

GROWING IN GOD PODCAST



GIG216 – Yom T'ruah - The Day of Trumpets

Hi everyone, and welcome to this podcast. This is a wonderful time of the year because we are beginning the season of the Fall feasts. And of course, that means we begin with Yom T'ruah, or the Day of Trumpets, which is also called Rosh Hashanah, the Jewish New Year. So, let's address this. I know there is a message that I have for us in this time, but I want to first do an introduction that is going to let us really understand the timeframe that we are in and the meaning of that. I want to begin by looking at the Scripture which introduces us to this time of the Day of Trumpets. We will start at Leviticus the twenty-third chapter, verses 23-24. "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 of trumpets, a holy convocation."'" Then, of course, there are many sacrifices that are dictated to be done during this time; but I want to go on reading about the actual blowing of the trumpets, which we will find in Numbers the twenty-ninth chapter at verse 1: "Now in the seventh month, on the first day of the month, you shall also have a holy convocation; you shall do no laborious work. It will be to you a day for blowing trumpets."

There are several things we need to unpack here as we move forward into this. We know that the word for trumpets here in both Leviticus and Numbers is the Hebrew word *t'ruah*, and we will get into the meaning of that. But first, what I want to discuss is this idea that in Jewish tradition now there is a celebration of Rosh Hashanah – which, of course, we do not find in these verses where the Scripture is telling us to celebrate this time; that is not really what is being talked about, or how it is being presented. It is also being presented in the seventh month; so why are we in the seventh month and having a new year? That is a great question, so let's first address the elephant in the room – what do we mean by "it's New Years"? Obviously, this is a question that the Gentiles often ask while scratching their heads, because it is difficult to understand what exactly is happening here for those who are used to a Gregorian calendar.

Let's begin with the fact that in Judaism, there are four different new years that are observed – and, by the way, none of those fall on January the first, so don't get your hopes up. I am going to read out of Wikipedia, just because it is an easy reference to go to and it does not go into a bunch of Bible dictionaries and places where people will not have simple access to follow up after the podcast to look further into this, or to reread and restudy this idea. So we are going to be into the Wikipedia, and this is found under [*Rosh Hashanah*](#); if you want to look it up, that is where you will find it. I am going to read from there, and I will be jumping around a little bit in the text of the Wikipedia article.

"Rosh Hashanah marks the start of the numbering of a new year in the Hebrew calendar. In halakha [which is Jewish law], four different New Years are observed.... Rosh Hashanah is the

new year for calculating ordinary calendar years, Sabbatical years, Jubilee years, and dates inscribed on legal deeds and contracts. Rosh Hashanah commemorates the creation of Man [in Jewish tradition]. In Jewish practice, the months are numbered starting with the spring month of Nisan, making Tishrei the seventh month [so Rosh Hashanah, as we are celebrating it, is actually in the seventh month of the Jewish calendar]; Rosh Hashanah, [then, is] the first day of the new calendar year, [it] is also actually the first day of the seventh month.”

We are going between different calendars, and we are used to the Gregorian calendar while this is all talking about the Jewish calendar; and so, you have to compare the Jewish calendar with the Gregorian calendar to track with this. But first we see we are talking about the four different new years, beginning with Rosh Hashanah; and that, of course, is the beginning of the ordinary calendar year, as it is put here. So we see that Tishrei, the month that we are celebrating Rosh Hashanah, is actually the seventh month of the Jewish calendar.

“The second of these ‘New Years’ is the first of the lunar month Nisan (usually corresponds to the months March-April in the Gregorian calendar) [and it] is the beginning of the ecclesiastical year [so when we say that Nisan begins a new year, then we are talking about an ecclesiastical year]; the months are numbered [on the Jewish calendar] beginning with Nisan.... Its injunction is expressly stated in the Hebrew Bible: ‘This month shall be unto you the beginning of months.’” You will find that in Exodus the twelfth chapter, starting at verse 2. So here we have the first two of the Jewish new years: Rosh Hashanah, which is for basically the civil calendar, or the ordinary calendar; and then we have the first of Nisan, which is the beginning of the ecclesiastical year.

