

Yom Teruah (The Feast of Trumpets)

Yom Teruah (The Feast of Trumpets), the blowing of a shofar (ram's horn), is to call the people of **אֱלֹהִים** (Yahuah) to prepare for the Day of Atonement (Yom Kippur). Later, Yom Teruah (The Feast of Trumpets) became the Jewish New Year (Rosh Hashanah). Yom Teruah is a portrait of the second (2nd) coming of the Bridegroom (**וְיָשׁוּעָא** (Yahusha) to receive his Bride. This occurs on Yom Teruah (The Feast of Trumpets) which is celebrated over a two (2)-day period at the beginning of the 7th month, because it is the only feast based on the timing of the new moon.

Yom Teruah (The Feast of Trumpets) became known therefore as “the feast of which no man knows the day or hour” because we don’t know the exact timing of the new moon. **וְיָשׁוּעָא** (Yahusha) confirmed his return on Yom Teruah (The Feast of Trumpets) when he used a phrase for this feast in **Matthew 24:36** “”But about that day or hour no one knows, not even the Malakym (Angels) in Shamyim (Heavens), nor the Son, but only the Father.” Here **וְיָשׁוּעָא** (Yahusha) was both confirming his return on the Yom Teruah (The Feast of Trumpets) and the arranged marriage using the phrase “no one knows, not even the Malakym (Angels) in Shamyim (Heavens), nor the Son, but only the Father”. You see, the marriage was arranged by the father unknown to the son.

Yom Teruah (The Feast of Trumpets), is a day when the Shofar is blown to awaken Yisrael to an amazing event. (**Amos 3:6**) It is a call to Yisrael for the coming judgment and the return of **וְיָשׁוּעָא** (Yahusha) HaMashiach. **Zephaniah 1:14** The great day of **אֱלֹהִים** (Yahuah) is near, it is near, and comes quickly: the mighty man shall cry there bitterly.

Zephaniah 1:16 a day of Shofar blast and battle cry against the fortified cities, and against the high corner towers. Yom Teruah is the feast beginning on first (1st) day of seventh (7th) month, after the new moon is seen. It is the only feast specifically commanded by **אֱלֹהִים** (Yahuah) to be kept on the new moon day.

Yom Teruah (The Feast of Trumpets) is the beginning of the count for all the seventh (7th) month moedim (moe-eh-DEEM - "Appointed Times"/Feasts). There are ten (10) days between Yom Teruah (Feast of Trumpets) and Yom Kippur (Day of Atonement) and is a time to prepare and a time to be thankful. Atonement was the only time that the High Priest was allowed to enter the Kadosh (holy) of Ha-Kodashim (hollies). This is an important testimony to the amount of preparation we are to make for the Yom Kippur (Day of Atonement). The only chance that we have to survive spiritually is in the following of **וְיָשׁוּעָא** (Yahusha)'s example.

Scriptural Evidence

In **Leviticus 23** we find that **אֱלֹהִים** (Yahuah) gives instruction to keep the weekly and annual Sabbaths. In the seventh (7th) month on the first (1st) day we are to keep Yom Teruah (Feast of Trumpets). **אֱלֹהִים** (Yahuah) calls this the memorial of the blowing of Shofars (trumpets). Yom Teruah (Feast of Trumpets) is called a Kadosh (holy) convocation which means that it is a day when **אֱלֹהִים** (Yahuah)'s people are to come together in worship.

Leviticus 23:23-25 Then **אֱלֹהִים** (Yahuah) spoke to Moshah (Moses), saying, "Speak to the children of Yisrael, saying: 'In the seventh (7th) month, on the first (1st) day of the month, you shall have a sabbath-rest, a memorial of blowing of Shofars (trumpets), a Kadosh (Holy) convocation. 'You shall do no customary work on it; and you shall offer an offering made by fire to **אֱלֹהִים** (Yahuah).

