

THE FEAST OF TRUMPETS

יום תְּרוּעָה

by Avram Yehoshua

[THE SEED OF ABRAHAM](#)

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THE FEAST OF TRUMPETS – יוֹם תְּרוּעָה

by Avram Yehoshua

[The Seed of Abraham](#)

The Feast of Trumpets (*Yom Truah*¹ in Hebrew, pronounced *Yom Tru'ah*) is the first day of the seventh Hebrew month. It can fall anywhere from about mid-September to mid-October. It signals the beginning of the end of the Holy Days that come in autumn. On the tenth day of the seventh month is the Day of Atonement and five days after that is the Feast of Tabernacles, the last feast of the biblical year. An English translation for The Feast of Trumpets has this:

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

Unlike every other feast, the Lord does *not* give a reason for celebrating this day, but inherent in its name is the way we’re to celebrate it, and from that comes the reason for the day, which is astounding. The Hebrew for ‘blowing of trumpets’ is *tru'ah* תְּרוּעָה. Kohlenberger translates it as a ‘trumpet blast.’² Benjamin Davidson says the word means, ‘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...an alarm...to shout for joy.’⁴ The *Theological Wordbook of the Old Testament* notes that the basic meaning is a noise *made by either an instrument or a human voice*:

“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* says that *truah* תְּרוּעָה, which is a feminine noun from the verb *ru'ah* רָוַע, 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 them:

1. “It is used for a ‘signal’ (Lev. 25:9) for the blowing of the trumpet on the day of atonement,
2. for an ‘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

¹ The Hebrew name for the day יוֹם תְּרוּעָה (*Yom Truah*) is found in Numbers 29:1. In Leviticus 23:24 it’s called זִכְרוֹן תְּרוּעָה (*zich'rone truah*) ‘remembrance (with) *truah*.’

² John Kohlenberger III, 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. *Shofar* is the Hebrew word for a ram’s horn that has been made to use as a horn.

The Feast of Trumpets, then, centers around ‘the exultation of praise to God,’ with various musical instruments and voice, because it’s not ‘the tumult of war,’ etc. It’s a feast, and because of the word *commemoration* (*memorial* or *reminder*) in Leviticus 23:24, along with the word *truah*, it expresses a feast to remember something. The Hebrew word for *commemoration* is *zich'rone* זִכְרוֹן.⁷ It’s used in v. 24 (‘commemorated by the blowing of trumpets’) and means ‘to remember, recollect, call to mind.’⁸ It means to enter into a past event of joy. Translated, it should be, ‘a Sabbath of *living remembrance with great joy* for what God has done for us.’

The Hebrew meaning for this word 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, which brings the past into the present. This theological concept is seen throughout Scripture⁹ and allows both the ancient Israeli, and us to participate in past salvation events, with the very real help of the Holy Spirit.

The *Theological Wordbook* also notes 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 trumpet or *shofar* or joyful shout was to remind Israel of 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,

1. when they were freed from Egyptian slavery by the blood of the lamb,
2. and 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* ground (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* blasting louder and louder,¹² announcing the coming of Yahveh, the King of Israel. He descended upon Sinai in Fire and smoke; the earth quaked, the lightning flashed and the thunder resounded! Every Israeli saw this and heard that, as well as the Voice speaking the Ten Commandments, and they were all afraid (Ex. 20:18f.), but would remember it with joy! Their God had come to them like no other god had ever come to any people.
4. It was also a time to remember that God had led Joshua and Israel *into the land of Canaan*; the

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.

⁹ Theologians call this ‘corporate identity.’ This 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 seen in Ex. 13:8, where the father is commanded by God to say to his son, when asked about the Feast of *Matza* (Unleavened Bread), that *he*, the father, was saved 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 their ancient fathers and the event.

The New Testament picks up on this concept when it says that the Priesthood of Melchizedek is greater than that of Levi. Why? Because Levi is seen as giving tithes to Melchizedek, while *in the loins* of Abraham (who was actually Levi’s great-grandfather). Hebrews 7:9-10 says, ‘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 was *greater* than Father Abraham, and also Levi, who was yet to be born (see Gen. 14:18-20). This concept allows us to place ourselves back at the 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.

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

¹¹ Ibid.

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

Jordan River, like the Red Sea before it, opening up so Israel could walk across it on *dry* ground (quite a miracle in itself), as well as the gift of the promised land of Canaan, as their inheritance (Gen. 15:1-21, etc.). God, the true God, was with them, as their victory at Jericho also revealed.

These were their cause for rejoicing with Joy Unspeakable on this day, as well as God bringing them into the land He had promised to their Fathers. This is what Yahveh designed for them (and for us), and what He desires for us to enter into on *Yom Truah* (as well as all the other Feasts and days).¹³

The ‘living remembrance,’ 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 of Mt. Sinai—God revealing Himself to Israel, and the gift of the land of Canaan, best convey the reason for *Yom Truah* to be celebrated with Joy Unspeakable.¹⁴ The joy that Israel felt those days was divine joy unspeakable—awe, gratitude and thanksgiving. It’s mirrored and amplified in what the Father has done for all those who love His Son, in,

1. the Second Passover in Jerusalem, after which the Lamb of God was slain, that we might be freed from the Kingdom of Satan, to be translated into the Kingdom of Yeshua.
2. We are on Earth, but also in Heaven with Him, Heaven ‘parting’ for us,¹⁵ like the Red Sea, and all those who hate us will be destroyed;
3. the giving of the Holy Spirit, on the same day that the Hebrews saw the Fire on the Mountain and heard the Voice of God speak the Ten Commandments from Mount Sinai.¹⁶ Here, Israel would enter the 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 other Jews were filled with Holy Spirit, which is a taste of the coming King and His Kingdom (Acts 2), and given the divine ability to walk in Mosaic Law (Jer. 31:31-34), as Yeshua Himself did.

These are the events associated with *Yom Truah*. We are ‘to enter into’ these times of salvation via His Word and the Holy Spirit. The sound of the *shofar* blasting, the trumpet and other musical instruments playing, as well as the human voice singing in exaltation of Yeshua on *Yom Truah* reminds us of all these past (and future) salvation events, and we’ll see, *Yom Truah* is the day of Yeshua’s birth and return.

The word (*truah*) also means the *breath* one uses to shout very loud, as in battle and in victory, and as in blowing the *shofar* or the trumpet, etc. The concept of joy mingled with this, what the Day is all about, is illustrated by King David shouting, rejoicing, dancing and swirling around as the Ark of the Covenant entered Jerusalem:

‘So David and all the House of Israel brought up the Ark of Yahveh with *shouting*, and with the sound of the *shofar*. Then it happened as the Ark of Yahveh came into the City of

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 four pronged reality of the Passover, the Red Sea, Mount Sinai (the meeting of God and the knowing of His will), and entry into the Promised Land—the land of milk and honey. (That phrase is found 20 times in Scripture; 15 times in Torah, once in Joshua and four times in the Prophets: Ex. 3:8, 17; 13:5; 33:3; Lev. 20:24; Num. 13:27; 14:8; 16:13-14; Dt. 6:3; 11:9; 26:9, 15; 27:3; 31:20; Joshua 5:6; Jer. 11:5; 32:33; Ezekiel 20:6, 15.) The ‘promised land’ pictures the New Jerusalem, for all who love Messiah Yeshua (Rev. 3:12; 21:2, see also Gal. 4:26; Heb. 12:22; Rev. 21:10).

¹⁴ The Mosaic Covenant intrinsically entailed that Yahveh would be their God—certainly more cause for Joy.

¹⁵ See [Kingdom Violence—Matthew 11:12](#) to see the parallel between the Red Sea parting, the resurrection of Messiah Yeshua, and how we enter into the New Jerusalem because of it.

¹⁶ See [Pentecost—Shavu’ot](#) (the Feast of Weeks) to see how both the Word of God, symbolized in the Ten Commandments, and the giving of the Holy Spirit to Israel, came about on *Shavu’ot*.

David, that Michal, the daughter of Saul, looked out of the window and saw King David *leaping and dancing* before Yahveh.’ (2nd Sam. 6:15-16)

The word for ‘shouting’ is *truah*, and the word for ‘the sound of the trumpet’ (in most Bibles) should be translated as ‘the sound of the *shofar*,’ because the Hebrew word is *shofar*. King David and all Israel were overjoyed that day. Yahveh dwelt above the Ark of the Covenant and He was coming into Jerusalem.

Another place where this account is recorded reveals 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 (truah)*, and with the sound of the *shofar* and trumpets, cymbals, lyre and harp.’

The great rejoicing that we see David and the entire House of Israel doing before Yahveh is the attitude *and the way* in which the Day is to be celebrated. We are called to proclaim how grateful we are for what God has done for us, to thank and praise the Father and the Son, with Holy Spirit Joy and Shouting, the blasting of *shofars*, trumpets and other musical instruments, singing and dancing, and of course, food! It’s a Feast, you know! The passage in Leviticus 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 of joy unspeakable and with the blasting of trumpets and shofars,*¹⁷ for what God has done for you, in a holy assembly!’”

Yom Truah is a God-ordained day of celebration unto our God and King! Shouldn’t we celebrate as David did? Yes!, and even more because the Father, the Son and the Holy Spirit dwell in us! (John 14:16-23).

Other Passages That Use Truah

Other passages that use *truah* reveal how the word is seen in its various meanings. In Num. 10:5-6, when Israel set out on their journeys, the silver trumpets would sound with a great blast to order their departure:

‘When you sound a *great blast (truah)* then the Camp that lies on the east side must set out. When you sound a second *great blast (truah)* then the ones camping on the south will set out. The *great blast (truah)* on the silver trumpets will signal their going forth.’¹⁸

As we might expect, *truah* is also used of the shouting of the Hebrews when the walls of Jericho literally come tumbling down:

‘And when you hear the sound of the *shofar*, then all the people must *shout (yahri’ou)*, all the people must *shout loudly (truah)*, and the wall of the city will collapse under itself, and the people will go up, everyone going straight forward’ (Joshua 6:5; *yahri’ou* is a *hifil* verb form of *ru’ah*. See also 6:10, 16, 20 where every ‘Shout!’ is from *ru’ah*.)

What faith Israel had in Yahveh those days! In 1st Samuel 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 Israel *shouted a great shout (yahrih’ou)*¹⁹ and *truah*, both from *ru’ah*) and it shook the ground. When the Philistines heard the sound of *the uproar (truah)* they asked, ‘What is the sound of this *great shout (truah)* in the Camp of the Hebrews?’ And when they learned that the Ark of

¹⁷ Trumpets and *shofars* are used interchangeably in Scripture to relate to the sound of *truah*. So the first day of the seventh Hebrew month could also be called, ‘The Feast of *Shofars*,’ as well as ‘The Feast of Trumpets.’

¹⁸ Num. 29:1; 31:6 and 2nd Kgs. 11:14 are some other places where trumpets are used in relation to *truah*.

¹⁹ Yes, this verb is written slightly different in Hebrew than in Joshua 6:5, but it’s the same word.

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, from the heart, in the Spirit, in thanksgiving and appreciation for what He has done for us on *Yom Truah!*

Truah 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:

‘I will set fire to the wall of Rabbah and it will consume her fortresses amid the *war cry (truah)* on the day of battle, amid violent winds on a stormy day.’ (Amos 1:14)

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 (truah)* and the sound of the *shofar*.’

Zephaniah 1:16 also speaks about the Day of Yahveh (a picture of the Day of Judgment) and says,

‘A day of *shofar* and *battle cry (truah)* against the fortified cities.’

