

## **“Rosh Hashanna”**

Lets start of with some more unlearning! Yom Teruah/The Feast of Trumpets is not Rosh Hashanna! **Rosh Hashanna means the beginning or the head of the year!** The beginning of the seventh biblical month is not Rosh Hashanna. This is actually contrary to what scripture teaches. **Rosh Hashanna would be in the spring on the first day of the first month (aviv) of the year, according to Exodus 12:2! Exo 12:2 This month shall be unto you the beginning of months: it shall be the first month of the year to you (Rosh Hashanna).** I realize that there is a verse that comes close to declaring the end of the fall feasts as Rosh Hashanna or more appropriately the end of the year. But **this verse is dealing with the agriculture year,** and not the actual beginning of, or ending of the biblical calendar year. **Exo 23:16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field. Exo 34:22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.** Also you should notice it's talking about the end of Sukkot (the feast of ingathering is Sukkot); therefore even if it was a biblical new calendar year or Rosh Hashanna, it would be a the end of Sukkot which is at the end of the 7<sup>th</sup> month; not on the first day of the seventh month!

**Also Yom Teruah is to be a day of rejoicing and shouting; not Teshuva.**

Repentance is a good theme for Yom Kippur but not for Yom Teruah. Don't get me wrong- every day is a good day to repent, It's just not the theme of Yom Teruah as the Rabbi's have made it; much like a mini-day of judgment.

According to Jewish Tradition, on this day the books are opened and your name will be written in 1 of the 3 for an entire year. It determines your next year according to Jewish tradition. There is the book of blessing and the book of the lukewarm and the book of unrighteous. Also **Yom Teruah** is taught by the sages to have been the time of the creation of the world by

**God** Almighty! I don't necessarily agree with these Jewish traditions, I think they concocted this idea to line up with Rosh Hashanna, which is what they call the Feast of Trumpets- incorrectly! Rosh Hashanna means the head of the year which is during the spring when Yahweh said, "**Exodus 12:2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.**" Yahweh is referring to the month of Aviv which is the first month of the year or Rosh Hashanna.

The traditional Jewish people observe **Rosh HaShannah for two days**. This is because in ancient times the communicating of the new moon for the seventh month to all the Jewish people outside the Land would have been hard to do. The sighting of the new moon was made from Israel and relayed to all the Jewish communities from Rome to Babylon. Therefore, a tradition arose of observing it for two days, which goes against Scripture, and no amount of reasoning and modern technology (emails) will change that now.

**The Blowing of Trumpets is rabbinically understood to be a call to repent** and prepare oneself to stand trial before God; who would execute judgment 10 days later at the Day of Atonement. I don't agree with this- although a noble thought- it doesn't line up with scripture. It lines up with Yom Kippur, but not with Yom Teruah. Yom Teruah is a day of joy and rejoicing!

The Rabbis state that one must free himself 'of the sin of such violations before being *judged on Rosh HaShannah.*' **Yom Teruah, the day of unspeakable joy, has been made into a mini-Day of Atonement, or Judgment Day, by the Rabbis.** This is not biblical and corrupts the true meaning of the day. This is not only man dealing with his sins *in his own way*, but also **chokes the holy joy out of the day that Yahveh established. The Day of Atonement is the day that Yahveh made to deal with the sins of Israel, not Yom Teruah.**

In the synagogue on *Rosh HaShannah*, the **shofar will be blown 100 times (a rabbinic tradition)**. Upon hearing it the Rabbis say that one is to remember that *Yom Kippor* is just nine days away, on the tenth of the month. It's seen as **a time 'to get right' with one's friends and neighbors and prepare to stand before God on 'Judgment Day,' the Day of**

**Atonement. It's a time of repentance or allowing God to search the soul for any wrong doings over the previous year to one's fellow man. The need to remember that *Yom Kipur*, the Day of Atonement, is nine days later puts a rabbinic monkey wrench into the day.**

**The 100 blasts of the *shofar* are not to remind one of joy.** The Rabbis say that the sounds of the *shofar* are a call to those *asleep*. It's time to wake up from the illusion because the Day of Judgment draws near. **It's a great concept, but totally out of place for *Yom Teruah*.** Maimonides, a revered rabbi, also known as the Rambam (1135–1204 AD), wrote that the Scriptural precept to blow the *shofar* on this *Rosh HaShannah* means this:

'Awake, you sleepers from your sleep, and ponder over your deeds. Remember your Creator and return to Him in contrition. Be not of those who miss realities in their pursuit of shadows and waste their years in seeking after vain things, which cannot profit or deliver. Look well to your souls and consider your acts. Forsake each of you his wrong ways and improper thoughts and return to God so that He may have mercy upon you.' (Hil. *Teshuva* 3:4)

This would be wonderful for the Day of Atonement. It's certainly a profound concept. Unfortunately, Yahveh didn't intend that *Yom Teruah* should be seen as such. The Rabbis go on to say that it's a time to re-surrender one's life to the Lord, as the Fathers of the faith, Abraham and Isaac, had to do on Mt. Moriah. The connection between those Fathers and *Yom Teruah* is the ram lamb caught in the bush by its *horns*.