Since Yom Teruah (Feast of Trumpets) relates to the seventh (7th) new moon it shows the perfection of **אֱלֹהִים** (Yahuah)'s plan for salvation through **וְיָשׁוּעָא** (Yahusha) HaMashiach. This is also a connection between the Torah and Mashiach. The blowing of the shofar was the thunder that the children of Yisrael

heard when Moshah (Moses) was given the Torah (instructions/law) on Mt. Sinai.

Exodus 20:18-20 And all the people saw the thunder, and the lightning, and the noise of the shofar (trumpets), and the mountain smoking: and when the people saw it, they removed themselves, and stood afar off. And they said unto Moshah (Moses), You speak with us, and we will hear: but don't let Aluahym speak with us, or we will die. And Moshah (Moses) said to the people, Fear not: for Aluahym is come to prove you, and that his fear may be before your faces, so that you don't Sin.

This loud shofar blast really scared the people so much so that they asked Moshah (Moses) to speak with אַיָּהּ (Yahuah) for them. Solomon was inspired to write that the fear of אַיָּהּ (Yahuah) is the beginning of wisdom. **Proverbs 9:10**

וַיִּשְׁחַט (Yahusha) demonstrated this wisdom throughout his life by giving the honor to אַיָּהּ (Yahuah). We must forsake evil and live like וַיִּשְׁחַט (Yahusha)! Sin should be the farthest thing from our mind. We are וַיִּשְׁחַט (Yahusha)'s chosen if we live as he teaches.

Yom Teruah shows that we must be ready at all times because as in the time of Noah people of the world went about their business as if nothing was wrong. They missed the boat and all the signs of the impending flood. **Matthew 24:35-39**

There was only one family that אַיָּהּ (Yahuah) found uncorrupted. Conform to אַיָּהּ (Yahuah) and He will inform you of impending disaster just as He did with Noah.

וַיִּשְׁחַט (Yahusha) has given us the path to the Father through a different life than the world. Part of that different life can be found in Yom Teruah which is a feast of joy for the return of וַיִּשְׁחַט (Yahusha) HaMashiach. At the last blast of the shofar on Yom Teruah, we look for the change to an imperishable form. **1 Corinthians 15:50-57**

The Scriptural command to hear the shofar is expressed in **Numbers 29:1**: "And in the seventh (7th) month, on the first (1st) day of the month, you shall have a Kadosh (holy) convocation. You shall do no customary work, For you it is a day of blowing the Shofars (The trumpets)."

אַיָּהּ (Yahuah) named the other holidays, Sabbath, Pesach (Passover), Yom Kipper (Day of Atonement), Sukkot (Feast of Tabernacles), etc.; however, this Kadosh Day has no name. It's simply referred to as Yom Teruah (the day of the sounding of the shofar), so it became known as the Feast of Trumpets, a special day calling attention to the coming Kadosh (holy) day—the Day of Atonement (Yom Kippur). A shofar (ram's horn) is blown during the Feast of Trumpets service announcing the beginning of the the 7th month of Feast Days.

Leviticus 23 calls the blowing of Shofars (trumpets) a memorial, but does not say what it is a memorial of. Many believe it is a memorial of אַיָּהּ (Yahuah)'s grace to Abraham when He substituted a ram to be sacrificed instead of Isaac **Genesis 22**. It is also regarded by Believers as a memorial of the creation of the world, at which the sons of אַיָּהּ (Yahuah) shouted for joy **Job 38:7**.

Feast of Trumpets - Day of Blowing

Shofars played an important role in ancient Yisrael:

- Guided through the wilderness
- Warned of enemy attack
- Marked the beginning of special set apart days

In fact the day of אַיָּהּ (Yahuah)'s gathering of believers to Himself will be marked with the blowing of Shofar (trumpet) - (**Matthew 24:31; I Thessalonians 4:16-18**)

According to Rabbinic teaching the Shofar (trumpet) blowing on Yom Teruah served two (2) purposes:

1. The Shofar (trumpet) sound served as a call to repentance. It was a call to the dead (spiritually) to arise and live again, to wake up from Sin to regeneration through repentance - indeed this appears to be the background to John the Immerser's and **OWYAZL** (Yahusha)'s teaching - Repent the Kingdom of **AYAZL** (Yahuah) is at hand, and also Paul's admonition in **Ephesians 5:14**

