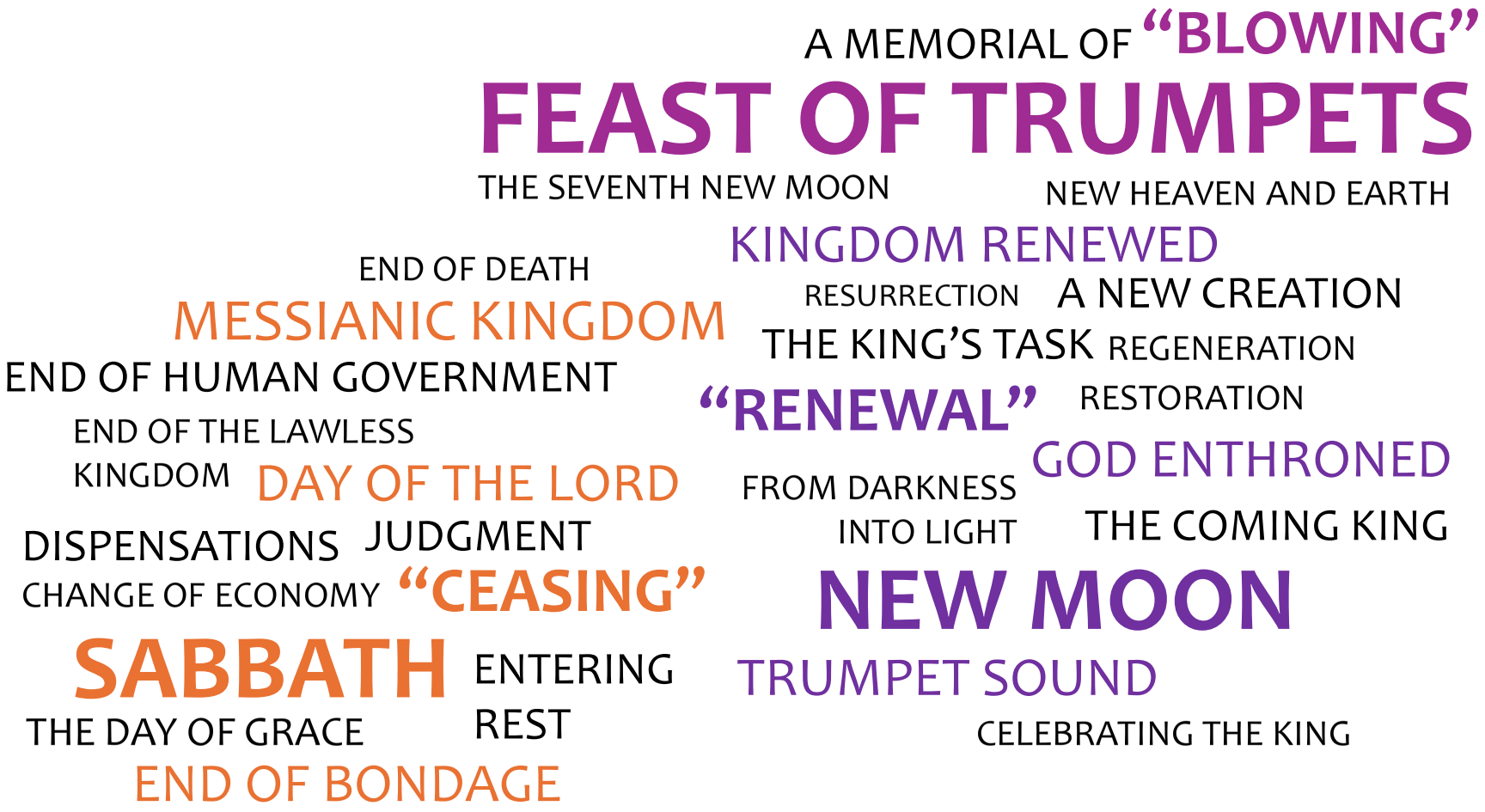

A MEMORIAL OF "BLOWING"
FEAST OF TRUMPETS
THE SEVENTH NEW MOON
NEW HEAVEN AND EARTH
KINGDOM RENEWED
END OF DEATH
RESURRECTION
A NEW CREATION
MESSIANIC KINGDOM
THE KING'S TASK
REGENERATION
END OF HUMAN GOVERNMENT
"RENEWAL"
RESTORATION
END OF THE LAWLESS KINGDOM
GOD ENTHRONED
DAY OF THE LORD
FROM DARKNESS INTO LIGHT
THE COMING KING
DISPENSATIONS
JUDGMENT
CHANGE OF ECONOMY
"CEASING"
NEW MOON
SABBATH
ENTERING REST
TRUMPET SOUND
THE DAY OF GRACE
CELEBRATING THE KING
END OF BONDAGE

Kinds of "Blowing"

Taken from the Blue Letter Bible website.

