



Messianic Christian Fellowship

with Ken Jenkerson

“The Blowing of the Trumpets”

Or

“Yom Teruah”

Lets start of with some more unlearning! **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 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.

Numbers 29:1-6 notice that the New Moon is still honored and kept besides the feast of trumpets. Also the daily or continual offering is still done. Sure would make for a busy day for the priest!

What do we do on New Moon? Blow the trumpets; a memorial to Yom Teruah on our behalf; a day of gladness, or time of rejoicing; Worship and bow down to the **Lord**; family gathering and festive meal.

Leviticus 23:24,25 **What do we do on Feast of trumpets?**

1. **A Sabbath Rest (Lev.23:24)**
2. **A memorial or reminder, but of what? (Lev.23:24)**
3. **Blowing of trumpets (Shofars)**
4. **Holy Convocation, or assemble together (Num.29:1)**
5. **No laborious (occupational) work**
6. **Make an offering by fire to the Lord (sacrifices)**

Blowing of Trumpets or Yom Teruah – **Greens Interlinear Bible** says a reminder signaled; or a memorable **acclamation**. The word **acclamation** means a **loud eager** expression of approval, praise, or assent. Also an overwhelming affirmative vote by cheers, **shouts**, or applause.

8643 teruah = clamor; **acclamation of joy**; rejoicing; blowing of trumpets; an alarm; a battle cry-

Ancient Hebrew Lexicon Bible (**AHLB**) defines **Teruah = a great shout of alarm, for war, rejoicing, or blowing.**

From **7321 ruah** = **to split the ears with sound**; shouting or alarm or joy; joyful noise, destroy or triumph

Memorial or Reminder = 2146 zikrown = a memento, or a memorable thing, a memorable day, or a memorable writing; a memorial or a record

Ancient Hebrew Lexicon Bible (AHLB)- a memorial is a remembering and action based on a past event

From **2142 zakar** = **to mark so as to be recognized**; to remember; to put into remembrance

Name of Month: I Kings 8:2 Ethanim = the seventh Hebrew Month = it can mean to continue; which I think is appropriate as we continue these fall festivals. It can also mean, strong, mighty, strength, hard, and rough. It means **constancy of streams**; most likely from the amount of rainfall at that time of year.

Tishri is the Jewish name given to the seventh biblical month. It was taken from the Babylonians when Judah was in Babylonian captivity. It means, '**beginning**' in the Babylonian language and is probably where the Rabbis got the idea to make the seventh month of the biblical year, the month for the beginning of Creation.

Conclusion:

I can only conclude here that since scripture gives us no known reason as of yet for celebrating this event; that the reason for celebrating needed to be concealed. **Some say that it was the day Yah created the world- this is rabbinical teaching and has no scriptural support at all and I don't agree with it-** I think it is part of their **perversion** of Yom Teruah to being **Rosh Hashanna** which it is not. **Some say it was the day Yeshua was born. Some say it is the day Yeshua will return to set up His millennial reign.** Some say it is the day of the rapture. We will look at some of these points of views, but one thing we know for sure is **Yah** marked it on the calendar as an important day and we don't know for sure what it points too, but it definitely points to some important event yet to be revealed, or yet to be understood. **I think it is the day of Yeshua's birth, and return to set up the Millennial reign at which time their will be the first resurrection for those who reign with him (rev.20:1-6). However, I could be wrong.**

Yahweh is setting up future memorials yet to be fulfilled. So we can have **Great Expectations**, with surprises not knowing exactly what to expect. Just as He set up the first group of spring festivals as futuristic memorials that have been fulfilled. I believe He does this in order to strengthen our faith because it is all prophetically announced by **Yah** before it ever happens. I also believe that He does this so that we can line up with His Appointed Times and know the seasons that we are in so we do not miss out on His works, or His pre-planned events. We don't want to be like the children of Israel and miss out on recognizing the time of their visitation. So lets be entwined, enjoined in the **Holy Spirit (Ruach Ha-Kodesh)** and be watching, waiting, and working for the Lord. **Yah** wants us to be one with Him and aware of what He is doing, so we don't have to be in the dark. We should live our lives for **Yah** as though He was going to show up right now and take us unto Himself; and we should live our lives for **Yah** as though He was going to tarry another 1,000 years. Today is the day of salvation! Today is the day to start living for Him! Today is the day to ask the **Lord** to **stir up the fire in your heart and give you strength and vision to continue doing the will of the Father! Tomorrow isn't promised to any of us!**

Good Customs or traditions:

Tzedaka box – giving to the needy; good deeds; a box kept in the house to put money or spare change in to give to the needy.

Candles - lighting of the candles at the feast of trumpets

Festive Meal- this comes from the fact that is the New Moon as well. We see Saul's family doing this in **I Samuel 20:24-29**.

Children Blessed – an opportunity taken to bless the children.

Congregational Worship- this is actually the picture in scripture of **Isaiah 66:23** – so more of a implied command than a tradition.

Blowing the shofar- This is actually a commandment of Yahweh- not a tradition (Lev.23:24). The *shofar* is also a picture of meeting God (**Ex. 19:16**). An angel blew the heavenly *shofar* as **Yahveh**, the King of Israel, descended upon Mt. Sinai. It's also a picture of freedom, the *shofar* being blown in the Year of Jubilee to announce freedom to all (**Lev. 25:9-10**), and in **Isaiah 27:13** it speaks of the heavenly *shofar* being blown when **Yah** gathers the House of Israel to Himself in the Land He gave to Abraham, Isaac and Jacob: **Isa 27:13 And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.**

Bad Customs or traditions:

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 Kipur* 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 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.'**^{1[63]} **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.**

Biblically speaking here is what we see:

- 1. A Sabbath-commandment**
- 2. A Reminder by blowing trumpets and shouting; a day of gladness and time of rejoicing-commandment**
- 3. An Assembly-commandment**
- 4. No servile, laborious, (occupational)Work-commandment**
- 5. Worship (Rosh Chodesh)-implied**
- 6. Festive meal together (Rosh Chodesh)-implied**
- 7. Offering by fire (without a temple system or levitical priesthood in place; sacrifices should not be done) -commandment**