THE FEAST OF TRUMPETS

יוֹם תְּרוּעָה

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THE SEED OF ABRAHAM

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THE FEAST OF TRUMPETS—יוֹם תְּרוּעָה

The Feast of Trumpets (*Yom Truah*[1] in Hebrew, pronounced *Yom tru'ah*) is the first day of the seventh Hebrew month, and begins the Fall Feasts. It can be anywhere from about mid-September to mid-October; it's the same date every year, the first day of the 7th month, but because the Bible goes by the lunar calendar, its Gregorian date changes every year. It signals the beginning of the end of the Holy Days that come in autumn. On the 10th day of the seventh month is the Day of Atonement and five days after that or the 15th day of the seventh month, is the 8 day Feast of Tabernacles, the last biblical feast of the year. God speaks to Israel in the Wilderness about the Feast of Trumpets and says to Moses:

> "Speak to the Sons of Israel saying, "In the 7th month on the 1st of the month, you must have a Sabbath *commemorated* by the *blowing of trumpets (truah)*, a holy convocation. You must not do any regular (laborious or monetary) work.[2] You must present a sacrifice by fire to Yahveh!"" (Lev. 23:24-25; see Num. 29:1 where the Hebrew has *Yom Truah;* a *day* of *truah*)

This is the only Feast of Israel that the Lord does *not give a reason* for its celebration, but inherent in its name is the way we're to celebrate it, and from that comes the reason for the day, which is astonishing. The Hebrew for "blowing of trumpets" is *tru'ah* תְּרוּעָה. John Kohlenberger translates it as a "trumpet blast."[3] Benjamin Davidson says it means, "a shout of joy, or of battle," or the "sound of a trumpet."[4]

The Hebrew noun *truah* comes from the verb *ru'ah* רוּעַ 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."[5]

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;"[6] the walls of Jericho).

The *Theological Wordbook* also states that *truah* תְּרוּעָה has "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,

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[1] The Hebrew name for the day יוֹם תְּרוּעָה (*Yom Truah*) is found in Numbers 29:1. In Lev. 23:24 it's called זִכְרוֹן תְּרוּעָה (*zich'rone truah*) a Sabbath of "remembrance (with) *truah*."

[2] The man cannot plow his fields or harvest them, and the accountant can't do his accounting on this day (or any weekly or annual Sabbath), but he can feed the poor. The housewife must not do her laundry, but she can prepare a meal.

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

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

[5] Ibid.

[6] 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 (signaling) horn.

4. for the exultation of praise to God (Psalm 150:3)."[7]

The Feast of Trumpets then, centers around "the exultation of praise to God," with various musical instruments and voice because the Feast is not "the tumult of war" nor an alarm of attack nor the signal for the somber Day of Atonement. It's a feast and because of the word *commemoration* (*memorial* or *reminder*) in Lev. 23:24, along with the word *truah,* it expresses a feast to *remember* something with praise to God.

The Hebrew word for *commemoration* is *zich'rone* זִכְרוֹן.[8] It's used in v. 24 ("*commemorated* by the blowing of trumpets") and means "to remember, recollect, call to mind."[9] Because this is a feast it also means to enter into or remember a past event of joy, for that's what a biblical feast commemorates. The meaning then, is, "A Sabbath of *living remembrance with great joy and praise* for what God has done for us!"

The Hebrew meaning for this word implies that the Hebrew 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 Scripture[10] and allows both the ancient Israeli and us to participate in past salvation events, with the real help of the Holy Spirit.

The *Theological Wordbook* also notes that *zichrone* can be translated, "memorial, reminder,"[11] and that it means, "an object or act which brings something else to mind."[12] The *sound* of the trumpet or *shofar* or joyful shouting was *to remind* Israel of the divine and joyous events that initially caused them to shout and have great joy—the salvation of Israel from Egyptian slavery and all it entailed. The ancient Hebrews in King David's day were to enter into the time and events, as well as us,

1. when *Israel* was freed from Egyptian slavery by the blood of the Passover lamb (Ex. 12:1f.). Nothing like this had happened before!

2. When *Israel* 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 (Exodus 14:16, 21-22, 29), and they saw their mighty enemy who wanted to murder them, annihilated by Yahveh. Nothing like this had ever happened before or since!

3. Also, when Israel stood at Mt. Sinai and heard the heavenly *shofar* blasting louder and louder,[13] an-

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7 Ibid.

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

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

10 Theologians call this "corporate identity." It means that Israel, past, present and future, is one Body. Paralleling and overlapping 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 living at that time or a thousand years later). The *father* is seen to be "in the loins" of his father who was there, linking both him and his son to their ancient father in Egypt who actually experienced this salvation event: "And you shall tell your son in that day, saying, "This is done because of what Yahveh ***did for me when I came up from Egypt!***"" (Ex. 13:8)

The New Testament picks up on this concept when it says that the Priesthood of Melchizedek is greater than that of Levy. Why? Because Levy is seen as giving tithes to Melchizedek while *in the loins* of Abraham (who actually gave the tithe and was 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 reveals that Melchizedek was *greater* than Father Abraham, and subsequently Levi, who was yet to be born, and who would become the High Priest of Israel (cf. Gen. 14:18-20).

This concept of corporate identity allows us to place ourselves *back at the Passover Table where Yeshua gave the Apostles* the Matza and the Wine, pictures of His Body and His Blood, to eat and to drink (as well as at the Red Sea, and the Resurrection, etc.). In this way, Yeshua Himself is giving *us* His Body and His Blood. This is part of what Passover entails and what it means "to remember."

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

12 Ibid., Exodus 19:16-19.

13 English translations of Ex. 19:16, 19 usually have "trumpet," but the Hebrew word is *shofar* in both places, the

nouncing the coming of Yahveh, the King of Israel. God descended upon Sinai in Fire and smoke; the Earth quaked, lightning flashed and thunder roared! Every Hebrew saw, felt and heard that, as well as the Voice speaking the Ten Commandments, and they were all afraid (Ex. 20:18f.), but they 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 led Joshua and Israel *into the land of Canaan,* with the Jordan River, like the Red Sea before it, making a way for Israel to walk across, again, on *dry* ground (quite a miracle in itself), as well as the gift of the Promised Land (Canaan) as their inheritance (Gen. 15:1-21). God had promised the land to their Fathers (Abraham, Isaac and Jacob) and their descendants. God, the true God, was with them, as the stopping of the Jordan River revealed.

In King David's day the Hebrew was to enter into those events as if he himself was there. These were their cause for rejoicing with Joy Unspeakable on this annual Sabbath. This is what our God designed for them *and also for us*, for we are *one* with them "as Israel" (cf. Eph. 2:11f.). God desires for us to enter into *Yom Truah* with this in mind (as well as all the other Feasts and weekly Sabbaths).[14] This "living remembrance" with its joy is mirrored and amplified in what God has done for Israel: for you and for me:

1. The First Passover—being freed from slavery and leaving Egypt pictures,

- **a.** The "Second Passover" in Jerusalem, after which the Lamb of God was slain that we might be freed from the Kingdom of Satan and come into the Kingdom of the Hebrew King: Yeshua.

2. The Red Sea, where "certain death" turned into miraculous deliverance and triumph, pictures,

- **a.** The barrier between Heaven and Earth "parting" for us,[15] like the Red Sea, that we may live in the very Presence of God, and that all those who hate Him will be sent to Hell, symbolized in the Egyptians drowning in the Sea they couldn't cross.

3. The awe of Mt. Sinai—the God of Abraham, Isaac and Jacob revealing Himself and His Ways to Israel in an incredibly unprecedented way, and then dwelling with Her in the Tabernacle of Moses, pictures,

- **a.** 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] In Acts Two God enters and dwells with all those Jews who came to believe in Yeshua that day (cf. Ex. 24:9-11); revealing Part Two of His Plan to dwell with Israel.

4. The gift of the land of Canaan pictures,

- **a.** the New Jerusalem, the "Promised Land" that awaits us where we will be "one" with God (Rev. 21:1f.).[17]

These four points best convey the biblical reasons for Joy Unspeakable on *Yom Truah*[18] and yet, there is

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heavenly ram's horn.

[14] 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 (Israel meeting Her 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).

[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 realize how both the Word of God, symbolized in the Ten Commandments, and the giving of the Holy Spirit to Israel, happened on *Shavu'ot.*

[17] See Salvation—The Promise!

[18] The Mosaic Covenant intrinsically entailed that Yahveh would be Israel's God—certainly more cause for Joy.

even more to rejoice over concerning the actual day of *Yom Truah*. *Yom Truah* is also the day of Messiah Yeshua's birth, His baptism in water, *and* His return to Earth to rule from this earthly Jerusalem for a thousand years as the Son of David, the King of Israel (Lk. 1:30-33; John 1:49; 12:13; Rev. 20:6).

The attitude of Israel on this day, before Yeshua was born, was joy, awe and gratitude for what God had done for Israel, and that is also ours to live in. These are the main events or miracles associated with *Yom Truah* that God wants us to remember and live out with divine joy. We are "to enter into" these times of salvation and glory via His Word and the Holy Spirit. The sound of the *shofar* blasting and the trumpet and other musical instruments playing, as well as human voices singing exaltation to Yeshua on *Yom Truah* reminds us of all these past (and also future) salvation events (i.e. glorification on Judgment Day).

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 or singing praise. The concept of joy mingled with this, which is the attitude for the Day, is illustrated by King David shouting, rejoicing, dancing and swirling around as the Ark of the Covenant, God's very presence on Earth (Ex. 25:22), entered into 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 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 English 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 Scripture where this account is recorded reveals that 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, *Yom Truah,* is to be celebrated. It is a day that God has made for us to show how grateful we are for what He 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 Lev. 23:24 can also be translated:

> "Speak to the Sons of Israel and say, "In the 7th month on the 1st day of the month you must have a holy assembly. It is *a Sabbath of living remembrance with tremendous shouting of joy unspeakable and with the blasting of trumpets and shofars*[19] *for what God has done for you!*""

Yom Truah is a God-ordained day of celebration unto our God and King, and we should celebrate it with the same attitude as David! Even more so because of what Yeshua has done for us!