THE SILVER TRUMPETS, Numbers 10:5-7 NASB

*"But when you blow **[takah]** an alarm **[teruah]**, the camps that are pitched on the east side shall set out. When you blow **[takah]** an alarm **[teruah]** the second time, the camps that are pitched on the south side shall set out; an alarm **[teruah]** is to be blown **[takah]** for them to set out. When convening the assembly, however, you shall blow **[takah]** without sounding an alarm **[ruah]**."*

Teruah[1] (noun) A clamor, i.e., acclamation of joy or a battle-cry; especially clangor of trumpets, as an alarm

Outline of Biblical Usage

alarm, signal, sound of tempest, shout, shout or blast of war or alarm or joy

a. alarm of war, war-cry, battle-cry
b. blast (for march)
c. shout of joy (with religious impulse)
d. shout of joy (in general)

Root word: Ruah[2] (verb) to mar (especially by breaking); figuratively, to split the ears (with sound)

Outline of Biblical Usage

to shout, raise a sound, cry out, give a blast

a. to shout a war-cry or alarm of battle
b. to sound a signal for war or march
c. to shout in triumph (over enemies)
d. to shout in applause
e. to shout (with religious impulse)
f. to cry out in distress

Tekiah (noun)

Root word, Takah[3] (verb) to clatter

Outline of Biblical Usage

to blow, clap, strike, sound, thrust, blast

a. to thrust, drive (a weapon)
b. to give a blast, give a blow
c. to strike or clap hands

The *takah* is just the basic act of blowing used to get people's attention. *Takah* most often describes blowing a trumpet, but by definition it can also mean to clap, like clapping your hands to get your students attention. It is a striking sound. It can be as refined as tapping a crystal glass with a fork at a wedding reception, or as forceful as hammering a tent peg or driving a weapon into something. It gets people's attention. The *tekiah* doesn't necessarily inspire a response like an alarm. The *teruah* is the alarm. It gets people on their feet and moving.

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[1] "H8643 - tᵉrûʿâ - Strong's Hebrew Lexicon (NASB95)." Blue Letter Bible. Accessed 24 Oct, 2026. https://www.blueletterbible.org/lexicon/h8643/nasb95/wlc/0-1/

[2] "H7321 - rûaʿ - Strong's Hebrew Lexicon (NASB95)." Blue Letter Bible. Accessed 24 Oct, 2026. https://www.blueletterbible.org/lexicon/h7321/nasb95/wlc/0-1/

[3] "H8628 - tāqaʿ - Strong's Hebrew Lexicon (NASB95)." Blue Letter Bible. Accessed 26 Oct, 2026. https://www.blueletterbible.org/lexicon/h8628/nasb95/wlc/0-1/

TEKIAH (no emotion)	A single, steady blast	To get people's attention

TERUAH (with emotion)

	A single, unfluctuating blast	The alarm: gather your things and move out
	A series of forceful, staccato bursts	The war cry, the clamor of armies advancing
	Broken or wailing notes	The cry of distress, cry of repentance
	A very long, extended blast	The victory shout and shouts of joyful praise

Script: Lesson 8, the Shadow of Things to Come

Good morning, and welcome back to our study of the **Shadow of Things to Come**. Today, we are going to **unpack the practice of the Feast of Trumpets**. This is one of the feasts that the Judaizers in the Colossian church insisted on keeping, even as they do today. Back then, the Temple and priesthood were still functioning and carrying out the sacrifices, so the festival could be kept, technically. Whether it should be kept in the Church Age is another matter as we discussed with the new moon festival. But in the absence of the offerings, the kings, and the Temple and kingdom, the feast becomes something of a hollow practice. Another problem with celebrating a feast like this is that it is meant for corporate celebration and often falls in the middle of the week, so unless the entire congregation agrees to take a Sabbath day off from work and come together for the trumpet-blowing ceremony, it just doesn't happen. This isn't something you can practice individually. Nevertheless, it is worthwhile to study these feasts because, as Paul told the Colossians, they are shadows of things to come and they can become a way of starting a dialogue with Jewish people.

This is the Feast of Trumpets, and so we should begin with noting when the first trumpet is mentioned. It was when God Himself blew the trumpet as He descended on the Mount Sinai to give Moses the Law. Let me read you that passage:

> **Exodus 19:16-20 says,** *"So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and* ***a very loud trumpet sound****, so that all the people who were in the camp trembled. And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain. Now Mount Sinai was all in smoke because the LORD descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently. When the* ***sound of the trumpet*** *grew louder and louder, Moses spoke and God answered him with thunder. The LORD came down on Mount Sinai, to the top of the mountain; and the LORD called Moses to the top of the mountain, and Moses went up."*

God then proceeded to give Moses all those laws, including this one about keeping the Feast of Trumpets (on our pink verse card).