2. It's purpose was to remind the people of their covenant relationship to **AYAZL** (Yahuah).

In fact **Numbers 10:9-10** tells us specifically that the purpose of the Day of Shofars (Trumpets) is " a reminder of you before **AYAZL** (Yahuah) Aluahym." Not a reminder of them, but rather a day to remember **AYAZL** (Yahuah)'s graciousness

When you go to war in your land against the adversary who oppresses/attacks you, then you shall sound an alarm with the Shofars (trumpets), that you may be remembered before **AYAZL** (Yahuah) your Aluah (God), and be saved from your enemies. **10** Also in the day of your gladness and in your appointed feasts, and on the first (1st) day of your months, you shall blow the Shofars (trumpets) over your burnt offerings, and over the sacrifices of your Shalum (peace) offerings; and they shall be as a reminder of you before your Aluahym. I am **AYAZL** (Yahuah your Aluahym." **Numbers 10:9-10**

Yom Teruah (The Feast of Trumpets) is Commanded in the Tanakh (Old Testament): **Leviticus 23:23-25** Observed by **OWYAZL** (Yahusha), the apostles and the believers in the Brit Hadashah (New Testament): **Matthew 24:30-31** **1 Thessalonians 4:16-17** **Revelation 11:15**

Yom Teruah (The Feast of Trumpets) teaches us that **OWYAZL** (Yahusha) will visibly return to the earth at the end of this age. At that time He will resurrect the chosen believers who are no longer living and instantly change those chosen who are still alive to immortal spirit beings **Matthew 24:31; 1 Corinthians 15:52-53; 1 Thessalonians 4:13-17.**

This festival commemorates the blowing of the Shofars (trumpets) that will precede His return. Seven (7) Malakym (Angels) with seven (7) Shofars (trumpets) are described in **Revelation 8-10.** **OWYAZL** (Yahusha) will return with the blowing of the seventh (7th) trumpet **Revelation 11:15.**

Although Yom Teruah (The Feast of Trumpets) is not mentioned by name in the Brit Hadashah (New Testament), the theme of the day, the sounding of Shofars (trumpets) announcing **OWYAZL** (Yahusha)'s return is mentioned by several Brit Hadashah (New Testament) authors as noted in the references. As mentioned earlier, the great in gathering harvest in Yisrael came in late summer and early fall.

It was celebrated with the Feast of In gathering or Tabernacles **Exodus 23:16; Deuteronomy 16:16,** but the festival period actually commenced with the Feast of Trumpets two (2) weeks earlier. On this day there was a "memorial of blowing of Shofars (trumpets)" **Leviticus 23:24.** This represents the time of the coming of the Mashiach (Messiah) to take over the rule of the world, as **OWYAZL** (Yahusha) will do when He returns **Revelation 19:11-21; 12:10; compare Zechariah 14; Isaiah 11:1-10.**

OWYAZL (Yahusha)'s second (2nd) coming will be heralded by supernatural Shofar (trumpet) blasts. During a period known as "the day of **AYAZL** (Yahuah)" and "the great day of His wrath" **Revelation 6:17,** **OWYAZL** (Yahusha) will bring judgment on the rebellious nations of the earth. **Revelation 8-9** presents the cataclysmic circumstances that will follow the blowing of six (6) successive Shofars (trumpets). **Revelation 11:15** then describes the blowing of the seventh (7th) Shofar (trumpet), when this world's governments are transferred over to the rule of the returning Mashiach, **OWYAZL** (Yahusha). It is also the time of the rewarding of **AYAZL** (Yahuah)'s chosen, His faithful servants of this age **Revelation 11:18.**

They will, at this last Shofar (trumpet), be resurrected from the dead **1 Corinthians 15:52; 1**

Thessalonians 4:16 at last receiving ultimate salvation from death through transformation into immortal spirit beings. The seventh (7th) Shofar (trumpet) also heralds further judgment on those who remain defiant, who persist in destroying the earth and its inhabitants **Revelation 11:18**.

