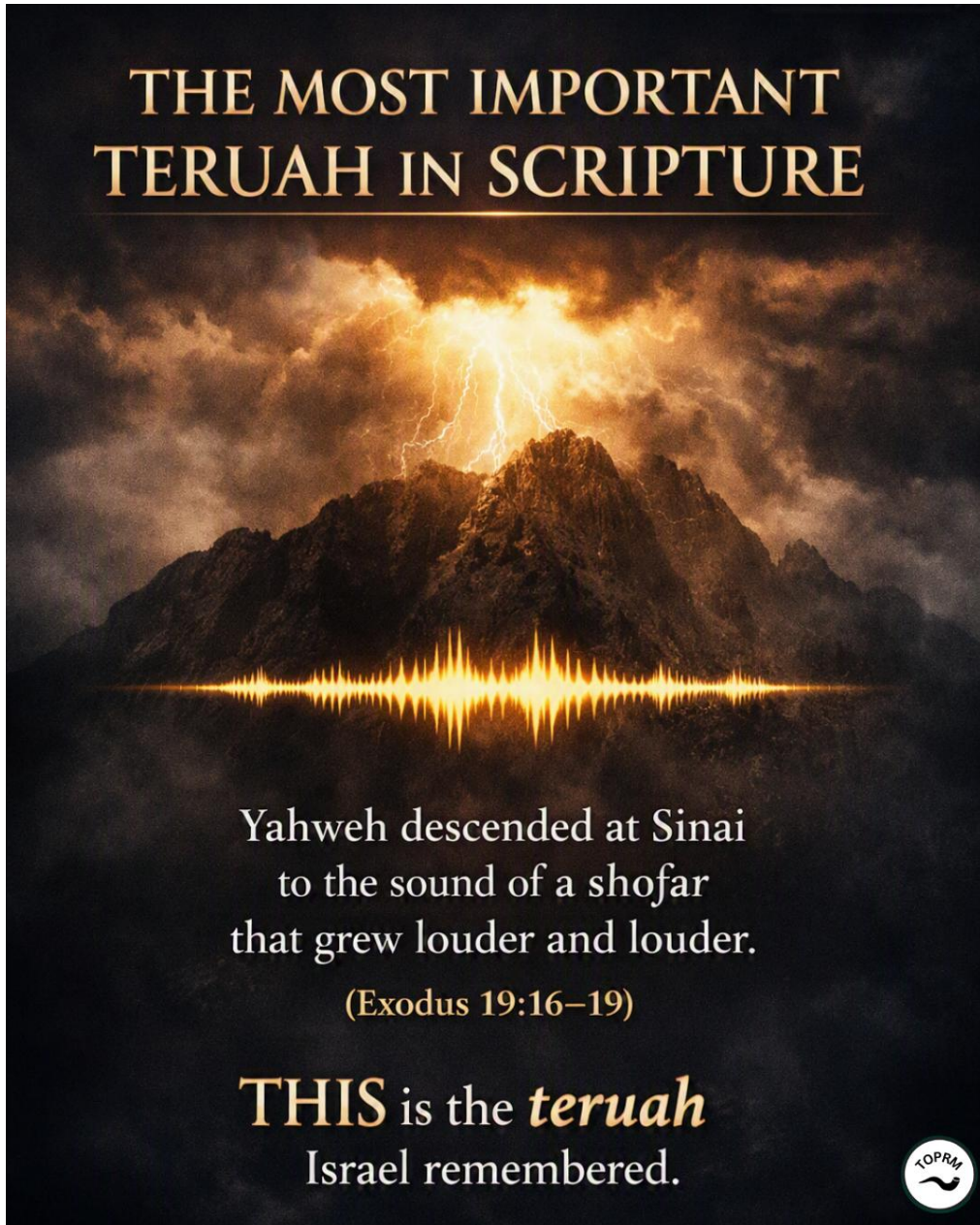


THE MOST IMPORTANT TERUAH IN SCRIPTURE



Yahweh descended at Sinai
to the sound of a shofar
that grew louder and louder.

(Exodus 19:16–19)

THIS is the *teruah*
Israel remembered.



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OBSERVING YOM TERUAH IN A TANAKH-ONLY WORLDVIEW

Preface: What a Tanakh-Only Worldview Means

A Tanakh-only worldview begins with a simple conviction: Yahweh has already spoken everything He requires of us in the Tanakh, primarily in His Torah instructions. Not in later traditions. Not in the New Testament. Not in Rabbinic literature. Not in Christian theology. Not in Hebrew Roots reinterpretations.

