

Shalom AZ Ministries

In Pursuit of Israel's Redemption



"Teruah! Battle Cry"

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Devotion and Discussion Questions

Key Texts (TLV): *Jer. 30:1-9, 12-17; 31:1-33; Num. 29:1; 2 Cor. 10:3-5; Eph. 6:10-18; 1 Thess. 4:16; Ezek. 36:26-27*

Most of us know what it is like to hear an alarm and not want to respond to it. The alarm goes off, but we are comfortable. Maybe we reach over, hit the snooze button, roll over, and try to ignore it for a few more minutes. But an alarm is sounding because something requires our attention. Yom Teruah is like that. On the first day of the seventh month, Israel was commanded to observe a sacred assembly—a *Yom Teruah*, a Day of *Teruah*. The root behind *teruah* carries the idea of a shout, a loud cry, an alarm, even a battle cry. This is a season in which our attention is to be awakened. The alarm is sounding: Wake up. Pay attention. Get your heart ready. Yom Kippur, The Day of Atonement, is coming. Redemption is coming. The King is coming.

But this battle cry does not summon us to a war against people. Scripture tells us that *"the weapons of our warfare are not fleshly, but powerful through God for the tearing down of strongholds"* (2 Cor. 10:4). We must never confuse the captives with their captor. Our battle is not against flesh and blood (Eph. 6). The people that seem like the enemy are actually spiritually captive to THE enemy. The captives are the ones we have been sent to help set free. So, suit up, holy ones—*kedoshim*. Put on the armor of God. Take up the Word of God. Pray. Stand firm. And hear the *Teruah*. Jeremiah 30-31 gives us a battle cry filled not merely with warning, but with extraordinary hope. To a people who had known captivity, judgment, brokenness, and exile, ADONAI declares that He is coming to deliver, heal, restore, purify, and rebuild. That is still the message we are called to proclaim.

1. THE LORD, YOUR CHAIN-BREAKER AND DELIVERER, IS COMING—AND HAS COME!

Jeremiah's message came to people who knew what chains felt like. Judah had been carried into Babylon. Homes had been lost, families displaced, and everything familiar had been ripped away. Yet their captivity had not come without warning. For generations ADONAI had called His people to turn, repent, trust Him, and return to His ways. They refused. Jeremiah himself had spent decades faithfully speaking the Word of God while being rejected and ridiculed. But now, from the prophet whom few had wanted to hear, came an astonishing promise: *"For behold, the days are coming," declares ADONAI, "when I will return My people Israel and Judah from exile"* (Jer. 30:3). These promises truly belong to Israel and Judah, and God will remain faithful to His covenant purposes for His people. Yet through Israel's very real story, He also reveals something about His redemptive character: the God who sees His people in captivity is a God who comes to set captives free.

Then the battle cry sounds: *"It will be in that day...that I will break his yoke from off your neck, and will tear off your bonds. Foreigners will no longer enslave him. Instead they will serve ADONAI their God and David their king, whom I will raise up for them"* (Jer. 30:8-9). **Teruah!** The LORD is a chain-breaker. You may have become bound by the consequences of your own decisions, your own self-centeredness, your own *me-first-ness*. You may feel chained to addiction, anger, bitterness, pride, sexual sin, fear, destructive habits, or patterns that have become so familiar that you have begun to believe they are simply who you are. But captivity does not have to become your identity. The LORD can break the yoke. He can tear off the bonds. And He does not simply free us *from* something; He frees us *for* something: *"Instead they will serve ADONAI their God."* Freedom has a purpose. The chains fall so that we can belong completely to the LORD and walk in the freedom of Messiah Yeshua. **There is power in the Name of Yeshua to break every chain.**

2. THE LORD, YOUR HEALER, HAS COME—HE CAN FIX THE UNFIXABLE

The next part of Jeremiah's message is painfully honest. ADONAI does not minimize Judah's condition. He says, *"Your hurt is incurable, and your wound is severe. No one pleads your cause, for there is no remedy for your wound, no healing for you"* (Jer. 30:12–13). In other words, this is beyond human repair. It can't be repaired with stitches or super glue. The wound is too deep. Judah had persistently pursued what it wanted rather than what God wanted. The seduction of sin had promised fulfillment, but it produced a shattered people. That is what sin still does. The enemy whispers, "Cling to your rights. Stay angry. Hold onto bitterness. Gratify yourself. Get what you can for you." But the cumulative effect of that *me-first-ness* fractures the soul and keeps you captive. Sin always promises freedom while quietly forging another link in the chain.