Traditional Observance

Yom Teruah (The Feast of Trumpets) begins the 10 Days of Awe, the 10 days between Yom Teruah (The Feast of Trumpets) and Yom Kippur (The Day of Atonement) . During these 10 days, an extensive self-examination of the believer's heart is taken. It is a season to make sure you are right with **אֱלֹהִים** (Yahuah) and right with your fellowman (Neighbors).

The name of Yom Teruah may provide a clue as to its purpose. Teruah literally means to make a loud noise. This word can describe the noise made by a Shofar (trumpet) but it also describes the noise made by a large gathering of people shouting in unison (**Numbers 10:5-6**). For example, And it shall come to pass when the ram's horn makes a long blast, when you hear the sound of the shofar, the entire nation will shout a great shout, and the wall of the city shall fall in its place, and the people shall go up as one (1) man against it." **Joshua 6:5**

In this verse the word "shout" appears twice (2), once as the verb form of Teruah and a second (2nd) time as the noun form of Teruah. Although this verse mentions the sound of the shofar (ram's horn), the two (2) instances of Teruah both refer to the shouting in unison of the Yisraelites which was followed by the fall of the walls of Yeriho (Jericho).

While the Torah does not explicitly tell us the purpose of Yom Teruah (The Feast of Trumpets) its name may indicate that it is intended as a day of public prayer. The verb form of Teruah often refers to the noise made by a gathering of the faithful calling out to the Almighty in unison.

This feast is the first (1st) feast after the long summer - it is the first (1st) month that marks the beginning of the harvest. The crops have been growing all summer - Yom Teruah (The Feast of Trumpets) is the first (1st) fall feast which heralds the beginning of the harvest.

This regathering - is not just of the harvest, but as we shall see points to the next great spiritual event in **וְיָשׁוּבָה** (Yahusha)'s timetable - when He returns to gather His chosen believers to Himself

All Kodesh Days are annual High Kadosh (Holy) day Sabbaths, so believers do not perform their regular work on them, resting in the same way that they do on every weekly Sabbath. The blowing of the Shofars (trumpets) was understood to be a call to repent and prepare oneself to stand trial before **וְיָשׁוּבָה** (Yahusha) who would execute His judgment ten (10) days later on the Yom Kippurim (Day of Atonement).

It is a time of repentance and renewal, an opportunity for a spiritual awakening as you allow **אֱלֹהִים** (Yahuah) to cleanse your heart. It is time to take the responsibility to reconcile with those with whom you are estranged. It is time to make sure you are right with **אֱלֹהִים** (Yahuah) and right with your fellowman before His coming judgment on Yom Kippur (Day of Atonement). Take this time of repentance, revival and restoration seriously, for **אֱלֹהִים** (Yahuah)'s plan for mankind involves not only man's redemption (the Spring Feasts), but also his total restoration to **אֱלֹהִים** (Yahuah). So, Yield yourself totally to Him during this Set Apart time when he is the closest to us, as he opens the doors of the Shamyim to you during this time.

Yom Teruah (The Feast of Trumpets) is a day of shouting and sounding the alarm to remind men that Yom Kippurim (Day of Atonement) is near. "There are only (10) ten days left" for the wicked to repent of their wickedness. But getting a correct understanding of Yom Teruah (The Feast of Trumpets), the Day of Shouting, is essential to our survival in these coming last days. This day is about the raising of the alarm. It is not the beginning of the New Year; it is the first (1st) day of the (7th) seventh month.

Yom Teruah (The Feast of Trumpets) is a "moed", an appointed time (appointment), with **אָפֶּקֶד** (Yahuah), it involves meeting at a particular place for a specific purpose. **Leviticus 23:1-2** **אָפֶּקֶד** (Yahuah) said to Moshah (Moses), "Speak to the Yisraelites and say to them: 'These are my appointed feasts (moed), the appointed feasts (moed) of **אָפֶּקֶד** (Yahuah), which you are to proclaim as set apart assemblies (mikra).