The Tanakh is the Hebrew Bible, an acronym for its three sections—Torah (Law), Nevi'im (Prophets), and Ketuvim (Writings)—forming the core Hebrew Scriptures. The Tanakh is complete, sufficient, and authoritative for understanding who Yahweh is, who Israel is, what covenant means, what obedience looks like, and—pertaining to this teaching—how His appointed times are to be kept.

This worldview is very similar to Judaism in most ways and closer to Karaite Judaism in more ways with being *peshat* (plain meaning) with the text:

- We affirm Tanakh (the Hebrew Scriptures) as Scripture.
- We affirm the covenant with Israel.
- We affirm the *moedim* (appointed times).
- We affirm the set-apartness of Yahweh's commands.
- We affirm the importance of Hebrew language and context.

How it differs from Rabbinic Judaism:

- We do not accept Rabbinic Oral Law as authoritative, although it can in some instances serve as very profitable commentary.
- We do not accept later added traditions as binding.
- We do not accept reinterpretations that add to Torah.
- We do not accept later calendar changes.
- We do not accept synagogue ritual as commanded.

How it differs from Christianity and Hebrew Roots:

- We do not accept the New Testament as Scripture, although when it agrees with Torah and the Hebrew Scriptures, its statements can be accepted as true. Even the NT writers admit that the NT is not Scripture. (See our two-part teaching on “What is Scripture” by clicking these links: [\[Part One\]](#) and [\[Part Two\]](#)).
- We do not accept feast-prophecy charts or the reappropriation of the meanings of the feasts to fit non-Tanakh theology.
- We do not accept the mistranslation of “convocation as prophetic rehearsals.”

- We do not accept the feasts as shadows of Jesus, Yahshua, Yeshua, etc., or future NT prophesied events.
- We do not accept NT trumpets prophecies as fulfilling Yom Teruah.

A Tanakh-only worldview is simply this: obey what Yahweh commanded; do not add to it; do not diminish from it (*Deuteronomy 4:2; 12:32*).

Returning Yom Teruah to the Tanakh

Yom Teruah is one of the most misunderstood days in Scripture. Judaism has added traditions. Christianity, Hebrew Roots, and Messianic groups have added prophecy, symbolism, rehearsals, and charts that do not exist in Tanakh. This writer can attest to this, having once belonged to such groups and taught their interpretations.

Yahweh explicitly warns:

"You shall not add to the word which I command you, nor diminish from it." (Deuteronomy 4:2)

"Whatever I command you, observe to do it; you shall not add to it nor diminish from it."
(Deuteronomy 12:32)

This standard applies to Rabbinic additions, Christian additions, Hebrew Roots additions, and any personal additions that we might come up with. Returning to *peshat* means clearing away additions and obeying the plain meaning of the text.

Torah itself gives us only a few simple commands concerning Yom Teruah:

"In the seventh month, on the first day of the month, you shall have a Shabbath, a memorial of teruah, a set apart convocation." (Leviticus 23:24)

"It shall be a day of teruah for you." (Numbers 29:1)

That is the foundation. Everything else must be tested against it.

What Torah Explicitly Commands for Yom Teruah

Torah's positive commands for Yom Teruah are simple and direct:

1. **A Set-Apart Assembly (*Miqra Qodesh*):** A calling, a summons, a commanded gathering (Leviticus 23:24).
2. **A Day of Rest:** No labor (Leviticus 23:25).
3. **A Memorial of Teruah (*Zikhron Teruah*):** A remembrance connected to the sound of *teruah* (Leviticus 23:24).
4. **Offerings:** Numbers 29:1–6 lists national offerings requiring the Temple and priesthood.

Linguistic Clarifications: Words, Feasts, and Instruments

Moed vs. Chag: Why “Feast” is a Mistranslation

English Bibles often call all of Yahweh’s appointed times “feasts,” but Hebrew uses two distinct words:

- **Moed:** Means an appointed time, a festival, a sacred occasion. It is about time and assembly, not eating. Even Yom Kippur, commonly *called* a fast day, though the Torah never directly commands fasting, is called a *moed* (Leviticus 23:27). If *moed* meant “feast meal,” Yom Kippur could never be called a *moed*, if at the same time a day of fasting as is commonly observed.
- **Chag:** Means a pilgrimage feast—commanded rejoicing, commanded eating, and commanded offerings at the place Yahweh chooses. Torah names three *chagim*: Unleavened Bread, Weeks, and Booths (Exodus 23:14–17; Deuteronomy 16:16). These are the only days where eating and feasting are explicitly commanded (*Deuteronomy 16:11–14*).