Other Passages That Use Truah

Some other passages that use *truah* reveal how the word is seen in its various meanings. In Num. 10:5-6, whenever Israel set out on their journeys, the two silver trumpets sounded 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

[19] 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."

will set out. The *great blast* (*truah*) on the silver trumpets will signal their going forth."[20]

As we might imagine, *truah* is also used of the shouting of the Hebrews when the walls of Jericho literally came 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 the *hifil* verb form of *ru'ah*. See also Josh. 6:10, 16, 20 where every "Shout!" is from *ru'ah*.)

Under Joshua, Israel had tremendous faith in Yahveh. In 1st Sam. 4:5-7a, when the Ark of the Covenant was brought into the Camp of Israel, just before their disastrous battle with the Philistines it states,

> "When the Ark of the Covenant of Yahveh came into the camp, all Israel *shouted a great shout* (*yahri'ou*[21] 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 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)

In Amos 2:2 Yahveh comes against Moab, 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 of 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, as expressed in a battle cry. To understand that this same word is used in exultation and praise to our Father and our 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 explosive, 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* (*nah'ri'ah* from *ru'ah*) to the Rock of our salvation! Let us come before Him with thanksgiving! With songs let us *extol* (*nah'ri'ah*) Him!"[22]
5. Psalm 98:1-6: "Sing to Yahveh a new song for He has done wonders! His Right Hand and His Holy Arm (both terms for 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 sal-

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

[21] This verb is written slightly different in Hebrew then in Joshua 6:5, but it's the same word.

[22] Both *shout* and *extol* are *nari'ya*, from *ru'ah,* meaning, "let us extol/praise/shout!"

vation of our God. Shout (*hari'ou* from *ru'ah*) 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 *joyful shouting and 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 Joy Unspeakable in the Holy Spirit for what Yeshua has done for us! The day could also be called, "The Feast of Tremendous Joyful Shouting!" or "The Feast of Great Rejoicing!"

WHY THIS DAY?

There are two reasons why God the Father chose this day, the first day of the 7th biblical month, to be the day of joyful shouting unto Him for what He's done for Israel. One is because the day begins the 7th month and God has set up the number seven to reflect His holiness, perfection and the completion of Creation Week.[23] Two, because it's the day that Yeshua was born, baptized, *and also* the day He will return on to set up His thousand year reign from this earthly Jerusalem (cf. Luke 1:30-33; Rev. 20:1-7). 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 Sabbath of Yahveh, the God of Israel (Gen. 2:1-3; Ex. 20:8-11: 31:12-17; Mk. 2:28; 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 Sabbaths[24] every year within the 18 (total) days of the Feasts of Israel:

1. The Sabbath that is the 1st day of the Feast of *Matza* (the Feast of Unleavened Bread), the evening of which the Passover is eaten. 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 (or First Fruits) on the Sunday of the Feast of Unleavened Bread week (Ex. 34:22; Lev. 23:15; Dt. 16:16, etc.). This is the Sunday that Yeshua was resurrected as the First Fruits to rise from the dead (cf. 1st Cor. 15:20, 23).
4. The Sabbath that is the 1st day of the 7th Hebrew month: *Yom Truah*—The Feast of Shouting with Joy Unspeakable! (Lev. 23:24)
5. The Sabbath that is the 10th day of the 7th Hebrew month: *Yom HaKiporim*—The Day of Atonements (Lev. 23:32).
6. The Sabbath that is the 15th day of the 7th Hebrew month: the 1st day of *Sukote*—the Feast of Taber-

[23] 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 made holy, not even Man—only God's 7th day Sabbath. There is something very special about the Sabbath—God made it to be a picture of Yeshua as the Creator Son and the Redeemer-Savior of Israel. That's one reason why its significance and holiness 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 and The Sabbath—A Picture of Yeshua.

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

nacles (Lev. 23:39).

7. The "8th Day" is the Sabbath that ends the yearly feasts. It's the 22nd day of the 7th Hebrew month after the seven days of *Sukote* (Lev. 23:39).

God's use of the number seven revolves around the theme of Sabbath Creation, Redemption and holiness. The first day of the 7th Hebrew month is holy because it's the *beginning* of the *7th* 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 seven. There's something very special that distinguishes it from every other "first day of the month" of the biblical year.

First, there are more annual Sabbaths in the 7th month (4) than any other month (see points 1-7 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.

Third, it's the day when Messiah Yeshua was born in Bethlehem, baptized in water by John, *and* when He will return to Jerusalem to rule for a thousand years as the Son of David (cf. Luke 1:30-33).

The Birth Day of Yeshua

Messiah Yeshua was born on *Yom Truah* and this is certainly 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*.[25] This would have been sometime between mid-June to mid-July. He, along with the other Aaronic 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 (Lk. 1:26-38), came to see her relative. The angel Gabriel said to Miryam (Mary):

> "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 1:36)
>
> Luke 1:39-40: "Now *at this time* Miryam arose and quickly went 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 was beginning her first month. Nine months later would be mid-September to mid-October for the birth of Yeshua,[26] which corresponds to the seventh biblical Hebrew month. This begins to

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[25] 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."

[26] The birth of *Yochanan haMatbeal* (John the Baptist/Immerser) would have been in early April, most likely on Passover. This would have been six months before Yeshua was born on *Yom Truah*. Because of Mal. 3:1-4; 4:4-6, the Rabbis rightly say that Elijah will 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 and freedom 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 on Passover, and 30 years later, at Passover, he began proclaiming the coming of the Messiah to Israel. Six months later, when Yeshua turned 30 years old, Yeshua came to John and immersed 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 or the Temple (Num. 4:3, 30, 39, and 47f., by inference). Immediately after coming up out of

point to Yeshua being born on *Yom Truah*, the first day of the seventh Hebrew month, corresponding to sometime from mid-September to mid-October.[27] After all, *Yom Truah* is a day of great rejoicing!

Sukote (the Feast of Tabernacles) begins on the 15th day of the 7th Hebrew month. Many wrongly teach that Yeshua was born during one of the 7 days of *Sukote*, which is certainly a nice theological concept, as "God was truly tabernacling" or "dwelling" with His people Israel "in Yeshua," but it doesn't work out practically nor theologically. If Yeshua had been born during Tabernacles, as Sukote means, "to dwell," He would have been born in Jerusalem, but He was born in Bethlehem:

1. "Now after Jesus was born in Bethlehem of Judah in the days of Herod the King, behold, wise men from the East came to Jerusalem." (Matthew 2:1) In other words, Joseph and Mary *would have been in Jerusalem* for Sukote/Tabernacles, and so Yeshua would have been born in Jerusalem, not Bethlehem (Micah 5:2; Mt. 2:1, 5).[28]

   a. 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). Because Yeshua was born in Bethlehem, and not Jerusalem, we know that Yeshua ***wasn't*** born during the Feast of Tabernacles (*Sukote*). Also, the men would have brought their wives (and children) with them: the Feasts are not only for the men, but their family; it's a feast, not a Catholic conference on celibacy, and so Miryam would have been with Joseph.

2. Luke reveals that after Mary's time of uncleanness, which lasted 40 days (Lev. 12:1f.), Joseph and Mary *brought* infant Jesus *to Jerusalem with them* so Mary could be purified and Yeshua consecrated unto Yahveh as the firstborn son (Luke 2:22; cf. Ex. 13:1-2, 11-13, etc.). They wouldn't have had to bring baby Jesus to Jerusalem if He had been born there during Sukote. He was circumcised in Bethlehem on the eighth day of His life (cf. Gen. 17:10-14), not in the Temple as the film portrays.

3. 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 as all Israel would have been tabernacling or "tenting out" in Jerusalem for Sukote (cf. Lev. 23:42-43). *Yeshua had to be born in Bethlehem* (see Messiah's Deity and Micah 5:2). Also, see Luke 2:21–27 for when Yeshua was first brought to Jerusalem. Also, why didn't Simeon see Yeshua at His circumcision if Yeshua was already in Jerusalem on the 8th day of His life?

The theological concept of *Sukote* speaks of the *final* harvest or ingathering, people being compared to a field needing to be harvested (cf. Mt. 9:37; Lk. 10:2), and also, "God dwelling with His people Israel" (as He did with Israel in the Wilderness). It's prophetically reserved for the New Jerusalem (Rev. 21:1f.).

Having been born on *Yom Truah*, Yeshua will return on *Yom Truah* for His thousand year reign from this earthly Jerusalem (Ezk. 44:3; 45:7, 16, 22; 46:2; Rev. 20:1-7), after which comes the Day of Judgement, prophetically symbolized by the yearly Day of Atonement. The Day of Atonement is the 10th day of the 7th Hebrew month, 10 days after *Yom Truah*, counting inclusively (Lev. 23:23-27f.). Those *ten* days sym-

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the Jordan River the Spirit led Yeshua into the Wilderness to fast and pray for 40 days, and He returned in the power of the Spirit and He began to minister, *41 days* after His 30th birthday: hence He was "about 30 years old." This is also 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* (Leviticus 12:1-4; Luke 2:22-27f.).

Yeshua was born in the evening of Sept. 11th, 3 BC, which began *Yom Truah* that year. See When was Jesus Christ Born? by Timothy Rowe; and Who Chose Sept. 11th and Why? by Anne Garcia; see also p. 9, note 31.

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

[28] 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. Interestingly enough, Bethlehem means, the House of Bread. The Living Bread, the Bread of Life (Yeshua; John 6:32-33, 35, 41, 48, 51) was born in the House of Bread; the same place as His "Father," King David (1st Samuel 16:1; 17:12; cf. Micah 5:2; Luke 2:4, 11; John 6:35).

bolize the *thousand* year reign of Yeshua (Rev. 20:1-7; 2nd Peter 3:8). After Judgment Day there is eternity with God. This is pictured in *Sukote*, *the 7 day Feast, God dwelling with us*, or more accurately, we dwelling with God in the New Jerusalem forever (Rev. 21:1f.), with the 8th Day picturing eternity.