[Card 1] THE FEAST OF TRUMPETS (Yom Teruah or "Day of Blowing")

Leviticus 23:23-25 NASB
*"Again the LORD spoke to Moses, saying, 'Speak to the sons of Israel, saying, "In the seventh month on the first of the month you shall have a rest, a reminder by blowing **[teruah]** of trumpets, a holy convocation. You shall not do any laborious work, but you shall present an offering by fire to the LORD."'"*

Numbers 29:1, 5-6 NASB
Offerings for the festival

Last week, I shared my experience of celebrating the Feast of Trumpets with the Messianic Jewish congregation, and I talked about the trumpet-blowing ceremony. I listened as the shofar-blower went through his solo, blowing four different types of notes:

- **Tekiah**: A single, long, unfluctuating blast.
- **Shevarim:** Three medium, broken, or wailing notes.
- **Teruah:** A series of nine short, rapid, staccato bursts.
- **Tekiah Gedolah (the Great Tekiah):** A very long, extended final blast—often held as long as the blower's breath allows.

And I explained how the visual of the children with their kazoos and the shofar-blower playing the Great Tekiah reminded me very much of the passage in Revelation 11 about the Seventh Trumpet. But the question remained as to what the other notes were meant to picture. I wanted to know how they got from the short description in Leviticus 23 to that practice. That is what I investigated, and what we are going to investigate today.

Word Cloud Handout: We are building a picture that incorporates other small pictures. From this verse we see that the Feast of Trumpets incorporates a sabbath rest and a new moon. So, the imagery of the Feast of Trumpets begins with this imagery as a foundation:

1) The sabbaths
    a. Ceasing of life as it had been (Dispensations, change of economy)
    b. End of bondage, entering into rest, a day of grace
    c. Ceasings were outworkings of judgment (Adam and Eve sent from the garden, the Flood, the plagues on Egypt before the Exodus, Christ's death on the cross, end of the Lawless Kingdom, the Day of the LORD)
    d. Final ceasings happened in the Messianic Kingdom (end of human government, end of death)
2) The new moons

    a. From darkness to light—renewal process
    b. Marked by the trumpet sound
    c. The king takes his throne, celebrating the king
    d. King's task of renewing kingdom, making all things new: a new creation, regeneration, resurrection, a new heaven and new earth
3) The reminder or memorial of "blowing"

We have yet to flesh out the picture that involves the memorial of "blowing," so this is what we will do today. As we go through our verse cards, we will be jotting down words and phrases that make up the word cloud picture around the Feast of Trumpets.

The questions we will be answering are:

1) What does "blowing" involve?
2) If it is a memorial or reminder, of what should it remind Israel?

We will start with the definition and how it is used in Scripture and then look at the events where there was some significant "blowing." For the definition, we will go to the Blue Letter Bible lexicon. Type in our verse, Leviticus 23:24. Click on the tools button. Find the word for "blowing" in the list of English words and we have . . . the Hebrew, teruah. Click the lexicon number beside it, and we have the lexicon information for this word.

Definition of Teruah (Blowing)

For the definition of "blowing," we will use the Blue Letter Bible concordance and lexicon.

Teruah[1] (noun)

1) alarm, signal, sound of tempest, shout, shout or blast of war or alarm or joy
    a. alarm of war, war-cry, battle-cry
    b. blast (for march)
    c. shout of joy (with religious impulse)
    d. shout of joy (in general)

Root word: Ruah[2] (verb)

1) to shout, raise a sound, cry out, give a blast
    a. to shout a war-cry or alarm of battle
    b. to sound a signal for war or march

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[2] "H7321 - rûaʿ - Strong's Hebrew Lexicon (NASB95)." Blue Letter Bible. Accessed 24 Oct, 2026. https://www.blueletterbible.org/lexicon/h7321/nasb95/wlc/0-1/

c. to shout in triumph (over enemies)
d. to shout in applause
e. to shout (with religious impulse)
f. to cry out in distress

Leviticus 23:24 is the first time the word *teruah* is mentioned in the Biblical text. It is kind of funny that God would give this command to remember the "blowings" because there is no record of *teruah* "blowings" before this unless you count the trumpet that sounded when God came down on Mount Sinai. That is a big moment to remember, but the bulk of the *teruah* picture will develop going forward over time. Thus, from its inception, the Feast of Trumpets was meant to be the shadow of things to come.

We should note that the *teruah* isn't necessarily a trumpet sound. It is most often the loud shout of a human voice—like someone using a megaphone or the roar of a crowd—and it has emotion attached to it—alarm, dismay, crying, joy, triumph. If you have been to a baseball game, then chances are you have heard a *teruah*. As a way of cheering on the teams, the announcer will play that organ tune, da-da-da-DA-da-DAAA, and in response, the people will shout "Charge!" That is an example of a *teruah*. It is the mingling of trumpet and human voices in an emotional response and call to action.

