



Erev Rosh Hashana

September 25, 2022

Shalom aleichem Mishpacha! At sunset tonight, 7:29 PM here in Thomasville, it became the Hebrew year 5783. Another year has come and gone in the history of Israel since ADONAI called Abraham. Each year has been important in its own way since that time and each year brings us closer and closer to the event for which we're all waiting, the return of Yeshua our Messiah and His eternal kingdom on the earth.

In Leviticus 23, ADONAI commanded a number of things. This is what He ordered regarding tonight: *23 Adonai spoke to Moses saying: 24 "Speak to Bnei-Yisrael, saying: In the seventh month, on the first day of the month, you are to have a Shabbat rest, a memorial of blowing (shofarot), a holy convocation. 25 You are to do no regular work, and you are to present an offering made by fire to ADONAI."* (Leviticus 23:24-25 TLV). By a generation before Yeshua, the first day of the seventh month had also become known as *Rosh Hashanah*, the Head of the Year. But it was not the new year. ADONAI had already told us that the first of *Nisan* was the beginning His year. How did Israel come to recognize the first of *Tishrei*, the first day of the seventh month, as the time to change the calendar? They did it by tradition and in Yeshua's day, it was a sort of a fiscal year, the business year.

But, what about the spiritual understanding? In these verses, we understand *Shabbat* rest. ADONAI has designated this day as one of His special *Shabbatot*, a day of rest. We are honoring it tonight Father! We also understand holy convocation. ADONAI is calling us to assemble ourselves as a congregation before Him. We are here tonight L-rd! But how do we understand "a memorial of blowing?" The Tree of Life Version tries to help us by placing *shofarot*, the plural of *shofar* in parentheses, but is that correct?

It depends. What does the Hebrew say? Look at it on the screen. It begins: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר *Daber el-Benei Yisra'el lemor*. Speak to (the) children (or sons) (of) Israel saying-. *Daber el* means speak to. The word "the" is understood. *B'nei* can be understood as

children or sons. The word “of” is understood and *Yisra’el* is Israel. *Lemor* is “saying.” That much we clearly understand. We understand that ADONAI has told Israel, and that includes us, that this day is a *Shabbat* and a holy convocation. There is no need to go into the Hebrew regarding that.

Is the TLV correct in saying “*a memorial of blowing*” and clarifying it with the plural of *shofar* (*shofarot*)? The Hebrew says: זְכָרוֹן תְּרוּעָה *zikaron teruah*. We can easily understand *zikaron* which is defined as memorial or remembrance, but what about *teruah*? This is where we begin to see some contradictions. Strong’s Concordance translates *teruah* as “a shout or blast of war, alarm, or joy,” but the truth is that it just means “shout.” Those other words are an interpretation. Rabbinic interpretation has given it its meaning of today, “*shofar* blast.” So, in actuality, the Hebrew name for this day, *Yom Teruah*, means “the day of the shout.

We’ve taught on this several times over the years and many of you haven’t been here all these past twenty years. The last time that it was taught was September 4, 2013, nine years ago. Essentially, what has just been described to you was taught then. I bring it back tonight to understand it in an alternate way.

Where else in Scripture can we find the Hebrew word “*teruah*” or a form of it? *Teruah* is the noun form of the word which means “to shout,” but there are also verb forms found in a number of places in the *Tanakh*. The Book of Psalms has several of them. Psalm 47 says: 2 *Clap your hands, all you peoples! Shout to God with the voice of joy!* (Psalm 47:2 TLV). The word for shout here is *hari’u*. Psalm 66 uses the same word: 1 ...*Shout joyfully to God, all the earth!* (Psalm 66:1b TLV). Psalm 81 also uses this word: 2 *Sing for joy to God our strength, shout to the God of Jacob!* (Psalm 81:2 TLV). And, Psalm 100 uses it as well: 1...*Shout joyfully to Adonai, all the earth!* (Psalm 100:1b TLV).

There are other Scriptures in the *Tanakh* that contain the word “shout.” One that comes to my mind is when Israel marched around Jericho. Joshua 6:5 says: 5 “*It will be when they make a long blast with the ram’s horn, when you hear the sound of the shofar, have*

all the people shout a loud shout—then the wall of the city will fall down flat, and the people will go up, everyone straight ahead.” (Joshua 6:5 TLV). “*Make a long blast*” is translated from בִּמְסוֹךְ *bimsok*. But, shout is what we’re looking for. In this verse the word “shout” appears twice. It appears first as the verb meaning shout in a slightly different form, יָרִיעוּ *yari’u*, and the second time as the noun form תְּרוּעָה *teruah*, meaning “a shout”. “Shout a loud shout.”