And then comes one of the most beautiful reversals in the passage. After declaring the wound incurable, ADONAI says, *"For I will restore health to you and will heal you of your wounds"* (Jer. 30:17). Did you catch that? **Incurable—yet He will cure it. Beyond healing—yet He will heal it.** What no human being can repair is not beyond the reach of the LORD. The One who disciplines is also the One whose heart is filled with compassion. He exposes the wound because He intends to heal it. He brings sin into the light because He intends to restore the sinner. There may be places in your life that you have labeled "unfixable." There may be wounds you have learned to live around, fractures you hide from everyone else, or consequences that seem too tangled ever to be made right. Do not confuse "impossible for me" with "impossible for God." **Teruah! The LORD your Healer has come. He restores health. He heals wounds. He cures the incurable.**

3. THE LORD WHO HAS ALWAYS LOVED YOU IS PURIFYING AND REBUILDING YOU

Jeremiah 31 moves us from freedom and healing into something even deeper: rebuilding. ADONAI says, *"Yes, I have loved you with an everlasting love. Therefore I have drawn you with lovingkindness. Again I will build you, so you will be rebuilt, virgin Israel!"* (Jer. 31:2–3). Israel had repeatedly been pictured by the prophets as an unfaithful wife, yet now the LORD calls her **virgin Israel**. Astonishing. Her past unfaithfulness would not be permitted to define what He was rebuilding her to become. The LORD does not merely patch the damaged places and leave us permanently identified by what we once were. He rebuilds. He restores. He purifies. His love is not temporary, fragile, or dependent upon our ability to keep ourselves together. His is an everlasting love. His discipline has been working toward restoration. Ephraim cries, *"Restore me, and I will return, for you are ADONAI my God"* (Jer. 31:17), and the LORD answers with a heart that yearns for His child. Repentance is not running back toward a God who has stopped loving you; it is finally surrendering to the God whose faithful love has been calling you home.

And then ADONAI promises something **new**: *"Behold, days are coming... when I will make a new covenant with the house of Israel and with the house of Judah"* (Jer. 31:30). This New Covenant will address the problem at its very root. The old pattern cannot simply continue forever—sin, judgment, brief repentance, and then sin again. Something must happen within us. So ADONAI says, *"I will put My Torah within them. Yes, I will write it on their heart. I will be their God and they will be My people"* (Jer. 31:32). Ezekiel describes the same promise: *"Moreover I will give you a new heart. I will put a new spirit within you... I will put My Ruach within you"* (Ezek. 36:26–27). This is not simply an external renovation. God is rebuilding from the inside out. His Torah is written upon the heart; His Spirit is placed within us; our deepest desire becomes to **know ADONAI**. This New Covenant is promised explicitly to the house of Israel and the house of Judah, finding its fulfillment in Israel's Messiah, Yeshua. **Teruah! He is making all things new. He is rebuilding His people into the pure, faithful people He always intended them to be.**

CONCLUSION

So, what is our battle cry? **The LORD is your Chain-Breaker—He is delivering. The LORD is your Healer—He is restoring. The LORD who loves you with an everlasting love is purifying and rebuilding.** Jeremiah tells Israel, *“Erect road markers, set up signposts! Set your heart toward the highway, the way by which you traveled! Return, O virgin Israel”* (Jer. 31:20). That is part of our calling. Set up road signs. Point the way home. Sound the alarm. There are captives who need to know that chains can be broken. There are wounded people who have been told that their condition is incurable who need to know the Healer. There are people buried beneath shame and the identity of what they have done who need to hear the voice of the LORD saying, “Again I will build you.” And there are Jewish people who need to open Jeremiah 31 and see the New Covenant ADONAI promised to Israel and Judah and ask Him to reveal its truth. **That is our Teruah—our battle cry!**

But before we can point anyone else toward the road home, we need to ask where *we* are standing. Is there a chain you have learned to live with? A wound you have decided can never heal? A place where you know the LORD has been calling you to turn, but you keep resisting? Maybe you have heard the alarm before and kept hitting snooze. Do not silence it today. The sound of the *Teruah* is not merely a warning of judgment; it is the sound of a God calling His children home. Bring Him the chains. Bring Him the wound. Bring Him the shame. Let Yeshua break what has bound you, heal what has wounded you, forgive what has stained you, and rebuild what has been shattered. And then rise, put on the armor of God, set up the road markers, and point others toward freedom. **Teruah! The King is coming. The Deliverer has come. The Healer is here.**

Discussion Questions

1. In Jer. 30:8–9, the LORD promises to break Israel’s yoke and bonds. What does this teach us about the kind of freedom God gives?
2. Jer. 30 describes Judah’s wound as “incurable,” yet the LORD promises to heal it. What does this reveal about God’s power to restore?
3. In Jer. 31, the LORD speaks of rebuilding “virgin Israel.” What does this show us about how God can redefine us beyond our past?
4. Is there a chain, destructive pattern, fear, or area of “me-first-ness” in your life that you have started to accept as permanent?
5. Where might the LORD be calling you to become a “road marker” who points someone else toward His freedom, healing, and restoration?

CLOSING PRAYER

ADONAI, awaken our hearts to hear the sound of Your *Teruah*. Where we have grown sleepy, make us alert. Where we have become comfortable in captivity, awaken in us a desire for freedom. Break every yoke that has bound us and tear away the chains that keep us captive. Heal the wounds that are beyond our ability to repair. Forgive our sin, our selfishness, our pride, and our determination to pursue our own ways. Restore us and turn our hearts fully toward You.

Thank You that You have loved Your people with an everlasting love. Thank You that You are the God who delivers, heals, purifies, rebuilds, and makes new. Write Your Torah upon our hearts and fill us with Your Spirit so that we do not merely know about You, but truly **know You**. Make our lives road markers that point others toward Your redemption. Give us courage to sound the battle cry—to proclaim freedom to the captive, healing to the wounded, hope to the broken, and the Good News of Messiah Yeshua. **Teruah! May Your Kingdom come, and may Your will be done in us.**

B'Shem Yeshua, In the name of Yeshua, amen.