This is the basic definition. Let's look at how the teruah plays out in Scripture.

Having given Moses the Laws, God then instructs him on how to organize and direct the camp as they finished the journey to the Promised Land. He told Moses to have two silver trumpets fashioned for the purpose of directing camp movement. These trumpets were like military bugles. They direct movement by the way they are sounded.

[Card 2] THE SILVER TRUMPETS

> **Numbers 10:5-7 NASB**
> *"But when you blow **[takah]** an alarm **[teruah]**, the camps that are pitched on the east side shall set out. When you blow **[takah]** an alarm **[teruah]** the second time, the camps that are pitched on the south side shall set out; an alarm **[teruah]** is to be blown **[takah]** for them to set out. When convening the assembly, however, you shall blow **[takah]** without sounding an alarm **[ruah]**."*

I have added the word *takah* here so that you can see the difference between the *takah* or *tekiah* kind of blowing and the *ruah* or *teruah*. They are two different kinds of blowings.

Takah[3] (verb) from which we get **tekiah** (noun)

1) to blow, clap, strike, sound, thrust, blast
    a. to thrust, drive (a weapon)
    b. to give a blast, give a blow
    c. to strike or clap hands

The *takah* is just the basic act of blowing used to get people's attention. *Takah* most often describes blowing a trumpet, but by definition it can also mean to clap, like clapping your hands to get your students' attention. It is a striking sound. It can be as refined as tapping a crystal glass with a fork at a wedding reception, or as forceful as hammering a tent peg or driving a weapon into something. It gets people's attention.

But the *tekiah* doesn't necessarily inspire a response like an alarm. The *teruah* is the alarm. It gets people on their feet and moving.

This feast is called *Yom Teruah*. God doesn't just want His people to blow the trumpet in some ritual show of obedience to the Law. He wants His people to shout, make noise, and blow the trumpets in a way that inspires an emotional response and goads them to action.

Based on this Scriptural separation between *tekiah* and *teruah* blowings, I have revised the original list of trumpet blasts for this festival and put it on the back of your handout. The *tekiah* is a single blast (without emotion) that is really just to say, "Your attention, please!" But as we saw from our outline of biblical usage, the *teruah* communicates various emotions. The reason for adopting the different kinds of blasts for the trumpet solo is to evoke the different contexts. I have blacked out the original labels and simply left the description of the trumpet notes and added the picture they are meant to inspire.

TEKIAH (no emotion)	A single, steady blast	"Your attention, please!"
TERUAH (with emotion)		
[redacted]	A single, unfluctuating blast	The alarm: to gather your things and move out
[redacted]	A series of forceful, staccato bursts	The war cry, the clamor of armies advancing
[redacted]	Broken or wailing notes	The cry of distress, cry of repentance
[redacted]	A very long, extended blast	The victory shout and shouts of joyful praise

[3] "H8628 - tāqaʿ - Strong's Hebrew Lexicon (NASB95)." Blue Letter Bible. Accessed 26 Oct, 2026. https://www.blueletterbible.org/lexicon/h8628/nasb95/wlc/0-1/

Now, let's see how these play out in the Scriptures. Now as we go through these verse cards, I want you to add to your word cloud any words or phrases that leap out at you as being a shadow of something to come.

[Card 3] TRUMPET OF THE JUBILEE

> **Leviticus 25:9-10 NASB95**
> *"You shall then sound a ram's horn abroad **[teruah]** on the tenth day of the seventh month; on the day of atonement you shall sound a horn all through your land. You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family."*

The Jubilee is the day of release and renewal, and it is marked by the sounding of a *teruah*. "Jubilee" and "return" leaped out for me. Anyone see anything else?

[Card 4] WAR AGAINST MIDIAN

> **Numbers 31:1-3, 6 NASB95**
> *"Then the LORD spoke to Moses, saying, 'Take full vengeance for the sons of Israel on the Midianites; afterward you will be gathered to your people.' Moses spoke to the people, saying, 'Arm men from among you for the war, that they may go against Midian to execute the LORD'S vengeance on Midian.' … Moses sent them, a thousand from each tribe, to the war, and Phinehas the son of Eleazar the priest, to the war with them, and the holy vessels and the trumpets for the alarm **[teruah]** in his hand."*

This is Israel's first battle. You would think that Moses would send Joshua. Joshua will be the one leading the battles once the children of Israel get into the Land. But in this case Moses sends Phinehas, the son of the high priest. The words "war" and "vengeance" leap out at me.