The word *truah* encompasses the explosive energy that one needs for war. To understand that this same word is used in exultation and praise to the Father and His Messiah is to realize that we must praise Them 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 Tabernacle sacrifices with great joy (*truah*)! I will sing and I will make music to Yahveh!’
2. Psalm 33:3: ‘Sing to Him a new song! Play skillfully and shout for joy! (*truah*)’
3. Psalm 89:15: ‘Blessed’ (very happy) ‘are the people learning to exalt (*truah*) 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!’²⁰
5. Psalm 98:1-6: ‘Sing to Yahveh a new song for He has done wonders! His Right Hand and His Holy Arm (Yeshua!) 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!’ (*hari’ou* used both times for *joy*, from *ru’ah*).

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 us to shout and praise our God for all that He has done for us! The difference is like night and day.

This is *Yom Truah!* The Day of Blasting Shofars, Tremendous Shouting unto God, and Unspeakable Joy in the Holy Spirit for what Yeshua has done for us! The day could also be called, ‘The Feast of Tremendous Shouting!’ or ‘The Feast of Great Rejoicing!’

²⁰ Both *shout* and *extol* are *nari’ya*, from *ru’ah*, meaning, ‘let us extol/praise/shout.’

WHY THIS DAY?

There are two reasons why God the Father chose this day, the first day of the seventh biblical month, to be the day of joyful shouting unto Him for what He's done. One, because the day begins the seventh month and God has set up the number seven to reflect holiness, perfection, wholeness and completion.²¹ Two, because in all likelihood, it's the day that Yeshua was born *and* will return on. Some of the places where we find both the number seven and a holy Sabbath day are:

1. The 7th day of the week, which is the weekly 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 the Sabbatical Year (Lev. 25:4f.).
3. The 7th year times 7 is the beginning of the Year of Jubilee (Lev. 25:8f.).

There are 7 annual 'high' or feast Sabbaths²² every year within the 18 days (total) of 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 Hebrew month; Lev. 23:8).
3. The Sabbath of *Shavu'ot* (the Feast of Weeks; Pentecost) is the 7th week, plus one day, after First Sheaf on the Sunday of the Feast of Unleavened Bread (Lev. 23:15).
4. The Sabbath that is the 1st day of the 7th Hebrew month: *Yom Truah*—The Feast of Joy Un-speakable! (Lev. 23:24)
5. The Sabbath that is the 10th day of the 7th Hebrew month: *Yom HaKipurim*—The Day of Atonement (Lev. 23:32).
6. The Sabbath that is the 15th day of the 7th Hebrew month: the 1st day of *Sukote*—the Feast of Tabernacles (Lev. 23:39).
7. The Sabbath that ends the yearly feasts. It's the 22nd day of the 7th Hebrew month: The '8th Day' after the seven day Feast of *Sukote* (Lev. 23:39).

God's use of the number seven revolves around the theme of Sabbath holiness. The first day of the seventh Hebrew month is holy because it's the beginning of the *seventh* month. It's the only 'first day' of any Hebrew month (or New Moon) that is holy in the Bible, but it's not just holy because of the number. There's something that distinguishes it from every other 'first day' of the biblical month. First, there are more annual Sabbaths in the 7th month (4) than any other month (see points 4-7 above).

Second, 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. It's not only the beginning of the end of the Feasts in the natural yearly cycle, but also the Beginning of what these last three holy times picture—the End of Time. And third, it's also the day when Messiah Yeshua was born in Bethlehem *and* will return to Jerusalem on.

²¹ There are seven days in Creation week and there are seven days in a (complete) week. The seventh day of Creation was the Sabbath, which God blessed and made holy (Gen. 2:1-3). Nothing in Creation was blessed and made holy, not even Man—only God's 7th day Sabbath. This reveals that there is something very special about the Sabbath. God has made it to be a picture of Yeshua as Creator Son and Redeemer-Savior. That's why its significance cannot be transferred to Sunday, and why the 7th day Sabbath is still valid for all Christians. For more on this see [The Sabbath and Yeshua](#).

²² These seven annual Sabbaths can fall on any day of the week. They're not confined to 'Saturday.'

The Birth Day of Yeshua

It seems that Messiah Yeshua was born on *Yom Truah* and this would certainly be additional cause for great rejoicing on this day for what God has done for us. Luke writes that Zechariah the priest, one of the 'sons' of Aaron, came to the Temple to minister in his course, called *Aviyah*,²³ which would have been sometime between mid-June to mid-July. He, along with the other priests in the course of *Aviyah*, would minister at the Temple for one week. Elizabeth conceived when he returned home, and in her sixth month, which would be about mid-December to mid-January, Mary, having just conceived herself, came to see her relative, as Gabriel had said:

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.'

Mid-December to mid-January is the approximate time when Elizabeth was in her sixth month of pregnancy and Mary would be beginning her first month. Nine months later would be mid-September to mid-October for the birth of Yeshua,²⁴ which would correspond to the seventh biblical Hebrew month. Yeshua could very well have been born on *Yom Truah*, the first day of the seventh Hebrew month, corresponding to sometime from mid-September to mid-October.²⁵ After all, it is a day of great rejoicing.

Sukote (the Feast of Tabernacles) occurs 14 days after *Yom Truah*. *Sukote* begins on the 15th day of the seventh Hebrew month and some teach that Yeshua was born during *Sukote*, but Yeshua could not have been born during the Feast of Tabernacles because He was born in Bethlehem, not Jerusalem. The Feast of Tabernacles is certainly a nice theological concept for Yeshua to have been born during, as 'God was truly tabernacling' or 'dwelling' with His people Israel 'in Yeshua,' but it doesn't work out practically, nor theologically.

²³ Luke 1:5 states, 'There was in the days of Herod...a certain priest name Zacharias, of the division of Abijah (Hebrew *Aviyah*). Merrill F. Unger, *Unger's Bible Dictionary* (Chicago, IL: Moody Press, 25th printing, 1976), p. 5 also states that *Aviyah* was '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.'

²⁴ The birth of *Yochanan haMatbeal* (John the Immerser/Baptist) would have been sometime in March or April. He could have been born on or near Passover. This would have been about six months before Yeshua was born on *Yom Truah*. Because of Mal. 3:1-4; 4:4-6, the Rabbis rightly say that the Elijah figure would come *at Passover* to announce the coming of the Messiah because the Messiah, like Moses (Dt. 18:18-19), would free us from slavery. What better time to be freed from 'slavery' to Rome than at Passover, which commemorates deliverance from Egyptian slavery? (Yeshua actually died at Passover/Feast of Unleavened Bread to free us from slavery to Satan.) It seems that John the Baptist was born around Passover, if not on Passover, and 30 years later, at Passover, began proclaiming the coming of the Messiah to Israel. Six months later, when Yeshua would have turned 30 years old, Yeshua came to John and immersed Himself in the Jordan River.

Luke speaks of Yeshua 'being about 30 years old' when He began to minister (Lk. 3:23). With Yeshua being born on the 1st day of the 7th month, exactly 30 years later He would immerse Himself in the Jordan, with John and others acting as witnesses. Thirty years old is the time when priests and Levites officially began their service in the Tabernacle/Temple (Num. 4:3, 30, 39, 47f., by inference). Immediately after coming up out of the Jordan River the Spirit led Him into the Wilderness to fast and pray for 40 days; and He returned in the power of the Spirit and began to minister, *41 days* after His 30th birthday, or the same amount of time that Miryam was unclean from giving birth to Him, and the day she became clean and went to the Temple in Jerusalem with her *41 day old Son* (Luke 2:22-27f.).

²⁵ With Yeshua being born on *Yom Truah*, His date of conception within the womb of Miryam would be sometime in the winter months of December or January. For a theological reason why the Son of Man would be conceived 'in the dead of winter,' in 'spiritual darkness,' see [Mosaic Sacrifice and the Blood of Jesus](#).

If Yeshua was born during the Feast of Tabernacles, Joseph and Mary would have been in Jerusalem for His birth, not Bethlehem! (Micah 5:2; Mt. 2:1, 5) Yahveh commands all Hebrew males to be in Jerusalem for the three great Feasts: *Pesach*, *Shavu'ot* and *Sukote* (Passover, Pentecost and Tabernacles; Ex. 23:17; 34:23-24; Dt. 16:16; Zech. 3:2; 2nd Chron. 6:6). Since we know that Joseph was a righteous man (Mt. 1:19), he kept those Feasts (Luke 2:41f.). Therefore, Mary and he would have been in Jerusalem for the Feast of Tabernacles, and it would have been in Jerusalem that Yeshua would have been born, *if* it was during the Feast of Tabernacles when Yeshua was born.²⁶ Because Yeshua was born in Bethlehem, and not Jerusalem, we know that Yeshua wasn't born during The Feast of Tabernacles (*Sukote*).

Also not to be overlooked, there most likely would have been plenty of room in Bethlehem 'at the inn' for Mary and Joseph (Lk. 2:7) if Yeshua had been born during the Feast of Tabernacles in Bethlehem—all Israel would have been in Jerusalem for the Feast.

The theological concept of *Sukote* speaks of the *final* harvest or ingathering and 'God dwelling with His people Israel' (as He did with Israel in the Wilderness) and is prophetically reserved for the New Jerusalem (Rev. 21:1f.). Yeshua will most likely return on *Yom Truah* for His thousand year reign from this earthly Jerusalem (Ezk. 44: 3; 45:7, 16, 22; 46:2; Rev. 20:1-6), after which comes the Day of Judgement, prophetically symbolized by the yearly Day of Atonement. The Day of Atonement is the *tenth* day of the seventh Hebrew month, ten days after *Yom Truah* (Lev. 23:23-27f.). Those ten days symbolize the thousand year reign of Yeshua (Rev. 20:1-6; 2nd Peter 3:8). After Judgment Day there is eternity with God. This is pictured in *Sukote*, *God dwelling with us*, or more accurately, us dwelling with God in the New Jerusalem (Rev. 21:1f.), forever (the 8th Day).

Also pointing to Yeshua being born on *Yom Truah* were the angels who made a great *truah*, proclaiming His *birth* with singing and exalting God the Father as the shepherds looked on in awe (Luke 2:13-14).²⁷ The theme of *Yom Truah*, joyfully shouting unto God for all the good things that He has done for us, is seen in Solomon, *the son of the king*, being anointed, crowned and proclaimed King of Israel to succeed his father, King David, while David was still alive. The *shofars* sounded and all Jerusalem gave forth with *tremendous shouts of joy* that were heard outside the city! (1st Kings 1:38-45f.)

About a thousand years later *the* Son of the King of Israel was born, and the angels not only came to the shepherds in the field, proclaiming the birth of the Messiah, the King of Israel, a multitude of angels sang and gave praise to God the Father, the King of Israel who was 'still alive' (Lk. 2:8-20). It must have been a time of *truah* for all of them, and this, too, points to Yeshua being born on the first day of the seventh Hebrew month—*Yom Truah*—the Day of tremendous shouting with Joy to God for all that He has done for us. Can you imagine the sound (*truah*) of a multitude of angels singing and praising the God of Israel for what had just happened?! The King of Israel had just been born!!!

It seems that when Yeshua *returns* it'll also be on *Yom Truah*. When *God, the King of Israel, descended* upon Mt. Sinai, the heavenly *shofar*²⁸ sounded louder and louder, which is certainly a similar picture to Yeshua, the King of Israel, returning and *descending* on the Mount(ain) of Olives. I imagine that the heavenly *shofar* will sound then, too, as the mountain splits in half (Zech. 14:4).

