

Prophetic Fall Feasts of The LORD

March 6, 2019 Lesson #9 Yom Teruah Vs. Rosh Hashanah

In the Torah [1st 5 books], the beginning of the year was clearly set at the first of Nisan, in the context of a description of the first Passover.

When God was ready to deliver the 12 tribes of Israel from Egypt and make them a nation, He gave instructions for Abib [Nisan] to be the 1st month of their religious calendar.

Ex. 12:1-2 And the LORD spoke unto Moses and Aaron in the land of Egypt saying, ² This month shall be unto you the beginning of months: it shall be the first month of the year to you.

1. God gave Israel a calendar that was tied to the rhythm of the seasons and the history of the nation. This unusual calendar not only summarized what God had done for them in the past, but it anticipated what God would do for them in the future.

Lev. 23:1, 2, 4 The LORD spoke unto Moses, Speak unto the children of Israel, and say unto them, Concerning the feasts [moedim] of the LORD, which ye shall proclaim to be holy convocations, even these are My feasts. These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons [at their appointed time]

Feasts = Strong's # 4150 = moedim = appointed time, place, or meeting

In their seasons = Strong's # 4150 = moedim = appointed time place or meeting

What Are God's Instructions For The Feast of Trumpets? - Yom Teruah

Note: The Bible says less about the Feast of Trumpets than any of the other feasts.

Feast of Trumpets will be MARKED by a New Moon.

Lev. 23:23-25 The LORD spoke to Moses, Speak unto the children of Israel, saying

"In the 7th month, on the 1st day of the month, you shall observe a sabbath

[a day of solemn rest] a Memorial proclaimed with blowing [of trumpets], a holy convocation.

Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

Young's Literal Translation: And Jehovah speaketh unto Moses, saying, 'Speak unto the sons of Israel, saying, In the seventh month, on the first of the month, ye have a sabbath, a memorial of shouting, [#8643 = teruah = a shout or blast of war, alarm, or joy] a holy convocation; ye do no servile work, and ye have brought near a fire-offering to Jehovah.'

The Bible does not list any special practices for the Feast Of Trumpets beyond blowing trumpets and sacrificing some animals, fewer than sacrificed on the two major holidays—Passover and Sukkot. No specific reason is given for the blowing of the trumpets, nor are we told what we are supposed to remember.

Note: Commentators have looked to Jewish tradition to explain its fuller significance.

Col. 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

1st Fall Feast in the 7th month [Tishri]: Feast of Trumpets

Yom Teruah= Strong's #8643 = The Biblical name: literally "day of shouting or blasting."
a shout or blast of war, alarm, or joy

There are 36 occurrences in the Old Testament; no occurrence in the New Testament

Yom Teruah is an appointed time, a *moed* = *God's Appointed Time To Meet With His People*

Consider: Today, few people remember the Biblical name of Yom Teruah. Instead it is widely known as Rosh Hashanah which literally means "head of the year" and hence "New Year's."

- ❖ Rosh Hashana is a traditional Jewish holiday ---not a Biblical one!
- ❖ God said Nisan was the beginning of their year; not Tishri.

Yom Teruah Became Rosh Hashanah

So how did God's 5th Feast evolve to man's traditions instead of God's Instructions?

It isn't clear when Rosh Hashanah began to be celebrated as a holiday in its own right, though clearly it was during the time of the Second Temple. All that can be said for sure is that books written during this period, such as the Book of Jubilees and the Book of Maccabees, or the Dead Sea Scrolls, don't mention any "Rosh Hashanah."

The term "Rosh Hashanah" does not appear in the Old Testament. This term shows up for the first time in the Mishnah, a Jewish code of law compiled in 200 A.D.

- ❖ The Mishnah is the oral law in Judaism, as opposed to the written Torah, or the Mosaic Law.
- ❖ Sometime between the Torah and the codification of the Mishnah, the autumn new year gained ascendance, transformed into a major celebration, and the Nisan new year was left as a marker of the months and festivals in the calendar year.
- ❖ Only in the Mishnah, do we find the idea that the start of the year should be counted from Tishri, and that this should be considered a religious holiday.
- ❖ By 200 A.D., the outlines of today's Rosh Hashanah holiday are clear.
- ❖ Mishnah: Rosh Hashanah 1:1 specifically defines Rosh Hashanah's "new year" status.
 - Tishri 1 is the beginning or head of the year, sabbatical cycles and the jubilee.
 - The functions of this new year relate primarily to the agricultural cycle and the beginning of a new harvest year.
- ❖ However, the Mishnah began to assign to Tishri 1 theological meanings.
- ❖ The Mishnah introduces the main theme of the holiday: Judgment
 - Mishnah: Rosh Hashanah 1:2 "On Rosh Hashanah all human beings pass before Him as sheep before a shepherd, as it is said, [Ps. 33:13-15] "the Lord looks down from heaven; He beholds all mankind. From His dwelling place He looks on all the inhabitants of the earth. He who fashions the hearts of them all, He considers all their doings."

