

THE FEAST OF TRUMPETS יום תְּרוּעָה

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The Feast of Trumpets (*Yom Teruah*¹ in Hebrew; pronounced *Yom Tih-ru-ah*), is the first day of the seventh Hebrew month. It can fall anywhere from mid-September to early October. It signals the beginning of the end of the Holy Days that come in autumn. Nine days after this Feast is the Day of Atonement, and four days after that, is the Feast of Tabernacles, the last Feast of the biblical year. The Feast of Trumpets begins the autumn Feasts. Yahveh declares in Leviticus:

‘Speak to the Sons of Israel, saying, ‘In the seventh month on the first of the month, you shall have a Sabbath, *commemorated* by the *blowing of trumpets*, a holy convocation. You shall not do any regular work. You must present an offering by fire to Yahveh.’ (Lev. 23:24-25)

Yahveh does not give a reason for celebrating the day, but inherent in the wording of the Commandment is the *way* that we are to celebrate it. The Hebrew for ‘blowing of trumpets’ is *tih-ru-ah* תְּרוּעָה and the *Interlinear* translates it as, ‘trumpet blast.’² Benjamin Davidson tells us that the word can mean, ‘a shout, of joy, or of battle’ or the ‘sound of a trumpet.’³ The Hebrew noun comes from the verb, *ru-ah* רָוַע and means, ‘to make a loud noise’, ‘to cry aloud’ as in weeping, ‘to shout, in joy, alarm, or war’, ‘to sound a trumpet’ or ‘an alarm’ or ‘to shout for joy.’⁴ The *Theological Wordbook* notes that,

‘The primary meaning is ‘to raise a noise’ by shouting or with an instrument, especially a horn (Num. 10:7)’ (referring to the silver trumpets), ‘or the traditional ram’s horn, the ‘shofar’ (Josh 6:5).’⁵

The *Wordbook* goes on to share that *teruah* תְּרוּעָה can have ‘four distinct’ meanings. All of them revolve around the *sound* made by either a trumpet, a shofar, a human voice or a combination of the three:

1. ‘It is used for ‘signal’ (Lev. 25:9), for the blowing of the shofar on the day of atonement,’
2. ‘for ‘alarm’ as in the ‘case of attack (Josh 6:5; Jer. 4:19),’
3. ‘for ‘the tumult of the battle’ (Amos 2:2),’ and
4. ‘for the exultation of praise to God (Psalm 150:3).’⁶

The Feast of Trumpets centers around ‘the exultation of praise to God’ with various musical instruments and voice, and not ‘the tumult of war’ etc. This is because it’s a feast and because of the word ‘*commemorate*’ (other translations using words like, ‘memorial’ or ‘reminder’ etc.). The Hebrew word is *zich-rone* זָכְרוֹן.⁷ It’s used in v. 24, ‘*commemorated* by the blowing of trumpets’. It means, ‘to remember, recollect, call to mind.’⁸ The Hebrew *meaning* for this word goes deeper than

¹ The Hebrew name for the day, יום תְּרוּעָה (*Yom Teruah*), can be found in Num. 29:1. In Lev. 23:24, it’s called זָכְרוֹן תְּרוּעָה (*zich-rone teruah*), ‘remembrance (with) *teruah*.’

² John Kohlenberger 3rd, Editor, *The NIV Interlinear Hebrew-English Old Testament*, vol. 1. (Grand Rapids, MI, USA: Zondervan Corporation, 1979), p. 340.

³ Benjamin Davidson, *The Analytical Hebrew and Chaldee Lexicon* (Grand Rapids, Michigan: Zondervan Publishing House, 1979), p. 679.

⁴ Ibid.

⁵ R. L. Harris, editor; Gleason Archer, Jr. and Bruce Waltke, associate editors, *Theological Wordbook of the Old Testament*, vol. 2 (Chicago: Moody Press, 1980), p. 839.

⁶ Ibid.

⁷ Kohlenberger, *The NIV Interlinear Hebrew-English Old Testament*, vol. 1, p. 340.

⁸ Davidson, *The Analytical Hebrew and Chaldee Lexicon*, p. 238.

just ‘to remember’ in the typical sense of the word. It implies that the Israeli was to return to the former times of Yahveh’s great and mighty deeds for Israel when there was ‘Joy Unspeakable’ and ‘enter into it,’ placing himself back at the event, whether he was actually there or not. It’s ‘a living remembrance.’ This theological concept is seen throughout the Scriptures⁹ and allows both the ancient Israeli, and us, to participate in past (and future) Salvation events, with the very real help of the Spirit of Yeshua, the King of Israel.

The *Theological Wordbook* tells us that *zichrone* can be translated, ‘memorial, reminder’¹⁰ and that it means, ‘an object or act which brings something else to mind’.¹¹ The *sound* of the shofar (trumpet), was to remind Israel of something. They were to place themselves back at the events that initially caused them to shout and have great Joy; the Salvation of Israel from Egyptian slavery. The Israelis were to enter into the time and events when they,

1. were freed from Egyptian slavery by the blood of the lamb, and
2. when they stood at the Red Sea in fear, thinking they were going to die. But Yahveh split the Sea in two for them to walk across on *dry* land (Ex. 14:16, 21-22, 29), and they saw their mighty enemy who wanted to murder them, destroyed by Yahveh.
3. And when they stood at Mt. Sinai and heard the Heavenly Shofar blasting¹² announcing the coming of Yahveh and they all saw the Fire and heard the Voice speak the Ten Commandments. These were their cause for rejoicing with Joy Unspeakable, and *this* is what Yahveh desired them to enter into, especially on *Yom Teruah* (as well as all other Feasts and days).¹³
4. And also, when Yahveh led Joshua and Israel into the land of Canaan, the Jordan River, like the Red Sea before it, opened up so Israel could walk across it, on *dry* ground (not a minor miracle in itself).

The ‘living remembrance’ is what Yahveh had done for Israel; the Passover, Exodus, Covenant and Canaan. The joy and relief of being freed from slavery (Passover), the overwhelming scene at the Red Sea where certain death turned into miraculous triumph, the awe and wisdom of Mt. Sinai, and the gift of the land of Canaan, best convey the *reason* for the Day to be celebrated.¹⁴

⁹ The concept is called ‘corporate identity’ by theologians and means that Israel, past, present and future, is one Body. Paralleling this is ‘the Body of Messiah.’ There is one Body of Messiah, past, present and future. The concept is found in Exodus 13:8, where the father is commanded to say to his son, when asked about the Feast of Matza, that he, the father, was delivered from Egypt (whether he was alive at that time or not). The father is seen to be ‘in the loins’ of those who were there, linking both him, and his son, to the Event. The New Testament picks up on this concept when it says that the Priesthood of Melchizedek is greater than that of Levy. Why? Because Levy is seen as giving tithes to Melchizedek, while *in the loins* of his Father, Abraham. Heb. 7:9-10: ‘And so to speak, through Abraham even Levi, who received tithes, paid tithes, for he was still *in the loins* of his Father when Melchizedek met him.’ Abraham, giving his tithe to Melchizedek, proves that Melchizedek is *greater* than Father Abraham, and also Levi who was yet to be born. (See Gen. 14:18ff.) This concept also allows us to place ourselves back at that Passover Table where Yeshua gave the Apostles His Body and His Blood, to eat and to drink (as well as at the Red Sea, etc.). In this understanding, Yeshua Himself is giving us His Body and His Blood. This is what Passover is all about, and the essence of what some call communion.

¹⁰ Harris, *Theological Wordbook of the Old Testament*, vol. 1, p. 242.

¹¹ Ibid.

¹² Ex. 19:16, 19, usually has translations of the Hebrew word as ‘trumpet’ but the word is shofar in both places, the heavenly ram’s horn.

¹³ Dt. 16:3: ‘You must not eat leavened bread with it. Seven days you must eat with it unleavened bread, the bread of affliction (for you came out of the land of Egypt in haste), so that you may *remember all the days* of your life, the *Day* when you came out of the land of Egypt.’ This ‘Day’ incorporates the three pronged reality of the Passover, the Red Sea and Mount Sinai. For us it also includes Yeshua’s Death and our Hope of Life in the New Jerusalem with Him.

¹⁴ Covenant would also entail that Yahveh would be their God and that they would be given the Land of

The Joy that Israel felt those days was divine Joy Unspeakable, Awe and Thanksgiving. It's mirrored for us in what Yahveh has done for all those who love Messiah Yeshua in:

1. the Second Passover, where the Lamb of God was slain that we might be freed from the Kingdom of Satan,
2. to be translated into the Kingdom of Yeshua. We are on Earth but in the Heavens with Him, the Heavens 'parting' for us like the Red Sea, and all those who hate us, being destroyed, and¹⁵
3. the giving of the Holy Spirit on the same day that the Israelis saw the Holy Fire on the Mountain and heard the Voice speak the Word of God (the Ten Commandments), from Mount Sinai.¹⁶ Here, Israel would enter the very Presence of Yahveh (Ex. 24:9-11),
4. which is a picture of the New Jerusalem, the 'Promised Land' that awaits us. The Apostles and the others were filled with the Spirit of the Holy One, a taste of the coming King and Kingdom (Acts 2), and given the ability to walk in His Law (Jer. 31:31-34).

These are the meanings associated with the day of *Yom Teruah* (along with seeing God as Creator, and His Creation, which also forwards one to the New Creation). We are 'to enter into' these themes of creation and salvation via His Word and the Holy Spirit.

The sound of the shofar on *Yom Teruah* reminds us of all these past (and future) salvific times.

As we've seen, the word translated as 'trumpets' can also mean the breath one uses to shout very loud, as in battle, and in victory, as in blowing the shofar or the trumpet. The concept of joy mingled with this, what the Day is all about, is illustrated by King David shouting, rejoicing, dancing and swirling, as the Ark of the Covenant entered Jerusalem:

2nd Sam. 6:15-16: 'So David and all the House of Israel brought up the Ark of Yahveh with *shouting*, and with the sound of the trumpet. Then it happened as the Ark of Yahveh came into the City of David, that Michal the daughter of Saul, looked out of the window and saw King David *leaping* and *dancing* before Yahveh, and she despised him in her heart.'

The word for 'shouting' is literally '*teruah*' and the word for 'the sound of the trumpet' should be translated, 'the sound of the shofar' as that's the Hebrew word used there. Imagine the joy and excitement that King David and all Israel expressed that day. The Ark of the Covenant, where Yahveh dwelt above, was coming into Jerusalem. This again reveals to us the *way* or *attitude* in which the Day is to be celebrated.

Another place where this account is recorded, describes the joy of that day and tells us that other instruments accompanied the celebration:

1st Chron. 15:28: 'So all Israel brought up the Ark of the Covenant of Yahveh with *great shouting (teruah)*, and with the sound of the shofar and trumpets, cymbals, lyre and harp.'

The great rejoicing that we see King David and the entire House of Israel doing before Yahveh is the essence of what the Feast is all about. For us today, we are called to proclaim how grateful we are for what He has done for us, with Holy Spirit Joy and Shouting, the blasting of shofars and trumpets and other musical instruments, singing and dancing and of course, food! It's a Feast you know. The passage in Lev. 23:23-24 should be translated:

'Speak to the Sons of Israel, saying, 'In the seventh month on the First Day of the month, you must have a Sabbath of Living Remembrance with tremendous shouting

Canaan as their inheritance; certainly more cause for Joy.

¹⁵ See *Kingdom Violence*, www.seedofabraham.net/nltr27.html to see the parallel between the Red Sea parting and the Resurrection of Messiah Yeshua.

¹⁶ See *Shavu'ot* (Pentecost), under Feasts of Israel, for a fuller explanation: <http://www.seedofabraham.net>.

of Joy Unspeakable!, the blasting of trumpets and shofars in a holy assembly.’

This begins to bring out the meaning of the day. Trumpets and shofars are used interchangeably in Scripture to relate to the sound of ‘*teruah*.’ So, the first day of the seventh Hebrew month could also be called, ‘The Feast of Shofars’ as well as ‘The Feast of Trumpets.’

Additional Passages that use Teruah

Other passages that use *teruah* reveal how the word is used in its various meanings. In Num. 10:5-6, the silver trumpets sounded with a great blast when Israel set out on their journey:

‘When you sound a *great blast (teruah)*, then the Camp must set out, the ones camping on the east. When you sound a second *great blast (teruah)*, then the ones camping on the south will set out. The *great blast (teruah)* on the silver trumpets will signal their going forth.’¹⁷

Teruah is also used in association with the shofar and the shouting of the people, when the walls of Jericho literally came tumbling down:

‘And when you hear the blast of the *shofar*, then all the people must *shout (yah-ree-ou)*, all the people must *shout loudly (teruah)*, and the wall of the city will collapse under itself, and the people will go up everyone going straight forward’ (Joshua 6:5; yahreeou is a derivative of *teruah*).

What faith Israel had in Yahveh that day! In 1st Sam. 4:5-7a, when the Ark of the Covenant is brought into the Camp of Israel just before their disastrous battle with the Philistines, it says,

‘When the Ark of the Covenant of Yahveh came into the camp, all of Israel *shouted a great shout (yah-rih-ou and teruah)*, and it shook the ground. When the Philistines heard the sound of *the uproar (teruah)*, they asked, ‘What is the sound of this *great shout (teruah)*, in the Camp of the Hebrews?’ And when they learned that the Ark of Yahveh had come into the Camp, they were afraid’.