²⁶ Someone might say that Joseph had to go to Bethlehem to be registered for the census, and that's why he was in Bethlehem at *Sukote*, but Joseph could have registered after *Sukote*. If it was *Sukote*, Yeshua would have been born in Jerusalem, not Bethlehem.

²⁷ There have been numerous attempts to justify Dec. 25th as the time when Yeshua was born, as the lambs in the Bethlehem area, slated for Temple sacrifice, would be in the fields even during the winter time. This would be true for the daytime, but certainly not for the night time. Shepherds would not be staying out with their flocks overnight in the fields in December. Luke 2:8 states, 'In the same region there were some *shepherds staying out in the fields and keeping watch over their flock by night*.' Whatever this means, in terms of which month, it certainly wasn't in December or January.

²⁸ See p. 2, note 12.

With Yeshua being born in Bethlehem He couldn't have been born during *Sukote*. On the eighth day of His life, while still in Bethlehem, Yeshua was circumcised (Gen. 17:10-14; Lk. 2:21).

With Luke giving the time frame for Mary's conception (via the course of *Aviyah*), Messiah's birth would have been in autumn, around the seventh Hebrew month. With the angels announcing the birth of the King of Israel (the Messiah was seen to be the King of Israel; Ps. 2:2, 6-7; Mic. 5:2), the concept of *Yom Truah* (a day of joyful shouting to God for what He has done), as seen with King Solomon being crowned king, points to Messiah being born on that day, as the angels joyfully sang unto God concerning the birth of the King of Israel.

Yom Truah is also the day when Yeshua will return on the Clouds of Glory, with the heavenly shout (*truah*) and the blast of the heavenly *shofar* to set up His thousand year reign in Jerusalem. This is similar to Solomon being crowned king amidst the shouts of the people and the blasts of the *shofars*.

Yom Truah is the only annual holy day listed in the Feasts of Israel (Leviticus 23) that doesn't have a 'reason' for celebrating it (e.g. Passover celebrates the great deliverance from Egypt). Now we know the reason for the day—the birth, baptism, and the return of our King. This is the reason why the first day of the seventh biblical month is holy. This is *truly* a day of tremendous joy, blasting of shofars, and shouting unto our King for all He has done for us!²⁹

THE RAPTURE OF THE CHURCH

There are Christians who believe that on the Feast of Trumpets, Jesus will descend from the Heavens and take His Bride from the Earth to escape the Tribulation. Yeshua will come for His Bride, but not before, during or immediately after the dreadful time of the Great Tribulation. There will be a 'catching away' of the Bride, as it's spoken of in Scripture, but this will be on *Yom HaKipurim* (the Day of Atonement, which symbolizes the Day of Judgement), after His thousand year reign. What happens on *Yom Truah* is the setting up of Messiah's earthly Kingdom in Jerusalem for a thousand years (Is. 9:7; 16:5 [see Acts 15:16]; Is. 41:21; Luke 1:32; Rev. 20:1-6; 22:16), which will come on *Yom Truah* after the Great Tribulation. The place where we see the 'catching away' is 1st Thessalonians 4:16-17:

'For the Lord Himself will descend from the Heavens with a shout,³⁰ with the voice of the archangel and with the Trumpet³¹ of God, and the dead in Christ will rise first. 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.*' (1st Thess. 4:16-17)

²⁹ After I wrote this paper I saw a website, that confirmed through a Bible code, that Yeshua was *born on the first day of the seventh Hebrew month, Yom Truah (the Feast of Trumpets)*, on September 11th, 3 BC. See this at <http://ad2004.com/prophecytruths/Articles/Yeshua/yeshuabirth1.html>, and also http://ad2004.com/prophecytruths/Articles/Yeshua/xmas_star.swf.

³⁰ Wesley J. Perschbacher, editor, *The New Analytical Greek Lexicon* (Peabody, MA: Hendrickson Publications, 1990), p. 237. The Greek word *kelous'matee* 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.' Conceptually, this is *truah*.

³¹ The Greek word for trumpet in 1st Thess. 4:16 (and 1st Cor. 15:52) is *salpingee* σαλπγγη, which is the word the Septuagint uses for *shofar* in Ex. 19:16, 19; Zech. 9:14, etc. Therefore, the Apostle Paul's use of *salpingee* seems to mean that he's speaking of the heavenly *shofar*, not a trumpet. This is further affirmed in Hebrews 12:19, which speaks of the Mt. Sinai (*shofar*) experience of Exodus 19:16ff. The Greek word in Heb. 12:19 is *salpingee*, the word for the Hebrew *shofar* in the Septuagint account of Ex. 19:16, 19, etc. This same Greek word for *shofar* is also used on the lips of Yeshua speaking of the End Times (Mt. 24:16), and is also seen in all the accounts of Revelation where *trumpet* is written in English. In other words, the translators should use *shofar* instead of trumpet in Rev. 1:10; 4:1; 8:13; 9:14, etc.

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) and after the Tribulation. For only at His last coming will all the dead rise (Rev. 20:1-15). At His first return, only those who have been martyred in the Great Tribulation will come to life and rule with Him for a thousand years.

The Greek word translated as ‘caught up’ is *hapragayso’meitha* ‘απρραγησομεθα 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.’³²

There will be ‘a catching away’ or ‘a snatching away.’ The only question is, ‘When?’ Those who believe in a pre-Tribulation or mid-Tribulation rapture³³ (or even an immediate post-Tribulation rapture) are not standing on biblical ground because they confuse and connect the trumpets sounded on *Yom Truah* (The Feast of Trumpets) with ‘the last trumpet’ (1st Cor. 15:52), but this is not correct. It says:

‘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.*’ (1st Cor. 15:52)

Both 1st Thess. 4:16 and 1st Cor. 15:52 are speaking of just before the Final Judgment, as those who are dead will rise (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, not before, during or immediately after the Great Tribulation. This is clearly seen in Rev. 20:1-6. Here are vv. 1-4:

‘Then I saw an angel coming down from Heaven having the key to the Bottomless Pit and a great chain in his hand. He laid hold of the Dragon, that Serpent of old, who is the Devil and Satan, *and bound him for a thousand years* and he cast him into the Bottomless Pit, and shut him up, and set a seal on him, so that he should deceive the nations no more *until the thousand years were finished*, but *after these things he must be released* for a little while.’ (Rev. 20:1-3)

‘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.*’ (Rev. 20:4)

Those who will rise in the First Resurrection are those who were beheaded or martyred in the Great Tribulation. Obviously, no one was ‘raptured out’ before then because nothing is said about it, and only those martyred *during the Tribulation* are raised to glory and return with Messiah Yeshua for a thousand years. Those martyred shall be given glorified bodies and rule in the thousand year reign of Messiah. The Rapture will take place on Judgment Day, at the end of His thousand year reign. Revelation 20:5 says that there will be those who must wait until the thousand years are completed in order ‘to come to life.’ This means both the righteous and the wicked, as verse five reveals, because only those martyred came to Life at the first judgment:

‘*The rest of the dead* did not come to life *until the thousand years were completed*. This is the First Resurrection. 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.*’ (Rev. 20:5-6)

³² Perschbacher, *The New Analytical Greek Lexicon*, p. 53.

³³ 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 in the Bible, but the concept is seen in 1st Thess. 4:17.

This negates the Rapture teachings before, during and immediately after the Tribulation. There are believers who won't die in the Tribulation, and who will make it into the earthly Kingdom of Yeshua. These believers that make it through the Tribulation will not be glorified, and most will 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 in terms of how long a man will live. The first ten generations of man lived an average of 912 years (not counting Enoch who 'was taken' at 365 years old).³⁴

Believers who are beheaded in the Tribulation will be resurrected and will return with Yeshua in the thousand year reign and live forever, but the eternal reality will not come for those believers who survived the Tribulation. They will be alive in the bodies they have now and live in Yeshua's Kingdom and die. Placing the heavenly 'Last Trumpet' at the Feast of Trumpets in the prophetic time table, before, during or immediately after the Tribulation is a mistake, academically irresponsible and spiritually dangerous. Christians resting their hope that they will be 'taken out' before times get rough will not be prepared for the great evil of that time, and the life and death choices that will confront them.

First, the Tribulation must come upon the Earth. Satan will cause many believers to be beheaded and many believers will fall away or renounce their faith in Christ. Then, on a *Yom Truah*, Yeshua will return and deal with Satan and set up His thousand year reign in Jerusalem (Rev. 20:2-6). The thousand years is symbolically seen in the ten days from *Yom Truah* to *Yom HaKipurim* (the Day of Atonement).

The Anti-Christ—The False Claimant

Another picture of *truah* that we briefly touched upon, which speaks of Yeshua returning on *Yom Truah* to set up His thousand year Kingdom in Jerusalem, is the coronation parallel of Solomon as King of Israel (1st Kings 1:38f.). Solomon is the son of the king and pictures Yeshua as the Son of the heavenly King of Israel, but there was a false claimant to the throne that David had to deal with.

Adoniyah, another son of King David, took it upon himself to be king, but this was *in rebellion* to his father's will. In this he pictures Satan usurping the authority to be king 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 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)

A false claimant had come to be King of Israel, but David the father arranged it so that the rightful heir took his place. Interesting, too, is the fact that Adoniyah lived for a short time under King Solomon's rule, but Solomon had him executed because wickedness was found in Adoniyah (1st Kings 2). Paralleling that, Satan will be bound in the Pit or Abyss for a thousand years, only to be released at the end to deceive the wicked, and then he will be cast into the Lake of Fire and tormented forever (Rev. 20:1-3, 7-10).

A false claimant will present his credentials to modern Israel, and Israel will make a covenant with the anti-Christ, thinking him to be their Messiah, just as some of Israel did in the days of Adoniyah. Our heavenly Father, though, will send the rightful heir after that. We know that the Earth will shake (*truah*) when Yeshua returns to the Mount of Olives because the mountain will split in two and water will flow

³⁴ Gen. 5:5f. The next ten generations only lived an average of 317 years (Gen. 5:32; 11:10f.). For a two page schematic diagram on the first 20 generations and how long they lived, ask for the PDF, *The First Ten Generations*.

out of it, and because it's *Yom Truah*, the heavenly shofar will proclaim the coming of the rightful King! This is certainly cause for *truah* on *Yom Truah*! The prophet Zechariah speaks of Yeshua's return to set up His Kingdom and the mountain splitting in two:

'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...Then Yahveh my God will come and *all the holy ones with Him!*' (Zech. 14:4-5)

'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.' (Zech. 14:8-9; cf. Ezk. 47:1-12)

'All the holy ones' coming with Yahveh is nothing less than Yeshua, the King of Israel, coming with those who were beheaded in the Tribulation, and now glorified, to rule and reign with Him for a thousand years from the earthly Jerusalem. The covenants that God made with Israel through Abraham, Moses and David will be in effect, as interpreted by Yeshua. Luke also records that when Yeshua returns He will first touch down on the Mount 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 said, 'Men of Galilee! Why do you stand looking up 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 of 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 will also be a descendant of David, for this will affirm his claim of being the Messiah to the Jewish people. 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 because trumpets or *shofars* are sounded for all the Feasts, and the Feast of Trumpets is not the last feast or the 'last trumpet.'³⁵

'Also, in the *day* of your *gladness* and in your *appointed Feasts* and on the *first days* of your months, you must blow the trumpets³⁶ 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!' (Num. 10:10)

At the time of His return there will be a great *shofar* blast and all the Jewish people will return 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 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 begun with the State of Israel being established in 1948, but obviously, the fulfillment is still something in the future ('worship Yahveh in His holy *mountain* at Jerusalem').

