

YOM TERUAH THE GREAT AND TERRIBLE DAY OF YHWH, THE FINAL SHOFAR

On the 1st day of the Seventh month, the Torah commands us to observe the holy day of Yom Teruah which means "Day of Shouting" Yom Teruah is one of the seven feasts of **YHWH (Lev 23)**, they are HIS feasts, commanded by HIM for all mankind they are not just "Jewish feast days" These Feast's are a sign between **YHWH** and HIS People! (**Exo 31:13 Exo 31:17 Ezek 20:12 Ezek 20:20**). All other feasts have at least one purpose, memorial, or event, the direct meaning of Yom Teruah is not clear, although Yom Teruah does hold future prophetic significance like... the final great shofar on which Messiah returns! Now lets start with the basic commandments...

Lev 23:2 & 4 "Tell the people of Isra'el: 'The designated times of **YHWH** which you are to proclaim as holy convocations are my designated times. v4 " 'These are the designated times of **YHWH**, the holy convocations you are to proclaim at their designated times.

Lev 23:23-25 **YHWH** said to Moshe, "Tell the people of Isra'el, 'In the seventh month, the first of the month is to be for you a day of complete rest for remembering, a holy convocation announced with blasts on the shofar. Do not do any kind of ordinary work, and bring an offering made by fire to **YHWH**.' v44 Thus Moshe announced to the people of Isra'el the designated times of YHWH.

Num 29:1-6 'In the seventh month, on the first day of the month, you are to have a holy convocation; do not do any kind of ordinary work; it is a day^{Yom} of blowing^{Teruah} the shofar for you. Prepare a burnt offering to make a fragrant aroma for **YHWH** — one young bull, one ram and seven male lambs in their first year and without defect —with their grain offering, consisting of fine flour mixed with olive oil — six quarts for the bull, four quarts for the ram, and two quarts for each of the seven lambs —also one male goat as a sin offering to make atonement for you. This is to be in addition to the burnt offering for Rosh-Hodesh with its grain offering, the regular burnt offering with its grain offering, and their drink offerings, according to the rule for them; this will be a fragrant aroma, an offering made by fire to **YHWH**.

In the book of Nehemiah there is more details laid out...

Neh 8:1-12 all the people gathered with one accord in the open space in front of the Water Gate and asked `Ezra the Torah-teacher to bring the scroll of the Torah of Moshe, which Adonai had commanded Isra'el. `Ezra the cohen brought the Torah before the assembly, which consisted of men, women and all children old enough to understand. It was the first day of the seventh month. Facing the open space in front of the Water Gate, he read from it to the men, the women and the children who could understand from early morning until noon; and all the people listened attentively to the scroll of the Torah. `Ezra the Torah-teacher stood on a wood platform which they had made for the purpose; beside him on his right stood Mattityah, Shema, `Anayah, Uriyah, Hilkiyah and Ma`aseiyah; while on his left were P'dayah, Misha'el, Malkiyah, Hashum, Hashbadanah, Z'kharyah and Meshulam. `Ezra opened the scroll where all the people could see him, because he was higher than all the people; when he opened it, all the people rose to their feet. `Ezra blessed **YHWH**, the great Elohim; and all the people answered, "Amen! Amen!" as they lifted up their hands, bowed their heads and fell prostrate before Adonai with their faces to the ground. The L'vi'im Yeshua, Bani, Sherevyah, Yamin, `Akuv, Shabtai, Hodiayah, Ma`aseiyah, K'lita, `Azaryah, Yozavad, Hanan and P'layah explained the Torah to the people, while the people remained in their places. They read clearly from the scroll, in the Torah of Elohim, translated it, and enabled them to understand the sense of what was being read. Nechemyah the Tirshata, `Ezra the cohen and Torah-teacher and the L'vi'im who taught the people said to all the people, "Today is consecrated to **YHWH** your Elohim; don't be mournful, don't weep." For all the people had been weeping when they heard the words of the Torah. Then he said to them,

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"Go, eat rich food, drink sweet drinks, and send portions to those who can't provide for themselves; for today is consecrated to our Adonai. Don't be sad, because the joy of YHWH is your strength." In this way the L'vi'im quieted the people, as they said, "Be quiet, for today is holy; don't be sad." Then the people went off to eat, drink, send portions and celebrate; because they had understood the words that had been proclaimed to them.