That must have been quite a shout for the ground to shake! God really wants His people to shout like that. To give full vent to how we feel about Him.

Teruah is also found a number of times in the Prophets where it’s used in the sense of war and darkness. Against the Ammonites, Yahveh declares in Amos 1:14,

‘I will set fire to the wall of Rabbah and it will consume her fortresses amid the *war cry (teruah)* on the day of battle, amid violent winds on a stormy day.’

Yahveh comes against Moab in Amos 2:2 saying,

‘I will send fire against Moab that will consume her fortresses in Keriot and Moab will die in a tumult, amid *war cry (teruah)* and the sound of the shofar.’

And Zephaniah 1:16, speaking about the Day of Yahveh (the Day of Judgment), says,

‘A Day of Shofar and *battle cry (teruah)* against the fortified cities’.

The word ‘*teruah*’ encompasses the explosive energy that one needs for war. To understand that this same word is used in exultation and praise to Yahveh and His Messiah, is to realize that we must praise God with all our heart, soul and strength on this holy feast day.

Some places in the Book of Psalms that bring this exultant joy out are:

1. Psalm 27:6: ‘Then my head will be exalted above my enemies around me. And I will sacrifice in His Tent, sacrifices with *great joy (teruah)*. I will sing and I will make music to Yahveh.’

¹⁷ In Num. 29:1; 31:6 and 2nd Kgs. 11:14 we see some other places that trumpets are used in relation to *teruah*.

2. Ps. 33:3: ‘Sing to Him a new song. Play skillfully and *shout for joy!* (*teruah*)
3. Psalm 89:15: ‘Blessed’ (very happy), ‘are the people learning to *exalt* (*teruah*) Yahveh. In the Light of Your Presence they walk.’
4. Psalm 95:1-2: ‘Come let us sing to Yahveh, *let us shout* to the Rock of our Salvation. Let us come before Him with thanksgiving. With songs *let us extol* Him’ (*na-ree-yah* both times; from *teruah* it’s for ‘let us’ extol).
5. Psalm 98:1-6: ‘Sing to Yahveh a new song, for He has done wonders. His Right Hand and His Holy Arm have made Salvation for Him. Yahveh has made known His Salvation before the eyes of the peoples. He has revealed His Righteousness. He has remembered His Forgiving-Loving-Kindness and His Faithfulness to the House of Israel. All the ends of the Earth have seen the Salvation of our God. *Shout for joy!*, to Yahveh all the Earth! Burst forth!, and sing!, and make music! Make music!, to Yahveh with a harp, with harp and the sound of singing. With trumpets and shofars, *shout for joy!*, before the King, Yahveh’ (*ha-ree-ou* used both times; from *teruah*).

Don’t you just want to get up and sing and shout and praise the Lord?! I’m not talking about carnal shouting where self is exalted. I’m speaking of letting the Holy Spirit move upon you to shout and praise our God for all that He has done for us. The difference is like night and day.

This Day then, could also be called, ‘The Day of Tremendous Shouting!’ or, ‘The Day of Great Rejoicing!’

Why This Day?

I think there are two reasons why God chose this day, the first day of the seventh month, to be the Day of Joy Unspeakable. One, because the day begins the seventh month and seven is God’s number for holiness, perfection, wholeness and completion, etc.¹⁸ Two, because it just might be the day that Yeshua was born. Some of the places where we find both the number seven and a holy, Sabbath Day are:

1. The 7th day of the week is the holy Sabbath of Yahveh, the God of Israel (Gen. 2:1-3; Ex. 20:8-11: 31:12-17, etc.).
2. The 7th year is a Sabbatical Year (Lev. 25:4ff).
3. The 7th year times 7, is the beginning of the Year of Jubilee (Lev. 25:8ff).

There are also 7 annual ‘high Sabbaths’ every year within the Feasts of Israel:

1. The Sabbath that is the 1st day of The Feast of Matza (The Feast of Unleavened Bread. This is the 15th day of the 1st Hebrew month: Lev. 23:6-7).
2. The Sabbath that is the 7th day of The Feast of Matza (which is the 21st day of the 1st Month: Lev. 23:8).
3. The Sabbath of Shavu’ot (Pentecost), is the 7th week, plus one day, after First Sheaf in Pesach (Passover), (Lev. 23:15).
4. The Sabbath that is the 1st day of the 7th Month: *Yom Teruah* (The Feast of Joy Unspeakable!).
5. The Sabbath that is the 10th day of the 7th Month: *Yom Kipur* (The Day of Atonement).
6. The Sabbath that is the 15th day of the 7th Month: The 1st day of *Sukote* (The

¹⁸ There are seven days in a (complete) week and there were seven days in Creation. The 7th day of Creation was the holy Sabbath.

Feast of Tabernacles).

7. The Sabbath that is the 22nd day of the 7th Month: The '8th Day' of *Sukote*.

These yearly Sabbaths can fall on any day of the week. They're not confined to 'Saturday.' God's use of the number seven revolves around the theme of Sabbath holiness and the first day of the seventh month is holy because it's the beginning of the *seventh* month. It's the only 'first day' (or New Moon; new month), of any month that is holy in the Bible.

As it is with the yearly cycle, so it is with the heavenly reality. The seventh month prophetically ushers in the Beginning of the End of Time. That's why the first day of this month is holy. It's not only the beginning of the end of the Feast Days in the natural yearly cycle, but also the Beginning of what these last three holy times picture, the End of Time. I think it's also the day when Yeshua was born in Bethlehem.

The Date of Birth for Yeshua

From two points of reference we can determine that Yeshua was born about mid-September to early October, which would be when *Yom Teruah* would fall. If Yeshua was born on *Yom Teruah*, it would certainly be additional cause for *great* rejoicing.

The Death of Yeshua was in the spring, at Pesach (Passover). He's generally believed to have been thirty three and a *half* years old (and to have ministered for three and a half years). Approximately six months before Passover (the '*half*' of the 'thirty three and a *half*'), which generally occurs around mid-April, is mid-September to early October. This is when the Feast of Joy Unspeakable occurs. He could not have been born during the Feast of Tabernacles.¹⁹ Luke tells us that Yeshua was *about* 30 when He began to minister:

Luke 3:23: 'When He began His ministry, Yeshua Himself was *about* thirty years of age, being, as was supposed, the son of Joseph, the son of Eli'.

If Yeshua waited till His 30th birthday to be baptized in the Jordan, to consecrate Himself and to publicly begin His Ministry,²⁰ we know that immediately after His immersion, He fasted for forty

¹⁹ Of course, *Sukote* occurs 14 days after *Yom Teruah*, the 15th day of the seventh month (early to late October), and some think that Yeshua was born during *Sukote* (The Feast of Tabernacles). This is a nice theological concept for the Feast of Tabernacles, as 'God was truly *tabernacling*' or 'dwelling' with His People Israel, 'in Yeshua.' But I don't believe He was born during the Feast of Tabernacles. If Yeshua was born during Tabernacles, Joseph and Mary would have been in *Jerusalem* for His birth, and not in *Bethlehem* (Micah 5:2; Matt. 2:1, 5, etc.). Yahveh commands all the Hebrew males to be in Jerusalem for the three great Feasts: *Pesach*, *Shavuot* and *Sukote* (Passover, Pentecost and Tabernacles; Ex. 23:17; 34:23-24; Deut. 16:16, etc.). Since we know that Joseph was a righteous man (Matt. 1:19), he and Miryam would have been in Jerusalem for the Feast of Tabernacles.

With the scenario of Yeshua being born on *Yom Teruah*, they would have been in Bethlehem that Day, and a number of days later, they would have gone up to Jerusalem for the Feast of Tabernacles, with baby Yeshua. Bethlehem was only about six or seven miles (10 or 11 kilometers), from the Temple in Jerusalem. Also, at Yeshua's Birth, the angels made a great *teruah* the Day Yeshua was born, singing and exalting God, as the shepherd's looked on in awe (Luke 2:13-14). There have been attempts also, to validate Dec. 25th as a time when Yeshua would have been born, as the lambs in the Bethlehem area, slated for Temple sacrifice, would be in the fields, even during the winter time. This might be true for the day time but certainly not the night time. Shepherds would not be staying out in the fields with their flocks, *overnight*, in December (Luke 2:8: 'In the same region there were some shepherds staying out in the fields and keeping watch over their flock by night.') Also, there would have been plenty of room in Bethlehem 'at the inn' for Miryam if it had been the Feast of Tabernacles when Yeshua was born. Everyone would have been in Jerusalem for the Feast of Tabernacles.

²⁰ The priests began their ministry in the Tabernacle and the Temple when they were 30 years of age (Num. 4:3, 23, 30, 35, etc.) This is most likely why Yeshua waited till then, and didn't appear on the scene any earlier. Not that Yeshua was a priest in the Temple, but because 30 was seen to be the age of full time service to

days. So, He would have been *about* 30 when He began to minister. This would place His first teaching anywhere from the last two weeks of October to the first week in December. His baptism, about 40 days earlier, may well have been the day of His 30th birthday, *Yom Teruah*, the Day of Joy Unspeakable, for it was at 30 years of age that the Sons of Levi came into the priesthood (Num. 4:3, 30, 39, 43, 47).

That's one point of reference, going backward from His Death in April at Passover. Because He was considered to be thirty-three and a half we can go *back* about six months, to get a September or October birth date. *Yom Teruah* falls within that time frame.

Another reference is in Luke 1:5. Zechariah the priest, one of the 'sons' of Aaron, came to the Temple to minister in his course of Aviyah.²¹ This could be anywhere from mid-June to early July. He and those in his course of Aviyah, would remain at the Temple ministering for one week. Elizabeth conceives when he returns home and in her *sixth* month, which would be December or January, Miryam (Mary), came to see her, having just conceived herself:

Luke 1:36: 'And behold, even your relative Elizabeth has also conceived a son in her old age. And she who was called barren is now in her *sixth* month.'

Luke 1:39-40: 'Now at this time Mary arose and went in a hurry to the hill country, to a city of Judah, and entered the house of Zechariah and greeted Elizabeth.'

Miryam is pregnant with Yeshua in Elizabeth's sixth month. December or January is the date or approximate time when Elizabeth is in her sixth month of pregnancy, and Miryam is beginning her first month. Counting nine months from when Miryam is told by the angel about Elizabeth, would begin in December or January. By September or October we would expect the Birth of Yeshua.²² Again we see that Yeshua could very well have been born on the first day of the seventh Hebrew month, corresponding to sometime from mid-September to early October.²³

Whether Yeshua was born on *Yom Teruah* or not, we can't be sure as there is no Scripture for it. But it certainly falls within the realm of reasonable probability. Adding to this reasonable probability are the many angels singing to God, in the presence of the shepherds in the field, at the birth of Messiah:

'and suddenly there was with the angel, a multitude of the heavenly Host, *praising* God and saying, 'Glory to God in the Highest, and on Earth, peace and goodwill toward men' (Lk. 2:13-14).

Can you imagine the sound (*teruah*?!), of a multitude of angels singing and praising the God of Israel for what had just happened?! The King of Israel had just arrived!

As for the Day being holy, it's the first day of the seventh month, and that, combined with the fact the it begins the end of the autumn Feasts, and prophetically stands for the Beginning of the End Time, is reason enough for it to be a holy day. If Yeshua was born on *Yom Teruah*, it would only add to the Joy of the Day. As we'll see, it should be the Day of His Return, to establish His Kingdom on Earth, so what better day for the day of His Birth?

Overlaying the singing of the angels at the coming of the King of Israel is a picture of Solomon being anointed King of Israel. At that time, it says, 'the earth seemed to split with their sound' (1st Kgs.

Yahveh.

²¹ Merrill F. Unger, *Unger's Bible Dictionary* (Chicago, IL: Moody Press, 25th printing, 1976), p. 5 states that Aviyah was, 'chief of one of the twenty-four courses or orders into which the whole body of the Priesthood was divided by David (1st Chron. 24:10, 19). Of these, the course of Abijah was the eighth'. Abijah is English for the Hebrew; Aviyah. It means, 'My Father is Yahveh.'

²² The birth of Yohanan haMatbeal (John the Immerser), would have been sometime in March or April. Yohanan could have been born on or near Passover. This would be six months before Yeshua was born on *Yom Teruah*.

²³ If Yeshua was born in late September or early October, His date of conception within the womb of Miryam, would be sometime in December or January. For a theological reason why the Son of Man would be conceived 'in the dead of winter,' in 'spiritual darkness', see my first article on Sacrifice, www.seedofabraham.net.

1:40, NKJV), for all the rejoicing, another possible tie-in to Yeshua being born on *Yom Teruah*.²⁴

The Rapture of the Church

There are Christians today who believe that on the Feast of Trumpets, Jesus will descend from the Heavens and take His Bride. This I believe will happen but not *before* or *during* or *immediately* after the dreadful time of the Great Tribulation. I believe in the ‘catching away’ of the Bride, as it’s spoken of in Scripture but on *Yom Kipur* (the Day of Atonement which symbolizes the Day of Judgement). What happens on *Yom Teruah* is the setting up of His earthly Kingdom for a thousand years in Jerusalem. The place where we see this ‘catching away’ is 1st Thess. 4:16-17:

1st Thess. 4:16: ‘For the Lord Himself will descend from the Heavens with a shout²⁵ with the voice of the archangel and with the Trumpet²⁶ of God, and the dead in Christ will rise first.’