[Card 5] THE FALL OF JERICHO

> **Joshua 6:5, 20 NASB95**
> *"'It shall be that when they make a long blast with the ram's horn, and when you hear the sound of the trumpet, all the people shall shout **[ruah]** with a great shout **[gadol teruah]**; and the wall of the city will fall down flat, and the people will go up every man straight ahead.' … So the people shouted, and priests blew the trumpets; and when the people heard the sound of the trumpet, the people shouted **[ruah]** with a great shout **[gadol teruah]** and the wall fell down flat, so that the people went up into the city, every man straight ahead, and they took the city."*

The great *teruah* announces the imminent overthrow of a city. We could add "overthrow of a city" although the city will change in the future.

[Card 6] GIDEON AND THE 300

Judges 7:18-21 NASB
*"'When I [Gideon] and all who are with me blow **[takah]** the trumpet, then you also blow **[takah]** the trumpets all around the [Midianite] camp and say, 'For the LORD and for Gideon.' So Gideon and the hundred men who were with him came to the outskirts of the camp at the beginning of the middle watch, when they had just posted the watch; and they blew **[takah]** the trumpets and smashed the pitchers that were in their hands. When the three companies blew **[takah]** the trumpets and broke the pitchers, they held the torches in their left hands and the trumpets in their right hands for blowing **[takah]**, and cried, 'A sword for the LORD and for Gideon!' Each stood in his place around the camp; and all the army ran, crying **[ruah]** out as they fled."*

This is the cry of distress for fear of an enemy.

[Card 7] THE ARK OF THE LORD COMES INTO CAMP

This is in context of a battle against the Philistines.

1 Samuel 4:4-7 NASB95
*"So the people sent to Shiloh, and from there they carried the ark of the covenant of the LORD of hosts who sits above the cherubim; and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. As the ark of the covenant of the LORD came into the camp, all Israel shouted **[ruah]** with a great shout **[gadol teruah]**, so that the earth resounded. When the Philistines heard the noise of the shout **[teruah]**, they said, "What does the noise of this great shout **[gadol teruah]** in the camp of the Hebrews mean?"*

What did the sound of that trumpet mean? The Great King had arrived at the camp. I will add "the coming of the LORD" to our word cloud.

[Card 8] THE ARK OF THE LORD COMES TO JERUSALEM

2 Samuel 6:12, 14-15 NASB95
*"… David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. … And David was dancing before the LORD with all his might, and David was wearing a linen ephod. So David and all the house of Israel were bringing up the ark of the LORD with shouting **[teruah]** and the sound of the trumpet."*

[Card 9] GOD ENTHRONED

Psalm 47:1-2, 5-6, 8 NASB95
*"For the choir director. A Psalm of the sons of Korah. O clap your hands [takah], all peoples; shout [ruah] to God with the voice of joy. For the LORD Most High is to be feared, a great King over all the earth … God has ascended with a shout **[teruah]**, the LORD, with the sound of a trumpet. Sing praises to God, sing praises; Sing praises to our King, sing praises. … God reigns over the nations, God sits on His holy throne."*

Back in Exodus, the LORD descended with the sound of the trumpet onto Mount Sinai. He also rises up with a trumpet.

[Card 10] SHOUTS OF REJOICING

Psalm 27:6 NASB
*"And now my head will be lifted up above my enemies around me, And I will offer in His tent sacrifices with shouts **[teruah]** of joy; I will sing, yes, I will sing praises to the LORD."*

Psalm 33:3 NASB
*"Sing to Him a new song; Play skillfully with a shout **[teruah]** of joy."*

Psalm 89:15 NASB
*"How blessed are the people who know the joyful **[teruah]** sound! O LORD, they walk in the light of Your countenance."*

Psalm 150:5 NASB
*"Praise Him with loud cymbals; Praise Him with resounding **[teruah]** cymbals."*

The *teruah* doesn't have to be voices or trumpets. It can be anything that makes a resounding, ear-splitting sound. It is the quality of the sound that is important. In this case, it is for praise and worship.

[Card 11] KING ASA's REFORM

We read this verse already when we were talking about the new moon and the act of *hadashing* or renewing.

2 Chronicles 15:8-9, 12-15 NASB95
*"[King Asa] then restored **[hadash]** the altar of the LORD which was in front of the porch of the LORD. He gathered all Judah and Benjamin and those from Ephraim, Manasseh and Simeon who resided with them … They entered into the covenant to seek the LORD God of their fathers with all their heart and soul; and whoever would not seek the LORD God of Israel should be put to death, whether small or great, man or woman. Moreover, they made an oath to the LORD with a loud voice, with shouting **[teruah],** with trumpets and with horns. All Judah rejoiced concerning the oath, for they had sworn with their*

whole heart and had sought Him earnestly, and He let them find Him. So the LORD gave them rest on every side."

Summary:

So, let's stop here for just a moment and review. The command was to make a memorial of "blowings." When you look over these cards, what are some things worth remembering?

For the most part, these glorious moments. The epic battles in which God comes among His people and gives them victory over their enemies. But there are a few dark moments.

