps we also would benefit from considering whom we have wronged over the past year and how we might seek to make restitution during these 10 days.

May your heart be filled with joy on Yom Teruah as you shout praises to our God and to our Lord and King, Yeshua! And may a Yom Teruah in the near future be the Day of his return!

Shalom,

Paul Herring

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⁵ It seems fitting and is even recommended by some Rabbi's that to fully celebrate the children should have 'fun' food, the women gifts of clothes and jewelry and the men eat meat and drink wine.

⁶ *The ten days starting with Rosh Hashanah and ending with Yom Kippur are commonly known as the Days of Awe (Yamim Noraim) or the Days of Repentance. This is a time for serious introspection, a time to consider the sins of the previous year and repent before Yom Kippur. One of the ongoing themes of the Days of Awe is the concept that G-d has "books" that he writes our names in, writing down who will live and who will die, who will have a good life and who will have a bad life, for the next year. These books are written in on Rosh Hashanah, but our actions during the Days of Awe can alter G-d's decree. The actions that change the decree are "teshuvah, tefilah and tzedakah," repentance, prayer, good deeds (usually, charity). These "books" are sealed on Yom Kippur. This concept of writing in books is the source of the common greeting during this time is "May you be inscribed and sealed for a good year."*
Among the customs of this time, it is common to seek reconciliation with people you may have wronged during the course of the year. The Talmud maintains that Yom Kippur atones only for sins between man and G-d. To atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you committed against them if possible. <http://www.jewfaq.org/holiday3.htm>