1st Thess. 4:17: ‘Then we who are alive and remain will be *caught up* together with them in the Clouds, to meet the Lord in the air, and so we shall always be with the Lord.’

The fact that the dead in Christ will rise first indicates that this is the last ‘coming’ of the Lord, after His thousand year reign on Earth (Rev. 20:1-6). For only at His last coming will all the dead arise. At His first coming, only those who have been martyred in the Great Tribulation will come to life. More on this in a moment.

The Greek word translated as ‘caught up’ is hap-ra-gay-so-meh-tha ἀπραγησομεθα and means,

‘to seize, as a wild beast, John 10:12; take away by force, snatch away, Matt. 13:19...to convey away suddenly, transport hastily, John 6:15’.²⁷

There will be ‘a catching away’ or ‘a snatching away.’ The only question is, ‘When?’ Those that believe in a pre-Tribulation or mid-Tribulation rapture²⁸ are not standing on biblical ground. Many

²⁴ After I wrote this paper, I saw a web site that confirmed through a Bible code that Yeshua was born on the Feast of Trumpets in the Jewish year 3759 (September 11th, 3 B.C.). See <http://ad2004.com/prophecytruths/Articles/Yeshua/yeshuabirth1.html>.

²⁵ Wesley J. Perschbacher, editor, *The New Analytical Greek Lexicon* (Peabody, MA: Hendrickson Publications, 1990), p. 237. The Greek word *keh-lous-mah-tee* κελουσματι is primarily translated as ‘a word of command; a mutual cheer; hence, in N.T. a loud shout, an arousing outcry, 1 Thess. 4:16.’ I’ve made a note of it to distinguish this ‘shout’ of Yeshua’s, as an actual command, from the ‘shout’ of *teruah*. There is no definition for *teruah* that means, ‘a command.’ In other words, even though the English word, ‘shout’ can be used in both places, the meaning of Yeshua’s ‘shout’ and the ‘shout’ of *teruah* is not the same.

²⁶ All these Heavenly Trumpets are actually Heavenly Shofars (Ram’s Horns). We see this when Yahveh descends upon Mt. Sinai. Even though most translations have ‘trumpet’ the Hebrew word is literally, ‘shofar’ (Exodus 19:16, 19; Zech. 9:14, etc.). The Greek word for ‘trumpet’ in 1st Thess. 4:16 (and 1st Cor. 15:52), is *sal-pin-gee* σαλπγγι and is the word the Septuagint uses for Ex. 19:16, 19; Zech. 9:14, etc., for shofar. That the Apostle Paul is writing about a Heavenly Shofar and not a trumpet is further corroborated by the account in Hebrews 12:19. It is specifically relating the Mt. Sinai experience of Exodus 19:16ff, where the Greek word in Heb. 12:19 is the exact word for ‘Shofar’ in the Septuagint account of Ex. 19:16, 19. This same Greek word for shofar is also used on the Lips of Yeshua, speaking of the End Times (Mt. 24:16), and seen in all the accounts of Revelation where ‘trumpet’ is used. The translator should have used, ‘Shofar’ instead of trumpet in Rev. 1:10; 4:1; 8:13; 9:14. There are no times in Scripture, when God is seen, where a trumpet is blown. It is only the Heavenly Shofar. And it will be the Heavenly Shofar that blasts when Messiah comes in the Clouds. As it was in the days of His Father, when He came to Mt. Sinai, so it will be for the Son, when He returns to Mt. Zion.

²⁷ Perschbacher, *The New Analytical Greek Lexicon* (Peabody, MA: Hendrickson Publications, 1990), p. 53.

²⁸ J. M. Sinclair, general consultant, Diana Treffry, editorial director, *Collins English Dictionary*, Fourth Edition (Glasgow, England: HarperCollins Publishers, 1998), p. 1279. Rapture means, ‘the act of transporting a person from one sphere of existence to another, esp. from earth to heaven.’ The term, ‘rapture’ is not found

confuse and connect the trumpets sounded on *Yom Teruah* (The Feast of Trumpets), with ‘the last trumpet’ of 1st Cor. 15:52, but this is not correct:

‘in a moment, in the twinkling of an eye, at the *last* Trumpet. For the Trumpet will sound, and the dead will be raised imperishable, and we will be changed.’

Both 1st Thess. 4:16 and 1st Cor. 15:52 are speaking of just before the Final Judgment, as those that are dead will rise also (1st Thess. 4:16), and entry into the New Jerusalem is seen with the dead being ‘raised imperishable’ (1st Cor. 15:52). This will happen after the thousand year reign of Yeshua and not before, during or immediately after the Great Tribulation. This is clearly seen in Rev. 20:4-6:

Rev. 20:4: ‘Then I saw thrones and they sat on them and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Yeshua and because of the Word of God, and those who had not worshiped the Beast or his image and had not received the mark on their forehead and on their hand. And they came to life and reigned with Messiah for a thousand years.’

Those that will rise in the First Resurrection are those beheaded in the Great Tribulation. Obviously, they can’t be raptured out before then. They shall rise to glorified bodies and be priests in the thousand year reign of Messiah. This is not the Rapture. The Rapture will take place just on the Day of Judgment. Rev. 20:5 tells us that there will be those that must wait till the thousand years are completed, in order ‘to come to life.’ This means both the righteous and the wicked, as verse four showed us that only those beheaded came to Life then:

Rev. 20:5: ‘The rest of the dead did not come to life until the thousand years were completed. *This* is the First Resurrection.’

Rev. 20:6: ‘Blessed and holy is the one who has a part in the First Resurrection; over these the second death has no power but they will be Priests of God and of Messiah and will reign with Him for a thousand years.’

There are believers who won’t die in the Tribulation but make it into the earthly Kingdom of Yeshua. They will most likely die when they reach the age of 400 to 900 years old (Is. 65:20, 22). Just as it was in the first thousand years of the Earth, so it will be in the last thousand years. The first ten generations of man lived an average of 912 years (not counting Enoch who ‘was taken’).

The ones who were beheaded in the Tribulation and are resurrected will live forever with Yeshua in the thousand year reign and afterward. Eternal reality has not come yet for all believers when Yeshua rules on this Earth. Placing the heavenly ‘Last Trumpet’ at this time in the prophetic time table, at the Feast of Trumpets before, during or immediately after the Tribulation is totally inaccurate, morally irresponsible and spiritually dangerous. Christians resting their hope that they will be ‘taken out’ before times get rough will not be prepared for the evil that confronts them.

First, the Tribulation must come upon the Earth. Satan will cause many believers to be beheaded. Then, on a *Yom Teruah*, Yeshua will return and deal with Satan. Yeshua will set up His thousand year reign in Jerusalem (Rev. 20:4). This is pictured in the ten days from *Yom Teruah* to *Yom Kipur* (the Day of Atonement).

Another picture of *teruah* that we briefly touched upon, speaks of Yeshua returning on *Yom Teruah* to set up His thousand year Kingdom in Jerusalem is the coronation of Solomon as King of Israel (1st Kings 1:38ff). Solomon is the son of the king and pictures Yeshua as the Son of the heavenly King of Israel.

Adoniyah, a son of King David, took it upon himself to be king. But this was without his father’s consent. In this, he pictures Satan usurping the authority that has been given to Yeshua by His Father. When David learned of it, he gave instructions to Nathan the Prophet and Zadok the High Priest to anoint Solomon as king. When that happened it’s written that:

‘They blew the shofar and all the people said, ‘Long live King Solomon!’ ‘All the people went up after him and the people were playing on flutes and rejoicing with

in the Bible, but the concept is seen in 1st Thess. 4:17.

great joy so that the *earth shook* at their noise.’ ‘Now Adoniyah and all the guests who were with him heard it as they finished eating. When Joab heard the sound of the shofar, he said, ‘Why is the city making such an *uproar*?’ (1st Kings 1:39-41, *NASB*)

A false claimant had come to be King of Israel but the father arranged it so that the rightful heir took his place. Interesting too is the fact that Adoniyah lived for a season under King Solomon (1st Kings 2), as Satan will be bound in the Pit for a season, only to be released at the end for destruction (Rev. 20:1-3, 7). Because of wickedness being found in Adoniyah, Solomon had him executed.

A false claimant will present his credentials to Israel and Israel will make a covenant with the anti-Christ, thinking him to be the rightful heir. But our heavenly Father will send the rightful heir and He will rule for one thousand years. During this time, Satan is still alive but will be taken care of in the End.

And we know the Earth will shake when Yeshua returns to the Mt. of Olives, for the mountain will split in two and waters will flow out of it. This is certainly cause for ‘*teruah*.’ Zechariah speaks of Yeshua’s return to set up His Kingdom and the mountain splitting in two:

Zech. 14:4-5: ‘In that day His feet will stand on the Mount of Olives which is in front of Jerusalem on the east and the Mount of Olives will be split in its middle from east to west by a very large valley so that half of the mountain will move toward the north and the other half toward the south.’ ‘You will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah, King of Judah. Then Yahveh my God, will come and all the holy ones with Him!’

Zech. 14:8-9: ‘And in that day Living Waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea. It will be in summer as well as in winter.’ ‘And Yahveh will be King over all the Earth. In that day Yahveh will be one and His Name will be one.’

Luke records that when Yeshua returns, He will first touch down on the Mt. of Olives:

‘And as they were gazing intently into the Heavens while He was going, behold, two men in white clothing stood beside them.’ ‘They also said, ‘Men of Galilee, why do you stand looking into the Heavens? This Yeshua who has been taken up from you into the Heavens, *will come in just the same way* as you have watched Him go into the Heavens.’ ‘Then they returned to Jerusalem from the mount called Olives, which is near Jerusalem, a Sabbath day’s journey away.’ (Acts 1:10-12)

Adoniyah pictures the Messianic *pretender*, the anti-Christ. Having set himself up as King of Israel, Yeshua will deal with the Anti-Christ when He returns in the anointing and glory of His Father. As Adoniyah was actually from the loins of David, the anti-Christ might well be from the loins of David also. His ‘Jewishness’ must be established for Jewish people to believe in him and to be deceived by him. He won’t come proclaiming himself to be the anti-Christ, but the Messiah, the King of Israel.

The assumption that the Feast of Trumpets will usher in the Rapture (‘the last trumpet’) is unbiblical, as trumpets or shofars are sounded *for all the Feasts*:

Num. 10:10: ‘Also in the *day* of your *gladness* and in your *appointed Feasts*, and on the *first days* of your months, you shall blow the trumpets²⁹ over your burnt offerings, and over the sacrifices of your peace offerings. And they shall be as a reminder of you before your God. I am Yahveh your God.’

And mixed in with all this is the great shofar blast that gathers Jewish people back to Israel:

‘In that day Yahveh will start His threshing from the flowing stream of the Euphrates to the brook of Egypt, and you will be gathered up one by one, Oh Sons of Israel. It will come about also in that day that a great trumpet’ (literally, shofar), ‘will be blown, and those who were perishing in the land of Assyria and who were scattered

²⁹ The Hebrew word here is for the silver trumpets that God commanded Israel to make (Num. 10:2ff).

in the land of Egypt will come and worship Yahveh in the holy Mountain at Jerusalem' (Is. 27:12-13).

This is something that may have pictured the State of Israel being established in 1948. It also can be something that has not yet come to pass. The reference to Assyria and Egypt seems to imply Jews 'from all over.'

The Feast of Trumpets was one Feast of all the Feasts of Israel where shofars and trumpets would be blasted but it wouldn't be the 'last trumpet' or shofar (1st Cor. 15:52). There are two other holy times after this (the Day of Atonement and the Feast of Tabernacles), when trumpets and shofars are also sounded.

The Order of Events to Come

The following is an order of how events in the future may line up:

1. The Tribulation (Rev. 6ff).
2. The Jewish people see the Sign of the Son of Man (Mt. 24:30). All Israel is saved (Rom. 11:26; Is. 45:17).
3. After the Tribulation, Yeshua returns as King of Israel to Jerusalem on *Yom Teruah* and rules for one thousand years (Rev. 20:4-6). This is the fulfillment of *Yom Teruah*.
4. After the thousand years, the Great White Throne Judgment for all the dead will take place (Rev. 20:7-15). This is the fulfillment of *Yom Kipur* (and when the Rapture occurs).
5. After Judgment Day, the New Heavens and the New Earth; the Marriage Supper of the Lamb (Rev. 19:9). This is the fulfillment of *Sukote*, God dwelling with His people Israel (Rev. 21:1-4). The ancient Jewish wedding lasted for seven days. (*Sukote* is a seven day Feast.)
6. Eternity. After the wedding Feast we spend eternity with Yeshua. The Bride becomes the Wife. This is the fulfillment of the 8th Day (Lev. 23:39), something 'out of time' or eternity, as there are only seven days in a week.