Yom Teruah is a *moed*, not a *chag*. When English translations call it a “feast,” they translate *moed* with a word that suggests eating. Yom Teruah is a festival day, not a commanded eating day. Eating is permitted and allowed, but not required by Torah.

Clarifying Teruah: Shofar vs. Trumpet

Torah never calls Yom Teruah the “Feast of Trumpets.”

- **Teruah:** A loud, piercing sound—shouting, a battle cry, an alarm, or a shofar blast.
- **Hatzotzerah:** The specific Hebrew word for the silver trumpets of the priests (Numbers 10:1–10). These were commanded to be blown over the national offerings at the sanctuary (*Numbers 10:10*).

Torah commands *teruah*—the sound itself—but not explicitly a trumpet or shofar blowing. Shofar is one form of *teruah*; shouting is another. Sounding a shofar is permitted as it is a form of *teruah*, but shouting or blowing a shofar fulfills the command.

The Mistranslation of “Convocation” and the Invention of “Rehearsal”

Miqra means calling, summons, or assembly. It does not mean rehearsal. The “rehearsal” idea arose in Armstrongism and spread into Hebrew Roots through the misuse and errors of the Strong’s Concordance. No lexicon or standard Jewish source supports this meaning. A convocation is a summoned assembly, not a prophetic rehearsal.

Understanding the “Memorial of Teruah” (*Zikhron Teruah*)

Torah calls Yom Teruah a *zikhron teruah* (a memorial of *teruah*), but Torah does not explicitly detail what event Israel was meant to remember. To understand the memorial, we must look at how *teruah* is used throughout the Tanakh.

Teruah Across the Tanakh: Shouting and Horns

Teruah is any loud, piercing sound:

- **Sinai:** The shofar sounded at the giving of the Covenant (Exodus 19–20).
- **Jericho:** The people shouted (*teruah*) and the walls fell (Joshua 6:5, 10, 16, 20).
- **The Ark:** Israel shouted when the Ark entered the camp (1 Samuel 4:5).
- **Temple Foundation:** The people shouted at the foundation of the Second Temple (Ezra 3:11–13).
- **Praise & Appointed Times:** The psalmist calls Israel to shout with *teruah* (Psalm 47:1; 100:1) and sound the shofar at the new moon and full moon (*Psalm 81:3*).
- **Kingship:** Balaam notes "the *teruah* of a king is among them" (Numbers 23:21).
- **War & Alarms:** Battle cries and warnings are *teruah* (Job 39:25; Amos 1:14; Zephaniah 1:16; Ezekiel 33; Jeremiah 4).
- **Other Uses:** Jubilee proclamation (*Leviticus 25:9*), war mobilization (Judges 3:27; 7:18–22), royal coronations (1 Kings 1; 2 Kings 11), and national assembly (Numbers 10).

Teruah is a sound of acclamation, warning, and royal presence—not a static ritual.

The Shofar at Sinai: The Primary Connection

The clearest narrative connection to Yom Teruah in the Torah is Yahweh's descent at Sinai:

"The sound of the shofar was very loud, so that all the people trembled." (Exodus 19:16)

"The sound of the shofar grew louder and louder; Moses spoke, and Elohim answered him by a voice." (Exodus 19:19)

At Sinai, Yahweh revealed Himself, became King over Israel, and spoke with His voice. If Yom Teruah is a memorial of *teruah*, Sinai is the most powerful *teruah* Israel ever experienced.

Deconstructing Man-Made Additions (Non-Torah)

What Torah Does NOT Command

Torah does not explicitly command household trumpet blowing or a specific shofar ritual for the general public on Yom Teruah. It does not command a feast meal. It does not declare a new year. It does not describe a judgment day. It does not mention a rapture, a second coming, a resurrection rehearsal, or a prophetic timeline. It does not prescribe synagogue ritual, 100 shofar blasts, apples and honey, a Tashlich ritual, "Days of Awe," heavenly books, Adam's birthday, creation anniversary, or Messiah's arrival.