The Torah's teaching on this feast is very brief, consisting of only (2) two passages: **Leviticus 23:23-25** **אָפֶּקֶד** (Yahuah) said to Moshah (Moses), "Say to the Yisraelites: 'On the (1st) first day of the (7th) seventh month you are to have a day of rest, a Kadosh (Holy) assembly commemorated with shofar blasts. Do no regular work, but present an offering made to **אָפֶּקֶד** (Yahuah) by fire.

Numbers 29:1 "On the first (1st) day of the seventh (7th) month hold a Kadosh (Holy) assembly and do no regular work. It is a day for you to sound the shofar. Yom Teruah (The Feast of Trumpets) falls on the (1st) first day of the (7th) seventh month. The (1st) first day begins a period of penitence lasting for ten (10) days, ending with Yom HaKippurim (Day of the Atonement's).

Yom Teruah (The Feast of Trumpets) is the only festival which has an uncertain beginning, since the (1st) first day of the month, depends on sighting the new moon by (2) two witnesses. For this reason, even in Yisrael this festival is celebrated for (2) two days. Notice that even Ezra observed (2) two days: **Nehemiah 8:2-3** So on the (1st) first day of the (7th) seventh month Ezra the priest brought the Torah (instructions/Law) before the assembly, which was made up of men and women and all who were able to understand.

He read it aloud from daybreak till noon as he faced the square before the Water Gate in the presence of the men, women and others who could understand. And all the people listened attentively to the Book of the Torah (Instructions/Law). **Nehemiah 8:13** On the second (2nd) day of the month, the heads of all the families, along with the priests and the Levites, gathered around Ezra the scribe to give attention to the words of the Torah (instructions/Law). Both days of Yom Teruah are considered as (1) one long day possessing equal sanctity. The Torah readings of Yom Teruah are **Bereshit (Genesis) 21** on the (1st) first day and **Bereshit (Genesis) chapter 22** on the (2nd) second day.

The Birth of Isaac

Bereshit (Genesis) 21:1 **אָפֶּקֶד** (Yahuah) visited Sarah as he had said, and **אָפֶּקֶד** (Yahuah) did to Sarah as he had promised. **2** And Sarah conceived and bore Abraham a son in his old age at the time of which **אָפֶּקֶד** (Yahuah) had spoken to him. **3** Abraham called the name of his son who was born to him, whom Sarah bore him, Isaac. **4** And Abraham circumcised his son Isaac when he was eight (8) days old, as **אָפֶּקֶד** (Yahuah) had commanded him. **5** Abraham was a hundred (100) years old when his son Isaac was born to him. **6** And Sarah said, "**אָפֶּקֶד** (Yahuah) has made laughter for me; everyone who hears will laugh over me." **7** And she said, "Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age."

אָפֶּקֶד (Yahuah) Protects Hagar and Ishmael

8 And the child grew and was weaned. And Abraham made a great feast on the day that Isaac was weaned. **9** But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, laughing. **10** So she said to Abraham, "Cast out this slave woman with her son, for the son of this slave woman shall not be heir with my son Isaac." **11** And the thing was very displeasing to Abraham on account of his son. **12** But **אָפֶּקֶד** (Yahuah) said to Abraham, "Be not displeased because of the boy and because of your slave woman. Whatever Sarah says to you, do as she tells you, for through Isaac shall your offspring be named. **13** And I will make a nation of the son of the slave woman also, because he is your offspring." **14** So Abraham rose early in the morning and took bread and a skin of water and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed and