So from Torah and Tanakh we know that Yom Teruah is...

- A holy convocation (A holy gathering) **Lev 23:2**
- Announced with blast's on the shofar **Lev 23:23-25**
- No regular work **Lev 23:23-25**
- Specific burnt offerings **Num 29:1-6**
- Study Torah **Neh 8**
- A Joyful Day **Neh 8**
- Eat Rich foods, drink sweet drinks, provide for those who cannot celebrate **Neh 8**

תְּרוּעָה *ter-oo-aw'*

Teruah **H8643** is derived from **H3721**; clamor, that is, acclamation of joy or a battle cry; especially clangor of trumpets, as an alarm: - alarm, blow (-ing) (of, the) (trumpets), joy, jubile, loud noise, rejoicing, shout (-ing), (high, joyful) sound (-ing)."" ~ Noun

And its derivative...

H7321

רָוַע *rûa' or roo-ah'*

A primitive root; to mar (especially by breaking); figuratively to split the ears (with sound), that is, shout (for alarm or joy): - blow an alarm, cry (alarm, aloud, out), destroy, make a joyful noise, smart, shout (for joy), sound an alarm, triumph. ~ Verb

This "Teruah" noise is not limited to the sound of the Shofar...

Joshua 6:5 "It shall be that when they make a long blast with the ram's horn, and when you hear the sound of the Shofar, all the people shall **shout**^{H7321} with a great **shout**^{H8643}; and the wall of the city will fall down flat, and the people will go up every man straight ahead."

So it read "all the people shall **"RUAH"**^{H7321} with a great **"TERUAH"**^{H8643} ... So Teruah is used as description of people shouting in unison.

While the Torah does not explicitly tell us the purpose of Yom Teruah its name may indicate that it is intended as a day of public prayer. The verb form of Teruah often refers to the noise made by a gathering of the faithful calling out to the Almighty in unison. For example:

Ps 47:1 "Clap hands, all nations, **shout**^{H7321} to Elohim, with a singing voice!"

Ps 81:1 "**Shout**^{H7321} to God, all the earth!" (**Ps 66:1**) "Sing to Elohim, our strength, **shout**^{H7321} to the Elohim of Jacob!"

Ps 95:1 "Oh come, let's sing to YHWH. Let's **shout**^{H7321} aloud to the rock of our salvation!"

Ps 98:4 "Make a **joyful**^{H7321} **noise**^{H7321} to YHWH, all the earth! Burst out and sing for joy, yes, sing praises!"

Ps 100:1 "**Shout**^{H7321} to YHWH, all the earth!"

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Zep 3:14 Sing, daughter of Zion! **Shout**^{H7321}, Israel! Be glad and rejoice with all your heart, daughter of Jerusalem.

It is also used as a battle cry in Warfare...

1Sa 17:20 David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the place of the wagons, as the army which was going forth to the fight **shouting**^{H7321} the war **cry**^{H7321}.

1Sa 17:52 The men of Israel and of Judah arose, and **shouted**^{H7321}, and pursued the Philistines, until you come to Gai, and to the gates of Ekron. The wounded of the Philistines fell down by the way to Shaaraim, even to Gath, and to Ekron.

Jer 49:2 Therefore, behold, the days come, says **YHWH**, that I will cause an **alarm**^{H8643} of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, says **YHWH**.

And it is used to praise a King...

Psa 98:6 With trumpets and sound of the shofar, make a **joyful**^{H7321} **noise**^{H7321} before the King, **YHWH**.

1Sa 10:24 Samuel said to all the people, "You see him whom **YHWH** has chosen, that there is none like him among all the people?" All the people **shouted**^{H7321}, and said, "Let the king live!"

And my last, but not least mentioning of the word...

1Sa 4:5 When the ark of the covenant of **YHWH** came into the camp, all Israel **shouted**^{H7321} with a great **shout**^{H8643}, so that the earth rang again.