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 and the Messiah, as the shepherds looked on in awe (Luke 2:13-14).[29] 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 and king. The *shofars* sounded and all of Jerusalem shouted with *joy* for the *new* king, shouting that was heard even outside the city! (1st Kgs. 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, the Son of David, the King of Israel, a multitude of angels sang and gave praise to God the Father, who was "still alive." (Lk. 2:8-20) It must have been a time of tremendous time of *truah* for the angels, and this too points to Yeshua being born on the first day of the 7th 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 been born!!!

Shofars and trumpets proclaim the coming of kings. When Yeshua *returns* it'll also be on *Yom Truah*. When *God, the King of Israel, descended* upon Mt. Sinai, the heavenly *shofar*[30] sounded louder and louder, which is certainly a similar picture to Yeshua, the King of Israel, returning and *descending* upon the Mount(ain) of Olives. I imagine that the heavenly *shofar* will sound then too as the mountain splits in half (Zechariah 14:4). to begin His royal reign for a thousand years on this Earth in this Jerusalem.

With Yeshua being born in Bethlehem He couldn't have been born during *Sukote*. On the 8th 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 7th Hebrew month. With the angels announcing the birth of the King of Israel (the Messiah was seen to be the King of Israel and King David's Son; 2nd Sam. 7:11f.; Ps. 2:2, 6-7; Mic. 5:2), the concept of *Yom Truah* (a day of joyful shouting to God), as seen with King Solomon being crowned king, points to Messiah being born on the 1st day of the 7th Hebrew month, as the angels joyfully sang unto God the Father and proclaimed the birth and arrival of the heavenly King of Israel to the shepherds.

Yom Truah is also the day when Yeshua will return on the Clouds of Glory, with the angelic shout (*truah*) and the blast of the heavenly *shofar* (*truah*) 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*.

When Yeshua turned 30 years old He was baptized in water and began His ministry by fasting and praying for 40 days (Mt. 4:1-2f.; Lk. 3:21-23). *Yom Truah* is the only annual holy day listed in the Feasts of Israel (Lev. 23) that doesn't have a "reason" for celebrating it (e.g. Passover celebrates the great deliverance from Egypt). Now we know the divine reason for the day—the birth, baptism, and return of our King to rule for a thousand years from Jerusalem. These are the reasons why the 1st day of the 7th biblical month is holy. This is *truly* a day of tremendous joy, blasting of shofars and trumpets, and shouting of praise unto our King for all He has done for us![31]

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[29] 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 might be true for the daytime, but certainly not at night. Shepherds would not stay 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*." Yeshua wasn't born on December 25th.

[30] See p. 2, note 13.

[31] After I wrote this article I saw a website, that confirmed through a Bible code, that Yeshua was born on September 11th, 3 BC, which was *the first day of the seventh Hebrew month that year, Yom Truah (the Feast of Trumpets)*. See Exact Date of Yeshua's Birth and What was the Star of Bethlehem?

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 HaKiporim* (the Day of Atonements, 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,[32] which will come on *Yom Truah after* the Great Tribulation. The Scripture where we see the "catching away" is 1st Thess. 4:16-17:

> "For the Lord Himself will descend from the Heavens with a shout,[33] with the voice of the archangel and with the Trumpet[34] 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)

The fact that the dead in Christ will rise first indicates that this is the *last* coming of the Lord, after the Tribulation, and after His thousand year reign on Earth (Rev. 20:1-6). 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 those thousand years (Rev. 20:1-6).

The Greek word translated as "caught up" is *hapragayso'mehtha* 'αρραγησομεθα 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."[35]

There will be "a catching away" or "a snatching away." The question is, "When?" Those who believe in a pre-Tribulation or mid-Tribulation rapture[36] (or even an immediate post-Tribulation rapture) are not standing on biblical ground because they confuse the trumpets sounded on *Yom Truah* (The Feast of Trumpets) with "the *last* trumpet" (1st Cor. 15:52). Scripture 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 the shofar for 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 the Heavens having the key to the Bottomless

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[32] Isaiah 9:7; 16:5 (see Acts 15:16); Isaiah 41:21; Luke 1:32; Rev. 20:1-6; 22:16.

[33] Wesley J. Perschbacher, editor, *The New Analytical Greek Lexicon* (Peabody, MA: Hendrickson Publications, 1990), p. 237. The Greek word *kelous'mati,* κελευσματι, 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*.

[34] The Greek word for trumpet in 1st Thess. 4:16 (and 1st Cor. 15:52) is *salpingee* σαλπιγγι, 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 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 have used *shofar* instead of trumpet in Rev. 1:10; 4:1; 8:13; 9:14, etc.

[35] Perschbacher, *The New Analytical Greek Lexicon*, p. 53.

[36] 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."

> 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 this because nothing is said about that, and only those martyred *during the Tribulation* are raised to glory and return with 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, after Armageddon. Revelation 20:5 states 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 during the Tribulation come to Life at the First Resurrection. Continuing from verse four it states:

> "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 they will reign with Him for a thousand years*." (Rev. 20:5-6)

This negates the Rapture teaching before, during or immediately after the Tribulation. There are Christians who won't die in the Tribulation and who will make it into the earthly Kingdom of Yeshua. These believers who 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, and who is still alive).[37]

Christians who are beheaded in the Tribulation will be resurrected and will return with Yeshua in the thousand year reign and 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, theologically irresponsible and very dangerous, practically. Christians resting their hope that they will be "taken out" before times get rough will not be prepared for the great evil that awaits them and the life and death choices that will confront them.[38]

First, the Tribulation must come upon the Earth. Satan will cause many Christians to be beheaded and many will fall away and/or renounce their faith in Jesus. Then, on a *Yom Truah*, Yeshua will return and deal with Satan and set up His thousand year reign in Jerusalem (Rev. 20:1-6). The thousand years is symbolically seen in the ten days from *Yom Truah* to *Yom HaKiporim* (the Day of Atonement).

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

[38] See also Revelation 7:9-17, esp. verses 9, 14 for why "no Rapture before or during the Tribulation.

The Anti-Christ—The False Claimant

Another picture of *truah* that we've touched upon, which speaks of Yeshua returning on *Yom Truah* to set up His thousand year Kingdom on this Earth in Jerusalem, is the parallel between the illicit coronation of one of King David's sons, Adoniyah, and the rightful anointing of Solomon, another son of David. David's choice, no doubt from the Lord, was Solomon, but Adoniyah usurped his father's authority and will and had himself proclaimed King of Israel. Despite that, on the same day, David made his son Solomon, King of Israel (1st Kings 1:38f.). Solomon was the rightful heir of the king to the throne, but there was a false claimant to the throne that King David had to deal with, who was also his son.

On the day that David learned of Adoniyah's proclamation (1st Kgs. 1:1-11f.), David 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 an illegitimate King of Israel for a brief time, but David the King, father of the two men, arranged it so the rightful heir became king. Paralleling that, modern Israel will make a covenant with the anti-Christ, thinking him to be their long awaited Messiah-King, similar to what some in Israel did for Adoniyah. God the Father though, will send the rightful heir after that, and the false claimant will be cast into the Lake of Fire (Rev. 19:20). At that time Satan will also be cast into the Pit or Abyss for a thousand years, but he'll be released at the end of the thousand years to *deceive* the wicked, and then he too will be cast into the Lake of Fire and tormented forever (Rev. 20:1-3, 7-10). Interesting too is that Adoniyah, like Satan, lived for a short time after King Solomon began to rule, but Solomon had him executed later because wickedness was found in Adoniyah (cf. 1st Kg. 2; he still wanted to be king!).

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 out of it, and because it's *Yom Truah* the heavenly shofar will proclaim the coming of the rightful King! Then the anti-Christ, the usurper, will be thrown into the Lake of Fire (Rev. 19:20). This too 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 (King Yeshua, Yahveh the Son) will come and *all the holy ones with Him!"* (Zech. 14:4-5; cf. Rev. 20:4-6)
>
> "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 (the Son) will be King over all the Earth (or land of Israel). 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 the Son, the King of Israel, were those who were beheaded, or gave their lives, in the Tribulation for "His Name," and now are glorified. They will rule and reign with Yeshua for a thousand years from this earthly Jerusalem (Rev. 20:1-6). The covenants that God made with Israel through Abraham, Moses, David and Yeshua will be in effect, and Mosaic Law will be the law of the Kingdom, as interpreted by Yeshua (Mt. 5:17-19; Lk. 1:30-33; 16:17; 1st Cor. 4:16-17; 11:1). Luke affirms Zechariah that when Yeshua returns He will first touch down on the Mountain called Olives:

> "And as they were gazing intently into the Heavens while Yeshua 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 the Apostles returned to Jerusalem *from the Mount of Olives*, which is near Jerusalem, a Sabbath day's journey away." (Acts 1:10-12)

As Adoniyah was actually from the loins of David, the anti-Christ will most likely also be a descendant of David, just as the true Messiah or Christ is, for anti-Christ's Davidic lineage will be necessary for him to confirm his claim of being the Messiah to the Jewish people. Of course, he won't come proclaiming himself to be the anti-Christ, but the Messiah, the King of Israel.

Adoniyah was *in rebellion* to his father's will. He pictures the anti-Christ usurping God the Father's authority for His Son Yeshua to be King of Israel. Just as some in Israel made a covenant with Adoniyah, so many in Israel will make a covenant with Satan through "his spiritual son" the anti-Christ (and one can say that both Satan and the anti-Christ are "sons" of the Living God; Satan having been created by God and the anti-Christ being a descendent of David and Adam, who was a son of God; Luke 3:38; cf. John 8:44 where Yeshua says to some Jews who wanted to murder him that their Father was the Devil; not literally, but figuratively because they were following Satan's ways; John 8:37).

