

Yom Teruah 2025

In lieu of the weekly parshah, this week we're going to look at the Mo'edim we find directly in front of us, as we close out the 6th month season of preparation, introspection, and teshuva to enter the much-anticipated 7th month and Feast of Trumpets/Yom Teruah! Yom Teruah is quite unique because of the 7 Mo'edim it is the only feast that seems to be given no specific explanation from the plain surface of the text (whether direct association with the harvest aspect or a remembrance of an event).

In addition to this, layers of traditions and deceptions have been interwoven with this day. Commonly referred to as Rosh Hashanah (Head of the year/New Year) from Babylonian influence (far from the Biblical mandated head of the year at Aviv), this has become the focus. Secondly, from the standpoint of the Babylonian influenced lunar calendar and need to sight the new moon, Yom Teruah has become known as "the day that no man knows"! Yet on a fixed, determined, and precisely calculated calendar of a 360-day circuit, 12 months of 30 days, the 1st day of the 7th month (Yom Teruah) would be known the moment the 1st day of the year was established and declared! What then is the true purpose of this divine appointment?

Leviticus 23:23-25 – "Memorial of blowing trumpets"

Memorial: Strong's #2146 זִכָּרוֹן memorial, reminder, remembrance, or memory; interesting that it is called a zikaron inferring it is pointing, reminding, and remembering something that has taken place! From the root zakar #2142 זָכַר to remember, to call to mind, to recall, to mention, or to record; the idea seems to be that of pricking/piercing, penetrating or infixing in one's mind, to bear something in the mind; yet from our western mindset memory is merely a mental exercise, yet Hebrew is action. To zakar/remember is not merely just the retention of a mental image, but to infix and focus on the object of that memory in your mind in order to result in action!

*The 1st reference of zikaron is found in Exodus 12:14 regarding Passover/Unleavened Bread where this feast is a memorial forever, Israel was remembered and therefore delivered by Yahweh, and every Passover we in turn remember that deliverance through our actions! Yom Teruah is the only other feast that is specifically called a zikaron!

Looking further, this same root zakar can also be translated as male, the marked one, or specifically the firstborn son. Zakar is first seen in **Gen. 1:27** – "So God created man in his own image, in the image of God created he him; male and female created he them." The Hebrew terms male (zakar) and female (neqavah) together form the image (tselem – which implies not the appearance but the function)!

*Could this be an initial clue as to the purpose and focus of Yom Teruah? Passover (the other Zikaron mo'edim) dealt with the zakar – the marked male/firstborn, the Messiah paying the price of redemption for His Bride, much like Adam whose side is opened/pierced for the 'ishah to be formed! It would seem to reason then that this

zikaron is directly connected as well to this relationship between the husband/Messiah and His Bride as together they reveal the tselem/image!

Let's take just a moment to look at the term for female: Strong's #5347 neqevah נִקְוָה female; from the root #5344 naqav נָקַו to pierce, perforate, bore; according to Parkhurst, this same root also infers to impress a mark or stigma on what was one's own, for a token of distinction and claim of possession (as in landmarks, branding animals), and focuses on how names are marks of distinction.

When looking at these 2 terms together, zakar (male) is the action of something being pierced, remembered, recorded and the neqevah (female) is the recipient of that action who is now marked, or bears the fruit of that remembrance, which serves to distinguish her and reveals who she belongs/joined to!

*The concept behind these two roles being that the female is one equipped with a facility designed to receive something not of itself yet integrate it into itself, where the male is designed to submit its own reflection – in other words the ability to release seed (a reflection of oneself) and the ability to womb/nurture that seed to produce life! At creation, Adam was designed and created with the ability to procreate by speaking, just like Elohim – functioning in His Image, after first having integrated/become 'echad with that same image!

Once separated, these two are now identified as 'iysh (#376) אִישׁ man & 'ishah (#802) אִשָּׁה woman. Both words contain the same 2 letter root אש fire with the added letters ה י Yah, they are fiery beings that reveal the name and character of Yahweh! Man/'iysh contains the י the spark of creative power, authority & woman/'ishah contains the ה breath, to reveal! Embedded in these terms reveals the very relationship between Messiah and His Bride – He is the source of creative power and authority, and it is His Bride (you and I) that are to release/give breath (speak and declare) to see it revealed!

With these interesting connecting links between Passover and Teruah, the zakar and the neqevah, could it be that at Passover the Bride is remembered by Yahweh, resulting in the action taken to see her redeemed and delivered. That redemption and remembrance has marked her! Now come Yom Teruah, once again there is a zikaron – a time of remembrance. Is it now the neqevah/the Bride – the one who has been marked, her turn to remember by revealing the tselem/image of what has been entrusted to her?

Blowing of Trumpets: Strong's #8643 teru'ah תְּרוּעָה alarm, signal, sound, shout or blast of war, alarm, or joy; a tumult or loud noise, a joyful noise, or cry for battle; here in Lev. 23:24 is the first reference of this term! The focus has been on the meaning of a blast from a shofar or a trumpet, yet in numerous verses teru'ah specifically means a shout from the people!