In **Lev 23:24** "Speak to the sons of Israel, saying, 'In the seventh month on the first of the month you shall have a rest, a reminder (zik-rone)^{H2146} by blowing (Teruah)^{H8643} of shofars, a holy convocation.,

Above Yom Teruah is referred to as "zik-rone" Teruah (Strong's H2146). The word "zik-rone" means "a Memorial/Reminder". So the day of "zik-rone" Teruah means the "Reminder Shout", So Yom Teruah is a day when we gather together and remember Him and Shout His name!

All of **YHWH's** feasts are shadows of what's to come...

1Cor 10:11-12 These things happened to them (Passover/Exodus) as prefigurative historical events, and they were written down as a warning to us who are living in the end times. Therefore, let anyone who thinks he is standing up be careful not to fall!

Col 2:16-17 Let no one therefore judge you in eating, or in drinking, or with respect to a feast day or a new moon or a Sabbath day, which are a shadow of the things to come; but the body is Messiah's.

Heb 10:1 For the Torah has in it a shadow of the good things to come, but not the actual manifestation of the originals. Therefore, it can never, by means of the same sacrifices repeated endlessly year after year, bring to the goal those who approach the Holy Place to offer them.

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Prophetically, as we are entering the Fall Festival season, the time of the “latter rain” as mentioned in the Scriptures refers to all the fall feasts. The former and latter rain, clearly are an allegory for **YHWH’s** favor toward Israel.

In ancient Israel (and in Israel today) there were two growing seasons, one in the Fall and one in the Spring. This resulted in two clusters of Harvest Festivals, commonly called the “Fall Feasts” and the “Spring Feasts”. In Scripture these two growing seasons are called the former (**YOREH** Strong’s **3138**) and latter (**MILKOSH** Strong’s **4456**) rain (since the growing seasons are tied to the two rainy seasons). Thus we read in the Torah:

***Deut 11:12-14** a land which **YHWH** your Elohim cares for: the eyes of **YHWH** your Elohim are always on it, from the beginning of the year even to the end of the year. It shall happen, if you shall listen diligently to my commandments which I command you this day, to love **YHWH** your Elohim, and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that you may gather in your grain, and your new wine, and your oil.*

The prophet Jeremiah writes...

***Jer 5:23-25** “But this people has a revolting and a rebellious heart; they have revolted and gone. Neither do they say in their heart, ‘Let us now fear **YHWH** our Elohim, who gives rain, both the former and the latter, in its season; who preserves to us the appointed weeks of the harvest.’ “Your iniquities have turned away these things, and your sins have withheld good from you.*

Hosea clearly takes this terminology into a prophetic, symbolic way. The context here is the hiding of the Face of **YHWH** for two days, followed by a resurrection on the third day! The context has to do with the Ten Tribes becoming “Lost” (i.e. “not My people”) and then returning in the last days:

***Hos 6:1-3** Come, and let us return unto **YHWH**: for He has torn, and He will heal us; He has smitten, and He will bind us up. After two days will He revive us; on the third day, He will raise us up, that we may live in His presence. And let us know--eagerly strive to know **YHWH**. His going forth is sure as the morning, and He shall come unto us as the **rain**--as the **latter rain** that waters the earth.*

Thus we see a parallel between the former and latter rain, the two comings of Messiah and the two Houses of Israel.

Later Hosea urges the Lost Ten Tribes to repent and return and again uses the imagery of “rain”. But now we see that He will “rain” “righteousness” upon them:

***Hos 10:12** Sow to yourselves according to righteousness; reap according to mercy. Break up your fallow ground, for it is time to seek **YHWH**: till He come and cause righteousness to rain upon you.*

Ya’akov brings **Hosea 6:1-3**; and **10:12** together writing:

Ya’akov (James) 5:6-8 You have condemned and killed the just, and he did not stand against you. But, my brothers, be patient until the coming of **YHWH**: as the husbandman who waits for the precious fruit of his

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ground, and is patient for them until he receives the **early** and **latter** rain. Thus also be patient and establish your hearts: for the coming of our master draws nigh.