The false 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 so the Feast of Trumpets is not the last feast or the "last trumpet."[39] Even though there will be a heavenly shofar for the last Feast of Tabernacles, the last heavenly shofar to be blown "on Earth" will be for the earthly Day of Atonement, which will usher in the heavenly Day of Judgment. Yahveh speaks of the trumpets blowing on many days in the biblical calendar:

> "Also, in the *day* of your *gladness* (the Sabbath), and in your *appointed Feasts* and on the *first days* of your months, *you must blow the trumpets*[40] over your whole 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)

The sound of the trumpets also serves as a "reminder" to the God of Israel. At the time of Yeshua's return on *Yom Truah* (Trumpets) 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, 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." (Isaiah 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 in the future ("worship Yahveh in His holy *mountain* at Jerusalem").

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, but the shofar for Tabernacles will only sound in Heaven, after Judgment Day, because on Judgment Day these Heavens and this Earth will melt away (2nd Peter 3:10; cf. Micah 1:3-5; Nahum 1:4-6).

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[39] See Leviticus 23 for all the Feasts of Israel. The Feast of Trumpets is the fifth Feast of the seven Feasts of Israel.

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

The Order of Events to Come

1. The Tribulation (Rev. 6ff.) has begun. "Peace" *and* morality have been taken from the world with Muslim terrorism, school shootings, abortion on demand, and homosexuality and transgenderism openly taught in public schools as "the fun-alternate lifestyle." (Rev. 6:4) The Tribulation worsened with the Covid pandemic and mandatory masks, food and energy shortages. This is just the beginning.

a. The anti-Christ should be proclaimed by mid-2026 to 2027[41] and reign for three and a half years; the time Yeshua ministered. He will be of Jewish-Davidic descent in order to deceive the Jewish people into believing that he's their Messiah, and also, the Gentiles who don't (want to) believe in Yeshua. The anti-Christ (1st John 2:18; 4:3) will be the satanic counterfeit of Messiah Yeshua for all the God-hating world and will perform miracles like Yeshua did, and so he will also bring "peace" to the world. After a short time though, "all Hell will literally break loose" and the Mark of the Beast will be instituted.

b. The Lamb's Bride will be refined and made ready through the Tribulation (Rev. 19:7).

2. *Yom Truah* 2030 AD: For 6-12 months before 2030 AD the Wrath of God will be poured out. Yeshua, the Word of God, will come on a white horse with the Army of Heaven (Rev. 19:11-16) on *Yom Truah* and will end the reign of the anti-Christ and the False Prophet, and the Tribulation will cease. Those martyred in the Tribulation for the name of Messiah Yeshua are resurrected and given glorified bodies and return with Him. This is the First Resurrection. They are priests in Jerusalem with Messiah Yeshua for a thousand years (Rev. 1:6; 20:4-6).

a. 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 (Mosaic Law) as Yeshua defines it, is instituted for His thousand year reign (Ezk. 40–48; Mt. 5:17-19; Rev. 20:5-6).

b. The anti-Christ (Beast) and False Prophet are thrown into the Lake of Fire (Rev. 19:20).

c. Satan is bound for a thousand years in the Bottomless Pit (Rev. 20:1-3).

d. Messiah takes the Throne of His earthly Father, King David (Isaiah 9:7; Luke 1:32-33; Rev. 22:16). This is the fulfillment of *Yom Truah*. The ten days between Trumpets and the Day of Atonement are symbolic of a thousand years, and His reign is also the fulfillment of the Old Covenant promises to Israel.[42]

e. 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 (Isaiah 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 is observed from the heart, and Israel loves her God, and her God blesses Israel; materially and spiritually (Zech. 12:10; 13:1).

3. As Messiah's thousand year reign comes to an end Satan is released and leads Gog and Magog to make war upon Jerusalem, but Gog and Magog are destroyed by God by His Fire (Rev. 20:7-9), and Satan is thrown into the Lake of Fire (Rev. 20:10).

a. Yeshua will ascend from Jerusalem to Heaven and then descend with the angels as the Rapture occurs (Rev. 20:11f; cf. Mt. 13:41-42; 1st Cor. 15:52; 1st Thess. 4:16-17). All the dead in Christ will rise first from their graves (1st Thess. 4:16), with the living Christians to follow for the Great White Throne Judgment (point 2 below).

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[41] Yeshua should return in 2030 AD, 2,000 years after His crucifixion in 30 AD. A thousand years is as a day to God (2nd Peter 3:8; cf. Ps. 90:4) and Scripture speaks of God healing Israel "after two days" (Hosea 6:2).

[42] Jer. 7:7; 23:8; Ezk. 28:25; 34:28; 36:28; 37:25; 38:8; Zech 12:7-10; 14:11.

1. God is holy Fire (Ex. 24:17; Dt. 4:24; Heb. 12:29). The Earth and all the Universe will melt away at the fully manifest Presence of the God of Israel as He reveals Himself in all His glory (Nahum 1:5; 2nd Peter 3:10, 12; cf. Ps. 97:5; Mic. 1:4).

   (a) There won't be any place where He isn't fully manifest. This means that Hell (the Lake of Fire) is nothing more than His fiery presence for those who aren't like His Son and who never wanted to be like Yeshua.

2. The Great White Throne Judgment takes place (Rev. 20:11-15). This is the fulfillment of *Yom HaKiporim* (the Day of Atonement). Everyone who has ever been conceived will be judged by the Lord Yeshua and His Apostles (Mt. 19:28; Lk. 22:30; Rev. 20:4).

4. After Judgment Day the New Heavens and the New Earth appear (Rev. 21:1f.), and

a. 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 forever, and Israel dwelling with her God forever (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 comes immediately after *Sukote's* seven days (Lev. 23:39-40), meaning that the Marriage and wedding feast blend seamlessly into the Eighth Day of Eternity for the Bride of Yeshua to become His Wife. Even though it's called the Eighth day (of *Sukote;* Lev. 23:36, 39), *Sukote* is only seven days.

An important biblical concept that is missed by Christians who teach a "rapture before," 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 on Judgment Day. 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; all Christians, Jew and Gentile) 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 affected. 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, more than 3,400 years ago, help us to understand not only what God has in store for the people of the world, 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's a correlation between the plagues of Egypt and the wrath of God in the Great Tribulation. I've listed the Ten Plagues of Egypt first, in their order, so you can be familiar with them. Then I've written the Egyptian plagues out again, in order, and placed the plagues of Revelation under them. The plagues of Revelation may not follow the order of the one's in Egypt, but this reveals their kinship to the plagues of Egypt, and that the Author of the first is also the Author of the last:

1. Ex. 7:20 ……The Nile River is turned into blood

2. Ex. 8:2-3 ……Frogs
3. Ex. 8:17 ……Lice
4. Ex. 8:21 ……Flies
5. Ex. 9:3 ……Deadly pestilence on Egyptian livestock
6. Ex. 9:10 ……Ulcerous Boils (Sores) on the Egyptians and their animals
7. Ex. 9:18, 23-24 ……Hail "like never before" in Egypt
8. Ex. 10:4 ……Locusts
9. Ex. 10:21 ……Thick Darkness for Three Days
10. Ex. 12:12, 29-30 …The Death of the Egyptian Firstborn 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 listen, even after the sixth plague when Pharaoh's counselors told him that Egypt was destroyed (Ex. 10:7). Pharaoh is the prototype of Satan: pride and stubbornness. In Revelation the Two Witnesses have the same ability to turn water into blood, as Moses and Aaron did in Egypt's first plague.

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."
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> - Rev. 11:6: "These (Two Witnesses) 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 is evident 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. This is 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 life to Egypt." Without the Nile 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 plague. It would seem they should have tried to get rid of the frogs instead of making more, but this confirms that the wisdom of the wicked is foolishness.

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 waters were 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 miracles, which go out to the kings of the whole world to gather them together for the war of the great day of Almighty God."

The Beast (anti-Christ) and the False Prophet are taken from the Earth by Yeshua when He returns to set up His earthly Kingdom as the Son of King David (Luke 1:30-33). The following Scripture (Rev. 19:20) 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* (miracles) 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 Yeshua returns—the Beast and False Prophet are still working on Earth.

Satan, having been bound for a thousand years, will return for one final stand against Yeshua and then he too will 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 culminating in the Great White Throne Judgment, which is symbolized in the yearly Day of Atonement.

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 (Moses' staff) 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."[43]

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."

It was with this fourth plague that God began to make a distinction between Israel and Egypt, not allowing the flies to enter Goshen where the Hebrews lived (Ex. 8:22-23). The fifth plague of pestilence[44] has its counterpart in Revelation, but first the pestilence in Egypt.

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, 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. [9]It will become fine dust over all the land of Egypt and will become festering *boils,* breaking out on man and

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[43] 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 two other times in all the *Tanach* (Old Testament), one time speaking of the retelling of the same event, at Ex. 31:18, and in Dt. 9:10 God Himself wrote, *with His Finger,* the Ten Commandments on the Two Tablets of Stone.

The expression is used only once in the New Testament, where Yeshua speaks of casting out demons by *the Finger of God* (Luke 11:20), aligning Himself and His ability to cast out demons with God's ancient mighty work (miracle) against Egypt that day, and in the incredible writing on the Stone Tablets. Yeshua didn't cast out the demons by the power of Satan, as the Pharisees accused Him of (Matthew 12:24f.), but by the power of God.

[44] 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 Wuhan Virus?

beast through all the land of Egypt." [10]So they took soot from a kiln and stood before Pharaoh. And Moses threw it toward the Heavens and it became festering *boils,* breaking out on man and beast. [11]The magicians could not stand before Moses because of the *boils*, for the *boils* were on the magicians, as well as on all the Egyptians."

- Rev. 16:2: "So the *first angel* went and poured out his bowl on the Earth and it became a loathsome and malignant *sore* (boil) 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* (boils) and they did not repent of their deeds."