Now we look at the third new year that is celebrated, which is in the month of Elul, and this is the new year for animals. The reason it is a new year is because it “began the religious taxation period for tithing animals in [the] Biblical times [of sacrifices].” Then we have the fourth and the last new year, which is “Tu Bishvat, the new year for trees.” This is celebrated because “...it began the religious taxation period for tithing fruits and nuts from trees.”

This is all really done as a way of keeping track of biblical times and events that were very important to the Jewish people, and very important in their culture. The two that are really biblically commanded are the time of the blowing of trumpets – which is called Rosh Hashanah in current day, but it is the Day of Trumpets, or Yom T’ruah, according to biblical texts; and then, of course, we have the first of Nisan, which is the beginning of the ecclesiastical year.

If you want to look at this further, go to wikipedia.org and look under *Rosh Hashanah*, and it is very simple to understand. You have Rosh Hashanah, the beginning of the civil year; you have the first of Nisan, the beginning of the ecclesial year; you have the first of Elul, the new year for animals; and Tu Bishvat, which is the new year for trees. They all have their reason and their purpose. If you want to go into more detail and compare these with how they line up to the Gregorian calendar, then I am going to let you do that on your own, because this message is not about all of these issues with the new year; I just wanted to give you some basic understanding

of that so it is not quite as confusing as it may seem, to wonder, “What in the world are we doing celebrating a New Years now?”

When we go back to Leviticus and Numbers, then, the Scripture is actually talking about a “day of trumpets,” or “a day of blowing trumpets”; the word there in the Hebrew that is used is *t’ruah*. To look at the definition of *t’ruah* in English, I am jumping through several lexicons, so I am not going to give a specific reference; but you can go to a Hebrew lexicon and it will give you these same definitions if you look up the word *t’ruah*. It means “a joyful acclamation with which people received the king.” So when we look forward to the coming of Messiah, then we will be celebrating with *t’ruah* – it will be a joyful acclamation, the shouting, the screaming, the singing, the praising of the people that comes from them, both from their mouths and their voices, as well as probably blowing of trumpets and making noise. That is all within the idea of *t’ruah*. It also means the sound of a trumpet. It means clamor, acclamation of joy, or a battle cry; especially a continuous loud sounding of trumpets as an alarm, a tumult, a loud noise, specifically joyful noise; rejoicing, blowing of the trumpets, joy, jubilee, loud noise, shouting. All of these fall into the idea of *t’ruah*.

We see that when we have the Day of *T’ruah*, it is a blowing of a trumpet; but it could be people shouting and expressing joy and rejoicing. It could also mean that there is a trumpet being blown that is an alarm, calling the congregation together for going to war or having a meeting. All of these fall into this idea. It was a time of remembrance; and so, we see scripturally that we are given to this idea that there is a Day of Trumpets, of *T’ruah*, of shouting. All of this reminded me, when I was thinking about it and praying over what is specifically significant for us in this year about this Day of Trumpets, or this Day of *T’ruah*, of what is in the book of Joshua about the taking of Jericho. Because I was focusing on this idea of prayer, and coming to this time when there is a great shout that comes out, a great trumpet blast; and both the trumpet blast and the shouting of the people were the way they were directed to take the city of Jericho when they came into the Land. So I want to read out of Joshua the sixth chapter, starting at verses 1-5. It says,

Now Jericho was tightly shut because of the sons of Israel; no one went out and no one came in [they were in fear of Israel coming into the Land]. The Lord said to Joshua, “See, I have given Jericho into your hand, with its king and the valiant warriors. You shall march around the city, all the men of war circling the city once. You shall do so for six days. Also seven priests shall carry seven trumpets of ram’s horns before the ark; then on the seventh day you shall march around the city seven times, and the priests shall blow the trumpets. It shall be that when they make a long blast with the ram’s horn [or, as we are familiar with the term, *shofar*], and when you hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city will fall down flat, and the people will go up every man straight ahead.”

Now this reminded me about intercession and prayer for a couple of reasons. One is because the Lord says, at the very beginning, “See, I have given Jericho into your hand.” I think it is really important that when we pray, when we reach in to the Lord in intercession and crying out to

Him, when we are asking and we keep on asking, when we knock and we keep on knocking, that it is at the Lord's command because it is something the Lord has promised to give to us. And the taking of the Land, which begins here at Jericho, was a promise of the Lord to the children of Israel. They were not just making this up – "Let's go in and take this random city." No, the Lord led them in, led them across the Jordan, brought them to Jericho, and promised them that He had already given Jericho into their hands. And many times, when we are really going into intercession about something that we are wanting, we should make sure that it is the thing that the Lord has promised to give us.