³⁵ See Leviticus 23 for all the feasts of Israel. The Feast of Trumpets is the fifth feast of the seven Feasts of Israel.

³⁶ The Hebrew word here is for the silver trumpets that God commanded Israel to make (Num. 10:2f.).

The Feast of Trumpets is only one feast of all the Feasts of Israel where *shofars* and trumpets are blown, but it isn't the 'last trumpet' or last *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

1. The Tribulation (Rev. 6ff.) has already begun. 'Peace' has been taken from the world with Muslim terrorism (Rev. 6:4). The Tribulation will worsen.
 - a. The anti-Christ comes and deceives the Jewish people and everyone who doesn't believe in Yeshua. The anti-Christ (1st John 2:18; 4:3) will most likely be of Jewish descent in order to deceive the Jewish people. He will be the satanic counterfeit of Messiah Yeshua for all the world, and will perform miracles like Yeshua did.
 - b. The Lamb's Bride will be refined and made ready through the Tribulation (Rev. 19:7).
2. *Yom Truah*: Yeshua, the Word of God, comes on a white horse with the Army of Heaven (Rev. 19:11-16) and ends the reign of the anti-Christ and False Prophet, and the Tribulation. Those martyred in the Tribulation for the name of Messiah Yeshua have been resurrected and given glorified bodies and return with Him. This is the first resurrection. They rule and reign in Jerusalem with Messiah Yeshua for a thousand years (Rev. 20:4-6).
 - a. The anti-Christ (Beast) and False Prophet are thrown into the Lake of Fire (Rev. 19:20).
 - b. Satan is bound for a thousand years in the Bottomless Pit (Rev. 20:1-3).
 - c. The Jewish people see the Sign of the Son of Man returning (Zech. 12:10; Mt. 24:30). All Israel is saved (Rom. 11:26; Is. 45:17; Zech. 13:1) and Torah-law, as Yeshua defines it, is instituted for His reign (Ezk. 40-48; Mt. 5:17-19). Messiah takes the Throne of His earthly Father, King David (Is. 9:7; Luke 1:32-33; Rev. 22:16). This is the beginning of the fulfillment of *Yom Truah* and the Old Covenant promises to Israel.
 - d. Yeshua reigns as King of Israel in Jerusalem for one thousand years (2nd Peter 3:8; Rev. 19:11-16; 20:4-6). There is justice, peace and prosperity (Is. 9:6-7) and the covenant that God made with Abraham, Moses and King David is fulfilled—Israel has the land of Canaan as its possession, Torah-law is observed from the heart, and Israel loves her God.
3. After Messiah's thousand year reign:
 - a. Satan is released and leads Gog and Magog to make war upon Jerusalem, but Gog and Magog are destroyed by God (Rev. 20:7-9).
 - b. The Rapture occurs (Rev. 20:11f; 1st Cor. 15:52; 1st Thess. 4:16-17).
 1. The Great White Throne Judgment takes place (Rev. 20:11-15). This is the fulfillment of *Yom HaKipurim* (the Day of Atonement).
 2. Satan is thrown into the Lake of Fire (Rev. 20:10).
4. After Judgment Day,
 - a. the New Heavens and the New Earth appear (Rev. 21:1f.);
 - b. the Marriage Supper of the Lamb takes place (Rev. 19:9; 21:1f.). This is the fulfillment of *Sukote* (the Feast of Tabernacles), God dwelling with His people Israel (Rev. 21:3-4).
5. The Bride of Messiah Yeshua becomes His Wife:

- a. After the marriage of the Lamb and the seven day wedding Feast (*Sukote*), the Wife spends eternity with Yeshua. This is the fulfillment of the Eighth Day (Lev. 23:39), something ‘out of time’ (i.e. eternity, as there are only seven days in a week). The Eighth Day is attached to *Sukote*’s seven days—there’s no gap between them, meaning that the Marriage and wedding feast blend seamlessly into the Eighth Day (eternity). Even though it’s called the Eighth day (of *Sukote*), *Sukote* has only seven days (Lev. 23:39-40).

An important biblical concept that is missed by Christians who teach a ‘rapture before,’ or mid, or immediately after the Tribulation is that they confuse 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 symbolized the time when all mankind will stand before the Lord. The righteous are saved and the wicked spend eternity in the Lake of Fire. 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 the Bride of Messiah (the Israel of God; Gal. 6:16) being in the world when the Lord’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 is the paradigm for Israel, both Jew and Gentile who love Yeshua, in the days of the Great Tribulation. The plagues and mini-Judgment day in Egypt, 3,450 years ago, help us to understand not only what God has in store for the Earth, but also the difference between tribulation and judgment, and hence, when the Rapture will occur.

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. There certainly seems to be a correlation between the plagues of Egypt and the Great Tribulation, and so, I’ve listed the ten plagues of Egypt, in their order, to become familiar with an overview of them, and then I’ve written the plagues out and arranged the plagues of Revelation around them. The plagues of Revelation may not follow this order, but this reveals their kinship to the plagues of Egypt:

1. Ex. 7:20The Nile river turned into blood
2. Ex. 8:2-3Frogs
3. Ex. 8:17Lice
4. Ex. 8:21Flies
5. Ex. 9:3Deadly pestilence on livestock
6. Ex. 9:10Boils
7. Ex. 9:18, 23-24Hail ‘like never before’
8. Ex. 10:4Locusts
9. Ex. 10:21Darkness
10. Ex. 12:12, 29-30 ...The death of the firstborn of Egypt; all not covered by the blood of the lamb

In reviewing the ten plagues it’s evident that the first ones were relatively harmless, but each plague got progressively worse than the one before it. God tried to get Pharaoh’s attention, but Pharaoh would not bend to His will, and even by the ninth plague, when Pharaoh’s counselors had told him that Egypt was already destroyed (Ex. 10:7), his pride and stubbornness persisted. In Revelation, the Two Witnesses have the same ability to turn water into blood, as Moses and Aaron did in the first plague upon Egypt.

The First Plague

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 Aaron, and the ability of the two witnesses (and the angels) to turn the waters into blood, is quite striking. This is only the beginning of the parallels and just as the Hebrews were still in Egypt, so the Bride is still on Earth during the Tribulation. The Hebrews would stay in Egypt until ‘the plague of judgment’ (Ex. 12:12; the death of Egypt’s firstborn sons).

The second plague that Moses and Aaron 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 their water source, Egypt would never have existed. The prophetic picture of the plague of frogs in Egypt is that three demonic frogs come upon the Earth. Pharaoh’s magicians imitated both the plague of frogs and the Nile being turned into blood. As Moses brought up an overwhelming number of frogs, so too were the Egyptian magicians able to imitate the miracle. It would seem that they should have tried to get rid of the frogs instead of making more, but this confirms that the wisdom of the wicked is foolish.

The Second Plague

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.’

The Beast (anti-Christ) and the False Prophet are taken from the Earth by Yeshua when He returns to set up His earthly Kingdom. The following Scripture confirms that this event happens during the Tribulation, not after Yeshua’s thousand year reign:

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 Yeshua. Revelation 16:12-14 is part of the Great Tribulation before Messiah returns—the Beast and False Prophet are still working on Earth. Satan, though, having been bound for a thousand years, will return for one final stand against Yeshua and then be thrown into the Lake of Fire:

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.*’

Revelation 20:7-10 speaks of Satan being released from the Bottomless Pit. He then causes the nations to come against Jerusalem and the believers living in the land of Israel (Ezk. 47:21-23ff.). This is known as the war of Gog and Magog (Ezk. 38–39). Satan will then be thrown into the Fires of Hell (i.e. the Lake of Fire) 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 next two plagues, of lice and flies (some say gnats instead of lice) have no *specific* parallel in Revelation, but this doesn’t mean that those plagues won’t be seen. Revelation 11:6 says that the Two Witnesses will be able ‘to strike the Earth with *every* plague as often as they desire.’

The Third Plague

Ex. 8:17: ‘And they did so. For Aaron stretched out his hand with his rod and struck the dust of the ground and it became lice on man and beast. All the dust of the land became lice throughout all the land of Egypt.’³⁷

The Fourth Plague

Ex. 8:21: ‘Or else, if you will not let my people go, behold! I will send swarms of flies on you and your servants, on your people and into your houses. The houses of the Egyptians shall be full of swarms of flies, and also, the ground on which they stand.’

The fifth plague of pestilence³⁸ also has its counterpart in Revelation, but first the pestilence in Egypt.

³⁷ By the third plague of lice the Egyptian magicians were not able to reproduce it (Ex. 8:18), acknowledging that it was the ‘Finger of God’ (Ex. 8:19) that was causing the plague. This expression is only seen one other time in the *Tanach* (Old Testament) at Ex. 31:18 (and Dt. 9:10 speaking of the same event), where God Himself wrote, *with His Finger*, the Ten Commandments on the Two Tablets of Stone. The expression is used only one time in the New Testament (Luke 11:20), where Yeshua speaks of casting out demons by the ‘Finger of God,’ therefore, aligning Himself and His ability to cast out demons with God, not Satan, as the Pharisees had accused Him of (Mt. 12:24f.).

³⁸ Sinclair, *Collins English Dictionary*, p. 1159. Pestilence is defined as ‘any epidemic outbreak of a deadly and highly infectious disease, such as a plague.’

The Fifth Plague

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 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 followed behind 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 use the word ‘sores’ instead of boils, but the word in both Greek and Hebrew means the exact same thing—festering boils.

The Sixth Plague

Ex. 9:8-11: ⁸“Then Yahveh said to Moses and Aaron, ‘Take handfuls of soot from a kiln and let Moses throw it toward the Heavens in the sight of Pharaoh. ⁹It 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.’ ¹⁰So 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. ¹¹The 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 *helkos* ‘ελκος. In Rev. 16:11 *helcone* ‘ελκων³⁹ is used for *sores* (which is the same noun used as a genitive; ‘their’ sores). It means ‘an ulcer, sore.’⁴⁰ The Septuagint, in Ex. 9:9-11, uses the Greek word *hel’kay* ‘ελκη⁴¹ for *boils*. It’s the plural of the Greek noun in Rev. 16:2 for *sore*. The Apostle John, in Rev. 16:2, 11, uses the same Greek word for *sore* and *sores* that is found in Ex. 9:9-11 of the Septuagint, the Greek version of the Hebrew Bible. The Septuagint was written about 370 years before John wrote Revelation. It means the same thing; ‘a boil, a festering, ulcerous sore.’⁴²

³⁹ 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.

⁴⁰ Perschbacher, *The New Analytical Greek Lexicon*, p. 135. (With specific reference made to Rev. 16:2, 11.)

⁴¹ Sir Lancelot C. L. Brenton, *The Septuagint with Apocrypha: Greek and English* (USA: Hendrickson Publishers, sixth printing, February, 1997, originally published in London, 1851), pp. 80-81.

⁴² Walter Bauer, augmented by William F. Arndt, F. W. Gingrich and Frederick Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (London: The University of Chicago Press, 1979), pp. 317-318: ἕλκος, οὐς, τό...*sore, abscess, ulcer...a foul and vile sore* Rv 16:2...*they reviled (God) because of*

The Hebrew word that is used in Ex. 9:9-11, translated as ‘boils’ is *shih’heen* שִׁיחַן.⁴³ It means, ‘boil, sore, ulcer.’⁴⁴ From both the Hebrew and the Greek texts of Exodus the meaning of the Greek words in Revelation 16:2, 11, where ‘sore’ and ‘sores’ is used, lines up identically with the *boils* that came upon Egypt in the sixth plague. No wonder the Egyptian magicians didn’t want to stand before Moses. The Great Tribulation is going to be a repetition of the plagues that fell upon Egypt, only on a grander scale.