Bringing the Ark of the LORD into camp was actually a failure on Israel's part. The Ark should never have been brought to the battlefield to begin with. The people had slipped into thinking that the holy vessels themselves had some power, and that by carrying them around they could command God to act on their behalf. Because of Israel's complacence and irreverence, God allowed her to be defeated by her enemies that day, and the Ark of the Covenant fell into Philistine hands for a time. The high priest, Eli, and his sons, Hophni and Phinehas, died that day, and the Glory departed from Israel for a time.

The Ark of the LORD coming to Jerusalem was another event that started out badly. David didn't follow protocol in transporting the Ark, and as a result, two men died for reaching out and touching the Ark when it nearly fell off the cart. The verses we read were about David's second attempt to bring the Ark to Jerusalem, and this time it was a success.

The Feast of Trumpets is a day for rejoicing. It is a day for remembering the triumphs and celebrating the goodness and greatness of the Great King on His throne. But it is also a good day to remember that the sovereign, holy God is to be treated with awe and reverence. And so the joy of the day is tempered with some somber notes. There is a dark side to the new moon celebration. Let's go on . . .

[Card 12] THE DAY OF THE LORD

Zephaniah 1:14-16 NASB
"Near is the great day of the LORD, near and coming very quickly . . . A day of wrath is that day, a day of trouble and distress, a day of destruction and desolation, a day of darkness and gloom, a day of clouds and thick darkness, a day of trumpet and battle cry ***[teruah]*** *against the fortified cities and the high corner towers. I will bring distress on men so that they will walk like the blind, because they have sinned against the LORD; And their blood will be poured out like dust and their flesh like dung. Neither their silver nor their gold will be able to deliver them on the day of the LORD'S wrath; and all the earth will be devoured in the fire of His jealousy, for He will make a complete end, indeed a terrifying one, of all the inhabitants of the earth."*

Zephaniah's warning message comes to the kingdom of Judah in the days of King Josiah, last of the great reformer kings. It may have been the message that sparked the reform, and yet we know from history that the revival only produced outward change. The people went through the motions of getting right with God, but their actions did nothing to address the inward corruption of the people's heart. Just because you succeed in reviving certain faith practices doesn't mean that you are aligned in heart with God. It is better to have a heart for God than a bunch of empty faith practices, and that is as true today as it was back then.

Zephaniah warns them that Judgment Day is coming, when God will deal with the malignancy of sin, and not just in Israel but in all the world.

[Card 13] THE LORD'S BATTLE CRY AGAINST JERUSALEM

> **Jeremiah 4:19 NASB95**
> *"My soul, my soul! I am in anguish! Oh, my heart! My heart is pounding in me; I cannot be silent, because you have heard, O my soul, the sound of the trumpet, the alarm **[teruah]** of war."*
>
> **Ezekiel 21:22 NASB**
> *"Into [Nebuchadnezzar's] right hand came the divination, 'Jerusalem,' to set battering rams, to open the mouth for slaughter, to lift up the voice with a battle cry **[teruah]**, to set battering rams against the gates, to cast up ramps, to build a siege wall."*

When you are the one sounding the battle cry and you know the LORD is with you, it is a triumphant shout. But if the trumpeting is that of your enemies coming to take you into exile, and the LORD has given you into their hands, the sound of that trumpet freezes the soul. And then comes the wailing notes, imploring the LORD to remember you and save you in the day of calamity. I am going to add "overthrow of hearts"

If God does not spare His idolatrous people, He certainly will not spare the idolatrous nations that afflict her.

[Card 14] THE LORD'S BATTLE CRY AGAINST BABYLON

> **Isaiah 42:13 NASB**
> *"The LORD will go forth like a warrior, He will arouse His zeal like a man of war. He will utter a shout **[ruah]**, yes, He will raise a war cry. He will prevail against His enemies."*
>
> **Jeremiah 50:15 NASB**
> *"Raise your battle cry **[ruah]** against her on every side! She has given herself up, her pillars have fallen, her walls have been torn down. For this is the vengeance of the LORD: take vengeance on her; as she has done to others, so do to her."*

These pronouncements were made against Babylon in Old Testament days, but similar wording is used against a future "Babylon" when the LORD pours out His wrath on the evil world empire to come. He is speaking about future Babylon in Revelation 18:6, where He says,

> **Revelation 18:6 NASB95**
> *"Pay her back even as she has paid, and give back to her double according to her deeds; in the cup which she has mixed, mix twice as much for her."*

[Card 15] THE TEMPLE RESTORED

> **Ezra 3:11-13 NASB95**
> *"They sang, praising and giving thanks to the LORD, saying, "For He is good, for His lovingkindness is upon Israel forever." And all the people shouted **[ruah]** with a great shout **[gadol teruah]** when they praised the LORD because the foundation of the house of the LORD was laid. Yet many of the priests and Levites and heads of fathers' households, the old men who had seen the first temple, wept with a loud voice when the foundation of this house was laid before their eyes, while many shouted **[teruah]** aloud for joy, so that the people could not distinguish the sound of the shout **[teruah]** of joy from the sound of the weeping of the people, for the people shouted **[ruah]** with a great shout **[gadol teruah]** and the sound was heard far away."*

Thus, joy of renewal is tempered with sorrow at the remembrance of what had been lost. This is part of the remembrance on the Feast of Trumpets. The only thing missing from this picture are the kings themselves—God's Shekinah Glory filling the Temple and the Davidic King taking his throne.