wandered in the wilderness of Beersheba. **15** When the water in the skin was gone, she put the child under one of the bushes. **16** Then she went and sat down opposite him a good way off, about the distance of a bow shot, for she said, "Let me not look on the death of the child." And as she sat opposite him, she lifted up her voice and wept. **17** And אַיָּאֵל (Yahuah) heard the voice of the boy, and the Malak (Angel) of אַיָּאֵל (Yahuah) called to Hagar from Shamyim (Heavens) and said to her, "What troubles you, Hagar? Fear not, for אַיָּאֵל (Yahuah) has heard the voice of the boy where he is. **18** Up! Lift up the boy, and hold him fast with your hand, for I will make him into a great nation." **19** Then אַיָּאֵל (Yahuah) opened her eyes, and she saw a well of water. And she went and filled the skin with water and gave the boy a drink. **20** And אַיָּאֵל (Yahuah) was with the boy, and he grew up. He lived in the wilderness and became an expert with the bow. **21** He lived in the wilderness of Paran, and his mother took a wife for him from the land of Egypt. **22** At that time Abimelech and Phicol the commander of his army said to Abraham, "אַיָּאֵל (Yahuah) is with you in all that you do. **23** Now therefore swear to me here by אַיָּאֵל (Yahuah) that you will not deal falsely with me or with my descendants or with my posterity, but as I have dealt kindly with you, so you will deal with me and with the land where you have sojourned." **24** And Abraham said, "I will swear." **25** When Abraham reproved Abimelech about a well of water that Abimelech's servants had seized, **26** Abimelech said, "I do not know who has done this thing; you did not tell me, and I have not heard of it until today." **27** So Abraham took sheep and oxen and gave them to Abimelech, and the two (2) men made a covenant. **28** Abraham set seven (7) ewe lambs of the flock apart. **29** And Abimelech said to Abraham, "What is the meaning of these seven (7) ewe lambs that you have set apart?" **30** He said, "These seven (7) ewe lambs you will take from my hand, that this may be a witness for me that I dug this well." **31** Therefore that place was called Beersheba, because there both of them swore an oath. **32** So they made a covenant at Beersheba. Then Abimelech and Phicol the commander of his army rose up and returned to the land of the Philistines. **33** Abraham planted a tamarisk tree in Beersheba and called there on the name of אַיָּאֵל (Yahuah), the Everlasting Aluah (God). **34** And Abraham sojourned many days in the land of the Philistines.

The Sacrifice of Isaac

Bereshit (Genesis) chapter 22:1 After these things אַיָּאֵל (Yahuah) tested Abraham and said to him, "Abraham!" And he said, "Here I am." **2** He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one (1) of the mountains of which I shall tell you." **3** So Abraham rose early in the morning, saddled his donkey, and took two (2) of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which אַיָּאֵל (Yahuah) had told him. **4** On the third (3rd) day Abraham lifted up his eyes and saw the place from afar. **5** Then Abraham said to his young men, "Stay here with the donkey; I and the boy will go over there and worship and come again to you." **6** And Abraham took the wood of the burnt offering and laid it on Isaac his son. And he took in his hand the fire and the knife. So they went both of them together. **7** And Isaac said to his father Abraham, "My father!" And he said, "Here I am, my son." He said, "Behold, the fire and the wood, but where is the lamb for a burnt offering?" **8** Abraham said, "אַיָּאֵל (Yahuah) will provide for himself the lamb for a burnt offering, my son." So they went both of them together. **9** When they came to the place of which אַיָּאֵל (Yahuah) had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood. **10** Then Abraham reached out his hand and took the knife to slaughter his son. **11** But the angel of אַיָּאֵל (Yahuah) called to him from Shamyim (heavens) and said, "Abraham, Abraham!" And he said, "Here I am." **12** He said, "Do not lay your hand on the boy or do anything to him, for now I know that you fear אַיָּאֵל (Yahuah), seeing you have not withheld your son, your only son, from me." **13** And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. **14** So Abraham called the name of that place, "אַיָּאֵל (Yahuah) Yireh