The seventh plague upon the land of Egypt was hail ‘*so very heavy*’ (Ex. 9:18, 24), ‘like they had never seen before.’ It’s counterpart is waiting ‘in the wings’ of the Tribulation.

The Seventh Plague

Ex. 9:23-24: ‘Moses stretched out his staff toward the Heavens and Yahveh sent thunder and *hail*, and fire (lightning) ran down upon the ground. And Yahveh rained *hail* upon the land of Egypt. So, there was *hail* and fire (lightning) 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, will be replicated in the Great Tribulation.

The Eighth Plague

Ex. 10:12-15: “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*. The *locusts* came up over all the land of Egypt and settled in all the territory of Egypt and 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.’

their sores, v. 11.

Joseph Thayer, *Thayer’s Greek-English Lexicon of the New Testament*, n.p. (Accordance Bible Software); “*ulcus*, *ulcerare*; perhaps akin to *helko*.”

Johannes Louw and Eugene A. Nida, editors, *Greek-English Lexicon of the New Testament based on Semantic Domains*, vol. I (New York: United Bible Societies, 1989), p. 273: “a painful, ulcerated sore resulting from infection—‘sore, ulcer.’”

⁴³ Kohlenberger, *The NIV Interlinear Hebrew-English Old Testament*, vol. 1, p. 168.

⁴⁴ Davidson, *The Analytical Hebrew and Chaldee Lexicon*, p. 709.

- 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 that appear to be 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, defy God instead of repenting and thanking Him).

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

The Ninth Plague

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, is very similar to what it must have been like in ancient Egypt. Yeshua affirms that there will be darkness during the Tribulation when He says, ‘...the sun will be *darkened* and the moon will not give its light’ (Mark 13:24).

Also, when Yeshua was crucified, darkness came over the land of Israel for three hours.⁴⁵ On the tree He took our just punishment upon Himself, dying to experience our judgment. As there was darkness before Yahveh struck Egypt’s firstborn, so there was darkness before the Father struck His own Firstborn Son (Is. 53:10; Col. 1:15; Heb. 1:6). Perhaps this is the reason why the Earth experiences that darkness? The people refuse to accept what the Father has done for them in sending His Son to take their just punishment and judgment (Rev. 9:20-21), desiring darkness over Light:

“And this is the condemnation, that the Light has come into the world, and men loved darkness rather than Light because their deeds were evil. For everyone practicing evil hates the Light and does not come to the Light, lest his deeds should be exposed. but he who does the truth comes to the Light, that his deeds may be clearly seen, that they have been done in God.” (John 3:19-21)

The tenth and final disaster brought upon Egypt, although seen as a plague, is actually a mini-Judgment Day. The plagues of *tribulation* stop with the ninth plague of darkness, and judgment upon Egypt will take place with the *death* of the firstborn sons of Egypt. After that, the Sons of Israel will no longer be in the land of their slavery.

The plagues of Egypt are a prototype for the plagues of the Great Tribulation. The tenth ‘plague’ upon Egypt is not really a plague in the traditional sense of the word, but as Yahveh Himself says, a time of judgment.

⁴⁵ Matthew 27:45; Mark 15:33; Luke 23:44.

The Tenth Plague—Judgement Upon Egypt

Ex. 12:12-13: ‘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 to pass 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 Pharaoh and the Egyptians to obey the words of the Living God and let Israel go. It was Pharaoh’s opportunity to humble himself before the God of the Hebrews. The tenth ‘plague’ was a *mini-Judgment Day*—Yahveh could have destroyed all the Egyptians, but He chose to restrict the *judgment of death* to only the *firstborn*.

The firstborn represent all the people. They are the ‘cream of the crop.’ Yahveh left the other Egyptians alive so that His Name would be magnified throughout the world (Ex. 9:16; Josh. 2:10-11). After the Great Tribulation Yeshua will come and destroy all those who opposed Him (took the mark of the Beast) and set up His thousand year reign. After that will be the Great White Throne *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. 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 the Book of Life, he was thrown into the Lake of Fire.’

Many have misconstrued the Great Tribulation as the time when the Church will be taken out of the world, thinking that tribulation and judgment are the same, but Yahveh allowed His people Israel to be in the tribulation of plagues upon Egypt, and even allowed His people to be effected by the first three plagues. With the fourth plague, though, Yahveh made a *distinction* between Israel and Egypt. It’s reasonable to think that something similar will happen in the Great Tribulation.⁴⁶

⁴⁶ We literally see this distinction in the plague of locusts, who are told not to touch those who have God’s seal upon them (Revelation 9:4). Interesting, too, in terms of paralleling Exodus and Revelation is that the word

The parallels between the plagues in Egypt and the plagues upon the Earth, in what is known as the Great Tribulation, are not coincidental. The plagues of Egypt establish a pattern that the Father will follow before He establishes His Messiah-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 all over the world, not wanting to worship their Creator-Savior, choose to openly defy and rebel against Him.

The Distinction

By the fourth plague in Egypt, Yahveh began making a distinction between His people Israel 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; 16:19; 17:5, etc.). Pharaoh, with his 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 the Hebrews. 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 points to believers being in the Tribulation. This distinction is literally written of for the fourth, 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 think that the Sons of Israel continued to enjoy their advantage. The distinction between God’s chosen 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 *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.’

plague is mentioned twice in Revelation. 16:21, and the word *plagues* is mentioned 11 times: Rev. 9:18, 20; 11:6; 15:1, 6, 8; 16:9; 18:4, 8; 21:9; 22:18.

As it was in the days of Moses, so it will be in the days of the Great Tribulation. The people of Yahveh, those who 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. It's quite possible that the Seal of God is the Name of Yeshua and His Father written in Messiah's blood, placed upon the forehead of each believer by the Finger of God—the Spirit of Yahveh.⁴⁷ 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 protected from much of God's wrath to come during the Great Tribulation. Praise, glory and honor to the King of Kings and the Lord of Lords!

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. The reason why the Bride of Messiah must go through the Tribulation, and not be taken out of it before, or during it, is because the Father will use that time to purify Her. This refining concept is spoken of by two prophets:

'He will sit as a smelter and purifier of silver and He will *purify* the Sons of Levi⁴⁸ and refine them as gold and silver so that they may present to Yahveh sacrifices in righteousness.' (Malachi 3:3)

"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!'" (Zech. 13:9)

For the Lord of the Heavens and the Earth to rapture or take out the Bride before the Great Tribulation is not how Yahveh refines His people Israel, both Jew and Gentile. Scripturally, we've seen that God allowed Israel to experience the first three plagues upon Egypt, but with the fourth He made a distinction between His people and those of darkness, but Israel remained in Egypt until the mini-Judgment Day. The Tribulation has its parallel in Satan being bound for a thousand years, and the anti-Christ and the False Prophet being thrown into the Lake of Fire, while many of the wicked have died.

Even though many believers will be martyred, Yeshua will be with His Bride in the Tribulation, protecting her as He did those three Hebrew 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 help; the grace of Yahveh,' and 'one who is what God is,' respectively. The meaning of the names that the Babylonians gave them reflects the pagan gods of the Babylonians.⁴⁹ These three men went through a time of testing and great tribulation that sheds light and wisdom for us in the

⁴⁷ Cf. Rev. 3:12; 14:1; 17:5; 22:4.

⁴⁸ The Sons of Levi that God will refine could very well refer to the glorified believers in Yeshua as priests during the Tribulation. It's possible that Gentiles will also be Levitical priests at that time (Isaiah 66:19-21).

⁴⁹ All their names, including Daniel's Babylonian name (Dan. 1:7) were derived from the names of Babylonian gods. Daniel was given the name Belteshazzar, which *Easton's Bible Dictionary* says means, 'Beltis, protect the king!' Hananiah was given the name of Shadrach, which means 'Aku's command.' Mishael's name was changed to Meshach, which was 'probably the name of some Chaldean god' (*Chaldean* and *Babylonian* signifying the same national entity). Azariah's name was changed to Abed'nego, which means 'Nebo's servant.' *Easton's Bible Dictionary*, n.p. (Accordance Bible Software).

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

“‘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.’ Then Nebuchadnezzar was filled with rage and his facial expression altered toward Shadrach, Meshach and Abednego. He answered by giving orders to heat the furnace seven times hotter 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.”

“For this reason, because the king’s command was urgent and the furnace had been made extremely hot, the flames 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. Then King Nebuchadnezzar 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!’” (Daniel 3:17-25)

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 young men were not rebelliously defiant toward the king. They submitted to his authority and voiced their reasons for choosing death over idol worship. May we be like them if Yeshua should choose to glorify His name through us in martyrdom.

The worship of the image in Babylon is identical to what we read about in Revelation. The pattern is the same. Those who won’t bow down to the image of the Beast, or take the mark upon their right hand or forehead (Rev. 13:16) will not be able to buy or sell.⁵⁰ Their punishment will also be death:

‘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 (again). 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.’⁵¹ (Rev. 13:14-15)

‘And he causes all, the small and the great, the rich and the poor, 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

⁵⁰ 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, or so it seems, yet the God of Israel is faithful. This is an extremely hard test that will come upon God’s people and if they’ve been taught that they won’t be on the Earth for it, many will fall away because they won’t be ‘strong in the Lord.’ As God provided for Hananiah, Azariah and Mishael in Babylon, and Israel in the Wilderness, etc., He will also provide for us, but even if He chooses not to, we must not bow to Satan. Also interesting is that in God’s Kingdom we don’t buy and sell. Our Father freely gives us what we need!

⁵¹ This may be believers and also unbelievers. There may be unbelievers who will rebel against the Beast—rebels rebelling against *the* Rebel.

Beast or the number of his name.’ (Rev. 13:16-17)

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 glorious 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 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.⁵² And they came to life and reigned with Messiah 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 Revelation⁵³ there will be an image that men will be commanded to worship, with death as the penalty for disobedience. As it was in ancient Babylon, so shall it be in modern Babylon in the Tribulation.

As the three Hebrew men were delivered by the Lord Yeshua there will be many believers delivered by the Lord again, but 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 (or mid-Tribulation) may not be prepared to die for His Name. They will be ‘caught off guard,’ so to speak, having swallowed a deadly teaching. They have an unjustified sense of security and they may not be able to resist the overwhelming temptation to deny Jesus, so that they and their family might live for a few more days. With the inability to buy food staring them in the face, and death for defying the anti-Christ; and not enough faith and trust in Yeshua, many believers will take the mark of the Beast and be lost for eternity.

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 in 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 believe in 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 and resurrection, though, give us a real hope that in our death we will find Him as our Friend on Judgment Day, and while alive, we look to overcome with His grace and power.

Yom Truah is going to be fulfilled with great shouting and praise to the Lord! Many think that it symbolizes the ‘catching away’ or Rapture of the Church before the end of the Great Tribulation, but this

⁵² Note the similarity between the mark on the forehead or the right hand (Rev 13:16), with what Yahveh desires for His people Israel in 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 Dt. 11:18 it says of those observing the Law of Moses that it will act as a sign upon their hand and upon their forehead: ‘You must therefore impress these words of mine on your heart and on your soul and you must bind them as a sign on your hand and they shall be as frontals on your forehead’ (see also Ex. 13:16 and Dt. 6:8). To bind them upon the hand and head wasn’t meant to taken literally, as Judaism does today, but figuratively–spiritually. See [Tefillin—To Wear or Not to Wear?](#)

⁵³ Rev. 14:8; 16:19; 17:5; 18:2, 10, 21.

isn't scriptural. It cannot be found conceptually, or specifically, in Scripture. On the contrary, the Father will use the Tribulation to purify His Son's Bride.