The people of the Earth who blaspheme God instead of acknowledging Him as Lord are a lot like Pharaoh—stubborn and rebellious against God to his core. The Greek word for *sore* in Rev. 16:2 is *helkos* ‘ελκος. In Rev. 16:11 *helcone* ‘ελκων[45] is used for *sores* (which is the same noun, but used as a genitive; "their" sores). It means "an ulcer, sore."[46] The Septuagint in Ex. 9:9-11 uses the Greek word *hel'kay* ‘ελκη[47] for *boils*. It's the plural of the Greek noun in Rev. 16:2 for *boil* or *sore*.

The Apostle John in Rev. 16, verses 2 and 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."[48]

The Hebrew word that is used in Ex. 9:9-11, translated as "boils" is *shih'heen* שְׁחִין[49] and it means, "boil, sore, ulcer."[50] 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" are used, are identical with the *boils* that came upon Egypt in the sixth plague. No wonder the Egyptian magicians didn't want to stand before Moses—aside from being a horror to look at, they were unclean.

It seems like 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." Its New Testament 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 na-

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[45] 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.

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

[47] 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.

[48] 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, ους, τό…*sore, abscess, ulcer…a foul and vile sore* Rev 16:2…*they reviled (God) because of 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.""

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

[50] Davidson, *The Analytical Hebrew and Chaldee Lexicon*, p. 709.

tion."

- 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 somewhat replicated in the Great Tribulation.

The Eighth Plague

Ex. 10:12-15: "Then Yahveh said to Moses, "Stretch out your hand (with your staff) over the land of Egypt for the *locusts*, that they may come up upon 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 nor plant of the field through all the land of Egypt."

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

The locusts in Revelation don't seem to be of the same variety as the ones that came upon Egypt. With faces 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 who, like the Egyptians, defy God instead of repenting and worshiping 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 (with your staff) 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."[51]

- 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

[51] It's more than interesting that the *three days of darkness*, which heralded and symbolized the next plague, the death of the firstborn of Egypt, reflects not only "the days of death" that Father Abraham went through on the way to Mt. Moriah to sacrifice Isaac his son (Gen. 22:2, 4), believing for those three days that Isaac was dead, and also, the days that Jonah was in the belly of the "big fish" (Jonah 1:17), but also the days that Messiah Yeshua was dead (Lk. 24:46). These Old Testament cites are what Yeshua meant when He spoke of Scripture speaking of Him being dead for three days (Lk. 24:46; cf. 2nd Kings 2:17 [the three days looking for Elijah after he had been taken to Heaven also]; Esther 4:16; Mt. 26:61; 27:40, 63; John 2:19; Luke 24:26-27, 44-46).

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 the *thick darkness* of the ninth plague upon 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 at *noon*, the middle of the day, for ***three*** *hours*,[52] symbolic of the three days of darkness in Egypt and the death of the firstborn son, and His death and His three days in the grave. On the tree He took our just punishment upon Himself. As there was darkness before Yahveh struck Egypt's firstborn, so there was darkness before the Father stuck His own Firstborn Son (Is. 53:10; Col. 1:15; Heb. 1:6). Many people on Earth will refuse to accept what the Father has done for them in sending His Son to take their just punishment (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. Judgment upon Egypt will take place with the *death* of the firstborn sons and animals of Egypt. After that the Sons of Israel will no longer be in the land of their enslavement. The nine plagues of Egypt are a prototype for the plagues of the Great Tribulation. The tenth "plague" upon Egypt is not a plague in the traditional sense of the word, but as Yahveh Himself says, a time of *judgment*. It's a picture of Judgement Day.

The Tenth Plague—Judgement Upon Egypt

> Ex. 12:12-13: "For I will go through the land of Egypt on that *night* and I 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."
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> 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 a firstborn dead."*

The first nine plagues of tribulation were a time for Pharaoh to obey the words of the Living God and let Israel go. It was Pharaoh's opportunity to humble himself before the God of his Hebrew slaves. The tenth "plague" was a *mini-Judgment Day*—Yahveh could have destroyed all the Egyptians, but He choose to restrict His *judgment of death* to only the *firstborn*—the strength, pride and joy of the nation. The first-born represent all the people. Yahveh left the other Egyptians alive so that His Name would be magnified throughout the world (Ex. 9:16; cf. Josh. 2:10-11).

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

After the Great Tribulation, on Yom Truah, Yeshua comes and destroys all those who opposed Him (took the Mark of the Beast) and He will set up His thousand year reign. As that ends, Satan will be released to stir up the world against Yeshua, and the revolt will be divinely put down. This will end the universe as the Rapture takes place and ushers in 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—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."
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> 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*.[53] 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."
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> 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, not realizing that tribulation and judgment are not the same, for 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,[54] seeing how the plagues in Egypt are a type of the plagues in the Tribulation, and God specifically says that the scorpions were not to harm His servants (Rev. 9:4).

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 Son, the Messiah-King, upon Mount Zion (Ps. 2:2, 6-7; cf. Lk. 1:30-33). 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 the Creator-Savior, will choose to openly defy, hate and rebel against Him, and the Church will go through the Tribulation. Those Christians who survive will enter the thousand year reign of Yeshua.

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[53] This is the end of this universe due to the *full manifestation* of God, whose essence is holy Fire.

[54] Also interesting, in terms of paralleling Exodus and Revelation, is that the word *plague* is mentioned twice in Rev. 16:21, and the word *plagues* is mentioned 11 times (Revelation 9:18, 20; 11:6; 15:1, 6, 8; 16:9; 18:4, 8; 21:9; 22:18).

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. 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 Christians in the Tribulation not being effected by the wrath of God. This distinction is literally written of for the fourth, fifth, ninth and tenth plagues upon Egypt:

> (The fourth plague of flies) 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 distinction between My people and your people!* Tomorrow this sign will occur!"
>
> (The fifth plague of deadly pestilence on all livestock) 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 ninth plague of darkness) Ex. 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 tenth "plague" of judgment—death of the firstborn sons) 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 know that Yahveh makes a *distinction* between Egypt and Israel!"

Even though plagues six, seven and eight do not specifically mention this distinction, it's reasonable to assume that the Sons of Israel continued to enjoy their blessed 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."

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 affected by those locusts. There will be a distinction between God's people and the wicked. It's 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.[55] 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 demonic scorpions:

> Rev. 14:1: "Then I looked, and behold! The Lamb was standing on Mount Zion and with

[55] Compare Revelation 3:12; 14:1; 17:5; 22:4.

> 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 during the Great Tribulation. They won't be "taken out" of the Tribulation, but go through it, just as Israel did in Egypt, but instead of 40 years in the Wilderness, as Israel did under Moses, the Lord Yeshua will come to this world and rule for a thousand years from this earthly Jerusalem (Luke 1:30-33; Rev. 20:1-7), with both glorified Christians and "regular" Christians living in Israel.

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, then the Lord returns, and after that, the Final Judgment. The reason why the Bride of Messiah must go through the Tribulation, and not be taken out of it before, during or immediately after it, is because the Father will use that time to purify Her. This refining concept is spoken of by two Prophets: Malachi and Zechariah:

> Malachi 3:3: "He will sit as a smelter and purifier of silver and He will *purify* the Sons of Levi and refine them as gold and silver so that they may present to Yahveh sacrifices in righteousness."
>
> Zechariah 13:9: "And I will bring the *third part through the fire* and refine them as silver is refined and test them as gold is tested. They will call on My Name and I will answer them. I will say, "They are My people," and they will say, "Yahveh is my God!""

For God to rapture or take out His Bride before the Great Tribulation is not how God refines His people Israel, both Jew and Gentile (Gal. 6:16). Scripturally, we've seen that God allowed Israel to experience the first three plagues upon Egypt, but with the fourth plague He made a distinction between His people and those of darkness, but Israel *remained* in Egypt until the mini-Judgment Day (the 10th plague). The Tribulation will parallel this.

Even though many Christians will be martyred, Yeshua will be with His Bride in the Tribulation, protecting many of them 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 the Babylonians gave them reflects the pagan gods of the Babylonians.[56] These three men went through a time of testing and great tribulation that sheds light and wisdom for us in the 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 the King's 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 to him:

> ""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 nor worship the image of gold that you have set up." Then Nebuchadnezzar was filled with rage and his facial expression changed toward Shadrach, Meshach and Abednego. He answered by giving orders to

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[56] 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, protector of 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* (Accordance Bible Software), paragraph 116.

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 the 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, in contrast to the Sons of Israel in the Wilderness (cf. Heb. 4:2), and what godly respect those three had for the King of Babylon, the chief authority on Earth at the time. The Hebrew young men were not rebelliously arrogant and defiant toward the king. They submitted to his authority and voiced their reason 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 similar to what we read about in Revelation. 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,[57] or I imagine, even work. 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 (mimicking Yeshua's resurrection). 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*."[58] (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 Beast *or the number of his name*." (Rev. 13:16-17)

The Beast will murder many of God's people at that time, as is evident from Rev. 20:4, but those who die at the hand of the Beast will have their glorious reward, unlike 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 (by their death) 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 wor-

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[57] 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 will be raptured before this time, many will fall away because they won't be "strong in the Lord," or even think it's "the Mark." Some won't care when their lives and the lives of their loved ones are in jeopardy. As God provided for Hananiah, Azariah and Mishael in Babylon, and Israel in the Wilderness, etc., He will also provide for us, but if He chooses not to, we must not bow to Satan. A counterpoint to this is that in God's Kingdom we don't buy and sell, pictured in the Sabbath rest and peace, because our Father freely gives us what we need.

[58] This may be believers and also unbelievers. There may be unbelievers who will rebel against the Beast—rebels rebelling against *the* Rebel; how fitting!

shiped 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.[59] *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 Revelation[60] there will be an image that men will be commanded to worship, with death also as the penalty for disobedience. As it was in Old Testament Babylon, so shall it be in New Testament Babylon in the Tribulation. As the three Hebrew men were delivered by the Lord Yeshua there will be many Christians delivered by the Lord again, but many will also give their lives to sanctify or make holy His Name (Rev. 20:4) in front of their murderers.

