

# The Feast of Trumpets



Yom Teruah

#8643 teruw`ah; acclamation of joy or a battle-cry; especially clangor of trumpets, blow an alarm, rejoicing, shout(-ing),

ac·cla·ma·tion

noun: acclamation; plural noun: acclamations

1. loud and enthusiastic approval, typically to welcome or honor someone or something.

What are we commanded to do?

1. Keep it Holy as a regular Sabbath, doing no servile work or the things associated with the seventh day Sabbath.
2. Keep it at its time and season on the first day of the seventh month.

**3. Have a holy convocation. This is a calling of the assembly or community of like-minded believers to assemble together and celebrate this memorial of blowing trumpets. If no one is able to convocate then call together your own family or travel to where another group of believers are assembling and keeping this day Holy.**

4. Make a memorial of blowing trumpets-

The Hebrew word for memorial is “zikrown” which means a reminder or remembrance. The act of blowing trumpets is to be a reminder or a calling to remembrance. What are we to remember?

We are instructed to remember the different sounds of the trumpets and shofar so that we will know what to do when the commander of the heavenly host gives his marching instructions.

# Leviticus 23:1-2

1. And יהוה spoke to Mosheh, saying,
2. “Speak to the children of Yisra’ěl, and say to them, ‘The appointed times of יהוה, which you are to proclaim as set-apart gatherings, My appointed times, are these:

**Proclaim: #7121 kaw-raw'**

**the idea of accosting a person met; to  
call out to, address  
by name**



## FALL FEAST:

Feast of Trumpets : REPENTANCE

Feast of Yom Kippur:

REDEMPTION

Feast of Tabernacles: REJOICING

Idioms for the Feast of Yom Teruah:  
The Time of Jacobs trouble  
The Day of the Awakening Blast  
Yom HaDin/Day of Judgment/The  
Opening of the Books/Opening of  
the Gates

Yom HaKeseh (The Hidden Day)  
Ha Kiddushin/Nesuin (Wedding of  
the Messiah)  
Ha Melech (Coronation of the  
Messiah)

The time of Jacob's trouble- This is looked at by most scholars as the announcement of the Great Tribulation which is also referred to as "Jacob's Trouble."

The day of the Awakening Blast- the day that Messiah will descend from heaven and the sky will roll back like a scroll, the dead in Messiah will rise first and then those that remain (alive) will be caught up with him in the air.

Yom hadin- Day of judgment when those that are called up will be judged by the blood of the Lamb. This is the “first resurrection” the one that we want to be a part of because the second death will not have power over us.

The Opening of the Books- It is a traditional teaching that at Yom Teruah the Books of Remembrance before YHVH are opened and this is the judgment process that takes place during the 10 Days of Awe. Once Yom Kippur closes then the gates and the books are closed until the following year.

The Opening of the Gates- This is traditionally taught that at the sound of the shofar on Yom Teruah that the gates of Heaven are opened. Certainly, if the elect are gathered to judgment in the Messiah then a gate of sorts would have to be opened. So during the 10 Days of Awe (the period between Yom Teruah and Yom Kippur) this judgement period is occurring as the gates are opened.

Yom Hakeseh- The hidden day. It is called this because it is the only Feast day that falls on the first of the month (first day of the seventh month). Before the calculated Hebrew calendar known as Hillel's calendar, was put into effect after the destruction of the Temple in 70CE, the month's of the year were determined by the cycles of the moon. The first day was called a Rosh Chodesh or the Head of the Month.



You could not announce the first day of the month until the new moon was spotted because each month started with a new moon and the middle of the month (15th) was a full moon. Since Yom Teruah fell on a Rosh Chodesh it was known as the hidden day or the hidden feast as you had to be watching in order to know when it was. Some believe that it was this idiom that Yeshua was referring to when He stated that know man knows the day or the hour of His coming.

Kiddushin/Nesu'in (the wedding ceremony)- It is believed that the Messiah will return to gather His Bride on this day.

In a traditional Jewish wedding the Husband betroths his wife and gives her a ketubah or marriage contract. He then leaves and builds a house for her. She doesn't know when he will return so she is instructed to always be alert and watching for his return.

When the Father of the bridegroom agrees that the house is finished then he tells his son to go get his bride. This typically takes place in the middle of the night and the bridegroom is heralded in the town with a shofar and shout. Great shame falls on the bride if she is unaware and her lamp is not full of oil to meet her bridegroom. Then they go to their home together inside the bride chamber and the marriage is consummated.

HaMelech- The coronation of the king  
Messiah as He is crowned and honored  
as the king and savior of the world.