Yeshua will return on *Yom Truah* 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, the King of Israel.⁵⁴

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 of 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 millennial Kingdom, and ultimately, the New Jerusalem. This is further seen in what is sung by the Bride of Messiah in Revelation, and by Israel at the Red Sea:

“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. And they sang the *Song of Moses*, the servant of God, and the *Song of the Lamb*, saying, ‘Great and wonderful are Your works, oh Lord God the Almighty! Righteous and true are all Your ways, King of the nations! Who shall not fear and glorify Your Name, oh Lord?! For You alone are holy! For all the nations will come and worship before You, for Your righteous acts have been revealed!’” (Rev. 15:2-4)

- Ex. 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 father's God! I will extol Him! 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. 15:6-10: “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! 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 and the Sea covered them. They sank like lead in the mighty waters!”
- Ex. 15:11-16: “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 faithful forgiving-loving-kindness You have led the people whom You have redeemed. In Your strength, You have guided them to Your holy habitation. 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

⁵⁴ Isaiah 9:6; Ezekiel 34:24; 37:25; 46:4, 12; 45:16, 22.

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!”⁵⁵

The Song of Moses at the Red Sea⁵⁶ is filled with glorious praise to Yahveh. He delivered Israel from the brutal slavery of Pharaoh, vanquished Israel’s enemy in the Sea, and brought Israel to His holy Mountain where they saw His Presence. It’s there that the ‘marriage vows’ were exchanged, as each promised to be faithful to the other. This is called *covenant* and it’s the common biblical, and Jewish, understanding of what transpired at Mt. Sinai.⁵⁷ 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 says:

“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.” (Gen. 1:9-10)

The ancients called the waters ‘Chaos.’⁵⁸ They saw that beyond the Red Sea, toward the south, lie Chaos

⁵⁵ This Sanctuary, which Yahveh has made with His hands, can only be the New Jerusalem because it’s Yahveh’s hand that makes it. The Song of Moses is prophetic.

⁵⁶ Some think that the Song of Moses that Rev. 15 speaks of is the Song that is found in Dt. 32, but this cannot be. It’s not a *Yom Truah* song! Dt. 31:19, in speaking of the Song that will follow in Dt. 32, has Yahveh specifically saying that this song will be ‘a witness *against* the Sons of Israel’ because they will forsake Him (Dt. 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 Stern, *Jewish New Covenant Commentary* (Clarksville, MD: Jewish New Covenant Publications, 1992), p. 832, also sees the Song of Moses as Exodus 15.

⁵⁷ Alfred Edersheim, *The Life And Times Of Jesus The Messiah* (Peabody, MA: Hendrickson Publishers, 2000), p. 244. Edersheim states that ‘the bridal pair on the marriage-day symbolised the union of God with Israel’ at Mt. Sinai. Also, note 4: “In *Yalkut*, on Is. 61:10 (vol. 2, p. 57d), Israel is said to have been called ‘bride’ ten times in Scripture (six times in Canticles, three times in Isaiah, and once in Jeremiah).”

The Greek *ἐκκλησία* (*ekklaysia*), generally translated into English as ‘church,’ literally means ‘an assembly’ or congregation, and it also speaks of those ‘called out.’ Originally, it pictured the Greek ‘town meetings’ of free men *called out* of the populace to vote on civic matters. The spiritual aspect relates to believers being ‘*called out* of darkness into His marvelous *Light*’ (1st Pet. 2:9) and may be one reason why Paul chose to use this word instead of the newer word *synagogue* (although James uses it of *believing* congregations. In James 2:2, the Greek word is sometimes translated as assembly or congregation is actually the Greek word for *synagogue*). Christians are the ‘Called Out Ones,’ the Greek *equivalent* of the Hebraic, ‘Chosen People.’ Where it says, ‘to the *church* at Corinth’ it should read, ‘to the assembly (or congregation) at Corinth’ or literally, ‘to the *called out ones* of Corinth.’

Eklaysia was first used of Israel more than 300 years earlier in the Septuagint. It speaks of the Congregation or ‘the Church in the Wilderness’ at Mt. Sinai (i.e. Israel; Dt. 4:10; 9:10; 18:16, see also Acts 7:38). This was most likely the reason why Paul used *ekklaysia* over the newer term *synagogue*. Paul was saying that what God began at Mt. Sinai was *continuing* in Yeshua. In no way did his use of the word ‘church’ oppose the Jewish people.

The Church (Assembly of those *called out*) didn’t begin in Acts 2 on Pentecost (the Hebrew holy day of *Shavu’ot*; Lev. 23:15-21; the Feast of Weeks; ‘Pentecost’). Jewish believers were *filled* with the Holy Spirit on that day (see Acts 2:46-47; 5:11-12, 42, where ‘the Church’ met daily in the *Jewish Temple*). It was on this day, *Shavu’ot* (Pentecost) that God gave both His Spirit and His Word to Israel (signified in the Ten Commandments; see [Pentecost—Shavu’ot: Learning to Walk in Freedom](#). Paul’s churches were ‘house assemblies’ (1st Cor. 16:19; Philem. 1:2, see also Rom. 16:5, 10-11, 14-15, 23), which Jews might call ‘house synagogues.’

⁵⁸ James B. Pritchard, *The Harper Atlas of the Bible* (New York: Harper & Row, Publishers, 1987), p. 92. The *Atlas* depicts a seventh century BC Assyrian clay tablet with a ‘cosmological map of the world. Mesopotamia is sur-

or ‘utter nothingness.’ If a man were to go there he would not only lose his life, but also his very soul and existence.⁵⁹ He would have no afterlife. It was as though he had never existed.

The Egyptians drowning in the Red Sea symbolized total annihilation. They weren’t only dead, but their ‘names’ were no more. To not have one’s name continue was as if he had never existed.⁶⁰ This is very similar to what will happen to the wicked as they try to cross over to the ‘other side’ (i.e. the New Jerusalem) on Judgment Day (see the Song; Ex. 15:14-16).

The Song of Moses also reinforces the concept that the Bride will go through the Great Tribulation, be judged as righteous at the Great White Throne Judgment, and then enter into eternity with her Groom. 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, smoke, lightning, thunder and the Glory Cloud, and eat in His Presence.⁶¹ The Covenant was sealed with blood (Ex. 24:1f), and Israel was married to God. This pictures what awaits us in the New Jerusalem.

YOM TRUAH IN THE DAYS OF YESHUA

The center of the celebration for *Yom Truah* in the days of Messiah was the Temple in Jerusalem. Yahveh commanded all the males to present themselves to Him there for the three great Feasts (Passover, Pentecost and Tabernacles; Ex. 23:17; Dt. 16:16). Even though *Yom Truah* isn’t one of the three major Feasts it falls only 15 days before the Feast of 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).

At the Temple in Jerusalem the Levites would blast the *shofars* and trumpets, and cymbals and other musical instruments would also be playing at the times of the daily sacrifices (early morning and late afternoon), leading the Jewish people in singing praise to God. The sacrifices would also 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 must 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: ‘Sacrifice 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 or-

rounded by a broad ring representing the cosmic ocean, beyond which lies chaos.’

⁵⁹ Ask for the PDF, *Red Sea or Reed Sea?*

⁶⁰ Yahveh declares that those who keep His Sabbath will have a name that is better than having sons. With sons, one’s name lived on, which symbolized eternity or immortality. In Is. 56:4-8 it states, “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.’”

⁶¹ Exodus 19:16–20:22; 24:9-11.

dinance, 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 in that they were called to be totally dedicated to Yahveh. This is how the ‘offering made by fire’ for *Yom Truah* (Lev. 23:25) is seen for us today. We’re supposed to rededicate ourselves to Yeshua on Yom Truah and let the Holy Spirit Fire purge out everything that is not of Him. Because of Yeshua’s blood sacrifice, Israel can now walk in that total dedication by the power of the Holy Spirit.

The accompanying grain sacrifices (vv. 3-4) picture Yeshua being crushed (His crucifixion). Grain has to be crushed in order for it to be used as bread. Yeshua is the Bread of Life (Jn. 6:47-59). He’s the true heavenly Bread or Manna. Pure olive oil was required to be placed on the fine grain, which pictured the Holy Spirit within Yeshua. When He was crushed, like an olive, the oil of the Spirit came forth for Israel, symbolized in the water (Jn. 4:10; 7:38-39; 16:7; 19:34-35; see also 1st Sam. 16:13; Isaiah 61:3).

Ancient Israel saw the grain sacrifice as an offering to Yahveh that spoke of Him bringing Israel into the Land that He swore to Fathers Abraham, Isaac and Jacob, and the grain pictured the food He gave them to sustain them. Grain becomes edible bread after it is *crushed* and put in the *fire*, which is a picture of Yeshua as the Bread of Life, crushed and crucified in order to be eaten (Jn. 6:53). Israel was thankful for the continual provision, as are we for the Bread of Life.

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 grapes for making wine, like the grain, must first be *crushed* so that Israel could drink it. Israel saw this as an additional blessing, wine being a symbol of both sacrifice⁶² and *joy*:

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

The sin sacrifice of Num. 29:5 portrays Yeshua dying for our sins so that forgiveness could be given to us in His blood. This is symbolized when John speaks of seeing Yeshua’s blood come forth (Jn. 19:34-35). Verse six calls Israel to remember that both the daily sacrifices and the New Moon sacrifices were also to be done on *Yom Truah* (Num. 29:1f.).⁶³

In the morning, at sunrise, Psalm 81 would be sung by the Levites during the time of the sacrifice. It speaks of God’s salvation from Egypt. In the late afternoon sacrifice, Psalm 29 would have been sung. It speaks of Yahveh’s power and ability to give *Shalom* (True Peace). All the people would be singing and worshipping Yahveh, the *shofars* and trumpets, etc., would be playing, calling the Jewish people to enter into the Joy of the great salvation that Yahveh had given them, and when they weren’t at the Temple they would be feasting among their brethren in the City of the great King (Ps. 48:2; Mt. 5:35).

⁶² The color of red wine was seen to symbolize the red blood of animal sacrifice.

⁶³ 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 how they picture Yeshua, and also, sacrifice in the New Testament, see the two articles, [Mosaic Sacrifice and the Blood of Jesus](#) and [Mosaic Sacrifice in the New Testament](#).

How Judaism Observes the Day

With no Temple today, the Jewish people don't sacrifice (although some Orthodox Jews, who understand the importance of the blood sacrifice, will sacrifice a chicken in their backyard on the ninth of the month, a day before the Day of Atonement).⁶⁴ Many will go to Jerusalem for the feast, but the Rabbis have changed both the name of it and its meaning. It will also be celebrated all over the world because there are Jewish communities in almost every nation under the sun.

In Judaism *Yom Truah* has been changed to *Rosh HaShannah* (lit. 'Head of the Year') or New Year's Day. On this day the (civil) year in Judaism changes. For instance, Sunday night at dark, Sept. 13th, 2015 (*Rosh HaShannah*) begins the year 5776 in Judaism.⁶⁵ In the *Talmud*,⁶⁶ this day is seen as the first day of Creation, although not all the ancient Rabbis considered it as such.⁶⁷ Seeing *Yom Truah* as the beginning of God's Creation is rabbinic tradition. There is no Scripture to support it.