Those placing their hopes in a rapture before the Tribulation or mid-Tribulation will *most likely not* be prepared to die for His Name. They will be "caught off guard," having swallowed the deadly Rapture 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 to trust Jesus, many Christians will take the Mark of the Beast and be lost for eternity in the Lake of Fire. They are like Esau, who sold his birthright to his brother Jacob for a bowl of lentils (Gen. 25:29-34).

Yeshua came to those three Jewish men. He didn't take them out of the fire—He made a way for them to live in the midst of it. It's so very natural, carnal actually, for us not to want to be 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 and died 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 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 Yeshua! Many think that it symbolizes the "catching away" or Rapture of the Church before or during or even immediately after the Great Tribulation, but this isn't scriptural nor conceptual. On the contrary, the Father will use the Tribulation to purify His Son's Bride by suffering, persecution and death.

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, and Yeshua will reign as the Prince of Peace—the King of Israel.[61]

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[59] Note the similarity between the Mark on the forehead or the right hand (Rev 13:16), with what God 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 observance of the Feast of Unleavened Bread. In Dt. 11:18 it says of those keeping Mosaic Law 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 be taken literally, as Judaism does today, but figuratively. See Tefillin—To Wear or Not to Wear?

[60] Rev. 14:8; 16:19; 17:5; 18:2, 10, 21.

[61] See Isaiah 9:6; Ezekiel 34:24; 37:25; 46:4, 12; 45:16, 22 where the Messiah is seen as the Prince.

The Song of Moses and the Song of the Lamb

First tribulation then judgment and then new life. This new life was sung in the days of Moses when 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 the Bride of Messiah sings 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, 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 my song and He has become my salvation! This is my God and I will praise Him! My Fathers' God and 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 depth covers them! They went down into the depths like a stone!""
- Ex. 15:6-10: "Your right hand, Yahveh, is majestic in power! Your right hand, 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 depths 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, 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 and 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 Yahveh, until the people pass over whom You have created!"
- Ex. 15:17-18: "You will bring them and plant them in the Mountain of Your inheritance. The place, Yahveh, which You have made for Your dwelling. The Sanctuary, Yahveh, which Your hands have established. Yahveh shall reign forever and ever!"[62]

The Song of Moses at the Red Sea[63] is filled with glorious praise to Yahveh. He delivered Israel from the

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[62] 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 also prophetic.

[63] 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 because it's not a *Yom Truah* song. Dt. 31:19, in speaking of the song that will follow in Dt. 32, has Yahveh

brutal slavery of Pharaoh, vanquished Israel's enemy in the Sea, and brought Israel to His holy Mountain where they saw His fiery Presence and heard His thunderous Voice. 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.[64] 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; Creation Day Three)

The ancients saw that beyond the Red Sea, toward the south, lie Chaos[65] or "utter nothingness." If a man were to go there he would not only lose his life, but also his very soul and existence.[66] 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" and souls were no more. To not have one's name continue was as if he had never lived.[67] This is

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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 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 Exodus 15 as the Song of Moses in Revelation.

[64] 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. Note 4 states: "In *Yalkut*, on Is. 61:10 (vol. 2, p. 57d), Israel is…called "bride" ten times in Scripture (six times in Canticles, three times in Isaiah, and once in Jeremiah)."

The Greek εκκλησια (*eklaysia*), generally translated into English as "church," means "an assembly" or congregation, and it also speaks of those "called out of darkness." 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 Christians being "*called out of darkness* into His marvelous *Light*" (1st Pet. 2:9), and is one reason why Paul chose to use this word instead of the newer word, *synagogue* (although James uses synagogue for *Christian* congregations. In James 2:2, the Greek word is sometimes translated, assembly or congregation, but it's actually the word for *synagogue;* cf. Acts 15:21 where James speaks of Gentile Christians going to the synagogues). Christians are the "Called Out Ones," the *Greek* equivalent of the Hebrew, the "Chosen People." Where it says, "to the *church* at Corinth" it can read, "to the assembly 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; KJV). This was the primary reason why Paul used *eklaysia* over the newer term *synagogue*. He 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 or Mosaic Law (God's holy Standard that judged Yeshua sinless and also judges us when we sin; Rom. 3:20b; 31).

The Church (Assembly of those *called out*) didn't begin in Acts Two on Pentecost (the Hebrew holy day of *Shavu'ot*; Lev. 23:15-21; the Feast of Weeks; "Pentecost"). Jews were *filled* with the promised Holy Spirit (Joel 2:28-29; Ezk. 36:24-27) on that day and came to believe in their Jewish Messiah Yeshua (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 Jewish believers would call "house synagogues."

[65] 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 surrounded by a broad ring representing the cosmic ocean, beyond which lies chaos."

[66] Ask for the PDF, *Red Sea or Reed Sea?*

[67] Yahveh declares that those who keep His Sabbath will have *a name* that is better than having sons. With sons, one's name lives on, symbolizing his eternity and immortality. In Is. 56:4-8 it states, "For thus says Yahveh, "To

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 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, where God dwelt (Ex. 3:1, 12). It's here they actually "meet" Yahveh, "see Him," hear His Voice amidst the Fire, smoke, lightning, thunder, the earthquaking and the Glory Cloud, and will eat in His Presence.[68] The Covenant was sealed with blood (Ex. 24:1f), and Israel was married to God. The awesomeness of this pictures a little of what awaits us in the New Jerusalem.

YOM TRUAH IN THE DAYS OF YESHUA

In the days of Messiah the center of the celebration for *Yom Truah* was the Temple in Jerusalem, where God dwelt (Jn. 2:16-17; cf. Mt. 12:13). Yahveh commanded all males (20 years old and over) to present themselves to Him there for the three great Feasts—Passover/Unleavened Bread, 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 Tabernacles and many Jews would have already come to Jerusalem from all over Israel and also, the nations where the Jewish people lived (Acts 2:7-11).

At the Temple in Jerusalem the Levites would blast the *shofars*, trumpets, and cymbals and other musical instruments would be playing at the time of the daily sacrifices (early morning and late afternoon), leading the Jewish people in singing praise to God from the Psalms. The sacrifices would also be made with their grain and wine offerings:

> Num. 29:1-2: "Now in the 7th month on the 1st 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 offering as a sweet aroma to Yahveh:* one bull, one ram and seven male lambs one year old without defect and,"
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> 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."
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> 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 ordinance, for a sweet aroma, a sacrifice made by fire to Yahveh."

The dedication sacrifice of verse 2 was pleasing to God in that it pictured Yeshua totally submitted to the will of His Father. It also pictured Israel in that they too were called to be totally dedicated to God (Lev. 19:1-2). This is how the "offering made by fire" for *Yom Truah* (Lev. 23:25) is seen for us today. We're to totally rededicate ourselves to Yeshua on *Yom Truah* and let the Fire of the Holy Spirit purge out every sin that keeps us back, that we might be more holy to our Lord than ever before. Because of Yeshua's blood

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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, everyone 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 peoples." The Lord Yahveh, who gathers the dispersed of Israel declares, "Yet, others I will gather to them, to those already gathered.""

[68] Exodus 19:16–20:22; 24:9-11.

sacrifice Israel can now walk in that kind of dedication, by the power of the Holy Spirit.

The accompanying grain sacrifices (vv. 3-4) picture Yeshua also, being crushed (His crucifixion). Grain has to be crushed in order for it to be made into flour and then baked into bread. That what all the afflictions of Israel are about: to purify Israel. Yeshua is the Bread of Life (Jn. 6:47-59) crushed for us. He's the heavenly Bread or Living Manna that we eat to become like Him; afflicted, purified, holy and glorified.

Pure olive oil was required to be placed on the fine grain, which pictured the Holy Spirit within Yeshua, coming forth to dwell in us, from His being crucified. When He was crushed, like an olive, the oil of the Holy Spirit sprang forth for Israel, symbolized in the water (and blood) that came out of His side when the Roman soldier pierced Him (cf. Jn. 16:7; for water too, is a symbol of the Holy Spirit; Jn. 19:34; cf. Jn. 4:10; 7:38-39; see also 1st Samuel 16:13; Isaiah 61:3). This "oil" was given to certain High Priests and Kings (like David), before Yeshua died for Israel.

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, with the grain symbolizing all the food He would provide for them to sustain their lives. Israel was thankful for God's continual provision, as are we for natural bread and all good food, which symbolizes our never-ending Bread of Life.

Numbers 29:6 calls Israel to remember that both the daily sacrifices (Num. 28:7) and the New Moon sacrifices (Num. 28:14) were also to be done on *Yom Truah* (Num. 29:1f.),[69] amplifying holiness unto the Lord. Of course the wine sacrifice (libation or drink offering) would also have been performed for all these sacrifices.

The grapes for making wine, like the grain for making bread, must first be *crushed* so that Israel could drink it. Israel saw this as an additional blessing, wine being a symbol of both the blood sacrifice[70] *and joy*. The Psalmist writes:

> *"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, and not only forgiveness, but also transformation into His very nature.

In the morning at sunrise, Psalm 81 would be sung by the Levites during the time of the sacrifice. It speaks of God saving Israel from Egyptian slavery. In the late afternoon sacrifice Psalm 29 would be sung. It proclaims Yahveh's power and ability to give *Shalom* (heavenly Peace). The people would be singing and worshiping Yahveh, the *shofars* and trumpets, etc., would be playing, leading the Jewish people to enter into the *Joy of the great salvation that Yahveh had given them*. When they weren't at the Temple they would be feasting among their brethren in the City of the great King (Ps. 48:2; Mt. 5:35) and lifting up His holy Name.

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[69] The daily sacrifices are listed in Ex. 29:38-43 and Num. 28:1-8. The sacrifices for every New Moon are found in Num. 28:11-14. For a fuller understanding of both the Mosaic sacrifices and how they picture Yeshua and also, sacrifice in the New Testament *after* the Resurrection, see Mosaic Sacrifice and the Blood of Jesus and Mosaic Sacrifice in the New Testament.