Culture & Tradition: Rosh Hashanah [Tishri 1] is considered both a Judgment Day and the Beginning Of A New Year.

- Rosh Hashanah is the start of the 'High Holy Days' for the Jewish people.
- According to traditional Jewish teaching instituted by rabbis, God opens the Book of Life each year on Rosh Hashanah to inscribe a person's fate for the coming year, but does not seal that fate until Yom Kippur, the "Day of Atonement," day 10 of Tishri.
- On this day, God is said to write the righteous who are sincere in their faith and try to be obedient to God's Word in the Book of Life.
- People who intentionally sin the same sins over and over while looking forward to the opportunity to repeat them, even though they know their behavior is contrary to what God's word says won't be written in the Book of Life. They are unwilling to even try to embrace God's word and have made their own free will choice to be like this.
- The rest of the people fall somewhere in between these two groups. These are the people who are, in theory, to use the ten days to benefit them the most. The idea is that God has not yet decided to write or not write them in this Book of life.
- Since their status is still undetermined, they receive additional time [10 days] to plead their case with prayer, repentance, and charity. During these ten days, everyone has a chance to either be thankful that God has forgiven them, concerned because they are unsure, or be reminded of the theological idea behind hell.
This is where we ultimately end up if we are not written in the Book of Life.
- The 10 Days of Awe [from Tishri 1 -Tishri 10; Repentance] thus offer an observant Jew the opportunity to atone for past misdeeds, seek forgiveness, and mend his or her behavior through the practice of teshuvah, or "return."
- At the end of the 10 day period, God decides who will be written where, and the Book of Life is sealed for another year.
- Thus, a popular form of well-wishing throughout the holiday period is to wish others "Happy New Year," may you be inscribed in the Book of Life for a good year.
This is based on the belief that a person's fate for the coming year is decided during the High Holy Days.

In other words, on Rosh Hashanah we are written in the Book.

On The Day of Atonement we are sealed, and the book is sealed for another year.

- The days in which the fate of the intermediate class stands in the balance have been known since the mid-14th century as "The 10 Days of Awe."

The heads of the academies in Babylon became the incontestable leaders of the Jewish world. There is a custom from the Babylonian Geonim [Heads Of Babylonian Academies 800-1050]] involving the reading of the first verse of Torah on the afternoon of Yom Kippur.

It comes from the following legend.

Throughout the Ten Days of Repentance, Satan has been accusing Israel, arguing "Behold, the Torah which you have bestowed upon Israel- they have already finished with it!"

Now, when the Holy One hears them beginning again from Genesis, he immediately rebukes Satan saying, "Look how, as soon as they complete it, they immediately start over again, so great is their love for my Torah!"

Unetanneh Tokef, a most poignant and stirring liturgical piece, describes what the Day of Judgment will be like: *"Let us declare the mighty holiness of the day, for it is solemn and awesome."* The prayer acknowledges, *"True it is that Thou judgest and givest reproof, Thou discernest and bearest witness, Thou recordest and sealest, Thou recountest and measurest; Thou rememberest things forgotten. Thou unfoldest the book of remembrance, and it speaks for itself, for every man's seal is found therein."* Up to that point, the prayer sounds very ominous, giving man little hope for a positive verdict. But then it concludes with three ways to alleviate the severity of the judgment.

1. Teshuvah = translated "repentance= accurately, "return."
One is not to become a new person, but to return to the "goodness" that is inherent in him according to rabbinical understanding.
2. Tefillah: "prayer;" connotes "attaching oneself." Strengthen your attachment to God.
3. Tzedakah [the last route to forgiveness] Hebrew word meaning "justice," and is translated "charity." Justice demands that man give to others.

According to rabbinic thought, it is these three: Teshuvah, Tefillah and Tzedakah, that will ensure one an inscription in the Book of Life. Hagigah 27a *"At the time when the Temple stood, the altar brought atonement for a person; now a person's table brings atonement for him (through the hospitality shown to a poor guest)."* In other words, without Temple sacrifice for our sin, we can now rely on acts of charity to gain us entrance in God's Book of Life.