Another problem comes with the Rabbis not keeping the Feasts on the right biblical day. About 300 AD the Rabbis began following a calculated calendar, which for a thousand years was accurate, but in our day the rabbinic calendar is a day or two early about 85% of the time. This means that most of their Feast dates are not done on the day that God wants them to be done on.⁶⁸ With their antiquated calendar the Rabbis don't go by the actual sighting of the new moon for Israel, which is the biblical way a new month begins, and so, their dating is continually wrong. That's why we don't follow the traditional rabbinic Jewish calendar for the Feast dates (nor the believing "Messianic" calendar, which takes its dates from the rabbinic calendar). Most Rabbis realize the problem, but they say they can't do anything about it because the calendar was sanctioned by a Sanhedrin, and only another Sanhedrin, with equal authority, will be able to correct it. Here, again, we run into the traditions of men that nullify God's Word.

Interestingly enough, there are five New Year's days in Judaism, only one of which is biblical:

1. The first biblical month of *Aviv* (English, Abib: Ex. 13:4, etc.) is called *Nisan* today. The first of *Aviv* is the day that Yahveh established for the beginning of 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 late April. This is the biblical New Year. Interestingly enough, it's not a Sabbath (i.e a holy day). The Rabbis call it the religious new year.
 - a. The first of *Aviv* is the day from which Passover and all the other Feasts are calculated. That's why it's important to know when this new moon for the new year occurs in Israel.⁶⁹

⁶⁴ Rabbi Nosson Scherman and Rabbi Meir Zlotowitz, general editors, *The Artscroll Siddur* (Brooklyn, N.Y: Mesorah Publications, Ltd., January, 1987), p. 772.

⁶⁵ Many believe this dating to be short by about 200 years.

⁶⁶ "The *Talmud* תלמוד (instruction, learning)...is the central text of Rabbinic Judaism...and normally refers to the collection of writings named specifically the Babylonian *Talmud*, though there is also an earlier collection known as the Jerusalem *Talmud*. The *Talmud* has two components: the *Mishnah* (Hebrew: משנה, c. 200 CE), a written compendium of Rabbinic Judaism's Oral Torah...and the *Gemara* (c. 500 CE), an elucidation of the Mishnah and related Tannaitic writings that often venture onto other subjects and expounds broadly on the Hebrew Bible...The *Talmud* consists of 63 tractates, and in standard print is over 6,200 pages long. It...contains the teachings and opinions of thousands of ancient rabbis on a variety of subjects, including *Halaha* (how to live out the commandments), Jewish ethics, philosophy, customs, history, lore and many other topics. The *Talmud* is the basis for all codes of Jewish law, and is widely quoted in rabbinic literature."

⁶⁷ Geoffrey Wigoder, editor in chief, *The New Standard Jewish Encyclopedia* (New York-Oxford: Facts on File, 7th Edition, 1990), p. 807.

⁶⁸ For the biblical Feast dates see [2018 Holy Days Calendar](#), which is updated each year.

⁶⁹ Sinclair, *Collins English Dictionary*, p. 1693. Vernal equinox is 'the time at which the sun crosses the plane of

2. The first of *Elul*, the sixth month. This was the new year for tithing on all animals born during the past year. This corresponds from about mid-August to mid-September.
3. The first day of *Aetanim* (*Ethanim*; 1st Kgs. 8:2) called *Tishri* today, the seventh month.⁷⁰ This is the day of *Yom Truah*. The Rabbis call their first day of the 7th month *Rosh HaShannah* (from the *Talmud*). It's more than just a name change. The Rabbis have turned the day 'upside-down.'
4. The tenth day of *Aetanim* (*Tishri*) in the seventh month. The Sabbatical Year and the Year of Jubilee begin on this day, the Day of Atonement. This corresponds from mid-September to mid-October. Although the sabbatical and jubilee years don't occur every year, when they do (the 7th and 49th years) they begin a new sabbatical or jubilee year, with the Sabbath and Jubilee years actually running a year and a half, until the first of *Aviv*.⁷¹
5. The fifteenth of *Shevat*, the eleventh month: This is the new year for planting trees.⁷² This corresponds from about mid-January to mid-February.⁷³

The Jewish people observe their *Rosh HaShannah* for two days. This is because in ancient times communication of the new moon for the seventh month to all the Jewish people outside the Land of Israel would take two days. The sighting of the new moon was made from Israel and relayed to all the Jewish communities outside Israel. Therefore, a tradition arose of observing it for two days, which goes against Scripture, but no amount of reasoning and modern technology (mathematical calculations; emails, cell-phones, etc.) can change that.

Many wear white clothing when they go to the synagogue, which symbolizes purity and humility, as the central theme of the day is prayers of *petition for forgiveness*. It has long been seen by the Rabbis as the Day of Judgment for all the world, 'when the fate of each man for the coming year is inscribed in the Book of Life.'⁷⁴ This is not biblical, but perverse because it changes God's theme for the day (rejoicing

the equator towards the relevant hemisphere, making day and night of equal length. It occurs about March 21 in the northern hemisphere.' The new moon either on or after the vernal equinox is the new moon for the first biblical month. For why this is and why we don't follow the Karaites in their 'barley in abib' stage, see Herb Solinsky's, [Treatise on the Biblical Calendar](#). We also don't follow the conjunction of the new moon (the modern astronomical new moon) which is no new moon at all because it cannot be seen without the aid of a telescope, something Moses didn't have access to.

⁷⁰ The names of the months in Judaism today come from the time when the nation of Judah was taken into captivity to Babylon (ca. 600 BC). It was in Babylon that Judah adopted the Babylonian names for the months. That's why today the first month in Judaism is called *Nisan*, but in the days of Moses and King David it was called *Aviv*. *Nisan* comes from the Babylonian *Nisannu*. *Tishri*, the current seventh month in Judaism, comes from the Babylonian month *Tash'retu* and means 'beginning' (Wigoder, *The New Standard Jewish Encyclopedia*, p. 187), and is most likely where the Rabbis got the idea that God created the universe in the first seven days of *Tishri*.

Only four names for the biblical months survive, and that, from Scripture. Three are found in 1st Kings in relation to the building of Solomon's Temple. *Aviv* is the name of the first month (Ex. 13:4; 23:15; 34:18 twice; Dt. 16:1 twice); *Ziv* is the name of the second month (1st Kgs. 6:1, 37); *Aetanim* is the name of the seventh month (1st Kgs. 8:2); and *Bul* is the name of the eighth month (1st Kgs. 8:2).

⁷¹ Lev. 25:9: 'You must then sound a *shofar* on the tenth day of the seventh month. On the Day of Atonement you must sound a *shofar* all throughout your Land.'

⁷² Unger, *Unger's Bible Dictionary*, p. 1097. Also, *The New Standard Jewish Encyclopedia*, p. 858.

⁷³ It might seem strange that the Jewish people have more than one new year, but in the United States there are also a number of 'new years:' 1. The first of January—this goes back to ancient Rome. 2. The thirtieth of June—the end of the fiscal year. 3. The new school year—it used to be right after Labor Day in September, but now has been moved up into August in some places. I could also include here a more modern 'new year'...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 yearly date on the calendar.

⁷⁴ Wigoder, *The New Standard Jewish Encyclopedia*, p. 807. 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' (i.e. scroll) in which God writes the names of all those

for all that He has done), to repentance, a noble concept, but totally out of place on *Yom Truah*. *Rosh HaShannah* is not seen as a day of tremendous Joy, but a day (two days) to deal with one's personal sins—a form of judgment, as seen in that any rash vows must also 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 teach that one must free himself 'of the sin of such violations before being *judged* on *Rosh HaShannah*.'⁷⁵ *Yom Truah*, the day of unspeakable joy, has been made into a mini-Day of Atonement, or Judgment Day, by the Rabbis.⁷⁶ This is not biblical and corrupts the true meaning of the day. This is not only Man dealing with his sins *in his own way*, but also chokes the holy joy out of the day that Yahveh established. The Day of Atonement, on the 10th day of the seventh month (nine days after *Yom Truah*) is the day that Yahveh made to deal with the sins of Israel, not *Yom Truah*.

In the synagogue on *Rosh HaShannah* the *shofar* is blown 100 times (a rabbinic tradition). Upon hearing it the Rabbis say that one is to remember that *Yom HaKipurim* (the Day of Atonement) is just nine days away. It's seen as a time 'to get right' with one's friends and neighbors and prepare to stand before God on 'Judgment Day' (i.e. *Yom HaKipurim*). 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.⁷⁷ The need to remember that *Yom HaKipurim* is nine days later puts a rabbinic monkey-wrench into the day.

The 100 blasts of the *shofar* do not remind one of God and the joy He has given us. The Rabbis say that the sounds of the *shofar* are a call to those *asleep*. It's time to wake up from *the illusion*, they say, because the Day of Judgment draws near. It's a great concept, but totally out of place for *Yom Truah*. Maimonides, a highly revered rabbi, also known as the Rambam (1135-1204 AD) wrote that the scriptural precept to blow the *shofar* on *Rosh HaShannah* means to awake from the slumber of the soul:

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

This would be wonderful for the Day of Atonement. It's certainly a profound concept. Unfortunately, Yahveh didn't intend that *Yom Truah* should be seen as such. The Rabbis go on to say that it's a time to surrender one's life to the Lord, as the Fathers of the faith, Abraham and Isaac, did on Mt. Moriah. The connection between those Fathers and *Yom Truah* is the ram-lamb caught in the bush by its *horns*,⁷⁸ and *truah* can mean the 'shout' or sound of a ram's horn.

The ram's horns (*shofars*) held the ram-lamb in the bush for Abraham to sacrifice in place of his son, Isaac, after the Messenger of Yahveh (Yeshua—commonly misnamed in English 'the *Angel* of the LORD') stopped the sacrifice from taking place.⁷⁹ In hearing the *shofar*, the Jewish people are to see themselves

who will spend eternity with Him in the New Jerusalem.

⁷⁵ Scherman, *The Artscroll Siddur*, pp. 762-764.

⁷⁶ 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 (not Rambam, but Rabbi Mosheh ben Nachman; 1194-1270) explains that a remembrance before God is needed because *Rosh HaShannah inaugurates* the ten-day period of *judgment* and *repentance*.' This is purely rabbinic tradition.

⁷⁷ It's a great idea to 'get right' with those we have offended during the past year, in those days leading up to *Yom HaKipurim*, so that one can deal with the Lord concerning himself and not have to be distracted by relational sins to others, but to make *Yom Truah* the day to begin and center this on is not biblical and totally distorts God's intention for the day.

⁷⁸ The biblical *shofar* is made from the horn of a ram.

⁷⁹ See [The Angel of the Lord](#) for more on why this 'Angel' is none other than Yeshua and why he should be re-

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 ten days leading up to the Day of Atonement. The theme for the Jewish community is repentance and surrender to God. The Rabbis say that it's also a time for God to remember the faith of Abraham and to have mercy upon His children Israel, which is pitiful because we can only stand before God on our own faith, not the faith of our Fathers.

Isaac, the ideal Jew, reveals a man who willingly surrendered to the will of his father. Of course, he's a picture of Yeshua fully surrendered to the will of His Father. Because Isaac allowed his father to be the authority in his life, Isaac experienced *truah*, joy unspeakable. He saw God's provision for his life as he laid his life down. Because Abraham obeyed God, even at the cost of losing his most precious possession, he, too, experienced *truah* and became the Father of the faith (Rom. 4:16), a model to all of us concerning faith, trust and the total surrender of ourselves to God.