(meaning אַיָּהוָה (Yahuah) will provide”); as it is said to this day, “On the mount of אַיָּהוָה (Yahuah) it shall be provided.” **15** And the Malak (Angel) of אַיָּהוָה (Yahuah) called to Abraham a second (2nd) time from Shamyim (Heavens) **16** and said, “By myself I have sworn, declares אַיָּהוָה (Yahuah), because you have done this and have not withheld your son, your only son, **17** I will surely Barach (bless) you, and I will surely multiply your offspring as the stars of Shamyim (Heavens) and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, **18** and in your offspring shall all the nations of the earth be Baruch (Blessed), because you have obeyed my voice.” **19** So Abraham returned to his young men, and they arose and went together to Beersheba. And Abraham lived at Beersheba. **20** Now after these things it was told to Abraham, “Behold, Milcah also has borne children to your brother Nahor: **21** Uz his firstborn, Buz his brother, Kemuel the father of Aram, **22** Chesed, Hazo, Pildash, Jidlaph, and Bethuel.” **23** (Bethuel fathered Rebekah.) These eight (8) Milcah bore to Nahor, Abraham's brother. **24** Moreover, his concubine, whose name was Reumah, bore Tebah, Gaham, Tahash, and Maacah.

The last three (3) Feasts of the year

Yom Teruah (The Feast of Trumpets), Yom HaKippurim (Day of Atonement), and Sukkot (Feast of Tabernacles) extend over a period of (21) twenty-one days in the fall of the year. They came to be known collectively as Tabernacles. All the (7) seven Feasts of אַיָּהוָה (Yahuah) are prophecy.

Yom Teruah (The Feast of Trumpets)

Leviticus 23:23 Then אַיָּהוָה (Yahuah) spoke to Moshah (Moses), **24** saying, "Speak to the children of Yisrael, saying: 'In the seventh (7th) month, on the first (1st) day of the month, you shall have a sabbath-rest, a memorial of blowing of Shofars (trumpets), a Kadosh (Holy) convocation. **25** 'You shall do no customary work on it; and you shall offer an offering made by fire to אַיָּהוָה (Yahuah).

Numbers 15:3 and you offer to אַיָּהוָה (Yahuah) from the herd or from the flock a food offering or a burnt offering or a sacrifice, to fulfill a vow or as a freewill offering or at your appointed feasts, to make a pleasing aroma to אַיָּהוָה (Yahuah).

Yom HaKippurim (Day of Atonement)

26 And אַיָּהוָה (Yahuah) spoke to Moshah (Moses), saying, **27** “Now on the tenth (10th) day of this seventh (7th) month is the Day of Atonement. It shall be for you a time of Kadosh (Holy) convocation, and you shall afflict yourselves and present a food offering to אַיָּהוָה (Yahuah). **28** And you shall not do any work on that very day, for it is a Day of Atonement, to make atonement for you before אַיָּהוָה (Yahuah) your Aluahym. **29** For whoever is not afflicted on that very day shall be cut off from his people. **30** And whoever does any work on that very day, that person I will destroy from among his people. **31** You shall not do any work. It is a statute forever throughout your generations in all your dwelling places. **32** It shall be to you a Sabbath of solemn rest, and you shall afflict yourselves. On the ninth (9th) day of the month beginning at evening, from evening to evening shall you keep your Sabbath.”

Sukkot (The Feast of Booths/Feast of Tabernacles)

33 And אַיָּהוָה (Yahuah) spoke to Moshah (Moses), saying, **34** “Speak to the people of Yisrael, saying, On the fifteenth (15th) day of this seventh (7th) month and for seven (7) days is the Feast of Booths to אַיָּהוָה (Yahuah). **35** On the first (1st) day shall be a Kadosh (Holy) convocation (a large formal assembly); you shall not do any ordinary work. **36** For seven (7th) days you shall present food offerings to אַיָּהוָה (Yahuah). On the eighth (8th) day you shall hold a Kadosh (Holy) convocation and present a food offering to אַיָּהוָה (Yahuah). It is a solemn assembly; you shall not do any ordinary work. **37** “These are the appointed feasts of אַיָּהוָה (Yahuah), which you shall proclaim as times of Kadosh (Holy) convocation (a large formal assembly), for presenting to אַיָּהוָה (Yahuah) food offerings, burnt