Another concept that is missed by the 'rapture before or mid tribulation' people is confusing tribulation with judgment. Noah being saved or delivered out of the Flood is a picture of Judgment Day. It wasn't tribulation for Noah's generation but 'final' judgment. It was a picture of the time when all mankind will stand before the Lord. The righteous are saved and the wicked spend eternity in Hell. Death in the time of the Flood was a picture of the Eternal separation and punishment that await the wicked on Judgment Day.

Israel living in Egypt during all the plagues is a picture of us being in the world as Yahveh's tribulation or plagues come upon it. Israel wasn't immune to the first three plagues but after that, beginning with the fourth plague,

Yahveh made a *distinction* between His people and the Egyptians. After the third plague the Hebrews weren't effected. This will be the way it is for Israel, both Jew and Gentile who love Yeshua, in the days of the Great Tribulation. The plagues and mini-Judgment day in Egypt, 3,400 years ago, help us to understand not only what God has in store for the Earth but also the difference between tribulation and judgment.

The Plagues of Egypt and the Great Tribulation

Of all the plagues that fell upon ancient Egypt, only two are not specifically mentioned in Revelation. First, a list of the ten plagues upon Egypt to see them and their order. Then I'll 'order' the plagues of Revelation around the ones in Egypt. I don't know if the plagues of Revelation will follow this order but just to make it easier for us to follow, I've lined them up that way:

1. The Nile river turned into blood: Ex. 7:20
2. Frogs: Ex. 8:2-3
3. Lice: Ex. 8:17
4. Flies: Ex. 8:21
5. Pestilence on livestock that kills them: Ex. 9:3
6. Boils: Ex. 9:10
7. Hail: Ex. 9:18; 'like never before' Ex. 9:23-24
8. Locusts: Ex. 10:4
9. Darkness: Ex. 10:21
10. Death of the firstborn of Egypt: Ex. 12:12, 29-3

In Revelation, we read of the Two Witnesses having the same ability to turn water into blood, as Moses did in the very first plague upon Egypt. They also are able to unleash 'every plague' upon the Earth, as often as they desire:

Ex. 7:20-21: 'So Moses and Aaron did even as Yahveh had commanded. And he lifted up the staff and struck the water that was in the Nile, in the sight of Pharaoh and in the sight of his servants, and all the water that was in the Nile was turned to *blood*. The fish that were in the Nile died, and the Nile became foul, so that the Egyptians could not drink water from the Nile. And the *blood* was through all the land of Egypt.'

- Rev. 11:6: 'These have the power to shut up the Heavens so that rain will not fall during the days of their prophesying. And they have power over the waters to turn them into *blood*, and to strike the Earth with every plague as often as they desire.'
- Rev. 8:8-9: 'The second angel sounded, and something like a great mountain burning with fire was thrown into the sea. And a third of the sea became *blood*, and a third of the creatures which were in the sea and had life, died. And a third of the ships were destroyed.'
- Rev. 16:3-4: 'The second angel poured out his bowl into the sea, and it became *blood* like that of a dead man and every living thing in the sea died. Then the third angel poured out his bowl into the rivers and the springs of waters and they became *blood*.'

The parallel between the first plague in Egypt by Moses and the ability of the two witness' (and the angels), to turn the waters into blood is quite striking. This is only the beginning of the parallels and should alert us to the probability that the Bride is still on Earth at this time, just as the Hebrews were still in Egypt. They would stay in Egypt till the day of judgment (Ex. 12:12).

The second plague that Moses brought upon Egypt was the overrunning of the land with frogs. Frogs were worshipped by the Egyptians, as was the Nile River which 'gave them life.' Without the Nile River as a water source, Egypt would never have existed. The prophetic picture of the plague of frogs is that three demonic frogs come upon the Earth. Perhaps this was the reason why the magicians could duplicate the plague of frogs? The magicians could imitate both the plague of frogs and the Nile (water), being turned into blood. As Moses brought up an overwhelming number of frogs, so too were the Egyptian magicians able to. It would seem that they should have tried to get rid of the frogs

instead of making more but this only confirms that their wisdom was foolishness. In their ability to make frogs come forth may lie some insight into what we see arising in Revelation. First Egypt and then the Tribulation:

Ex. 8:6-7: 'So Aaron stretched out his hand over the waters of Egypt, and the *frogs* came up and covered the land of Egypt.' And the magicians did so with their sorcery and brought up *frogs* upon the land of Egypt.'

- Rev. 16:12-14: 'The sixth angel poured out his bowl on the great river, the Euphrates, and its water was dried up, so that the way would be prepared for the kings from the east. And I saw coming out of the mouth of the Dragon and out of the mouth of the Beast and out of the mouth of the False Prophet, three unclean spirits like *frogs*. For they are spirits of demons, performing signs, which go out to the kings of the whole world, to gather them together for the war of the great day of God the Almighty.'

This also tells us that this happens during the Tribulation and not after Yeshua's thousand year reign as both the Beast and the False Prophet are taken care of by Yeshua when He returns to set up His Kingdom:

Rev. 19:20: 'And the Beast was seized and with him the False Prophet who performed the signs in his presence by which he deceived those who had received the mark of the Beast and those who worshiped his image. These two were thrown alive into the Lake of Fire which burns with brimstone.'

Rev. 20:10: 'And the Devil who deceived them was thrown into the Lake of Fire and brimstone where the Beast and the False Prophet are also and they will be tormented day and night forever and ever.'

In between Rev. 19:20 and 20:10 is the thousand year reign of Messiah Yeshua. Rev. 16:12-14 is part of the Great Tribulation before Messiah returns, as the Beast and False Prophet are still working on Earth. But Satan, having been bound for the thousand years, will come back for one final stand against Messiah:

Rev. 20:1: 'Then I saw an angel coming down from Heaven, holding the key of the Abyss and a great chain in his hand. And he laid hold of the Dragon, the Serpent of old, who is the Devil and Satan, and bound him for a thousand years and he threw him into the Abyss, and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed. After these things he must be released for a short time.'

In Rev. 20:7-10 it speaks of Satan being released from the Abyss. He then causes the nations to come against Jerusalem and the saints. This is known as the war of Gog and Magog. Satan will be thrown into the Fires of Hell and then the Rapture will take place. It's the last thing that will happen on the Earth before the Great White Throne Judgment.

The third³⁰ and fourth plagues, of lice and flies (some say gnats instead of lice), have no specific parallel to in Revelation but this doesn't mean that those plagues won't be seen. Rev. 11:6 told us that the Two Witnesses would be able 'to strike the Earth with *every* plague as often as they desire.'

The fifth plague of pestilence³¹ also has its counterpart in Revelation:

Ex. 9:2-4: 'For if you refuse to let them go and continue to hold them, behold, the Hand of Yahveh will come with a very severe *pestilence* on your livestock which are in the field, on the horses, on the donkeys, on the camels, on the herds, and on the

³⁰ By the third plague of lice (or gnats), the Egyptian magicians were not able to reproduce them (Ex. 8:18). With that, they acknowledge that it is the 'Finger of God' (Ex. 8:19).

³¹ Sinclair, *Collins English Dictionary*, p. 1159. Pestilence is defined as, 'any epidemic outbreak of a deadly and highly infectious disease, such as a plague.'

flocks. But Yahveh will make a distinction between the livestock of Israel and the livestock of Egypt, so that nothing will *die* of all that belongs to the Sons of Israel.’

- Rev. 6:8: ‘I looked, and behold, an ashen horse. And he who sat on it had the name Death, and Hades was following with him. Authority was given to them over a fourth of the Earth, to *kill* with sword and with famine and with *pestilence* and by the wild beasts of the Earth.’
- Rev. 18:8: ‘For this reason in one day her plagues will come; *pestilence*, mourning and famine, and she will be burned up with fire, for the Lord God who judges her is strong.’

The sixth plague is boils. A number of English translations opt to use the word ‘sores’ instead of boils, but the word in both Greek and Hebrew mean the exact same thing; boils:

Ex. 9:8: ‘Then Yahveh said to Moses and Aaron, ‘Take for yourselves handfuls of soot from a kiln and let Moses throw it toward the Heavens in the sight of Pharaoh.’

Ex. 9:9: ‘It will become fine dust over all the land of Egypt and will become festering *boils* breaking out on man and beast through all the land of Egypt.’

Ex. 9:10: ‘So they took soot from a kiln and stood before Pharaoh. And Moses threw it toward the Heavens and it became festering *boils* breaking out on man and beast.’

Ex. 9:11: ‘The magicians could not stand before Moses because of the *boils*, for the *boils* were on the magicians as well as on all the Egyptians.’

- Rev. 16:2: ‘So the first angel went and poured out his bowl on the Earth and it became a loathsome and malignant *sore* on the people who had the mark of the Beast and who worshiped his image.’
- Rev. 16:11: ‘and they blasphemed the God of the Heavens because of their pains and their *sores*. And they did not repent of their deeds.’

The Greek word for ‘sore’ in Rev. 16:2 is *hel-kos* ‘ελκος. In 16:11, *hel-cone* ‘ελκων³² is used for ‘sores.’ It means, ‘an ulcer, sore.’³³ The Septuagint uses the Greek word *hel-kay* ‘ελκη³⁴ for ‘boils’ (in Ex. 9:9-11). It’s the plural of the Greek word in Rev. 16:2 for ‘sore’ (it’s ‘sores’ in the Exodus text). The ancient Jewish sages who translated the Hebrew Bible into the Greek Septuagint about 250 B.C., used the Greek word for ‘sore’ or ‘sores’ that we see in Revelation. The difference in sound and spelling comes from their being different parts of speech. But they all come from the same verb. They mean the exact same thing, ‘a boil or a festering sore.’

The Hebrew word that is used in Ex. 9:9-11, translated as ‘boils’ is *shih-heen* שִׁיחַיִם.³⁵ It means, ‘boil, sore, ulcer.’³⁶ From both the Hebrew and the Greek texts of Exodus, the meaning of the Greek words in the two places in Revelation where ‘sore’ or ‘sores’ is used lines up identically with the ‘boils’ that came upon Egypt in the sixth plague. The Great Tribulation is going to be a repetition of the Plagues that fell upon Egypt.

The seventh plague upon the land of Egypt was hail like they’d never seen. It’s counterpart is waiting ‘in the wings’ of the Tribulation:

Ex. 9:23-24: ‘Moses stretched out his staff toward the Heavens and Yahveh sent

³² Robert K. Brown and Philip W. Comfort, translators, J. D. Douglas, editor, *The New Greek-English Interlinear New Testament* (Wheaton, IL: Tyndale House Publishers, Inc., 1990), p. 892.

³³ Perschbacher, *The New Analytical Greek Lexicon*, p. 135. (With specific reference made to Rev. 16:2; 11.)

³⁴ Sir Lancelot C. L. Brenton, *The Septuagint with Apocrypha: Greek and English* (USA: Hendrickson Publishers, sixth printing, February, 1997, originally published in London, 1851), p. 80-81.

³⁵ Kohlenberger, *The NIV Interlinear Hebrew-English Old Testament*, vol. 1, p. 168. The word in verse nine is the infinitive, ‘into boils.’ In verse 10 we have the word as it stands in this paper, the noun, ‘boils.’ In verse 11, the word occurs twice, both times with the definite article, ‘the’ in front of it, ‘the boils.’

³⁶ Davidson, *The Analytical Hebrew and Chaldee Lexicon*, p. 709.

thunder and *hail* and fire (lightning), ran down upon the Earth. And Yahveh rained *hail* on the land of Egypt. So there was *hail* and fire flashing continually in the midst of the *hail*, very severe, such as had not been in all the land of Egypt since it became a nation.’

- Rev. 8:7: ‘The first’ (heavenly shofar), ‘sounded and there came *hail* and fire mixed with blood and they were thrown to the Earth. And a third of the Earth was burned up and a third of the trees were burned up and all the green grass was burned up.’
- Rev. 16:21: ‘And huge *hailstones*, about one hundred pounds each, came down from the Heavens upon men. And men blasphemed God because of the plague of the *hail* because its plague was extremely severe.’

The eighth plague upon Egypt was locusts. It too shall be replicated:

Ex. 10:12-13: ‘Then Yahveh said to Moses, ‘Stretch out your hand over the land of Egypt for the *locusts*, that they may come up on the land of Egypt and eat every plant of the land, even all that the hail has left. So Moses stretched out his staff over the land of Egypt and Yahveh directed an east wind on the land all that day and all that night. And when it was morning, the east wind brought the *locusts*.’

Ex. 10:14-15: ‘The *locusts* came up over all the land of Egypt and settled in all the territory of Egypt. They were very numerous. There had never been so many *locusts*, nor would there be so many again. For they covered the surface of the whole land so that the land was darkened. And they ate every plant of the land and all the fruit of the trees that the hail had left. Thus nothing green was left on tree or plant of the field through all the land of Egypt.’

- Rev. 9:3: ‘Then out of the smoke came *locusts* upon the Earth and power was given them, as the scorpions of the Earth have power.’
- Rev. 9:7: ‘The appearance of the *locusts* was like horses prepared for battle. And on their heads appeared to be crowns like gold and their faces were like the faces of men.’