Rabbinic Judaism Additions

- **Rosh Hashanah (New Year):** Many know Yom Teruah as "Rosh Hashanah." But Torah explicitly states: *"This month shall be the beginning of months for you; it shall be the first month of the year for you"* (Exodus 12:2), placing the new year in the spring (Abib/Nisan). Torah never moves the new year to the seventh month. The concept of "Rosh Hashanah" in the seventh month developed in post-exilic Judaism under Babylonian cultural influence and Rabbinic interpretation.
- **Other Rabbinic Traditions:** Heavenly books, universal judgment day, Ten Days of Awe, 100 shofar blasts, specific synagogue rituals, apples and honey, the Tashlich ritual, Adam's birthday, and creation anniversary are all post-biblical additions.

Christian and Hebrew Roots Additions

- **Theology over Text:** Christianity, Messianic groups, and Hebrew Roots have introduced "convocation as rehearsal," feast-prophecy charts, the "Feast of Trumpets" label, rapture rehearsals, menorah timelines, and typologies linking the day to New Testament events. None of these appear in the Torah or Prophets and thus are additions.
- **Misuse of NT Trumpets:** NT trumpets belong to apocalyptic visions, Roman military imagery, and Second Temple eschatology. Christians view NT trumpets as fulfilling Yom Teruah because their theology teaches that the feasts are shadows fulfilled in Christ. NT writers borrowed imagery from Sinai, kingship, gathering, judgment, and Yahweh's voice to describe their beliefs. However, **resemblance is not fulfillment**. NT trumpets are not Tanakh prophecy.
- **False Menorah Timelines:** The menorah represents light, Yahweh's presence, the Temple, and priestly service. Its branches or candlesticks are never connected to the festivals or prophecy in the Tanakh. Menorah-based interpretive feast timelines are modern inventions and additions to Yahweh's instructions.

Amos and the Silence of the Prophets

Amos teaches:

"Surely Yahweh does nothing unless He reveals His secret to His servants the prophets." (Amos 3:7)

No prophet in the Tanakh expands the meaning of Yom Teruah beyond its Torah foundation. No prophet links it to resurrection, Messiah's arrival, final judgment, or eschatological trumpets. The silence of the prophets means we must not invent prophetic meanings that Yahweh never gave.

Practical Observance: What Cannot vs. What Can Be Done Today

What Cannot Be Done Today (Temple-Dependent)

Without a standing Temple, altar, and active priesthood, we cannot:

- Offer the commanded sacrifices (Numbers 29:1–6).
- Burn incense or perform priestly service.
- Blow the Levitical silver trumpets (*hatzotzerot*) over sacrifices at the sanctuary (*Numbers 10:10*).
- Make pilgrimage to Jerusalem (Deuteronomy 16).

How to Observe Yom Teruah Today (Tanakh-Only)

When we clear away post-biblical traditions and account for the absence of the Temple, pure Tanakh observance remains very simple and practical:

1. **Sight the Renewed Moon:** Mark the first day of the seventh month.
2. **Hold a set apart Convocation (*Miqra Qodesh*):** Assemble together as a summoned group.
3. **Rest:** Refrain completely from occupational/servile labor.
4. **Produce Teruah:** Make a loud noise of acclamation—through shouting or blowing a shofar.
5. **Read and Teach Scripture:** Read and teach key Tanakh passages plainly (e.g., Exodus 19–20, Numbers 10, Joshua 6, Psalms 47, 81, 98, 100, Ezekiel 33, Jeremiah 4, Amos 3, Zephaniah 1, and Nehemiah 8).
6. **Fellowship:** Eat together in joy if you choose (though not a mandated *chag* meal).
7. **Remember Yahweh:** Focus your mind on Yahweh's voice, His covenant, His kingship, His warnings, His gatherings, and His historical victories for Israel.

Historical Example: Nehemiah 8:1–12 provides a clear biblical model of observing Yom Teruah without sacrifices: Ezra and Nehemiah gathered the people on the 1st day of the 7th month to hear the public reading of the Torah, teach its meaning, eat rich food, drink sweet drinks, send portions to those in need, and rejoice because the day was set apart to Yahweh.

This is Yom Teruah in a Tanakh-only worldview: simple, obedient, and rooted strictly in the plain text of Scripture.