[Card 16] THE KING IS COMING!

> **Zechariah 9:9 NASB95**
> *"Rejoice greatly, O daughter of Zion! Shout **[ruah]** in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, humble, and mounted on a donkey, even on a colt, the foal of a donkey."*

This shout a *teruah* in the Old Testament has been fulfilled. It is a picture of Christ coming into Jerusalem at His triumphal entry. We will follow the shoutings into the New Testament for a moment.

> **Matthew 21:9 NASB95** – *"The crowds going ahead of Him, and those who followed, were shouting **[krazo]**, 'Hosanna to the Son of David; blessed is He who comes in the name of the LORD; Hosanna in the highest!'"*

Q: The people hailed Jesus as king, but did He come to Jerusalem to claim His throne and re-establish the kingdom at this time?

Yes and no. In the past, Davidic kings had tried to reform Israel and re-establish God's place among His people, but they had only achieved an outward appearance of obedience without renewing the people's heart for their God. Simply crowning a physical king and putting him on the throne isn't going to repair anything. Renewal and reconciliation have to happen on the inside first. This is the initial stage of Christ's kingly task of renewing His people, to provide for their inner regeneration by dying on that cross. He does His part, but the nation of Israel needs to repent and return on her part. And that hasn't happened yet, not for the nation as a whole.

The Greek word *krazo* conveys a tumultuous response like the Hebrew *ruah*. On the back of your card I've put some other "shoutings" recorded in the gospel accounts.

Another equivalent word is the Greek word *keleusma*. There is only one instance of this word in the New Testament, but it is a significant one …

[Card 17] THE RAPTURE

1 Thessalonians 4:15-17 NKJV
"For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout ***[keleusma]****, with the voice of an archangel, and* ***with the trumpet of God****. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord."*

1 Corinthians 15:51-52 NKJV
"Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For ***the trumpet will sound****, and the dead will be raised incorruptible, and we shall be changed."*

The new moon trumpet signals the renewing of king and kingdom and the literal revival of God's people living and dead. The resurrection at the Rapture is the beginning of the physical regeneration and heralds the days of Tribulation looming on the horizon.

[Card 18] THE RETURN

Matthew 24:29-31 NKJV *"Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man*

*coming on the clouds of heaven with power and great glory. And He will send His angels with **a great sound of a trumpet**, and they will gather together His elect from the four winds, from one end of heaven to the other."*

The moon was established for signs and appointed times. When the moon fails to give its light in due season, it is a sign that the King of Creation is coming to take His throne. This passage is from Jesus's Olivet Discourse where He begins to sort the Old Testament's mess of imagery into a timeline. This particular event happens "immediately after the tribulation of those days." What days? The days of alarm and dismay, of wrath being poured out, of armies pouring into the land for a great battle, and finally of divine judgment. "The Return" isn't just one day. It begins with a grand procession of awesome events displaying the King's power and majesty and sovereignty over the kingdoms of the earth and all creation. All the imagery associated with the *teruah* shouts and trumpets is brought to fruition.

Jesus's words here draw from the description of the Day of the LORD in Zephaniah 1 but also from Joel 2, which we haven't talked about yet.

[Card 19] THE DAY OF THE LORD

Joel 2:1-2 NASB
*"Blow a trumpet in Zion, and sound an alarm **[ruah]** on My holy mountain! Let all the inhabitants of the land tremble, for the day of the LORD is coming; Surely it is near, a day of darkness and gloom, a day of clouds and thick darkness. As the dawn is spread over the mountains, so there is a great and mighty people; there has never been anything like it, nor will there be again after it to the years of many generations. A fire consumes before them and behind them a flame burns. The land is like the garden of Eden before them but a desolate wilderness behind them, and nothing at all escapes them."*

Zephaniah's message is definitely placed before the Babylonian exile, but it is very hard to place the book of Joel in the historical timeline. It is comparable to Zephaniah's message, and so some historians place it in the kingdom years. The imagery spins off of a time in Israel's history when a locust plague strikes, but the locusts morph into a picture of a mighty army sweeping over the land as part of God's judgment against Israel—an army so vast and thick that it blots out the sun and plunges the people into darkness. We know from history that waves of armies have swept over Israel in this manner beginning with the Babylonians, followed by Persians, Greeks, and Romans. Israel being sold to the Greeks is mentioned in Joel 3:6, which is why other scholars place the book *after* the Babylonian exile, in concert with another invasion of the land.