Consider: Jewish tradition regards Rosh Hashanah as a day of judgment and the beginning of 10 Days of Awe as a period of introspection and repentance that culminates in Yom Kippur, the Day of Atonement.

Jewish tradition also commemorates this day as the creation of the world.

- The Bible does not teach either of these traditions. Mingle God's Word with man's ways.

Rosh Hashanah Customs Include:

1. A traditional holiday meal of round challah bread and apple slices dipped in honey is served on Rosh Hashanah, symbolizing God's provision and hope for the sweetness of the coming New Year.
 - May it be Thy will, O Lord, Our God, to grant us a year that is good and sweet."
 - Challah, usually baked into braids, is shaped into round loaves of bread on Rosh HaShanah. The circular shape symbolizes the continuation of life.
2. On the 2nd night of Rosh HaShanah, it is customary to eat a fruit that is new to us for the season, reciting the *shehechyanu* blessing as we eat it, thanking God for bringing us to this season. Pomegranates are a popular choice because, according to legend, pomegranates contain 613 seeds—one for each of the 613 mitzvot. Another reason for eating pomegranates is that it's said to symbolize the hope that our good deeds in the coming year will be as many as the seeds of the fruit.
3. Orthodox Jews take part in a ceremony known as Tashlich, casting ceremony, on the 1st afternoon of Rosh Hashanah. During this "casting off" service they will walk to flowing water and say a prayer from Micah 7:18-20, symbolically casting their sins into the water.
4. The shofar is blown 100 times during each of the two days of Rosh HaShanah. The sound of the shofar blast reminds people of the importance of reflection during this important holiday. The Torah, Hebrew Bible, says to "raise a noise" on *Yom Teruah*.

How Rosh Hashanah Became A Two-Day Celebration

Originally, Rosh Hashanah was a one-day celebration. It came to be celebrated over two days because of a communication problem.

The Jewish calendar is based on the lunar cycle. A new month began when the new moon rose. The rise of each new moon was determined by a rabbinic council in Jerusalem and later based on witness accounts. Messengers would then be sent through the land, delivering the news to the populace that the new month had begun.

But regarding Rosh Hashanah, celebration would have to begin immediately. By the time the news reached the farther-flung parts of the nation, the day would be long over.

The transformation of Yom Teruah [Day of Shouting] into Rosh Hashanah [New Year's] is the result of pagan Babylonian influence upon the Jewish nation during their exile.

We know that by the time the Jews returned to Israel, and at the beginning of the Second Temple period [516 BCE], Jewish religious practices had profoundly changed compared with the pre-exile era.

Much of today's traditions originated with Babylonian worship.

1. The first step in the transformation was the adoption of the Babylonian month names. In the pre-Babylonian era, the Scriptures identify only 4 months on the calendar by name:

The first month (Nisan): Aviv	The second month (Iyar): Ziv
The seventh month (Tishri): Eitanim	The eighth month (Cheshvan): Bul

In the Torah [1st 5 OT books], the months are numbered as First Month, Second Month, Third Month, etc. [Leviticus 23; Numbers 28].

This indicates and references the month they left Egypt and became a nation under God.

During their sojourn in Babylon the Jews began to use the pagan Babylonian month names, a fact readily admitted in the Talmud:

"The names of the months came up with them from Babylonia."

[Jerusalem Talmud, Rosh Hashanah 1:2 56d]

The Pagan Nature Of The Babylonian Month Names

Pagan nature is epitomized by the fourth month known as Tammuz.

In the Babylonian religion, Tammuz was the god of grain whose annual death and resurrection brought fertility to the world. Son of Nimrod

In Ezekiel 8:14, the prophet described a journey to Jerusalem in which he saw the Jewish women at the door of the gate of the Temple "weeping over Tammuz." Why?

According to Babylonian mythology, Tammuz had been slain but had not yet been resurrected.

In ancient Babylonia, the time for weeping over Tammuz was the early summer, when the rains ceased throughout the Middle East and green vegetation was burnt by the unrelenting sun.

To this day the Fourth Month in the rabbinical calendar is known as the month of Tammuz and it is still a time for weeping and mourning.

Some of the Babylonian month names found their way into the later books of the Tanakh [OT], but they always appear alongside the Torah month names. For example,

Esther 3:7 In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

Note: At first, the Jews used these Babylonian month names alongside the Torah month names, but over time the Torah month names fell into disuse.