This is why I always look to see that our prayer and intercession are guided biblically by what the Lord has said, what He has promised, what He has given us through prophecy that we are to have. And when we look at the day we are living in, with Israel and what it is going through, it means especially that we should be going back as Joshua did to say, "Wait a minute. Let's look at what God has said. Let's look at what God is giving us, what He is telling us to do." Then our intercession is directed, which is exemplified by their actions here of marching around Jericho with the warriors in front, with the priests with the trumpets. We see that there were very specific ways in which they were to take and see the fulfillment of the promise of God come.

I think that God does not just tell us to pray for something. He does not just promise us things. He really directs us in how we should go about receiving those promised events that He is giving. Jumping down to verses 15-17, it says, "Then on the seventh day they rose early at the dawning of the day and marched around the city in the same manner seven times; only on that day they marched around the city seven times. At the seventh time, when the priests blew the trumpets, Joshua said to the people, 'Shout! For the Lord has given you the city. The city shall be under the ban.'" So they are not to take certain things. But I am going to jump down to verse 20. It says, "So the people shouted, and priests blew the trumpets; and when the people heard the sound of the trumpet, the people shouted with a great shout [see, this is the t'ruah – both the blowing of the trumpets and the shouting of the people] and the wall fell down flat, so that the people went up into the city, every man straight ahead, and they took the city."

They were directed very clearly through all of this, in how they were to do it, what they were to do; and I think we need to recognize that. The blowing of the trumpet, the way they were lined up, the way they marched around the city, everything about it, God had given instruction. And I believe, as I said, that when God shows us something, He gives us ways to approach it, how we are to do it. There is a great deal of obedience here that we see in Israel to follow exactly the pattern of the Lord. And I think that while we are in these days of great intercession that the Lord is bringing to us, we must recognize that we have real instructions about how we are to approach the Lord and how we are to pray.

I think always of Second Chronicles chapter 7, starting at verse 12. This is after Solomon has dedicated the Temple and made his prayers to the Lord about his request of the Lord, that if Israel ever was disobedient or did not follow His commandments, He would listen to their

prayers and He would come and save them. Again, we are looking at prayer with a specific purpose; and so, it is significant here, in verses 12-14, that it says,

Then the Lord appeared to Solomon at night and said to him, "I have heard your prayer and have chosen this place for Myself as a house of sacrifice. If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people, and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land."

This is what Solomon had asked for: "If we violate, if we are disobedient, if we do not follow through with what You have told us to do or commanded us to do in walking with You, then I am asking that if we come and pray that You will forgive us." And the Lord actually appears to Solomon that night, after these events of the dedication of the Temple and these prayers that Solomon made, and He comes and He tells Solomon exactly what He is looking for. And He says, "If you blow it and I shut up the heavens and there is no rain, or I send locusts to devour the land or pestilence among the people, then here is what I am looking for: if My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, I will forgive their sin and heal their land." So He will heal the land. He will return. He will bring His Presence back.

He goes on in verses 15-16 to say, "Now My eyes will be open and My ears attentive to the prayer offered in this place. For now I have chosen and consecrated this house that My name may be there forever, and My eyes and My heart will be there perpetually." I think it is important we recognize that today, if we look at the Temple Mount, we see it in a state of destruction; and yet, what do we find? We find the children of Israel at the Kotel, the Western wall, in prayer, crying out to the Lord, humbling themselves and believing. And maybe it seems like they have been there for many days, many nights, many years; but there is a following of this prayer. And maybe there are more who need to return to Israel and join this prayer; maybe there is more faith that we as Gentile Christians need to have to stand with them in this time of prayer, that we humble ourselves and cry out with them that the Lord come and restore the Land according to the Word of the Lord that He has given.