Placing the timing of the event is less important than the imagery. The imagery describes a *type* of event—a judgment event looming on the horizon. The locust army is merely one

agent of God's wrath being poured out on a sinful and unrepentant people. The purpose of the *teruah* trumpet is to sound the alarm to spur self-reflection and repentance. Consider your ways and return to the LORD before it is too late. Judgment Day is coming.

This isn't the only time only time a locust army is mentioned in Scripture. I want to read about the next locust army on the horizon out of Revelation 9:1-12. We are picking up with the sounding of the fifth trumpet in the End Times.

> **Revelation 9:1-12 NASB95**
> *"Then the fifth angel sounded, and I saw a star from heaven 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. And in those days men will seek death and will not find it; they will long to die, and death flees from them. 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. They had hair like the hair of women, and their teeth were like the teeth of lions. They had breastplates like breastplates of iron; and the sound of their wings was like the sound of chariots, of many horses rushing to battle. They have tails like scorpions, and stings; and in their tails is their power to hurt men for five months. They have as king over them, the angel of the abyss; his name in Hebrew is Abaddon, and in the Greek he has the name Apollyon. The first woe is past; behold, two woes are still coming after these things."*

The second woe is the sixth trumpet, which heralds the coming of yet another army, this one numbering 200 million, and they kill a third of all mankind. And yet, the text says that the remnant who survive still do not repent and turn from their idolatry and immorality.

The third woe is announced by the sounding of the seventh trumpet.

This is the problem with starting the salvation picture with the feasts of the seventh month instead of the feasts of the first month. If the events in the book of Revelation are the beginning of the kingdom, then who can come into the Messiah's kingdom? No one. Without the payment for sin that regenerates the people from the inside out and reconciles them to God, there can be no kingdom because none can withstand the outpouring of God's wrath in the day of judgment without the covering of the Passover Lamb's blood. The

means of salvation needed to be in place first in order to deal with the sin issue, and repentance needs to happen long before these trumpets sound.

I have a little more to say on the Feast of Trumpets before we go on to the Day of Atonement, but we will wrap up here for today. Let's return briefly to the questions I asked at the beginning and answer those.

1) What does "blowing" involve?
   It is a shout, a call and response in concert with the sounding of trumpets, but it isn't just an emotionless, ritual blowing like the *tekiah*. The *teruah* is the roar of God's people responding to Him from the heart and spans the full spectrum of emotions from sorrow and distress to joy and triumph.

2) If it is a memorial or reminder, of what should it remind Israel (and us)?
   The original command was simply to make a memorial of blowings before any blowings had even happened. As we have gone through these verses, we have seen a vast sweep of history play out, and the imagery was that of wars and rest, victory and defeat, and joy tempered with sorrow. As it was in the beginning, so it shall be at the end. We as believers wait for the trumpet sound calling us to gather and move on before the wrath of God falls on the unrepentant world. The *teruah* blast echoes in the voice of every prophet calling people to repent and return. That is the big picture of the Feast of Trumpets.

3) This feast speaks of Christ and events to come. Should we as believers keep this feast in the Church Age?
   This was the dilemma that the Colossians faced when the Judaizers accused them of not keeping the feasts. And again, I will remind you that this is meant to be a corporate event, and if it is done according to Mosaic Law, it must include a Sabbath rest. The church as a whole has to make the decision to keep this because, like the Sabbath, it really can't be practiced on an individual level alone. It loses all effectiveness.

   If the purpose of the feast was meant to preserve and perpetuate the picture of things to come, perhaps a better question would be: is this how we perpetuate that understanding, with these pantomime feasts? I would say no. The blowing of the *teruah* gives us only a hazy understanding of shadow pictures and more has been

revealed since then and with much greater precision through the prophetic New Testament writings.

That being said, it is good to be knowledgeable of Rosh Hashanah because it can become a tool for presenting the good news to Jewish people. The King has come and begun His work in us, renewing us from the inside out so that when we face the throne of God on Judgment Day, we will be saved from the wrath.

In Jewish thought, the Feast of Trumpets is the beginning of a time of self-reflection, repentance and return in preparation for the Day of Atonement which happens ten days later. This ten-day span of time is called the days of "Teshuvah." *Teshuvah* means return in the sense of repenting from sin and renewing one's relationship with God. *Yom Teruah* is a day of shouting meant to call God's people to repentance, and this is the purpose of the broken, wailing notes played as part of the trumpet solo.

Next week we will talk about the Day of Atonement and whether or not we as believers should participate in these.