The locusts in Revelation don’t seem to be of the same variety as the ones that came upon Egypt. With faces like men and the power of a scorpion, they’re a new breed. Their ancestors left their mark upon the Egyptians and I’m sure these will have a similar effect upon their spiritual brethren (i.e. those in the world that like the Egyptians, cursed God instead of bowing in repentance).

The ninth plague of darkness also has its counterpart in the Tribulation:

Ex. 10:21-22: ‘Then Yahveh said to Moses, ‘Stretch out your hand toward the Heavens that there may be *darkness* over the land of Egypt, even a *darkness* which may be felt.’ So Moses stretched out his hand toward the Heavens and there was thick *darkness* in all the land of Egypt for three days.’

- Rev. 6:12: ‘I looked when He broke the sixth seal and there was a great earthquake. And the sun became *black* as sackcloth made of hair and the whole moon became like blood’.
- Rev. 8:12: ‘The fourth angel sounded and a third of the sun and a third of the moon and a third of the stars were struck so that a third of them would be *darkened* and the day would not shine for a third of it and the night in the same way.’

The sun becoming black and darkened so that it wouldn’t shine for a third of the day (a third of the Earth?), is very similar to what it must have been like in ancient Egypt. Yeshua also affirms that there will be darkness during the Tribulation:

Mark 13:24: ‘But in those days’, ‘the sun will be *darkened* and the moon will not give its light,’

Before Yeshua died on the tree, darkness came over the land of Israel for six hours.³⁷ On the tree, He took our just punishment upon Himself. dying to experience our judgment. As there was darkness before Yahveh struck Egypt's first born, so there was darkness before Yahveh struck His First Born Son (Is. 53:10). Perhaps this is the reason why the Earth experiences that darkness. It refuses to accept what the Father has done for it in sending His Son to take their just punishment and judgment (Rev. 9:20-21).

The tenth and final disaster brought upon Egypt, although categorized with the plagues, is actually a mini-Judgment Day. The plagues of tribulation have stopped with the ninth plague of darkness, and judgment, final Judgment upon Egypt, is about to take place. After that, the Sons of Israel will no longer be in the land of their slavery. The plagues of Egypt seem to be a forerunner to the plagues of the Great Tribulation and the setting up of Messiah's Kingdom of a thousand years. Notice that the last 'plague' upon Egypt is not really a plague in the traditional sense of the word, but as Yahveh Himself says, a time of judgment:

Ex. 12:12: 'For I will go through the land of Egypt on that night and will *strike down* all the *firstborn* in the land of Egypt, both man and beast, and against all the gods of Egypt I will execute *judgments*, I am Yahveh. The blood shall be a sign for you on the houses where you live and when I see the blood, I will pass over you and no plague will befall you to destroy you when I *strike* the land of Egypt.'

Ex. 12:29-30: 'Now it came about at midnight that Yahveh *struck* all the *firstborn* in the land of Egypt, from the *firstborn* of Pharaoh who sat on his throne, to the *firstborn* of the captive who was in the dungeon, and all the *firstborn* of cattle. Pharaoh arose in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was no home where there was not someone *dead*.'

The first nine plagues of tribulation were a time for the Egyptians to turn away from their idols and worship the Living God. It was Pharaoh's opportunity to humble himself and bow down before the God of the Hebrews. The tenth 'plague' was a *mini-Judgment Day*, as Yahveh could have destroyed all the Egyptians but choose to restrict the *judgment of death* to only the *firstborn*.

The firstborn represent all the people. Yahveh left the others alive so that His Name would be magnified (Ex. 9:16). After the Great Tribulation will come the thousand year reign of Messiah and then the Great White Throne *Judgment*. Before this time though, as in the days of Pharaoh, God will give the peoples of the Earth who have not humbled themselves before Him, a chance to do so, and then the Judgment:

Rev. 20:7-10: 'When the thousand years are completed, Satan will be released from his prison and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war. The number of them is like the sand of the seashore. And they came up on the broad plain of the Land (of Israel), and surrounded the Camp of the holy ones and the beloved City' (Jerusalem), 'and Fire came down from the Heavens and devoured them. And the Devil who deceived them was thrown into the Lake of Fire and brimstone where the Beast and the False Prophet are also. And they will be tormented day and night forever and ever.'

Rev. 20:11-12: 'Then I saw a great white Throne and Him who sat upon it, from whose Presence the Earth and the Heavens fled away, and no place was found for them. And I saw the dead, the great and the small, standing before the Throne, and books were opened, and another book was opened which is the Book of Life. And the dead were *judged* from the things which were written in the books, according to their deeds.'

Rev. 20:13-15: 'And the sea gave up the dead which were in it and death and Hades gave up the dead which were in them and they were *judged*, every one of them according to their deeds. Then death and Hades were thrown into the Lake of Fire. This is the second death, the Lake of Fire. And if anyone's name was not found written in

³⁷ Matt. 27:45; Mark 15:33; Luke 23:44.

the Book of Life, he was thrown into the Lake of Fire.’

Thinking that tribulation and judgment are the same, many have misconstrued the Great Tribulation as the time when the Church will be taken out of this world. But Yahveh allowed His people Israel to be in the tribulation of plagues upon Egypt and even allowed them to be effected by the first three plagues. With the fourth plague though, Yahveh made a *distinction* between Israel and Egypt. It seems that something similar will happen in the Great Tribulation.³⁸

The parallels between the plagues in Egypt and the plagues upon the Earth in what is known as the Great Tribulation are more than coincidental. The plagues of Egypt establish a pattern that Yahveh will follow before He establishes His King upon Mount Zion (Ps. 2:2, 6-7). The stubbornness that Egypt displayed will once again be seen during the Tribulation as men and women, not wanting to worship their Creator, chose to openly defy and rebel against Him.

The Distinction

By the fourth plague in Egypt, Yahveh began making a distinction between His people and the people who were in the kingdom of darkness. Egypt is a mini-picture of this present perverse and sinful world called Babylon (Rev. 14:8, etc.). And Pharaoh, with his very hard and stubborn heart is a picture of Satan. Yahveh, in His Mercy and Grace, did not allow the fourth through the ninth plagues to come upon Israel. And of course, with the tenth plague of judgment, Israel was saved by the blood of the lamb. The distinction begins with the fourth plague upon Egypt and should alert us to our being in the Tribulation. This ‘distinction’ is also *mentioned* in the fifth, ninth and tenth plagues upon Egypt:

Ex. 8:21-23: ‘For if you do not let My people go, behold, I will send swarms of flies on you and on your servants and on your people and into your houses. And the houses of the Egyptians will be full of swarms of flies and also the ground on which they dwell. But on that day I will set apart the land of Goshen where My people are living so that no swarms of flies will be there in order that you may know that I, Yahveh, am in the midst of the land. I will put a division between My people and your people. Tomorrow this sign will occur.’ (The fourth plague.)

Ex. 9:4: ‘But Yahveh will make a *distinction* between the livestock of Israel and the livestock of Egypt, so that nothing will die of all that belongs to the Sons of Israel.’ (The fifth plague.)

Exodus 10:23: ‘They did not see one another, nor did anyone rise from his place for three days. But *all the Sons of Israel had light* in their dwellings.’ (The ninth plague.)

Ex. 11:7: ‘But against any of the Sons of Israel a dog will not even bark, whether against man or beast, that you may understand how Yahveh makes a *distinction* between Egypt and Israel.’ (The tenth ‘plague’ of judgment.)

Even though plagues six, seven and eight are not specifically mentioned as a ‘distinction’ it would seem reasonable to assume that the Sons of Israel continued to enjoy their advantage. This distinction between God’s people and the Egyptians is very similar to what we read about in Revelation, during the time of the Great Tribulation concerning the locusts:

Rev. 9:1-5: ‘Then the fifth angel sounded and I saw a star from the Heavens which had fallen to the Earth and the key of the Bottomless Pit was given to him. He opened the Bottomless Pit and smoke went up out of the Pit like the smoke of a great furnace and the sun and the air were darkened by the smoke of the Pit. Then out of the smoke came *locusts* upon the Earth and power was given them as the scorpions of the Earth have power.’

‘They were told not to hurt the grass of the Earth nor any green thing nor any tree but

³⁸ We actually see this distinction in the plague of locusts who are told not to touch those who have the seal of God upon them (Rev. 9:4).

only the men who do not have the *Seal of God* on their foreheads. And they were not permitted to kill anyone but to torment for five months. And their torment was like the torment of a scorpion when it stings a man.’

As it was in the days of Moses, so it will be in the Great Tribulation. The people of Yahveh, those that have the Seal of God upon their foreheads, will not be effected by those locusts. There will be a distinction between God’s people and the wicked. I think the Seal of God is the Name of Yeshua, written in His Blood, placed upon the forehead by the Finger of God, the Spirit of Yahveh. As the blood of the lamb protected Israel in Egypt from the sting of death, so too will the Blood of the Lamb protect those from the sting of the scorpion:

Rev. 14:1: ‘Then I looked, and behold, the Lamb was standing on Mount Zion and with Him one hundred and forty-four thousand, having His Name and the Name of His Father, written on their foreheads.’

A strong parallel exists between the plagues of Egypt and Revelation. And a conceptual framework also exists for believers to be immune from much of God’s wrath to come in the Great Tribulation.

The Refiner’s Fire

As it was in the days of Moses, so it will be in the End of Time. First the plagues of Tribulation and then the Judgment. Why must the Bride go through the Tribulation and not be taken out of it before it starts? Because Yahveh will use this time to purify Her:

Zechariah 13:9: ‘And I will bring the *third part through the fire* and refine them as silver is refined and test them as gold is tested. They will call on My Name, and I will answer them. I will say, ‘They are My people,’ and they will say, ‘Yahveh is my God.’

Malachi 3:3: ‘He will sit as a smelter and purifier of silver, and He will *purify* the Sons of Levi³⁹ and refine them like gold and silver, so that they may present to Yahveh sacrifices in Righteousness.’

Interesting to note is how the use of the phrase ‘the third part’ going *through the fire* parallels ‘destruction’ in Rev. 8:7:

‘The first sounded, and there came hail and fire, mixed with blood, and they were thrown to the Earth. And a *third* of the earth was burned up, and a third of the trees were burned up, and all the green grass was burned up.’⁴⁰

For the Lord of the Heavens and the Earth to ‘take out’ the Bride before the Fire gets hot (the Great Tribulation), is not in line conceptually with how Yahveh refines His people Israel. Scripturally we’ve seen that God allows Israel to experience the first three plagues upon Egypt but with the fourth, He makes a distinction between His people and those of darkness. But Israel remained in Egypt till Judgment Day.

Yeshua will be with us in the Tribulation, protecting us as He did those three Hebrew young men in Babylon. You might know them by their Babylonian names, given to them by their captors. But their Hebrew names were Azariah, Hananiah and Mishael. Their names mean, ‘Yahveh is my Helper,’ ‘the Grace of Yahveh,’ and ‘one who is what God is,’ respectively. You don’t want to know the meaning of their names that the Babylonians gave them.⁴¹ These young men went through a time of testing and great tribulation also.

³⁹ The *Sons* of Levi that God will refine could very well refer to believers in Yeshua as priests during the Tribulation.

⁴⁰ See Rev. 8:9, 12 for two other places where ‘a third’ is used in reference to plagues.

⁴¹ All their names, including Daniel’s Babylonian name (Dan. 1:6-7), were derived from the names of Babylonian gods.

The King of Babylon had made a gold image of himself and commanded all his subjects to worship the image (Dan. 3:1ff). Anyone who failed to worship the image was to die. The Hebrew young men respectfully refused to bow down to his image in gold. We pick up on their discourse with the king as they are about to be thrown into the blazing fire:

Daniel 3:17-18: 'If it be so, our God whom we serve, is able to deliver us from the furnace of blazing fire and He will deliver us out of your hand, Oh king. But even if He does not, let it be known to you, Oh king, that we are not going to serve your gods or worship the image of gold that you have set up.'

Dan. 3:19-21: 'Then Nebuchadnezzar was filled with wrath and his facial expression was altered toward Shadrach, Meshach and Abednego. He answered by giving orders to heat the furnace seven times more than it was usually heated. He commanded certain valiant warriors who were in his army to tie up Shadrach, Meshach and Abednego in order to cast them into the furnace of blazing fire. Then these men were tied up in their trousers, their coats, their turbans and their other clothes and were cast into the midst of the furnace of blazing fire.'

Dan. 3:22-23: 'For this reason, because the king's command was urgent and the furnace had been made extremely hot, the flame of the fire slew those men who carried up Shadrach, Meshach and Abednego. But these three men, Shadrach, Meshach and Abednego, fell into the midst of the furnace of blazing fire still tied up.'

Dan. 3:24-25: 'Then Nebuchadnezzar the king was astounded and stood up in haste. He said to his high officials, 'Was it not three men we cast bound into the midst of the fire?' They replied to the king, 'Certainly, Oh king.' He said, 'Look! I see four men loosed and walking about in the midst of the fire without harm and the appearance of the Fourth is like the Son of God!'

What marvelous faith Azariah, Hananiah and Mishael had in the God of Israel. And what godly respect they had for the King of Babylon, the chief authority on Earth at that time. The Hebrew lads were not rebelliously defiant toward the king. They submitted to his authority and voiced their reasons for choosing death over worship of an idol. May we be like them when our time comes.