[70] The color of red wine was seen to symbolize the red blood of the animal sacrifice.

How Judaism Observes the Day

With no Temple since 70 AD the Jewish people don't sacrifice.[71] It will be celebrated all over the world because there are Jewish communities in almost every nation under the sun. Many Jews will go to Jerusalem for the feast, but the Rabbis, true to their proud and heretical nature, have changed both the name of it and its meaning.

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 to the next year. For instance, Sunday night, Sept. 13th, 2015 (*Rosh HaShannah*) began the year 5776 in Judaism.[72] In the *Talmud*[73] this day is seen as the first day of Creation, although not all the ancient Rabbis accepted it.[74] Seeing *Yom Truah* as the beginning of God's Creation is fanciful rabbinic tradition. There is no Scripture to justify 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 calender, which for a thousand years or so was accurate, but in our day the rabbinic calendar is a day or two early for New Moons, the first day of each biblical month, 78% of the time. This means that most of their Feast dates are a day or two earlier than God commands them to be kept on.[75] 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 Jewish calendar, especially for the biblical Feast dates (nor do we follow the "Messianic" calender, which takes its dates from the Jewish calendar).

Most Rabbis realize the problem, but they say they can't do anything about it because the calendar was originally sanctioned by a Sanhedrin, and only another Sanhedrin, with equal authority, is able to correct it. Here again we run into the traditions of the Rabbis 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 God established for the beginning of the New Year for Israel. He said to Moses (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."

   a. It corresponds from late March to late April. Interestingly enough, the day is not an annual Sabbath. The Rabbis call it the religious New Year.

   b. The first of *Aviv* is the day from which Passover and all the other Feasts are calculated. That's why

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

[72] Many believe this dating to be short by about 200 years, meaning it's closer to the year 6000.

[73] "The *Talmud* □תַּלְמוּד□ (instruction, learning)…is the central book 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, written c. 200 CE), a written compendium of Pharisaic and Rabbinic Judaism's Oral Torah…and the *Gemara* (written down 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" and more than 20 volumes. "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."

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

[75] For the biblical Feast dates and New Moons see the Holy Days Calendar and the Holy Days Block Calendar.

it's so important to know when this New Moon truly is.[76]

2. The first of *Elul* of the sixth month. This was the new year for tithing on all animals born during the past year. It corresponds from about mid-August to mid-September.
3. The first day of *Aetanim* (*Ethanim*; 1st Kgs. 8:2) called *Tishri* today, of the seventh month.[77] This is the day of *Yom Truah*. The Rabbis call their first day of the 7th month *Rosh HaShannah* ("Head of the Year," from the *Talmud*). It's more than just a name change. The Rabbis have turned the meaning of the day "upside-down."
4. The tenth day of *Aetanim* (*Tishri)* in the seventh month is the Day of Atonement. This corresponds from mid-September to mid-October. Every 50 years, at the end of this day, the coming Jubilee Year is proclaimed and begins.[78] It also seems that the Sabbatical Year, which occurs every seventh year, begins on this day.
5. The fifteenth of *Shevat*, the eleventh month: This is the new year for planting trees.[79] It corresponds from about mid-January to mid-February.[80]

The Jewish people observe their *Rosh HaShannah* for two days, not one. Because it was important to keep the first day of the seventh month, and because they didn't know which day it would fall on (the 29th or 30th day of the previous month, for all lunar months have either 29 or 30 days), they decided to keep both days for the Jews living outside the Land of Israel, in far off places like Rome and Babylon, etc. With no cell phones they couldn't notify their brethren outside the land as to when the New Moon had been sighted, with enough time for those brethren to keep the day holy. Therefore, marking both days (29/30) as the "first day" of the seventh month, the Jewish people were able to celebrate the actual first day on one of those days.

Many Jews wear white clothing when they go to the synagogue, which symbolizes purity and humility, as

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[76] Sinclair, *Collins English Dictionary*, p. 1693. Vernal (spring) equinox is "the time at which the sun crosses the plane of the equator towards the relevant hemisphere, making day and night of equal length. It occurs about March 21 in the 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, nor the Rabbis and Messianic Jews in their centuries old corrupt calculated rabbinic calendar, 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), for it cannot be seen with the naked eye. Neither Moses nor anyone else of antiquity knew the astronomical New Moon as the first day of any month. It usually occurs about a day before the actual sighting of the first New Moon crescent.

[77] The names of the months in Judaism today come from the time when the nation of Judah was taken into captivity to Babylon (586 BC). It was in Babylon that Judah adopted their captors' 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*. The seventh month in Judaism, *Tishri*, comes from the Babylonian month *Tash'retu* and interestingly enough means "beginning" (Wigoder, *The New Standard Jewish Encyclopedia*, p. 187). This is most likely where the Rabbis got the idea that God created the universe in the first seven days of *Tishri*.

Only four biblical names for the 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 eight month (1st Kgs. 6:38).

[78] Lev. 25:9: "You must then sound a *shofar* on the 10th day of the 7th month. On the Day of Atonement you must sound a *shofar* all throughout your Land!"

[79] Unger, *Unger"s Bible Dictionary*, p. 1097 and also, *The New Standard Jewish Encyclopedia*, p. 858.

[80] 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.** June 30th—the end of the fiscal year. **3.** The new school year—it used to be right after the Monday of Labor Day in September, but now has been moved up into late August. **4.** I could also include a more modern "new year"—the opening of the football season in the United States in early September. As you can see, the term "new year" is not restricted to the changing of the yearly date on the calendar.

the central theme of the day for them 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."[81] Of course, this is contrary to Scripture because it changes God's theme for the day (rejoicing for all that He has done), to repentance, a noble concept, but totally out of place on *Yom Truah*, the Day of Shouting unto God with Unspeakable Joy. *Rosh HaShannah* isn't seen as a day of tremendous Joy, but a day (two days) to deal with one's personal sins—a form of self-judgment, as seen in that any rash vow must be nullified on this day, and grudges against others dealt with. The Rabbis also say 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*."[82] The Rabbis have made *Yom Truah* into a mini-Day of Atonement or Judgment Day.[83] This is not biblical and totally perverts the true meaning of the day, but this is what happens when man tries to walk out God's commandments without the Holy Spirit. This is not only man dealing with his sins *in his own way*, but it also chokes the holy joy out of the day that Yahveh established. The Day of Atonement, on the 10th day of the 7th month is the day that God 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 HaKiporim* (the Day of Atonement) is just 10 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. the Day of Atonement). It's a time of repentance or allowing God to search the soul for any wrong doing over the previous year to one's fellow man.[84] The need to remember that *Yom HaKiporim* (the Day of Atonement) is ten days away puts another 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 of this life* they say, because the Day of Judgment draws near. It's a great concept, but totally out of place for *Yom Truah*. Maimonides, one of the most revered rabbis in Judaism, also known as Rambam (1135-1204 AD), wrote that the scriptural precept to blow the *shofar* 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; cf. Is. 56:10; Rom. 13:11; Eph. 5:14).

These thoughts would be wonderful—for the Day of Atonement. It's certainly a profound concept. Unfortunately, God didn't intend that *Yom Truah* should be seen as such. The Rabbis go on to say that it's a time to re-surrender one's life to the Lord, as the Fathers of the faith, Abraham and Isaac, did on Mt. Moriah. The connection between those Fathers and *Yom Truah* is the ram-lamb caught in the bush by its *horns*,[85] with *truah* meaning to "shout" or the sound of a ram's horn.

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[81] 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. In Scripture 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 who will spend eternity with Him in the New Jerusalem.

[82] Scherman, *The Artscroll Siddur*, pp. 762-764.

[83] 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 another heretical rabbinic tradition.

[84] It's a great idea to "get right" with those we have offended during the past year, in those days leading up to *Yom HaKiporim*, so that one can focus one the Lord concerning himself and not have to be distracted by relational sins to others, but to make *Yom Truah* the day to begin this on is contrary to Scripture.

[85] The biblical *shofar* is made by drilling a small hole in 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 mistranslated in English as "the *Angel* of the LORD") stopped the sacrifice from taking place.[86] In hearing the sound of the *shofar* the Jewish people are to see themselves called up to Mt. Moriah to surrender their lives anew. Genesis 22, the account of Abraham ready to sacrifice Isaac, is read every day for the ten days leading up to the Day of Atonement. The theme for the Jewish community is repentance and surrender to God. The Rabbis teach 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 reveals a Jewish 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 down his own life. Because Abraham obeyed God, even at the cost of losing his most precious possession, he too experienced *truah* and became the Father of the faithful (Rom. 4:16), a model to all of us concerning faith, trust and total surrender of ourselves to Yeshua.

The *shofar* is also a picture of *meeting* God. I imagine an *angel* blew the heavenly *shofar* as Father 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 everyone (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 also come about 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, לְשָׁנָה טוֹבָה תִּכָּתֵבוּ *(L'Shana Tova T'kataynu to a group of people)*, "May you be inscribed for a good year" (in the Book of Life). It can be shortened for anyone (male/female/group) to שָׁנָה טוֹבָה *(Shana Tova)* "A good year." Every day in the synagogue the *shofar* is blown to remind everyone that they need to repent because they are getting closer to *Rosh HaShannah and* יוֹם הַכִּפֻּרִים *Yom HaKiporim*[87] (literally, the Day of Atonements; Lev. 23:27-28; 25:9).

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, לְשָׁנָה טוֹבָה וּמְתוּקָה *(L'Shana Tova Oum'tuka)*, "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 is a nice practice, and honey and apples taste delicious, but God does not inscribe in His Book what will happen to us on this day.

The response to all these is to say, "Thank you, and for your too." *Todah, gam l'ha* for a man תּוֹדָה, גַּם לְךָ and *gam lach* for a woman, and *gam lehem* for a group.