Background of Tishri 1, Yom Teruah, As A Day Of Judgment

1. The Jews lived among the Babylonians who marked a "Day of Judgment" each year.
2. They believed that, on that day, a convocation of their deities assembled in the temple of the god Marduk. After the Ziggurat and the royal Palace, this temple was the greatest of the architectural complexes of Babylon.
3. The assembled gods on that day renewed the world and judged each human being, inscribing the fate of every individual on the tablet of destiny. Sound familiar?
4. The legend was so powerful that the Jews most likely borrowed elements from it in shaping Rosh Hashanah.
5. The meeting of many deities evolved into a belief that the one G-d judged every Jew on that day [Tishri 1], immediately inscribing the completely righteous in the Book of Life and consigning the completely wicked to a sad fate.

6. Those "in between," however, had ten days, concluding on Yom Kippur, in which to repent before the Book of Life was sealed for the New Year.

Background of Tishri 1 [Yom Teruah] As New Year's Day Celebration

From very early times the Babylonians had a lunar-solar calendar very similar to the Biblical calendar.

Result: Yom teruah often fell on the same day as the Babylonian New Year's festival of "Akitu." Babylonian Akitu fell on 1st day of Tishri which coincided with Yom Teruah on 1st day of the 7th month.

When Jews began calling the "7th Month" by the Babylonian name, Tishri, it paved the way for turning Yom Teruah into a Jewish Akitu, or New Years.

Rabbis did not want to adopt Akitu outright so they Judaized it by changing the name of Yom Teruah, Day of Shouting, to Rosh Hashanah, New Years.

It is bizarre to celebrate Yom Teruah as New Years.

This Biblical festival falls on the 1st day of the 7th month.

This was natural in Babylonian culture. They celebrated Akitu, New Years, twice every year.

Once on 1st of Tishri and 6 months later on 1st of Nisan.

1st Babylonian Akitu celebration coincided with Yom Teruah.

The 2nd Akitu coincided with the actual New Years in the Torah on 1st day of 1st month.

Ex. 12:2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Rabbis could not deny the 1st day of the 1st month was a Biblical New Years.

Cultural context of Babylon: Akitu was celebrated as New Year's twice a year.

Made perfect sense that Yom Teruah could be a second New Year's even though it was in the 7th month.

In contrast to Babylonian paganism, the Torah does not say or imply that Yom Teruah has anything to do with New Years.

On the contrary, the Feast of Sukkot or Tabernacles, which takes place exactly 2 weeks after Yom Teruah, is referred to in one verse as "the going out of the year." [Ex. 23:16]

Consider: This would be like calling January 15 "the going out of the year." The Torah would not describe Sukkot in this manner if it intended Yom Teruah to be celebrated as a New Years.

Lev. 23:23-25 The LORD spoke to Moses, Speak unto the children of Israel, saying

"In the 7th month, on the 1st day of the month, you shall observe a sabbath

[a day of solemn rest] a Memorial proclaimed with blowing [of trumpets], a holy convocation.

Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

2 Biblical Events on Tishri 1

Ezra 3:1-3 And when the seventh month was come [Tishri 1 Feast of Trumpets; New Moon], and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.² Then stood up Joshua, high priest,... and Zerubbabel the son of Shealtiel, and his brethren, and Builded The Altar Of The God Of Israel, to offer burnt offerings... and they offered burnt offerings thereon unto the LORD, even burnt offerings morning and evening.

Neh. 8:1, 5 And all the people gathered as one man at the square which was in front of the Water Gate,.. and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. ⁵And Ezra opened the book in the sight of all the people; and when he opened it, all the people stood up:

- ❖ On this first day of the seventh month the Word of God was given a prominent place in the midst of God's people.
- ❖ God's Word was given its rightful place and its light was put on the lampstand again.

Effect of HEARING God's Word

- The people were convicted and wept tears of sorrow for their disobedience.
- They realized how far they had strayed from the teachings of God's Word.
- They renewed their covenant with God and accepted the Torah as their law.

Neh. 8:9-16 And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

¹⁰ Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our LORD: neither be ye sorry; for the joy of the LORD is your strength.

- ❖ The return of the remnant to Jerusalem was at the same time a return to God's Word and His will. The people woke up when they heard the "trumpet-call of God's Word."

Remnant's Reaction At 2nd Coming When They RECOGNIZE Their Messiah: The Word Of God

Zech. 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourns for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Zech 13:1 'On that day a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity.'