The worship of an image in Babylon is identical to what we read about in Revelation. The pattern is the same. Those who don't bow down to the image of the Beast or take his mark upon their hand or forehead will not be able to buy or sell.⁴² Their punishment will be death also:

Rev. 13:14-15: 'And he deceives those who dwell on the Earth because of the signs which it was given him to perform in the presence of the Beast, telling those who dwell on the Earth to make an *image* to the Beast who had the wound of the sword and has come to life. And it was given to him to give breath to the *image* of the Beast, so that the *image* of the Beast would even speak and cause as many as do not worship the *image* of the Beast to be killed.'⁴³

Rev. 13:16-17: 'And he causes all, the small and the great, and the rich and the poor, and the free men and the slaves, to be given a mark on their right hand or on their forehead and he provides that no one will be able to buy or to sell, except the one who has the mark, either the name of the Beast or the number of his name.'

The Beast will destroy many of God's people at that time as is evident from Rev. 20:4. But those that die at the hands of the Beast will have their reward, as well as those who serve the Beast:

Rev. 15:2: 'And I saw something like a sea of glass mixed with Fire and those who

⁴² Of course, this will cause much fear and panic in the world. Without the ability to buy or sell, one will not be able to secure food to live. This is one test that will come upon God's People. As God provided for Hananiah, Azariah and Mishael, Israel in the Wilderness, etc., He will provide for us. In God's Kingdom, we don't buy and sell. Our Father gives us what we need...freely.

⁴³ This may or may not be believers. There may be those who will rebel against the Beast. Rebels rebelling against the Rebel.

had been victorious over the Beast and his *image* and the number of his name, standing on the sea of glass, holding harps of God.’

Rev. 16:2: ‘So the first angel went and poured out his bowl on the Earth and it became a loathsome and malignant sore on the people who had the *mark* of the Beast and who worshiped his *image*.’

Rev. 20:4: ‘Then I saw thrones, and they sat on them, and *judgment* was given to them. And I saw the souls of those who had been beheaded because of their testimony of Yeshua and because of the Word of God, and those who had not worshiped the beast or his *image*, and had not received the mark on their forehead and on their hand.⁴⁴ And they came to life and reigned with Christ for a thousand years.’

In the Babylon of King Nebuchadnezzar, there was an image that everyone was commanded to worship. Anyone who didn’t would die. In the Babylon of Revelation⁴⁵ there will be an image that men will be commanded to worship, with death being the penalty for disobedience. As it was in Babylon before, so shall it be in Babylon at the End of Time.

As the three Hebrew men were delivered by the Lord Yeshua, there will be many believers delivered by the Lord again. That doesn’t mean that many won’t give their life for His Name (Rev. 20:4). Those placing their hopes in a rapture before the Tribulation may not be prepared to die for His Name. They will be ‘caught off guard’ so to speak, having swallowed a false teaching. They may not be able to resist the overwhelming temptation to deny Him; that they or their family might live for a few more days. Without the ability to buy food staring them in the face, many will take the mark of the Beast.

Yeshua came and walked with those three Jewish men. He didn’t take them out, He made a way for them to live in the midst of the fire. It’s so very natural, carnal actually, for us not to want to get hurt. We want an escape route so that we don’t have to deal with pain, whether in our everyday lives or the Tribulation. But this is not the Way of our God and Savior who was brutally beaten to within an inch of His Life and *then* pierced to a wooden pole. His dying like that didn’t make those who followed Him any less susceptible to pain and death. The history of the martyrs and all those who have been persecuted for carrying His *Name* show us that. Belief in Yeshua is not a magic charm that protects us from pain, suffering and death. His Death gives us a real Hope that in our death, we will find Him our Friend on the Day of Judgment.

Yom Teruah is going to be fulfilled with great shouting and praise to Yahveh. Many think that it symbolizes the ‘catching away’ of the Church before the Great Tribulation but this isn’t Scriptural. It cannot be found conceptually or specifically, in any Scripture. On the contrary, Yahveh will use the Tribulation to purify His Son’s Bride.

Yeshua will return on *Yom Teruah* and set up His thousand year Kingdom in Jerusalem. This is when the Temple of Ezekiel (Ezk. 40-48), will be built with Yeshua as the Prince (Ezk. 46:4, 12; 45:16, 22).

⁴⁴ Note the similarity between the mark on the forehead or the hand, with what Yahveh desires for His People Israel: Ex. 13:9: ‘And it shall serve as a sign to you on your hand and as a reminder on your forehead, that the Law of Yahveh may be in your mouth; for with a powerful Hand Yahveh brought you out of Egypt.’ This refers to the law of the Feast of Unleavened Bread. In Deut. 11:18, we read that those observing the whole Law or Torah of Yahveh, it will act as a sign upon their hand and upon their forehead: ‘You shall therefore impress these words of mine on your heart and on your soul; and you shall bind them as a sign on your hand and they shall be as frontals on your forehead.’ (Also, Ex. 13:16 and Deut. 6:8.)

⁴⁵ Rev. 14:8; 16:19; 17:5; 18:2, 10, 21.

The Song of Moses and the Song of the Lamb

First tribulation, then judgment, and then new life. This new life was seen in the days of Moses when the Sons of Israel stood on the other side of the Red Sea and saw their enemies dead. The concept that what happened in the days of Moses, to Egypt and Israel, sets in motion a pattern for the Great Tribulation, the Final Judgment, and New Life for Israel in the New Jerusalem. This is further seen in what is sung by the Bride of Messiah Yeshua in Revelation:

Rev. 15:2: ‘And I saw something like a sea of glass mixed with Fire, and those who had been victorious over the Beast and his image and the number of his name, standing on the sea of glass, holding harps of God.’

Rev. 15:3: ‘And they sang the *Song of Moses*, the servant of God, and the *Song of the Lamb*, saying, ‘Great and marvelous are Your works, Oh Lord God, the Almighty. Righteous and True are Your ways, King of the nations!’

Rev. 15:4: ‘Who will not fear, Oh Lord, and glorify Your Name? For You alone are holy. For all the nations will come and worship before You, for Your righteous acts have been revealed.’

- Exodus 15:1-2: ‘Then *Moses* and the Sons of Israel sang this *song* to Yahveh and said, ‘I will sing to Yahveh for He is highly exalted. The horse and its rider He has hurled into the Sea. Yah is my Strength and Song, and He has become my Salvation. This is my God, and I will praise Him, My Fathers God and I will extol Him.’
- Exodus 15:3-5: ‘Yahveh is a Man of war. Yahveh is His Name. Pharaoh’s chariots and his army He has cast into the Sea. And the choicest of his officers are drowned in the Red Sea. The deeps cover them. They went down into the depths like a stone.’
- Ex. 15:6-8: ‘Your Right Hand, Oh Yahveh, is majestic in power. Your right hand, Oh Yahveh shatters the enemy. And in the greatness of Your excellence, You overthrow those who rise up against You. You send forth Your burning anger, and it consumes them as chaff.’
- Ex. 15:8-10: ‘At the blast of Your Nostrils the waters were piled up. The flowing waters stood up like a heap. The deeps were congealed in the heart of the Sea. The enemy said, ‘I will pursue, I will overtake, I will divide the spoil. My desire shall be gratified against them. I will draw out my sword, my hand will destroy them.’ You blew with Your Breath, the Sea covered them. They sank like lead in the mighty waters.’
- Ex. 15:11-13: ‘Who is like You among the gods, Oh Yahveh?! Who is like You majestic in holiness, awesome in praises, working wonders?! You stretched out Your Right Hand and the Earth swallowed them. In Your forgiving, loving kindness, You have led the People whom You have redeemed. In Your strength, You have guided them to Your holy habitation.’
- Ex. 15:14-16: ‘The peoples have heard, they tremble. Anguish has gripped the inhabitants of Philistia. Then the chiefs of Edom were dismayed. The leaders of Moab, trembling grips them. All the inhabitants of Canaan have melted away. Terror and dread fall upon them. By the greatness of Your Arm they are motionless as stone, until Your people pass over, Oh Yahveh, until the people pass over whom You have created.’
- Ex. 15:17-18: ‘You will bring them and plant them in the Mountain of Your inheritance. The place, Oh Yahveh, which You have made for Your dwelling. The Sanctuary, Oh Yahveh, which Your Hands have established. Yahveh shall reign

forever and ever.’⁴⁶

The Song of Moses at the Red Sea⁴⁷ is filled with glorious praise to Yahveh. He delivered the Hebrews from the brutal slavery of Pharaoh, vanquished Israel’s enemy in the Sea, and was seen as bringing Israel to Yahveh’s holy Mountain where His Presence dwelt. It’s here that the marriage vows were exchanged as each promised to be faithful to the other. This is called covenant and is the common Jewish understanding of what transpired at Mt. Sinai.

This is a picture of the End of Time. The Red Sea, where all Pharaoh’s chariots and army drowned was known to the ancients as, ‘the Sea at the End of the World.’ The ancients believed that the world was created out of the waters, which is what Scripture tells us:

Genesis 1:9-10: ‘Then God said, ‘Let the waters below the Heavens be gathered into one place and let the dry land appear’ and it was so. God called the dry land Earth and the gathering of the waters He called seas, and God saw that it was good.’

Before the Creation though, to the ancients (and unlike our concept of time and space), the waters were known as ‘Chaos.’⁴⁸ They saw that beyond the Red Sea, toward the south, lie Chaos or ‘utter nothingness.’ If a man were to go there, he’d not only lose his life, but also his very soul and existence. He would have no ‘after-life.’

The Egyptians drowning in the Red Sea symbolized total annihilation. They weren’t only dead but their ‘names’ were no more. To not have your name continue was to be as if you never existed.⁴⁹ This is very similar to what will happen to the wicked as they try to cross over to the Other Side on Judgment Day (The Song; Ex. 15:14-16).

The Song of Moses reinforces the concept that the Bride will go through the Great Tribulation, be judged as righteous at the Great White Throne, and then enter into Eternity with our God and Savior. The next place that Israel goes after the Red Sea, after the final judgment upon Egypt, is the Mountain of Yahveh, Mount Sinai. It’s here that they actually ‘meet’ Yahveh, see Him, hear His Voice amidst the Fire, the Smoke and the Cloud, and eat in His Presence.⁵⁰ The Covenant was sealed with blood (Ex. 24), and Israel was married to Yahveh. This is a picture of what awaits us in the New Jerusalem.

⁴⁶ This Sanctuary which Yahveh has made with His Hands can only be the New Jerusalem. The Song of Moses is also prophetic.

⁴⁷ Some think that the Song of Moses that Rev. 15 speaks of, is the Song that is found in Deut. 32 but this cannot be. It’s not a *Yom Teruah* song! Deut. 31:19, in speaking of the Song that will follow in Deut. 32, has Yahveh specifically saying that this Song will be, ‘a witness *against* the Sons of Israel’ because they will forsake Him (Duet 31:16-21). It would hardly seem appropriate that the ones singing in Rev. 15, would be indicting Israel at the End of the Age, telling them that if they don’t keep the Commandments of Yahveh, that He will cast them out of the Land of Israel. David H. Stern, *Jewish New Covenant Commentary* (Clarksville, MD: Jewish New Covenant Publications, 1992), p. 832, also sees the Song of Moses as Ex. 15.

⁴⁸ James B. Pritchard, *The Harper Atlas of the Bible* (New York: Harper & Row, Publishers, 1987), p. 92. The *Atlas* depicts a 7th century BC Assyrian clay tablet with a ‘cosmological map of the world. Mesopotamia is surrounded by a broad ring representing the cosmic ocean, beyond which lies chaos.’

⁴⁹ Yahveh declares that for those who keep His Sabbath, they will have a name that is better than having sons. With sons, one’s name lived on: Is. 56:4-8: ‘For thus says Yahveh, ‘To the eunuchs who keep My Sabbaths and choose what pleases Me and hold fast to My Covenant; to them I will give in My House and within My walls a memorial and a *name* better than that of sons and daughters. I will give them an Eternal Name which will not be cut off. Also the foreigners who join themselves to Yahveh, to minister to Him and to love the Name of Yahveh, to be His servants, every one who keeps from profaning the Sabbath and holds fast to My Covenant, even those I will bring to My Holy Mountain and make them joyful in My House of Prayer. Their burnt offerings and their sacrifices will be acceptable on My Altar. For My House will be called a House of Prayer for all the peoples.’ The Lord Yahveh who gathers the dispersed of Israel declares, ‘Yet others I will gather to them, to those already gathered.’

⁵⁰ Ex. 19:16-20:22; 24:9-11.

Yom Teruah in the Days of Yeshua

The center of the celebration for *Yom Teruah* in the days of Messiah would have been the Temple in Jerusalem. Yahveh commanded all the males to present themselves to Him there for the three great Feasts (Ex. 23:17, Deut. 16:16). Even though *Yom Teruah* isn't one of the three major Feasts, it falls only 15 days before Tabernacles and many would have already come to Jerusalem from all over Israel, and the other nations (where the Jewish people were scattered; Acts 2:7-11).