We have established that *teruah*, the noun form, as used in ADONAI’s command for this day, *Yom Teruah*, means “a shout” with the voice. But, what does that really mean for us? It means that in our services, that we adhere to Jewish tradition, the interpretation of *teruah* as a *shofar* blast. Who are we to change the ceremony? And, who really knows what ADONAI will do regarding this day and when.

Many see *Rosh Hashana* and *Yom Teruah*, the head of the year and the day of the shout, as an unfulfilled event. The spring festivals of *Chag HaMatzot*, Unleavened Bread, which includes *Pesach*, Passover, and *Shavuot*, Pentecost, have been fulfilled by Yeshua. That’s a fact! We don’t know, but we expect and hope that He will fulfill the fall events. Many connect *Yom Teruah* with *Sha’ul*’s words to us in 1Thessalonians 4: 16 *For the Lord Himself shall come down from heaven with a commanding shout, with the voice of the archangel and with the blast of God’s shofar, and the dead in Messiah shall rise first.* (1Thessalonians 4:16 TLV). He refers to the same event in 1Corinthians 15: 51 *Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— 52 in a moment, in the twinkling of an eye, at the last shofar. For the shofar will sound, and the dead will be raised incorruptible, and we will be changed.* (1Corinthians 15:51-52 TLV). We understand those two *shofars* to be the same, the “last *shofar*” in ADONAI’s terminology. Here is a mystery: the last *shofar* is not the last *shofar*. The absolute last *shofar* comes after the “last *shofar*” and is ADONAI’s “great *shofar*” which announces the *Yovel*, the Year of Jubilee. . 9 “*Then on the tenth day of the seventh month, on Yom Kippur, you are to sound a shofar blast—you are to sound the shofar all throughout your land.*” (Leviticus 25:9 TLV). One day, we will hear ADONAI’s Great *Shofar* and it will announce the final Jubilee for us, the renewal of everything, the new heavens and the new earth and eternity with ADONAI and Yeshua. Back to “the last *shofar*” - Will it sound on this day, *Rosh Hashana*? We don’t know. *Sha’ul* has told us that “we know in part and we prophesy in part.” And that is so true. Another *Yom Teruah* is here and so far, nothing has changed. Yet, we wait in faith.

We continue to observe *Rosh Hashana* in the traditional way because that is what was passed on to us. But, if we are honest, we will admit that none of us knows what ADONAI will do on this day in the future. My prayer is that when we hear that heavenly *shofar* blast, that it will be announcing Yeshua's return to meet us in the clouds. We wait patiently. Year after year, *Rosh Hashana* after *Rosh Hashana*, more than two thousand of them, we wait in faith. We believe in our hearts without a doubt that Yeshua will return for us. We just don't know how or when.

When Israel marched around Jericho and blew the *shofar* for seven days and with a long blast on the final day, it was ADONAI's preparation for what He was going to do to the walls of Jericho. What made the walls fall down? It was not the *shofar* blasts. It was the shouts of Israel. The Book of Joshua says: "*have all the people shout a loud shout—then the wall of the city will fall down flat, and the people will go up, everyone straight ahead.*" (Joshua 6:5b TLV).

What did Israel shout after the *shofar* was blown as they marched around the city? Scripture does not tell us what they shouted, but we may find a clue in Judges 7. Gideon was encircling the camp of the invading Midianites. In verse 18 he said: 18 "*When I and all that are with me blow the shofar, then you also blow the shofarot all around the camp, and say, 'For Adonai and for Gideon!'*" (Judges 7:18 TLV). And, when his small band of men broke the jars holding their lamps causing them to flash brightly and blew their *shofars* and shouted, ADONAI routed many thousands of men.

Tonight, after we have completed our ceremonial and traditional blowing of the *shofar*, we have an opportunity for those of you who have *shofars* to blow together. *Tekiah Gedolah* is the long blast that Israel sounded as they marched around Jericho the last time. Tonight, let's blow a series of *tekiah gedolot* together, long blast after long blast. And, then let's shout, shout together in faith as we await ADONAI's *shofar* to be blown from heaven for however long that will take. Taking a cue from Gideon, let's shout together "for ADONAI and for Yeshua!" It is our cry, our prayer, to Yeshua to come to earth, our powerful prayer together for His kingdom to come on earth as it is now in heaven. It will be the faith in our hearts released as "a *teruah*," a shout of the voice. *Rosh Hashana* is not about tradition or fact,

either one or the other. It's both, and. And, it's really all about Yeshua! *Yom Teruah* is about Yeshua! His return is near. Come Yeshua, come quickly! *Shana tovah!*