## Genesis 1:14

And Elohim said, “Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and appointed times, and for days and years,

signs,

#226 twa'owth, (in the sense of appearing); a signal (literally or figuratively), as a flag,

and for seasons,

mow`ed, properly, an appointment, i.e.  
a fixed time or season; specifically, a  
festival;

and for days, and years:

The Hebrew calendar is the annual calendar used in Judaism. It is based upon both the lunar cycle (which defines months) and the solar cycle (which defines years). This is in contrast to the Gregorian calendar, which is based solely upon the solar cycle.



## Daniel 7:25

and it speaks words against the Most High, and it wears out the set-apart ones of the Most High, and it intends to change appointed times and law, and they are given into its hand for a time and times and half a time.

{2165 zemawn'} an appointed  
occasion, time.

# Amos 3:3

3. Would two walk together, without  
having met?

**We must agree with Him as to the  
sinfulness of sin, the need of  
cleansing, the hopelessness of our old  
nature. So only shall we walk with  
Elohim the soul that is one with Him is  
on the alert. Watch; ye know not the  
hour!**

## Leviticus 23:23-25

23 And Yahweh spake unto Moses,  
saying,

24 Speak unto the children of Israel,  
saying, In the seventh month, in the  
first day of the month, shall ye have a  
sabbath, a memorial of blowing of  
trumpets, an holy convocation.

#2142 zaw-kar' to mark (so as  
to be recognized), i.e.  
to remember; to mention; be  
mindful, make to be remembered,  
memento

**If Yahweh has no remembrance of a  
person or nation they have been  
rejected by Him:**

## Luke 13:27

27 “But He shall say, ‘I say to you I do not know you, where you are from. Depart from Me, all you workers of unrighteousness.’”



## Numbers 10:9

“And when you go into battle in your land against the enemy that distresses you, then you shall shout with the trumpets, and you shall be remembered before יהוה your Elohim, and you shall be saved from your enemies.

# Spiritual/Prophetic Significance-

**Shouting, trumpet, alarm...all means of making a loud noise...for various purposes.**

**So Yom Teruah contains not only shouting of His people, but trumpets as well. We also saw such activity at Jericho.**

**Jericho contained a moment of shouting by the people. This was prefaced by a sound of a ram's horn or trumpet.**

# Joshua 6:1-27

1. And Yeriho was shut up tight because of the presence of the sons of Yisra'el – none going out, and none coming in.

2. And יהוה said to Yehoshua, “See! I have given Yeriho and its sovereign, mighty brave men, into your hand.

3. “And you shall go around the city, all the men of battle going around the city once. Do this for six days.

4. “And let seven priests bear seven shopharot of the yobelim before the ark, and on the seventh day go around the city seven times while the priests blow with the shopharot.

5. “And it shall be, when they make a long blast with the horn of a yobel, and when you hear the voice of the shophar, that all the people shout with a great sound. And the wall of the city shall fall down flat, and the people shall go up every man straight before him.”



6. And Yehoshua son of Nun called the priests and said to them, “Take up the ark of the covenant, and let seven priests bear seven shopharot of yobelim before the ark of יהוה.”

7. And he said to the people, “Pass over, and go around the city, and let him who is armed pass over before the ark of יהוה.”

8. And it came to be, when Yehoshua had spoken to the people, that the seven priests bearing the seven shopharot of the yobelim before יהוה passed over and blew with the shopharot, and the ark of the covenant of יהוה went after them.

9. And the armed men went before the priests who blew the shopharot, and the rear guard came after the ark, going on and blowing with the shopharot.

10. But Yehoshua had commanded the people, saying, “Do not *make* a sound or cause your voice to be heard, nor let any word come out of your mouth, until the day I say to you, ‘Shout!’ Then you shall shout.”

11. And the ark of יהוה went around the city, going around once. And they came into the camp and stayed in the camp.

12. And Yehoshua rose early in the morning, and the priests took up the ark of יהוה.

13. And seven priests bearing seven shopharot of the yobelim before the ark of יהוה were walking, going on, and they blew with the shopharot, and the armed men went before them. But the rear guard came after the ark of יהוה, going on, and blowing with the shopharot.

14. And the second day they went around the city once and returned to the camp. Thus they did six days.

15. And it came to be on the seventh day that they rose early, about the dawning of the day, and went around the city seven times in this way. Only on that day they went around the city seven times.

16. And it came to be at the seventh time, when the priests blew with the shopharot, that Yehoshua said to the people, “Shout, for יהוה has given you the city!

17. “And the city shall be put under the ban, it and all that is in it belongs to יהוה. Only Raḥab̄ the whore is to live, she and all who are with her in the house, because she hid the messengers that we sent.



18. “And you, by all means guard yourselves from that which is under the ban, lest you come under the ban when you take of that which is under the ban, and make the camp of Yisra’ěl a curse, and shall trouble it.

19. “But all the silver and gold, and vessels of bronze and iron, are set-apart to יהוה, they go into the treasury of יהוה.”

20. And the people shouted when the priests blew the shopharot. And it came to be when the people heard the voice of the shophar, and the people shouted with a great shout, that the wall fell down flat. And the people went up into the city, every man straight before him, and they captured the city.