I think it is interesting that when we look at Daniel crying out to God about the Temple when it was first destroyed, in Daniel 9:2-22, he comes before the Lord with the same prayer. It says in verses 2-3 that he observed the number of years in "...the word of the Lord to Jeremiah the prophet for the completion of the desolations of Jerusalem, namely, seventy years." So he gave attention to the Lord "...to seek Him by prayer and supplications, with fasting, sackcloth and ashes." And so he began to confess his sins, just like the Lord was directing Solomon: "Here's how you pray." And so, when Daniel finds himself in this scenario where the Temple has been torn down (and we are talking about the first Temple), he sees that it is for a definite period of time, and he begins crying out to the Lord. And as the Lord promised Solomon, the Lord would hear the prayers that were voiced.

I encourage you to go through Daniel and read through these verses of chapter 9:2-22, because they give us really a pattern to follow in this day in our intercession for what we need to see God do in the restoration of the Land, the restoration of the people, the restoration of the Temple – all of these things that have been promised by the Lord. It is just like when God spoke to Joshua, and He said, “I am giving you this city of Jericho”; but then He gave very specific ways, things of how they were to act – how they were to execute in their prayer, if you want to call it that – their obedience to the Lord in order to see the city fall into their hands. He did not just say, “Okay, I gave it to you”; they had to do something. And I think there is a way in which God is looking for us to respond in this day. And you may say, “How do we respond? What do we do?” Well, we go in and we read the Scriptures about the restoration. We read the prophecies, just like Daniel did out of Jeremiah, out of Isaiah, all of the things that are said that God is going to do for His people in these end days. Then we begin to cry out.

We as Christians have the same mandate. When we look at Matthew the sixth chapter, verses 5-15, Christ gives very accurate directions of how we are to pray. We are not to be like the hypocrites, for they love to stand and pray in the synagogues and on the streets. These are things that I think the Lord is giving us in today’s world for the Gentile Christian, to check ourselves: are we praying in a way He is going to hear? Or are we loving the attention that we get in our ways of intercession on TV, and on radio, and in podcasts, or whatever? He says, “Truly, you have your reward in full, so do not look for any other answers.” He tells them how not to pray; then He says, “But when you do pray, do it this way: you go into the inner room, you close the door, and you pray to your Father who is in secret; and your Father who is in secret, He is going to reward you.” And, verse 7, “do not use meaningless repetition like the Gentiles do” – and we are gentile, so we should watch what we are doing in our prayer, because we are not going to be heard because of our many words or our much crying out. We are going to be heard because we are going into the Presence of the Father, and there is a relationship that we need with Him. So do not be like those who are crying out with many words; the Father knows what you need, He knows what you are going to ask for. He knows what you are asking for. So, verses 9-15,

Pray, then, in this way: “Our Father who is in heaven, hallowed be Your name [holy is Your name, blessed is Your name]. Your kingdom come. Your will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not lead us into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory forever. Amen. For if you forgive others for their transgressions, your heavenly Father will also forgive you. But if you do not forgive [which I think is an issue for us in the church today], ...if you do not forgive others, then your Father will not forgive your transgressions [it does not say “maybe” – He will not; and if your transgressions are not forgiven, there is no way your prayers are going to be answered].”

These things reminded me so deeply of this time with Joshua, the exacting way that the Lord told them what to do, how to do it. They went around the wall seven times on that seventh

day; seven times, and how did they end it? They ended with the blowing of the trumpet, the t'ruah, the noise, the shout of the trumpets. They also had the shout of the people. Both of these are expressions of t'ruah.

So as we come to this Day of Trumpets in this year, let us cry out to the Lord in our intercession; but let us follow the pattern. When we shout, when we blow the trumpet, let it be done according to His guidelines, according to His instruction, in order that we may get the answers.

The biggest thing that was real to me is that these people probably got frustrated, saying, "Okay, we have done this. We did this yesterday. We did it the day before yesterday. At what point do we just get tired and worn out and feel like this is not going to work?" No, it is going to work. Get ready to shout, get ready to blow the trumpet, because God said He was going to give it. And if we follow the pattern of how He taught us to pray, how He gave us instruction in His Word to pray and approach Him, then it will happen. Keep walking around the walls until you are instructed to shout in the day of victory, and those walls will come down, and it will be given into our hands all that the Lord has promised He will give us.

I bless this time of Trumpets that we celebrate it with faith, that we not lose heart but we reach in and cry out to the Lord with a loud shout to see Him bring to us all that He has said He would. Amen.