The *shofar* is also a picture of *meeting* God. An angel blew the heavenly *shofar* (English—trumpet) as Yahveh, the King of Israel, descended upon Mt. Sinai (Ex. 19:16ff.). It's also a picture of freedom, the *shofar* being blown in the Year of Jubilee to announce freedom to all (Lev. 25:9-10), and in Isaiah 27:13 it speaks of the heavenly *shofar* being blown when 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’ (*Shana tova*). Every day in the synagogue the *shofar* is blown to remind everyone that they need to repent because they are getting closer to *Rosh HaShannah* and *Yom HaKipurim*.⁸⁰

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

From the second through the ninth days of *Tishri* (the days between *Yom Truah* and *Yom HaKipurim*: 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 HaKipurim* the events for the *coming year* will be *sealed*. These ten days, from *Yom Truah* to *Yom HaKipurim*, are known in Judaism as *the Days of Awe* because one is compelled to look at their standing with God, another good concept, but not something for *Yom Truah*. Also, it's not the ‘fate’ of one for the ‘coming year’ that is ‘sealed’ on *Yom HaKipurim*, but the sins for the past year that were cleansed on *Yom HaKipurim* (Lev. 16:1f.) by the High Priest of Israel. Of course, without a High Priest and the sacrifice of the goat on *Yom HaKipurim* there is no cleansing from sin for the Jewish people who don't believe in Yeshua. Their sin remains (John 3:18).

Tishri is the Jewish name given to the seventh biblical month. It was taken from the Babylonians when Judah was in Babylonian captivity. It means, ‘beginning’ in the Babylonian language⁸¹ and is probably where the Rabbis got the idea to make the first seven days of *Tishri* the first ‘seven days of Creation.’ The biblical name for the seventh month is found in 1st Kings 8:2. It's called *Ethanim* (*Aetanim* אֶתְנַיִם), which means ‘constancy of streams,’⁸² most likely from the amount of rainfall at that time of year.

ferred to as *the Messenger of Yahveh* in English.

⁸⁰ Wigoder, *The New Standard Jewish Encyclopedia*, p. 187. Again, there's 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.’

⁸¹ *Ibid.*

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

In many Sefardic and Ashkenazic homes the head of a sheep or a fish will be served and eaten.⁸³ This is to picture the biblical statement that if Israel follows the commandments of Yahveh they will be the 'head of the nations' and not the tail.⁸⁴ Also, the head of a fish is eaten so that one can be 'fruitful and multiply like fish.'⁸⁵ Superstition plays an important part in these rituals. Eating the heads of fish or sheep is not commanded by God to be the 'head of the nations.' It's the keeping of God's commandments which bring blessings.

There are many other foods that are eaten for symbolic and superstitious reasons in the Ashkenazic community. Carrots and pomegranates are eaten so that God might increase their good deeds or merits.⁸⁶ The gourd⁸⁷ is eaten so that the decree of their judgment for punishment be 'torn asunder' and that their merits (good deeds) would be displayed before Yahveh.⁸⁸ Dates, beets, leeks or cabbage are eaten so that enemies and adversaries can be 'decimated and removed.'⁸⁹

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

Tashleek — Bread Crumbs on the Water

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

"Prayers are recited near a stream or body of water, preferably where there are fish, symbolizing *protection against the evil eye*. Originally, bread crumbs were thrown to the fish as part of the ritual. The prayers derive chiefly from Micah 7:10-20 ('You will cast their sins into the sea'). Scholars believe that the ritual originated in Germany during the 14th cent., possibly adopted from the non-Jewish environment.'⁹⁰

⁸² Davidson, *The Analytical Hebrew and Chaldee Lexicon*, p. 363.

⁸³ Scherman, *The Artscroll Siddur*, p. 768-769. The two major cultural sets of Jewish people are Sefardic, who hail from Spain and France and from Arab countries in north Africa, like Morocco, and countries in the Middle East, like Iraq and Iran. The other cultural Jew is Ashkenazi, who are from European countries like Germany, England, Poland, Hungary, Romania and Russia, etc.

⁸⁴ Dt. 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.'

⁸⁵ Scherman, *The Artscroll Siddur*, p. 768-769.

⁸⁶ Ibid.

⁸⁷ 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.

⁸⁸ Scherman, *The Artscroll Siddur*, p. 768-769.

⁸⁹ Ibid.

The fish that devoured those bread crumbs were seen as taking away their sins (forgiveness of sin), which is not scriptural because God never speaks of doing it that way. The Lord, stating in Micah, that He would ‘cast their sins into the sea’ has nothing to do with fish swallowing crumbs of bread, but is a way of saying that Israel’s sins would not exist anymore through Messiah Yeshua.

Among the Philistines, the Fish god was known as Dagon (although he would have a different name in other countries). It was Dagon the Fish god who was credited with saving mankind and *taking away their sins*.⁹¹ Of course, thinking that this magic ritual of *tashleek* would deal with the ‘evil eye’ is pagan in and of itself. Using it to deal with one’s sins is a gross perversion of God’s Word.⁹²

The Rabbis have also fabricated a story that when Abraham was on his way to Mount Moriah to sacrifice Isaac, Satan caused ‘a raging flood’ to act as an impediment so that they wouldn’t be able to carry out God’s commandment. They ‘ignored’ this and continued on. Because of their great devotion, Jews should pray ‘at the waters edge’ to ‘recall the merit of the Patriarchs’ and try ‘to emulate their righteousness.’⁹³ There is nothing wrong with seeking to emulate the faith of Fathers Abraham and Isaac, but praying at the water’s edge on *Yom Truah*, because of a fictitious flood, is not one of them. *Tashleek* is paganism dressed up in religious Jewish clothes, and *Rosh HaShannah* is a rabbinic day that negates God’s design for *Yom Truah*—the first day of the seventh biblical month.

HOW TO CELEBRATE YOM TRUAH

It would be great to have a congregation of people to celebrate *Yom Truah* with. A special service could be held to praise and worship the Lord Yeshua, with many *shofars*, trumpets and other musical instruments playing, and people singing and praising the Messiah of Israel. After that, everyone could feast together and study His Word, having entered into the heavenly joy that this Sabbath day brings.

If you only have yourself, though, and possibly some family member or friends, you might consider going to a place where you can have some relative privacy—a park or a backyard, or your home, and praise and worship the Lord there. *Shofars* can be bought from many places on the web. Just place *shofar* in a search engine and you’ll see more than you can blow, although as we’ve seen, the human voice, and other instruments, are also able to make a loud sound. One isn’t confined to a shofar, and one doesn’t have to blow it 100 times.

One of the things that I liked about living in Israel is that the whole country gears up for the holy days, even if more than half of Israel just uses these days as a vacation, not knowing, or caring, about their biblical significance. The religious celebrate them on the wrong dates, and for their *Rosh HaShannah*, in the wrong way, but there is still the sense of heading in the same direction. Just as the USA gears up for Christmas, so the people of Israel get ready for the holy days. Of course, Sunday, Christmas and Easter and are just ordinary days of the week in Israel and that was so refreshing!⁹⁴

⁹⁰ Wigoder, *The New Standard Jewish Encyclopedia*, p. 906-907.

⁹¹ Alexander Hislop, *The Two Babylons*, 2nd American edition. (Neptune, New Jersey: Loizeaux Brothers, 1959; originally written in 1862), p. 242f. See also pp. 108, 129-130, 144-145, 164-165, 174-176. It can be read at [The Two Babylons—The Full Hislop](#). See the Table of Contents for the page numbering difference between the book and my online PDF.

⁹² 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 biblical roots.’ I love my Jewish people, but I hate the pagan things and rabbinic traditions that enslave them (Mt. 15:1f.; 23:1ff.).

⁹³ Scherman, *The Artscroll Siddur*, pp. 770-771.

Why celebrate *Yom Truah*? Because Yahveh commands His people Israel⁹⁵ to celebrate it. What we eat, when we assemble, what days we celebrate as holy and what attitudes we walk in should all revolve around the God of Israel and how he tells us to live our lives—at least for those who take Him seriously. With the blood and Spirit of Yeshua we can walk in the holy days and all the other commandments that pertain to us, just as Yeshua and all His Apostles did. As we keep His Ways we are proclaiming *to ourselves first*, and then to the world, that we are His chosen and holy people.⁹⁶

Yom Truah is a Sabbath where God 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 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 thousand year reign of Messiah Yeshua from Jerusalem. 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, with the blasting of trumpets and shofars, for what Messiah Yeshua has done for you, in a holy assembly!* You must do no customary work on it.’⁹⁷ You must present a sacrifice by fire to Yahveh’⁹⁸ (Lev. 23:24-25 my translation).

May it be a Day of Unspeakable Joy for You!

⁹⁴ That’s true, unless one lives in Nazareth, which is predominantly Moslem, but has a sizable Arab Christian population, or the Catholic section of the Old City of Jerusalem. Both these places keep the pagan days of Sunday, Easter and Christmas in the Land of Israel, which is an abomination in God’s eyes. It’s also an extremely perverse ‘witness’ to the Jewish people, who know that the Messiah of Israel wouldn’t eat ham or keep Xmas.

⁹⁵ All Gentile believers in Jesus are part of Israel (Romans 11:11f.; Eph. 2:11f.), and therefore, need to keep all of Mosaic Law that pertains to them, just as Yeshua did.

⁹⁶ The concept that the Jewish people are the ‘Chosen People’ comes from the Hebrew word *bahar* בָּחַר and means ‘to choose, elect, select.’ This is the conceptual equivalent of the Greek verb, *ek’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 *choose* Me, but I *chose* you.’ Gentiles who believe in the Messiah of Israel are just as ‘chosen’ as the Jewish people. Davidson, *The Analytical Hebrew and Chaldee Lexicon*, p. 77; Perschbacher, *The New Analytical Greek Lexicon*, pp. 127-128.

⁹⁷ In the Ten Commandments, where Yahveh demands that no work be done on the seventh day Sabbath (Ex. 20:10; Deut. 5:14) the word for ‘work’ is *mih’leh’ha* מְלָאכָה. Concerning Passover, it’s the same word for *work*: ‘On the first day you must 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’ (Ex. 12:16). For the first and seventh day Sabbaths of the Feast of Unleavened Bread week, mentioned in Lev. 23:7-8, the word for *work* is also *mih’leh’chah*, teamed up with another word for *work* or *labor*, *ah’vodah* עֲבֹדָה, but the understanding that one can prepare food on these two feast Sabbaths is not stated. From all this the Rabbis say that food may be prepared on all the annual feast Sabbaths of Israel in Lev. 23 (*The Chumash*, p. 683), except, of course, *Yom HaKipurim* (the Day of Atonement) because the annual Sabbaths mentioned (Lev. 23:7-8, 21, 25, 35-36), including *Yom Truah*, have the identical wording for no *regular work* to be done that is found in Lev. 23:7-8.

From Ex. 12:16 we know that food may be prepared on annual Sabbaths. God has seen fit to allow food preparation and cooking on His feast Sabbaths that do not fall on the weekly seventh day Sabbath. This is the only difference between the annual Sabbaths and the weekly seventh day Sabbath.

⁹⁸ The concept of an offering or ‘a sacrifice by fire’ speaks of the dedication sacrifice (e.g. 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). On *Yom Truah* the Lord would like us to rededicate and consecrate ourselves to Him, and to be in union with Him.

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⁹⁹ This article was revised on July 1, 2018.