From the second day through the ninth day of *Tishri* (the days between *Yom Truah* and *Yom HaKiporim*), many Jewish people greet one another with, כְּתִיבָה וַחֲתִימָה טוֹבָה (K'tiva Vaha'tima Tova) "A good inscription and sealing (in the Book of Life for the coming year). The Rabbis believe that on *Yom HaKiporim* the events for the *coming year* will be *sealed*. These ten days, from *Yom Truah* to *Yom HaKiporim*, are known in Judaism as *the Days of Awe* because one is compelled to look at their standing with God, another noble concept, but not something for *Yom Truah*. Also, it's not the "fate" of one for the "coming year" that is "sealed" on *Yom HaKiporim*, but the sins of the past year that were cleansed on *Yom*

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[86] See The Angel of the Lord for more on why this "Angel" is none other than Yeshua and why He should be referred to in English as *the Messenger of Yahveh*.

[87] 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."

HaKiporim by the High Priest of Israel in sacrificing a goat to God (Lev. 16:1f.). Of course without a High Priest, the Holy of Holies and the sacrifice of the goat on *Yom HaKiporim* there is no cleansing from sin for the Jewish people. Their sin remains.

Tishri is the Jewish name given to the seventh biblical month. It was taken from the Babylonians when Judah was in Babylonian captivity. It means, "beginning" in the Babylonian language[88] and is where the Rabbis, no doubt, got the idea to make the first 7 days of *Tishri* the first "7 days of Creation." The biblical name for the seventh month is *Ethanim* (*Aetanim* אֵתָנִים), and is found in 1st Kings 8:2. It means "constancy of streams,"[89] most likely from the amount of rainfall at that time of year, which usually begins after Sukote (Tabernacles). The skies are generally sunny and clear for the Autumn Holy Days in Israel.

There is a special bread that is made for the weekly Sabbath called *challah* (pronounced *halah*). It's eaten every Friday evening. It's long, 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.

In many Sefardic and Ashkenazic homes the head of a sheep or a fish will be served and eaten.[90] This is in reference to the biblical statement that if Israel follows the commandments of God they will be the "head of the nations" and not the tail.[91] The head of a fish is also eaten so one can be "fruitful and multiply" like fish.[92] Superstition plays an important part in these rituals. Eating the heads of fish or sheep is not commanded by God for Israel to be the "head of the nations." It's keeping His commandments which bring blessings.

There are many 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.[93] The gourd[94] is eaten so that the decree of their judgment for punishment be "torn asunder" and that their merits (good deeds) would be displayed before God.[95] Dates, beets, leeks and/or cabbage are eaten so that enemies and adversaries would be "decimated and removed."[96]

In modern Israel dates, figs and pomegranates are also part of the celebration because they ripen in August and September. King David would also 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 had promised to Abraham, Isaac, Jacob and their descendants.

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88 Ibid.

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

90 Scherman, *The Artscroll Siddur*, p. 768-769. The three major cultural sets of Jewish people are:

1. Sefardi, who hail from Spain and France and from Arab countries in north Africa, like Morocco, and,

2. Mizrahi, who live/lived in Babylon, Iraq, Uzbekistan and Syria, and,

3. Ashkenazi, who are from northern European countries like Germany, England, Poland and Russia, etc.

91 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."

92 Scherman, *The Artscroll Siddu***r**, p. 768-769.

93 Ibid.

94 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, or 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."

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

96 Ibid.

Tashleek—Bread Crumbs on the Water

In the Ashkenazic community there's a ceremony called *Tashleek* that Orthodox Jews perform in the afternoon of the first day of *Rosh HaShannah*. *Tashleek*. It means "to cast" or "to throw:" A Jewish Encyclopedia writes;

> "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 century, *possibly adopted from the non-Jewish environment*."[97]

The fish are important because they will make the bread crumbs "disappear," which is seen as taking away their sins (forgiveness of sin). This is not scriptural because God never speaks of sins being taken away like that. 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 be taken care of and not exist anymore through Messiah Yeshua taking Israel's sins upon Himself.

Among the Philistines, the Fish god was known as Dagon (although he would have a different name in other countries). Dagon was credited with saving mankind and *taking away their sins*.[98] Of course, thinking that this magic ritual of *Tashleek* deals 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[99] as it seems that Dagon is taking away the sins of Israel.

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. Abraham and Isaac "ignored" it and continued on. Because of their great devotion, Jews should pray "at the waters edge" to "recall the merit of the Fathers" and try "to emulate their righteousness."[100]

There is nothing wrong with seeking to emulate the faith and righteousness 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 magic and paganism dressed up in religious Jewish clothes, and *Rosh HaShannah* is a rabbinic fairy tale that negates the Lord's will and design for *Yom Truah; The Day of Shouting and Rejoicing in the Lord for what He has done for Israel*.

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

98 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.)

99 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 that they should not observe these things, thinking they are "getting back to their biblical, Jewish or Hebrew roots." I love my Jewish people, but I hate the pagan things and anti-God rabbinic traditions that enslave them (Mt. 15:1f.; 23:1ff.).

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

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. A divine message could be given, or just haver fellowship around the Feast table and talk about our Lord, Scripture and what He's done in our lives. Enter into the heavenly joy that this annual Sabbath brings.

If you are alone though, or possibly have a 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, feast, and go over the Word.[101]

One of the things that I liked about living in Israel for 16 years 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 and spiritual significance. The religious Jews celebrate them about 80% of the time on the wrong dates, and their *Rosh HaShannah* is conceptually wrong, but there is the sense of everyone heading in the same direction. Just as the USA gears up for Halloween and 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 is so refreshing![102]

Why celebrate *Yom Truah*? Because Yahveh commands His people Israel, and that includes Gentiles who love Jesus,[103] to celebrate it, and now we expressly know "the why" of it. This Day was the Day Yeshua was born, the Day when the Creator-Savior of the Universe was birthed from a Jewish woman named Miryam, and it's also the Day He will return to rule as Prince of Israel for a thousand years in Jerusalem. Glory to the Lord Yeshua!

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 love Him and take Him seriously. With the Blood and Spirit of Yeshua we can walk in the holy days and all the other commandments of Moses that pertain to us, and the devotion that Yeshua and all His Apostles had. As we keep His Days and His Ways we are proclaiming *to ourselves first*, and then to the world around us, including our family, that we are His people—His holy people.[104]

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[101] *Shofars* can be bought from many places on the Internet. Just place *buy a shofar* in a search engine and you'll see more than you can blow, although as we know, the human voice and other instruments are also able to make loud sounds. One isn't confined to a *shofar*, and one doesn't have to blow it 100 times.

[102] That's true, unless one lives in Nazareth, which is predominantly Muslim, 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 because they are pagan and have absolutely nothing to do with His Son. It's also an extremely perverse "witness" to the Jewish people, who know that the Messiah of Israel would *never* eat ham or keep Sunday and Xmas, etc., because that would be sin for Him.

[103] All Gentile believers in Jesus are part of Israel (John 10:16; Romans 11:11f.; Eph. 2:11f.) and therefore need to keep all the rules and laws of Moses that pertains to them, just as Yeshua, Peter and Paul did all their lives (cf. Acts. 21:20-24). For more on the "why" of it, see:

Take the Quiz! Five Quick Questions about the New Testament,

A Snapshot of Church History and Mosaic Law,

The Feasts of Israel and the Church,

Grace, Holiness and the Pharisaic Church,

Ten Ways Yeshua Fulfilled The Law, and my book,

The Lifting of the Veil—Acts 15:20-21.

[104] The concept that the Jewish people are the "Chosen People" comes from the Hebrew word *bahar* בָּחַר and means

Yom Truah is an annual Sabbath where God commands us to cease from our daily activities, rest in Him, and rejoice with unspeakable Joy for all that He has done for us. He has delivered us from Egyptian slavery, sin, sickness, death and Satan's Kingdom of Hell.

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 beginning of the End of Time as this day prophetically ushers in the thousand year reign of Messiah Yeshua. The Lord says to us:

> In the 7th month on the 1st day of the month, you *must* have a holy Assembly, *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!* You are not to do your customary work on it,[105] and you must present a sacrifice by fire to Yahveh."[106] (Lev. 23:24-25 my translation and interpretation)

May it be a Day of Unspeakable Joy for You!

"to choose, elect, select." The Greek equivalent is the verb, *ekkleh'go* εκλεγω, 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.

[105] 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* מְלֶאכָה. 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 (of Passover Week). 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 annual Sabbaths of Passover Week, another name being the Feast of Unleavened Bread mentioned in Lev. 23:7-8, the word for *work* is also *mih'leh'ha*, teamed up with another word for *work* or *labor*, *ah'vodah* עֲבֹדָה.

From Ex. 12:16 the Rabbis teach that food may be prepared on all the annual feast Sabbaths in Lev. 23 (*The Chumash*, p. 683) except of course, *Yom HaKiporim* (the Day of Atonement) because it's a fast day when no food nor water is eaten or drunk. 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.

Because of Ex. 12:16 we know that God has seen fit to allow food preparation and cooking on His feast Sabbaths, and so even if an annual Sabbath falls or coincides with the weekly 7th day Sabbath, food preparation is allowed, overriding the prohibition not to prepare or cook food on the weekly 7th day Sabbath. The restriction of food preparation (and cooking) is the only difference between the annual Sabbaths and the weekly seventh day Sabbath.

[106] The concept of an offering or "a sacrifice by fire" speaks of the sacrifices, but especially the whole burnt sacrifice (Lev. 8:18-21). This symbolizes our entire being offered up to God. The peace sacrifice (Lev. 3:11) speaks of union with Yeshua. On *Yom Truah* the Lord wants us to totally rededicate and consecrate ourselves to Him and His will for our lives, which will cause us to be in union with Him.

For more on the meaning of the Mosaic Sacrifices see Mosaic Sacrifice and the Blood of Jesus and Mosaic Sacrifice in the New Testament.

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[107] This article was last revised on Saturday, January 10, 2026.