*Numbers 23:21 – "...Yahweh Elohim is with him, and the shout/teru'ah of a king is among them."; Joshua 6:5 – the blast of the shofar and the blast of the trumpet are different terms compared to the great shout/teru'ah of the people when Jericho's

walls fall down; **1 Samuel 4:5** – a great shout/teru'ah when the Ark of the Covenant enters the camp!

Could the true focus of this day be on the shout of the Bride as the King enters her midst?! This is her zikarown – she remembers the one who has delivered and redeemed her! And she joins her voice to His so that together in unity they reveal the plans and purpose of Elohim for creation, and it is made manifest!

This great shout is directly connected with being “in the image”/tselem (the joint role of the zakar and neqevah). Could this concept in association with Yom Teruah be emphasizing that you will see what you shout? This will reveal the tselem/image! The words released during this season have the ability to reveal the mark that's been impressed on your life, they function as a token of distinction, and a claim of possession! Could it be that we are being commanded to remember the creative power within our words which will serve to identify us in this season and cause either the manifestation of our deliverance or our exile? The King searching for the one who belongs to Him, identified by His mark, called by name?

It is no accident that the constellational sign assigned to the 7th month is Libra, or the Hebrew Moznaim מִזְנָן scales, balances. The idea of the scale is to take two opposite and different things and measure the difference between them. So often we have focused on how we lack and can never measure up in our fallen condition, yet the 'ishah/the Bride is to be one who has made herself ready and is a proper helpmeet who balances and compliments the Messiah! She is to reveal His Image, and by doing so, we then find the scales balanced (not because of who we are, but because of Him in us)!

*It is interesting as well to note that when studying these signs in the heavens that to some ancient civilizations, Moznaim/Libra was at different times considered part of Scorpio's constellational house, even known as Chelae (“Claws” – the Scorpion's claws) The 2 brightest stars were named Zubeneschamali, which means “the northern claw” in Arabic, and Zubenelgenubi, “the southern claw.”

Could this message written in the heavens be revealing the usurping of the role and authority of the Bride, who is to be His image on the earth, bringing an imbalance to the scales, as she was exiled and separated, taking on the image of another? Yet Yom Teruah, the Zikaron Teruah, is the memorial, the reminder, the call to action for the Bride to remember that she has been bought with a price, she has been redeemed, and she has a shout that has the ability to reveal the image/tselem of the KING! And when she begins to release that shout it is a balancing of the scales and a repossession of her role and authority that has been usurped by Scorpio/the serpent!

*Do you think perhaps this will be significant in the time that Revelation 6 speaks of? The Black Horse of famine that rides with a pair scales/balance! Yet for the Bride who has understanding, she has been given a memorial, a zikarown, that reveals her deliverance, and the famine holds no fear for her (**Psalms 37:19** – “They shall not be ashamed in the evil time: and in the days of famine, they shall be satisfied.”)

Digging deeper, it is interesting to note that the first reference of the root zakar in the form of the action of remembering is found in the account of Noah (Gen 8-9). He is remembered in the ark during the flood, and later the rainbow is connected with a sign that causes Yahweh to remember His covenant promise. In many previous teachings we've connected the concept of the 7 colors of the rainbow to the 7 Mo'edim! They too function as a covenant promise reminders – they are an eternal testimony and record regarding the promise that Yahweh remembers His people and responds by acting accordingly to His promises! And in turn these memorials serve to put you and I in remembrance, and each one dictates an action necessary on our part!

If the 7 colors of the rainbow are directly connected to the 7 Mo'edim, then perhaps the specific shade/color that holds the same position as Yom Teruah will lend insight into this day? ROYGBIV (Red, Orange, Yellow, Green, Blue, Indigo, Violet) = Passover, Unleavened Bread, Yom HaBikkurim, Shavuot, Yom Teruah, Yom Kippur, & Sukkot. Yom Teruah is the 5th Mo'edim corresponding to the 5th color – blue!

There are 2 Biblical terms for the color blue:

- 1) Tekelet (#8504) תְּכֵלֶת blue, cerulean (seen throughout the Tabernacle, priestly garments, and tzitzits); tekelet is connected to the root stem kalah כָּלָה (#3615) to complete, finish, denotes totality, or end or extremity (as in the end/extremity of the blue color spectrum). Yet this same root stem forms the word kallah כָּלָה (#3618) Bride! It is also connected to keli כֵּל article, vessel, instrument; infers whatever has been prepared and finished, completed and ready for use!
- 2) Sapir (#5601) סַפִּיר sapphire, lapis lazuli; this term is used to specifically describe the throne of Yahweh, specifically the pavement at His feet is sapir in multiple verses. Not only is this seen by Moses on Mt. Sinai, but also Ezekiel as well! The sages teach that the tablets of stone (10 commandments) would have been etched into this stone – sapir! From the root saphar (#5608) סָפַר to count, recount, relate, to declare, rehearse. First seen in **Genesis 15:5** – “And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.” This same root can mean a scribe, one who had the ability to read and write documents

The message encoded in the color of this feast – the Kallah/the Bride, who has been prepared, completed, and made ready begins to saphar – declare the message of redemption and deliverance to see it made manifest on the earth, and simultaneously begins to create a throne ready for the King to inhabit! Her words should match exactly what has been written, and it is this unity of what has been etched and what is now voiced that begins to reveal the image/tselem!