In the month of *Elul*, the month preceding *Rosh HaShannah*, Jews will greet one another with, **'May you be inscribed for a good year' (in the Book of Life)**. It can be shortened to, 'A good year.' Every day in the synagogue the *shofar* is blown to remind everyone that they need to repent because they are getting closer to *Rosh HaShannah* and the Day of Atonement.

Many wear **white clothing** when they go to the synagogue, which **symbolizes purity and humility**, as the central theme of the day is prayers of *petition*. **It has long been seen by the Rabbis as the Day of Judgment for all the**

world, 'when the fate of each man for the coming year is inscribed in the Book of Life.' This is not biblical, but very perverse because it changes God's theme for the day (rejoicing for all that He has done) to repentance, a noble concept, but totally out of place on *Yom Teruah*. It's not seen as a day of tremendous Joy, but distorted to deal with one's personal sins; a form of judgment, as seen in that any rash vows must be nullified on this day. The Rabbis say that the sin of 'having spoken and not performed' is to go no further than *Rosh HaShannah*.

In the synagogue on *Rosh HaShannah*, and in the home, **sliced apples will be dipped in honey** and eaten. The blessing that people say to one another is, '**May you be inscribed for a good and sweet year.**' It's believed that on *Rosh HaShannah* the events for the coming year are written in God's Book. **This, of course, is also unscriptural.**

From the second through the ninth days of *Ethanim* (the days before *Yom Kipur*: the Day of Atonement), Jewish people greet one another with, '**May the final seal for you be for good.**' **The Rabbis believe that on *Yom Kipur* the events for the coming year will be sealed. These ten days, from *Yom Teruah* to *Yom Kipur*, are known in Judaism as the Days of Awe because one is compelled to look at their standing with God, another good concept, but not something for *Yom Teruah*.**

There is a special bread that is made called *challah* (pronounced *hal'lah*). It's eaten every Friday evening of the seventh day Sabbath. It's braided and made with eggs, flour and sugar, etc. **The *challah* that's used for *Rosh HaShannah* is round, symbolizing the return of a 'new year.'**

In many **Sefardic and Ashkenazic** homes **the head of a sheep or a fish** will be served and eaten. This is supposed to picture the biblical statement that if Israel follows the commandments of Yahveh, they will be the '**head of the nations' and not the tail**. Also, the head of a fish is eaten so that one can be 'fruitful and multiply like fish. Superstition plays an important part in these rituals. **Eating the heads of fish or sheep is not commanded in the Scriptures to be the 'head of the nations.'** **Following the commandments are what God is concerned with.**

**There are many other foods that are eaten for symbolic and superstitious reasons in the Ashkenazic community. Carrots and pomegranates** are eaten so that God might increase their good deeds or merits. The gourd is eaten so that the decree of their judgment for punishment be 'torn asunder' and that their merits (good deeds) would be displayed before **Yahveh. Dates, beets, leeks or cabbage** are eaten so that enemies and adversaries can be 'decimated and removed.'

**Dates, figs and pomegranates** are also part of the celebration for those in Israel because they ripen in September. **Yeshua** would have eaten them on *Yom Teruah*, as well as King David. Aside from thanking God for the good things that He provides, **I don't think that either one of them would have attached symbolic significance to the food.**

### ***Tashleek—Bread Crumbs on the Water***

In the Ashkenazic Community there's a ceremony called ***Tashleek*** that's performed in the afternoon of *Rosh HaShannah*. ***Tashleek* means, 'to cast' or to throw:**

'Prayers are recited near a stream or body of water, preferably where there are fish, symbolizing *protection against the evil eye*. **Originally, bread crumbs were thrown to the fish as part of the ritual.** The prayers derive chiefly from **Micah 7:10-20 ('Thou wilt cast their sins into the sea')**. Scholars believe that the ritual originated in Germany during the 14th century, possibly adopted from the non-Jewish environment.'

**The fish that devoured those bread crumbs were seen as taking away their sins (forgiveness of sin).** The Lord stating in Micah that He would 'cast their sins into the sea' has nothing to do with fish swallowing crumbs of

bread, but is a way of saying that their sins would not exist anymore through Messiah Yeshua.

Among the Philistines, **the fish god was known as Dagon** (although in most every other country he would have a different name). It was Dagon the Fish god who was credited with saving mankind and *taking away their sins*. Of course, thinking that this magic ritual of tashleek would deal with the 'evil eye' is pagan in and of itself. **Using it to deal with one's sins is a gross perversion of God's Word.**

**The Rabbis have also fabricated a story** that when Abraham was going to sacrifice Isaac, on their way to Mount Moriah, **Satan caused 'a raging flood'** to act as an impediment so that they wouldn't be able to carry out God's commandment. They 'ignored' this and continued on. Because of their great devotion Jews should pray 'at the waters edge' to 'recall the merit of the Patriarchs' and try 'to emulate their righteousness.' There is nothing wrong with seeking to emulate the faith of our Fathers Abraham and Isaac, **but praying at the water's edge on Yom Teruah, because of a fictitious flood, is not one of them. Tashleek is paganism dressed up in religious Jewish clothes.**