In ancient Jerusalem the shofars and the trumpets would be blasting and the cymbals and other musical instruments would be playing at the times of the daily sacrifices; morning and mid-afternoon. The sacrifices would be made with their grain and wine offerings:

Num. 29:1-2: 'Now in the seventh month, on the first day of the month, you must also have a holy assembly. You must do no work. It will be to you a day of Joy Unspeakable. You shall offer a Burnt Sacrifice as a sweet aroma to Yahveh: one bull, one ram, and seven male lambs one year old without defect,'

Num. 29:3-4: 'also their grain offering, fine flour mixed with oil: three-tenths of an ephah for the bull, two-tenths for the ram and one-tenth for each of the seven lambs.'

Num. 29:5-6: 'Offer one male goat for a sin sacrifice, to make atonement for you, besides the dedication sacrifice of the New Moon and its grain sacrifice, and the continual dedication sacrifice and its grain sacrifice, and their wine sacrifices, according to their ordinance, for a sweet aroma, a sacrifice made by fire to Yahveh.'

The dedication sacrifice of verse two was pleasing to Yahveh in that it pictured Yeshua being totally submitted to the Will of His Father. It also pictured Israel, that they were called to be totally dedicated to Yahveh. Because of His Blood Sacrifice, Israel can now walk in that total dedication.

The accompanying grain sacrifices (vv. 3-4), picture Yeshua as being crushed (His Crucifixion), because grain has to be crushed in order for it to be used as bread. Yeshua is the Bread of Life.⁵¹ He's the True Heavenly Bread or Manna from the Heavens. And within the grain sacrifice, pure olive oil was required which pictured the Holy Spirit within Yeshua, and also within Israel (because of His Sacrifice).

Ancient Israel saw the grain sacrifice as an offering to Yahveh that spoke of Yahveh's bringing Israel into the Land that He swore to Abraham, Isaac and Jacob. This was the core of their provision for food; grain which would become edible bread, after it was crushed and put in the *fire*. They were thankful for the continual provision.

The wine sacrifice (libation or drink offering), would have been done for these specific sacrifices and also for the daily sacrifices (Num. 28:7), and the monthly sacrifices (Num. 28:14). The wine, like the grain, must first be crushed so that Israel could drink it. Ancient Israel saw this as an additional blessing, wine being a symbol of both sacrifice⁵² and joy:

Psalm 104:15: 'And wine which makes man's heart glad, olive oil to make his face shine and bread which sustains man's heart.'

The sin sacrifice of Num. 29:5 portrays Yeshua dying for our sins. Verse six calls Israel to remember that the sacrifices for both the daily sacrifices and the New Moons, were also to be made.⁵³

In the morning at sunrise, Psalm 81 would have been sung by the Levites during the time of the sacrifice. It speaks of salvation from Egypt. In the late afternoon sacrifice, Psalm 29 would be sung. It speaks of Yahveh's power and ability to give Shalom (True Peace). And of course, all the people

⁵¹ John 6:47-59.

⁵² The red color of wine was seen to be similar to the blood sacrifice.

⁵³ The daily sacrifices are listed in Ex. 29:38-43 and Num. 28:1-8. The sacrifices for each New Moon are found in Num. 28:11-14. For a fuller explanation of both the Mosaic Sacrifices and Sacrifice in the New Testament, see Mosaic Sacrifice at: <http://www.seedofabraham.net>.

would be singing along, worshiping the God of Israel, the shofars and trumpets, etc., would be playing, calling the people to enter into the Joy of the Great Salvation that Yahveh had given them. When they weren't at the Temple, they would be feasting among their brethren in the City of the Great King (Psalm 48:2; Matt. 5:35).

How Judaism Celebrates the Day

With no Temple, the Jewish people don't sacrifice today, although some Orthodox Jews, who understand the importance of the blood sacrifice, will sacrifice a chicken on the day before the Day of Atonement.⁵⁴ Many will come to Jerusalem for the Feast. It will also be celebrated all over the world as there are Jewish communities in virtually every nation under the sun.

In Judaism, *Yom Teruah* is better known as *Rosh HaShannah* (lit. 'Head of the Year'), or New Year's Day. On this day, the (civil) year in Judaism changes. For instance, Wednesday night at dark, Sept. 12th, 2007 (Rosh HaShannah), became the year 5768 in Judaism.

In the Talmud, this day is seen as the first day of Creation although not all the ancient Rabbis considered it as such.⁵⁵ Seeing *Yom Teruah* as the beginning of God's Creation is rabbinic tradition. There is no Scripture to support this position.

Actually, there is more than one 'New Year's Day' in Judaism. Interestingly enough, there are four 'new years' in Judaism that go back to ancient times. Two are biblical, one is Temple oriented and the fourth is rabbinic. And a fifth 'new year' which is listed as #4, occurs in the 7th and 49th years.

The first of Aviv (commonly called Nisan), holds the biblical designation of 'New Year' because Yahveh gave it as such:

1. The 1st of Aviv: This is the day that Yahveh established as the New Year for Israel in Ex. 12:2: 'This month shall be the beginning of months for you. It's to be the first month of the year for you.' It corresponds from late March to mid April. This is the biblical New Year. The Rabbis call it the religious new year.
 - The first of Aviv would be the day from which the Passover and all the Feasts would be calculated from. That's why it's so important to know when the new moons occur in Israel and not to follow the traditional rabbinic (calendar) dating for the Feasts. The Rabbis don't go by the actual sighting of the New Moon but by an antiquated calculation from the third century that is off by one to two days, 90% of the time.⁵⁶
2. The 1st of Elul, the 6th month: This would be the new year for tithing on all animals born during the past year. This corresponds from early August to early September.
3. The 1st day of Tishri, the 7th month: This is the day of *Yom Teruah*, but the Rabbis call it *Rosh HaShannah* (from the Talmud).
4. The 10th of Tishri⁵⁷ in the 7th month: The Sabbatical Year and the Year of Ju-

⁵⁴ Rabbi Nosson Scherman and Rabbi Meir Zlotowitz, general editors, *The Artscroll Siddur* (Brooklyn, N.Y: Mesorah Publications, Ltd., January, 1987), p. 772.

⁵⁵ Geoffrey Wigoder, editor in chief, *The New Standard Jewish Encyclopedia* (New York-Oxford: Facts on File, 7th Edition, 1990), p. 807.

⁵⁶ Sinclair, *Collins English Dictionary*, p. 1693. Vernal equinox is, 'the time at which the sun crosses the plane of the equator towards the relevant hemisphere, making day and night of equal length. It occurs about March 21 in the N hemisphere (Sept. 23 in the S hemisphere).' The new moon that comes after the vernal equinox is the new moon for the first biblical month. This is the way that ancient civilizations determined when the new year would be.

⁵⁷ The name of the month before Judah was taken into captivity was Aetanim. In captivity they adopted Babylonian names for all their months. That's why today, the first month in Judaism is called Nisan. But in the

bilee⁵⁸ begin in this month, on the Day of Atonement. This corresponds from late September to mid-October. (Although this doesn't occur every year, when it does (the 7th and 49th years), it begins a 'new sabbatical year.'

5. The 15th of Shevat, the 11th month: This would be the new year for planting trees.⁵⁹ This corresponds from mid-January to mid-February.⁶⁰

The traditional Jewish people celebrate Rosh HaShannah for two days. This is because in ancient times, the communicating of the New Moon for the 7th month to all the Jewish people outside the Land would have been hard to do. The sighting 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, and no amount of reasoning will change that now. The tradition of celebrating for two days instead of one, flowed over to other holy days as well.⁶¹

Many going to the synagogue will go in white clothing, as the central theme are prayers of *petition*, white symbolizing purity and humility. It has long been seen 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.'⁶² This is not biblical.

That *Yom Teruah* is not seen as a day of tremendous Joy but perverted to deal with one's personal sins and a form of judgment, is 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.'

The Rabbis state that one must free themselves, 'of the sin of such violations before being *judged* on Rosh HaShannah'.⁶³ *Yom Teruah*, the Day of Joy Unspeakable, has been made into a mini-Day of Atonement or judgment day by the Rabbis.⁶⁴ This is not biblical and perverts the true meaning of the Day. This is not only Man dealing with his sins in his own way but also disrupting the holy Joy of the Day that Yahveh has established. The Day of Atonement is the Day that Yahveh has made to deal with Israel's sins, not *Yom Teruah*.

In the synagogue on *Rosh HaShannah*, the shofar will be blown 100 times. Upon hearing it, the Rabbis say that one is to remember that *Yom Kipur* is just 9 days away, on the 10th 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.⁶⁵ The blowing of the shofar 100

days of Moses and King David, it was called Aviv (Ex. 13:4; 23:15, etc.). Nisan came from the Babylonian Nisannu. Tishri, the current 7th month in Judaism, came from the Babylonian month Tash-retu and means, 'Beginning' (*The New Standard Jewish Encyclopedia*, p. 187). Babylon is most likely where the Rabbis came up with their understanding that Creation 'began' in the 7th biblical month.

⁵⁸ Lev. 25:9: 'You shall then sound a shofar on the tenth day of the seventh month. On the Day of Atonement you shall sound a shofar all throughout your Land.'

⁵⁹ Unger, *Unger's Bible Dictionary*, p. 1097. Also, *The New Standard Jewish Encyclopedia*, p. 858.

⁶⁰ It might seem strange that the Jewish People would have more than one New Year but in the United States there are a number of new years: 1. The 1st of January: this goes back to ancient Rome. 2. The 30th of June: the new fiscal year. 3. The new school year: it used to be right after Labor Day but now has been moved up into August in some places. I might also include here, a more modern 'new year' of the opening of the football season in the United States. As you can see, the term, 'New Year' is not restricted to the changing of the date on the calendar.

⁶¹ Alfred Edersheim, *The Temple: Its Ministry and Services* (Peabody, MA: Hendrickson Publishers; 1994), pp. 156-158.

⁶² Wigoder, *The New Standard Jewish Encyclopedia*, p. 807. Also, the Book of Life is mentioned seven times in Rev. (3:5; 13:8; 17:8; 20:12, 15; 21:27; 22:19), once by Paul (Phil 4:3), and once in Psalm 69:28. The concept goes back as far as Moses (Ex. 32:32), in that there is a Book in which the name of those living for Eternity are found.

⁶³ Scherman, *The Artscroll Siddur*, p. 762-764.

⁶⁴ Rabbi Nosson Scherman and Rabbi Meir Zlotowitz, general editors, *The Chumash*, 2nd edition: 2nd impression (Brooklyn, N.Y: Mesorah Publications, Ltd., Feb. 1994), p. 687 for Lev. 23:24, 'Ramban explains that a remembrance before God is needed because Rosh HaShannah *inaugurates* the ten-day period of *judgment* and *repentance*.'

times is nice, but it's not biblical. (Although it's not unbiblical either.) But the need to remember that *Yom Kipur*, the Day of Atonement, is nine days later, is a distortion of the day.

The 100 sounds of the shofar don't 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, for the Day of Judgment draws near. Maimonides wrote that the Scriptural precept to blow the shofar on this Day 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 is certainly a profound concept. Unfortunately, Yahveh didn't intend that *Yom Teruah* should be used 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*.⁶⁶

The shofar, or ram's horns, held the lamb-ram in the bushes for Abraham to sacrifice in place of his son, after the Messenger of Yahveh (Yeshua), stopped the Sacrifice from taking place.⁶⁷ In hearing the shofar, the Jewish people see themselves called up to Mt. Moriah, to surrender their lives anew. Genesis 22, the account of Abraham ready to sacrifice Isaac, is read every day for the nine days leading up to the Day of Atonement. The theme for the Jewish community is repentance. The Rabbis say that it's also a time for God to remember the faith of Abraham and to have mercy on his children, Israel.

Isaac, the ideal Jew, reveals a man who willingly surrendered to the will of his father. Of course, he's a picture of Yeshua surrendering fully to the Will of His Father. Because Isaac allowed his father to be the authority in his life, Isaac experienced *teruah*, joy unspeakable. He saw God's provision for his life as he his life laid down.

The shofar is also a picture of meeting God (Ex. 19:16ff). An angel blew the Heavenly Shofar as Yahveh, 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 as we saw with Isaiah 27:13, it speaks of the Heavenly Shofar being blown when God gathers the House of Israel to Himself in the Land He gave to Abraham, Isaac and Jacob:

'It will come about also in that Day, that a Great Shofar will be blown, and those who were perishing in the land of Assyria and who were scattered in the land of Egypt, will come and worship Yahveh on the Holy Mountain in Jerusalem.'

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 will be blown to remind everyone that they need to repent because they are getting closer to Rosh HaShannah and the Day of Atonement.⁶⁸

On Rosh HaShannah, in the synagogue and in the home, 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

⁶⁵ It's a great idea to 'get right' with those we have offended during the past year, in those days leading up to *Yom Kipur*, so that we can deal with the Lord concerning ourselves, and not have to be distracted by relational sins to others. But to make *Yom Teruah* the day to begin that, is not biblical and totally perverts the intention of the Day.

⁶⁶ The biblical shofar is made from the horn of a ram.

⁶⁷ Please see, *We Jews Don't Believe That A Man Can Be God!* at www.seedofabraham.net/nltr7.html for more on why this 'Angel' is Yeshua.