21. And they put under the ban all that was in the city, both man and woman, young and old, and ox and sheep and donkey, with the edge of the sword.

22. And to the two men who had spied out the land Yehoshua said, “Go into the house of the woman, the whore, and from there bring out the woman and all that she has, as you swore to her.”

23. And the young men, the spies, went in and brought out Raḥab, and her father, and her mother, and her brothers, and all that she had. So they brought out all her relatives and set them outside the camp of Yisra'el.

24. And they burned the city and all that was in it with fire. Only the silver and gold, and the vessels of bronze and of iron, they put into the treasury of the House of יהוה.

25. However, Yehoshua kept alive Raḥab̄ the whore, and her father's household, and all that she had.

And she dwelt in the midst of Yisra'ēl to this day, because she hid the messengers whom Yehoshua sent to spy out Yeriḥo.

26. And Yehoshua warned them at that time, saying, “Cursed is the man before יהוה who rises up and builds this city Yeriḥo – he lays its foundation with his first-born, and with his youngest he sets up its gates.”

27. And יהוה was with Yehoshua, and a report about him was in all the land.

**Yom Teruah is significant of  
many things:**

**1. The day of the return of our Messiah Yeshua as Messiah Ben David and the resurrection of those in Messiah who are sleeping in the ground and those that remain as the Bride of the Messiah.**



2. The call to assemble the elect unto the Day of Redemption / Yom Kippur or Day of Atonement when the elect are judged according to their works and the Atoning blood of the Messiah is applied and the elect are sealed and immortality is put on, life everlasting.

3. The warning blast is sounded and the enemies of YHVH are scattered in fear because the King (Melek) of Righteousness has come to punish the wicked nations that have forsaken Him, His Torah (Law/instructions) and persecuted His people.

Here is another portion of prophecy related to the beginning of the Day of the Lord, when our Messiah returns...note the usage of a trumpet as a wake up call and sounding of alarm for his people for repentance: ( Joel 2:1-17)

1. Blow a shophar in Tsiyon, and sound an alarm in My set-apart mountain! Let all the inhabitants of the earth tremble, for the day of יהוה is coming, for it is near:

2. a day of darkness and gloom, a day of clouds and thick darkness, like the morning clouds spread over the mountains – a people many and strong, the like of whom has never been, nor shall there ever be again after them, to the years of many generations.

3. Ahead of them a fire has consumed,  
and behind them a flame burns. Before  
them the land is like the Garden of  
Ēden, and behind them a desert waste.  
And from them there is no escape.

4. Their appearance is like the  
appearance of horses, and they run  
like steeds.

5. As the noise of chariots they leap over mountain tops, as the noise of a flaming fire consuming stubble, as a mighty people set in battle array.
6. Before them peoples are in anguish, all faces become flushed.
7. They run like mighty men, they climb the wall like men of battle, every one goes on his way, and they do not break ranks.

8. And they do not press one another,  
every one goes in his path. They fall  
among the weapons, but they do not stop.

9. They rush on the city, they run on the  
wall. They climb into the houses, they  
enter at the windows like a thief.

10. The earth shall tremble before them, the heavens shall shake. Sun and moon shall be darkened, and the stars withdraw their brightness.

11. And יהוה shall give forth His voice before His army, for His camp is very great, for mighty is the doer of His word. For the day of יהוה is great and very awesome, and who does bear it?



12. “Yet even now,” declares יהוה, “turn to Me with all your heart, and with fasting, and with weeping, and with mourning.”

13. And tear your heart and not your garments, and turn back to יהוה your Elohim, for He shows favour and is compassionate, patient, and of great loving-commitment, and He shall relent concerning the evil.

To rend the garment is easy, but a broken and contrite heart can be imparted only by the grace of the Set-apart Spirit. The love of Elohim should bring us to repentance. He takes no pleasure in our miseries and if men repent and turn from their sin they find an immediate and loving welcome to YAH'S heart and home.

**14. Who knows – He might turn and  
relent, and leave a blessing behind  
Him, a grain offering and a drink  
offering for יהוה your Elohim?**

**15. Blow a shophar in Tsiyon, set apart  
a fast, call an assembly.**

**16. Gather the people, set the assembly apart, assemble the elders, gather the children and nursing babes. Let a bridegroom come out from his room, and a bride from her dressing room.**

17. Let the priests, servants of יהוה, weep between the porch and the slaughter-place. And let them say, “Spare Your people, O יהוה, and do not give Your inheritance to reproach, for the nations to rule over them. Why should they say among the peoples, ‘Where is their Elohim?’ ”

Joel had called for the trumpet to announce war; he now directs the trumpet blast to summon the people, from the highest to the lowest, to plead for help. Prayer, true repentance, obedience and faith bring an immediate answer.