This is the teru'ah! From the root #7321 rua' רוּעַ to shout, raise a sound, cry out, give a blast; same letters form #5785 'or עוֹר skin, what Adam and Eve are clothed with after the fall, could it be that originally Adam and Eve were clothed in the light of the Presence of

Yah, perhaps revealing every aspect of the light spectrum (the rainbow), mirroring the Promises of His Covenant that had been etched into their very DNA, revealing His image and they gave voice to it?

This term 'or (skin) comes from the root #5783 'ur עור to be expose, laid bare; used in only one verse, a passage dealing with the salvation of His people! **Habakkuk 3:9** – “Thy bow was made quite naked/'ur, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers.”

*Bow – Keshet קֶשֶׁת rainbow! It's an uncovering of the rainbow, could this be inferring that at the deliverance of His people, as this is made manifest in our lives, we reveal His image as what has been written is seen lived and walked out in our lives?

It is interesting to note that Habakkuk chapter 3 is the only time the word Selah is seen in the Scriptures outside of the book of Psalms!

Selah: Strong's #5542 seleh סֶלָה to lift up, exalt; a technical musical term probably showing accentuation, pause, interruption, rest, silence; from the root salah #5541 סָלַח to make light of, to toss aside, or weigh or balance; selah is often translated as a pause – yet is it the instruments or the voices? Is something raised (סָלַח root means to raise, exalt), while something else pauses?

*Could it be that the entire symphony of creation pauses waiting in anticipation to see if the Bride understands who has come and waits to hear her note? Her shout?! Will the scales be balanced?

It seems at this shout it's the revealing of His covenant promise of salvation (rainbow), yet it's a word play with His Bride who has been garmented with 'or/skin till his light/'or is restored and seen again – when she reveals His image!

Light and sound both vibrate at specific frequencies, and it is those frequencies which determine the color of the light and the pitch of the sound. Let's take a closer look at the light frequency – the color blue, associated with this mo'edim, the Day of Shouting. Blue light has the shortest wave lengths, therefore a greater penetrative power and a higher frequency. It is essential in aiding to reset our internal clock and regulate our sleep cycles (when done in the right dose, balanced, and right part of the day). Blue light functions to wake us up! Blue light is also shown to strengthen and stimulate connections between various parts of the brain that process language!

(<http://scienceabc.com/eyeopeners/what-is-blue-light-and-how-does-it-affect-us.html>)

It's no accident that this is embedded in the Hebrew language itself! 'Or עור the same mirrored root stem of teru'ah, also forms #5782 'ur עור to stir, arouse, awaken, raising someone or something to action, motivating him or her! It's the season of being awakened from your slumber! The season where it is vital that you have the ability to hear and understand (shema') as He speaks to you so that in turn you can lend your voice to be joined with His!

First reference of 'ur/arouse/stir is found in **Deuteronomy 32:11** – “As an eagle stirreth/'ur up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So Yahweh alone did lead him, and there was no strange god with him.”

*It's the same imagery as the Ruach hovering over the waters at Creation! The womb of creation prepared to receive and in turn mirror/reveal/show the image. Could this be the true significance of Yom Teruah? This is the day that the moment the Bride releases this shout it will identify the one who belongs to Him, as He will see His image mirrored back to Him and all of creation pauses and waits to hear her speak knowing that she is the vessel chosen to reveal and manifest what's been written in the heavens!

Teruah has a numerical value of 680, same as Ephrath (#672) אֶפְרַת ash-heap or place of fruitfulness (cognate of the name Ephraim, which is the plural form of this name, therefore double ash-heap or doubly fruitful). Ephrath is a location that comes into prominence as the birthplace of Benjamin and subsequent burial of Rachel (Gen. 35).

*Benjamin, (Son of the right hand) = 162, the same value as the phrase betselem בְּצֶלֶם in the image. Rachel on the other hand dies here in childbirth fulfilling the words declared by Jacob (**Gen. 31:32** – “With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them.”)

The wording used here by Jacob is quite interesting! Before: Strong's #5048 neged נָגַד before, in front of, what is conspicuous, parallel; first seen in **Gen. 2:18** describing the role of the Bride for Adam – the 'ezer k'negdo the help meet! Jacob understood whoever had stolen the images of Laban (teraphiym) would now take on that image, mindset, function, and purpose. These images/teraphiym תְּרָפִיִּים are closely associated with the ability to speak within rabbinical literature as well as in the book of Jasher & Zechariah! Whoever listens to their words, they are their master!

Those who listen to the teraphiym/dead ones are incapable of being entrusted with the covenant responsibility of revealing the image of the Creator! Yom Teruah is when our words/our shout is made manifest! It will reveal the one in HIS IMAGE (Benyammin) the Bride who is His helpmeet and will expose those who have allowed another to speak and seal them!

Psalms 89:14, 15 – “Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. Blessed is the people that know the joyful sound/teruah: they shall walk, O Yahweh, in the light of thy countenance.”