⁶⁸ Wigoder, *The New Standard Jewish Encyclopedia*, p. 187. Again we see a correlation between the Babylonian name and meaning for this month, and what the Rabbis have the Jewish people doing in Elul; repenting. The Babylonian name was 'Ululu' and means, 'purification.'

believed that on Rosh HaShannah, the events for the coming year are written in God's Book. This of course, is unscriptural.

From the second through the ninth days of Tishri (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 Yahveh.

Tishri is the Jewish name given to the 7th month. It was taken from the Babylonians when Judah was in Babylonian captivity. It means, 'beginning' in the Babylonian language⁶⁹ and is probably where the Rabbis got the idea to make the 7th month of the biblical year, the month for the beginning of Creation. The biblical name for the 7th month is found in 1st Kings 8:2. There it's called, Aetanim אֵתָנִים. Aetanim means, 'constancy of streams'⁷⁰ most likely from the amount of rainfall at that time of year.

The Hebrew months, like the days, seem to have been numbered and not named before the captivity into Babylon; the first month, the second month, the third month, the fourth month, etc.⁷¹ Only some months have names, like the first; Aviv (sometimes written in English as Abib).

There is a special bread that is made called challah (pronounced 'hah-lah'). It's eaten every Friday evening of the seventh day Sabbath. It's braided and straight and made with eggs, flour and sugar, etc. The challah that's used for Rosh HaShannah is round, suggesting eternity.

Traditional to both Camps of cultural Jews is the apple and honey treat that, 'it may be a good and sweet year.' One takes a slice of apple and dips it into the honey. In many Sefardic and Ashkenazic homes, the head of a sheep or a fish will be served and eaten.⁷² This pictures the biblical statement that if Israel follows the Commandments of Yahveh, they'll be the 'head of the nations' and not the tail.⁷³ Also, the head of a fish is eaten so that one can be 'fruitful and multiply like fish.'⁷⁴ Superstition plays an important part in these rituals. Eating the heads of fish or sheep is not commanded in the Bible 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 purely symbolic and superstitious reasons in the Ashkenazic community. Carrots and pomegranates are eaten so that God might increase their good deeds or merits.⁷⁵ The gourd⁷⁶ is eaten so that the decree of their judgment for punishment be 'torn asunder' and that their merits would be displayed before Yahveh.⁷⁷ Dates, beets, leeks or cabbage are eaten so that enemies and adversaries can be 'decimated and removed.'⁷⁸

Dates, figs and pomegranates are also part of the celebration for those in Israel, as they ripen at this time, in September and October. Yeshua would have eaten them on *Yom Teruah*, as well as King

⁶⁹ Ibid.

⁷⁰ Davidson, *The Analytical Hebrew and Chaldee Lexicon*, p. 363.

⁷¹ Unger, *Unger's Bible Dictionary*, p. 1098. 'The twelfth month occurs in 2nd Kgs 25:27; Jer. 52:31; Ezk. 29:1'.

⁷² Scherman, *The Artscroll Siddur*, p. 768-769.

⁷³ Deut. 28:13: 'Yahveh will make you the head and not the tail and you only will be above and you will not be underneath, if you listen to the Commandments of Yahveh your God, which I charge you today, to observe them carefully'.

⁷⁴ Scherman, *The Artscroll Siddur*, p. 768-769.

⁷⁵ Ibid.

⁷⁶ Sinclair, *Collins English Dictionary*, p. 665. A gourd is 'the fruit of any various cucurbitaceous or similar plants, esp. the bottle gourd and some squashes, whose dried shells are used for ornament, drinking cups, etc.' Cucurbitaceous means, 'any creeping flowering plant of the mainly tropical and subtropical family Cucurbitaceae, p. 383, listed under, 'cucurbit' includes the pumpkin, cucumber, squashes, and gourds.' I had no idea what it meant either.

⁷⁷ Scherman, *The Artscroll Siddur*, p. 768-769.

⁷⁸ Ibid.

David. Aside from thanking God for the good things He provides, I don't think either one of them would have attached symbolic significance to the food.

Tashleek

In the Ashkenazic Community (those Jewish people who hail from Germany, England, Poland, Russia, etc.), there's a pagan service called *Tashleek*. It's performed in the afternoon of the first day (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 originate in Germany during the 14th cent., possibly adopted from the non-Jewish environment.'⁷⁹

There is much vain imagination attached to this ceremony. Also, the Lord stating that He will 'cast their sins into the sea' is a way of saying that their sins will not exist anymore. It's not prescription for getting rid of one's sins. The Rabbis have also come up with the 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 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.'⁸⁰ There is nothing wrong with seeking to emulate the faith of the Fathers but praying at the water's edge on *Yom Teruah*, because of a fictitious flood, is not one of them.

Tashleek is paganism dressed in religious Jewish clothes. They've perverted Micah and use him to justify their superstitious ceremony. The bread crumbs thrown to the fish symbolized their sins. The fish that devoured those bread crumbs were seen as taking away their sins. 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*.⁸¹ Of course, thinking that this magic ritual 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.⁸²

How to Celebrate Yom Teruah

Of course, it would be great to have a congregation of people celebrating it with you. A special service could be held to praise and worship the Lord Yeshua, with many shofars and trumpets and other musical instruments playing and people singing unto the God of Israel. And after that, everyone would feast together and study His Word, having entered into the Joyful heavenly Rest that this Sabbath day brings.

If you only have yourself and possibly some family members or friends, you might consider going to a place where you can have some relative privacy; a park or a backyard, and praise and worship the Lord there. Shofars can be bought from many places on the web. Just place 'shofar' in a search engine

⁷⁹ Wigoder, *The New Standard Jewish Encyclopedia*, p. 906-907.

⁸⁰ Scherman, *The Artscroll Siddur*, pp. 770-771.

⁸¹ The Reverend Alexander Hislop, *The Two Babylons*, 2nd American edition. (Neptune, New Jersey: Loizeaux Brothers, 1959; originally written in 1862), p. 242ff. See also, 108, 129-130, 144-145, 164-165, 174-176, etc.

⁸² I realize that I have come against a number of traditional Jewish practices and concepts as unbiblical or pagan. Some might think that I am being too harsh or even anti-Semitic. This couldn't be further from the Truth. I raise these 'red flags' in an effort to alert Jewish and Gentile believers not to observe these things, thinking that they are 'getting back to their Hebrew roots.' I love my Jewish people but I hate the pagan things that enslave them.

and you'll have more than you can blow.⁸³

One of the things that I like about being in Israel is that the whole country gears up for the Holy Days, even if more than half just use this day as a vacation, not knowing or caring about its biblical significance. Everyone knows it's a special day though. Just as the USA gears up for Thanksgiving and Christmas, etc., so the people of Israel get ready for the Holy Days. And even though the biblical dating of the Holy Days is slightly different from theirs, them jumping the biblical date by a day or two most of the time, there is still the sense of all of us going in the same direction. And of course, Christmas, Easter and Sunday are just ordinary days of the week here. That's very refreshing.⁸⁴

Why celebrate *Yom Teruah*? Because Yahveh commands His people Israel to celebrate it. What we eat; when we assemble; what days we celebrate as holy; what attitudes we walk in, should all revolve around the God of Israel. At least for those who take Him seriously. He is our *God* and He determines the Way we walk if we are truly following Him. With the Blood and Spirit of Messiah Yeshua, we can walk in the Holy Days and all the other Commandments that pertain to us, as Yeshua did. As we keep His Ways, we are proclaiming to ourselves first, and then to the world, that we are His Chosen People.⁸⁵

Yom Teruah is a Sabbath where Yahveh commands us to cease from our daily activities, rest in Him, and rejoice with Joy Unspeakable. This is because of what He has done for Israel in delivering us from Egyptian slavery, and in sending Yeshua to die for us, that we might have Life now, and Joy

⁸³ To purchase a shofar (ram's horn), or a Passover Plate, I found The Shofar Man. It's in Indiana, USA. I didn't know they existed till I got on the Internet and searched in Google for 'shofar.' There were a thousand places and I choose this one and liked what I read. If you want, you can also see their web site at <http://www.theshofarman.com/> Their telephone number is: 219 763-2067 and their hours are Mon-Fri, 8 am to 6 P.M. CST. This is what I would chose:

1. *The Ram's Horn*, 14 inch for \$49.00. Ask them to both widen the mouthpiece and to completely polish it.
2. *The Lucite stand* for the Ram's Horn: \$10.99. (With this stand you can display it on a Passover Table so that people in their seats can see it. If not, then the shofar has to lie flat on the table or wherever you might place it (on a mantle, etc.).
3. *The 12 inch Ceramic Passover Plate*, item number PT 68, for \$35.99. It's a beautiful Passover plate, with both Hebrew and English on it so it'll be good to see and informative. (There's a less expensive one, but it's smaller and not as colorful, and then there are more expensive ones too, but they're in metal and they just don't seem right for Passover.)
4. You'll also want to request some of their free items that come with the shofar: the free shofar video, and the free shofar book. These two things should be really helpful in learning how to blow the shofar. If worse comes to worse, you can always have a young child blow it as they seem to be able to do it because their lips are smaller.
5. Also, ground shipping UPS is free for the shofar, video and book (in the U.S., in 2005). So, the cost of shipping the Passover Plate and the shofar stand is only about \$8.00. It'll take about a week to receive it.

One thing they don't have is a Passover Plate *stand*, something for the Passover Plate to be placed on, so that it can 'stand' on a mantle, etc. It's also good if one is doing Passover demonstrations for others. You can usually find a 'plate stand' at most any hobby store. They're usually made of plastic or wood. Either one is fine.

⁸⁴ Unless one lives in Nazareth which is predominantly Moslem, but has a sizable Arab Christian population, or the Christian section of the Old City of Jerusalem. Both these places keep the pagan days of Sunday, Easter and Christmas, in the Land of Israel. It's a perverse 'witness' to the Jewish People, and I don't think God is too pleased with it either.

⁸⁵ The concept that the Jewish People are the 'Chosen People' comes from the Hebrew word, *bah-har* בָּחַר and means, 'to choose, elect, select'. This is the exact conceptual equivalent of the Greek verb, *eck-kleh-go* ἐκλεγω which means, 'to pick out' 'choose, select' 'to choose out as the recipients of special favor and privilege' which we find in John 15:16: 'You did not chose Me, but I chose you'. Gentiles who believe in the Messiah of Israel are just as 'chosen' as the Jewish People. *The Analytical Hebrew and Chaldee Lexicon*, p. 77. *The New Analytical Greek Lexicon*, p. 127-128.

Forever.

We are to trust Him for provision, both in the physical and in the spiritual. The chief theme of this Day is to exalt Papa God and Yeshua in praise through the Holy Spirit, in a mighty and awesome way. A way that befits what They have done for us. We also look forward to the End of Time as this Day prophetically ushers in the Beginning of the End.

Yahveh said to Moses,

‘Speak to the Sons of Israel, saying, ‘In the seventh month on the First Day of the month, you must have a *Sabbath of Living Remembrance* with tremendous shouting of Joy Unspeakable!, the blasting of trumpets and shofars, in a holy assembly. You must not do any regular work.⁸⁶ You must present a sacrifice by fire to Yahveh.’⁸⁷ (Lev. 23:24-25)

May it be a Day of Unspeakable Joy For You!

⁸⁶ In the Ten Commandments where Yahveh demands that no work be done on the 7th Day Sabbath (Ex. 20:10; Deut. 5:14), the word for ‘work’ is *mih-leh-hah* מִלְּעֲמָלָהּ. In Ex. 12:16 (about Passover), the word for ‘work’ is also *mih-leh-hah*. ‘On the First Day you shall have a holy assembly, and another holy assembly on the Seventh Day. No *work* at all shall be done on them, *except* what must be eaten by every person, that alone may be prepared by you.’ In the First and Seventh Day Sabbaths of the Feast of Unleavened Bread mentioned in Lev. 23:7-8, the word for ‘work’ *mih-leh-hah*, is teamed up with another word for ‘work’ or ‘labor’ (*ah-vo-dah* עֲבֹדָה), but the understanding that one can prepare food on these two Feast Sabbaths is not stated. From this, the Rabbis say that all the Feast Sabbaths of Israel in Lev. 23, can have food prepared on them (The Chumash, p. 683), because all the Feast Sabbaths mentioned (Lev. 23:7-8, 21, 25, 35-36), including *Yom Teruah*, have the identical wording for no ‘regular work’ to be done, that is found in Lev. 23:7-8. And we know from Ex. 12:16 that food could be prepared on this Day. God has seen fit to allow food preparation and cooking on His Feast Sabbaths that do not fall on the weekly 7th Day Sabbath. This is the distinguishing feature of the Feast Sabbaths from the 7th Day Sabbath, and of course, the Sabbath of the Day of Atonement (when no one eats any food).

⁸⁷ The concept of an offering or ‘a sacrifice by fire’ speaks of the dedication sacrifice (Lev. 8:18-21, called the whole burnt sacrifice), union with God (called the peace sacrifice; Lev. 3:11), and consecration to God’s work for us (Lev. 8:22-29, esp. v. 28). The Lord would like us to re-dedicate, be in union with Him, and consecrate ourselves to the work that He has for us on *Yom Teruah*.

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