offerings and grain offerings, sacrifices and drink offerings, each on its proper day, **38** besides אַחֲרֵי (Yahuah)'s Sabbaths and besides your gifts and besides all your vow offerings and besides all your freewill offerings, which you give to אַחֲרֵי (Yahuah). **39** “On the fifteenth (15th) day of the seventh (7th) month, when you have gathered in the produce of the land, you shall celebrate the feast of אַחֲרֵי (Yahuah) seven (7) days. On the first (1st) day shall be a solemn rest, and on the eighth (8th) day shall be a solemn rest. **40** And you shall take on the first (1st) day the fruit of splendid trees, branches of palm trees and boughs of leafy trees and willows of the brook, and you shall rejoice before אַחֲרֵי (Yahuah) your Aluahym seven (7) days. **41** You shall celebrate it as a feast to אַחֲרֵי (Yahuah) for seven (7) days in the year. It is a statute forever throughout your generations; you shall celebrate it in the seventh (7th) month. **42** You shall dwell in booths for seven (7) days. All native Yisraelites shall dwell in booths, **43** that your generations may know that I made the people of Yisrael dwell in booths when I brought them out of the land of Egypt: I am אַחֲרֵי (Yahuah) your Aluahym.” **44** Thus Moshah (Moses) declared to the people of Yisrael the appointed feasts of אַחֲרֵי (Yahuah).

Afflicting your soul

It has been taught in Judaism that “afflicting your soul” is equivalent to “fasting from food”. This is simply not true! The word used for “afflict your soul” in **Leviticus 23:27** by אַחֲרֵי (Yahuah) is not the same Hebrew word used for “fasting from food”. If אַחֲרֵי (Yahuah) wanted us to fast from food, he would have use the Hebrew word that means “fasting from food”! אַחֲרֵי (Yahuah) did not use that word nor instruct us to fast from food; because fasting in that way would break the physical to spiritual parallel of the Wedding that Yom Kippur represents!

The Hebrew word for “fast” is Tsum (tsoom) Strong's H6684, and it means “refrain from eating for a period of time” to abstain from food, fast. But this is not the word אַחֲרֵי (Yahuah) used when instructing how to rehearse on Yom Kippur. He used the Hebrew word Anah (Strong's H6031) which means “humbling one’s soul”. This word appears 79 times in the Tanakh (OT). It is used to mean “afflicted as a servant or slave” in **Genesis 15:13**, it is used in the same way in **Genesis 16:6** when Sarah is told by Abraham to Anah or Afflict her servant Hagar (to humble her, not starve her). In **Exodus 10:3** anah is used and interpreted as “humble yourself”. Humble means: not proud or haughty: not arrogant or assertive: reflecting, expressing, or offered in a spirit of deference or submission: ranking low in a hierarchy or scale: insignificant, unpretentious.

The True Meaning of Afflict Your Soul on Yom Kippur

However, there is one more very important usage of the word Anah and that is within the context of a marriage and oaths. We see the word Anah used in **Numbers 30:13** in context of marriage vows, and again used in the sense of “humbling yourself”... in this case as submitting herself to her husband:

Numbers 30:13 Every vow and every binding oath to humble (Anah) herself, her husband may confirm it or her husband may annul it.

Again in **Deuteronomy 8:16** the word Anah is used meaning to humble yourself. In some cases, it is translated “Afflicted” but always in the sense of “humbling” and never in the sense of “not eating food”. Of all the occurrences in the Tanakh of the word Anah there is not one (1) reference to “fasting or refraining from eating”.

אַחֲרֵי (Yahuah)’s instruction to us on Yom Kippur is that we humble ourselves and make ourselves low before Him in obedience as a bride being wed to the bridegroom. Yom Kippur is a call to examine ourselves, inwardly reflect on our Sin i.e. afflict our souls as He instructed in Leviticus. We are to Anah ourselves or humble ourselves.

וַיֹּאמֶר (Yahusha) did not instruct such a fast but instead he and his disciples had a FEAST on Yom Kippur.

Who is a Aluahym like you, pardoning iniquity and passing over transgression for the remnant of his inheritance? He does not retain his anger forever, because he delights in steadfast love. He will again have compassion on us; he will tread our iniquities underfoot. You will cast all our Sins into the depths of the sea. **Micah 7:18-19**