But the language Hosea uses introduces us to the most amazing passage on this topic, **Joel 2:23**. The context here is the ultimate restoration of Israel in the last days, and here **YHWH** will send the "**latter rain**":

Joel 2:22-23 *Be not afraid, you beasts of the field: for the pastures of the wilderness do spring, for the tree bears its fruit; the fig tree and the vine do yield their strength. Be glad then, you children of Tziyon, and rejoice in YHWH your Elohim: for He gives you the **former** rain in just measure. And He causes to come down for you, the rain: the **former** rain, and the **latter** rain, as before.*

The phrase "**the former rain in just measure**" (נתן מורה צדקה) or (nathan^{H5414} mowreh^{H4175} tsedaqah^{H6666}) could also be translated from the Hebrew "**Teacher for Righteousness**"! In other words the Hebrew could also be read...

Joel 2:23 *Be glad then, you children of Tziyon, and rejoice in YHWH your Elohim: for He gives you the **Teacher for Righteousness**. And He causes to come down for you, the rain: the former rain, and the latter rain, as before.*

Messiah was the true "Teacher for Righteousness" which was prophesied to come twice, like the **former and latter rains**.

Now lets look at a passage from Zechariah:

Zach 9:12-10:1 *Return to the stronghold, you prisoners with hope! This day I declare to you that I will grant you double reparation. For I have bent **Y'hudah as my bow** and made **Efrayim its arrow**. I will rouse your sons, Tziyon, and make you like a warrior's sword against your sons, Greece." **YHWH** will appear over them, and his arrow will flash like lightning. **YHWH** Elohim will blow the shofar and go out in the whirlwinds of the south. **YHWH**-Tzva'ot will defend them; they will devour and trample the sling-stones. They will drink and roar as if they had drunk wine; they will be filled, like basins and like the corners of the altar. On that **day YHWH their Elohim will save them as the flock of his people**; for they will be like gems in a crown, sparkling over his countryside. What wealth is theirs, what beauty! Grain will make the young men thrive, and new wine the young women. Ask you of **YHWH's** rain, in the time of the **latter** rain; even of **YHWH** that makes lightnings. And He will give them showers of rain; to everyone, grass in the field.*

Here we are told that at the time of the Fall Feasts we are to ask **YHWH** for the "rain". We are to ask and look for the return of the Messiah at the time of the Fall Feasts!

This brings us to **Psalms 81**, which speaks about the Feast of Trumpets (a latter rain feast)

Psa 81:1-5 *Sing for joy to Elohim our strength! Shout to the Elohim of Ya`akov! Start the music! Beat the drum! Play the sweet lyre and the flute! Sound the shofar at Rosh-Hodesh and at full moon for the pilgrim feast, because this is a law for Isra'el, a ruling of the Elohim of Ya`akov. He placed it as a testimony in Y'hosef when he went out against the land of Egypt. I heard an unfamiliar voice say,*

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We know that “sound the shofar at the new moon” is a reference to Yom Teruah because it is the ONLY feast that falls exactly on the new moon. Then “at the full moon for the pilgrimage feast” is Sukkot, it is the only Fall/full moon/Pilgrimage Feast. (only Three feast’s are pilgrimage) Also what happened on Sukkot? Yeshua was born, so it’s saying Yeshua’s is hidden in Joseph

Notice that he appointed the Feast of Yom Teruah and Sukkot, both **latter rain feasts** “in Yosef for a testimony. Now **Psalms 80** and **81** go together with their common theme of Yosef [**Psa 80:2(1)** and **81:6(5)**]. We are to ask for the return of Messiah because this feast is a “testimony of Yosef”

Yosef we are told is a vine (**Psa 80:8**) which sent out her branches over the sea (**Psa 80:11**). This is a reference back to Torah which says:

Gen 49:22-26 *Yosef is a fruitful vine, a fruitful vine by a fountain; its branches run over the wall. The archers have dealt bitterly with him, and shot at him, and hated him, but his bow abode firm. And the arms of his hands were made supple by the hands of the Mighty One of Ya’akov; from there, from the Shepherd—the Stone of Yisra’el. Even by the El of your father who shall help you, and by Shaddai, who shall bless you with blessings of heaven above: blessings of the deep that couches beneath; blessings of the breasts, and of the womb. The blessings of your father are mighty, beyond the blessings of my progenitors unto the utmost bound of the everlasting hills. They shall be on the head of Yosef, and on the crown of the head of the prince, among his brothers.*

Now just a few verses above this we read:

Gen 49:9-12 *Y’hudah is a lion's whelp; from the prey, my son, you are gone up. He stooped down, he couched as a lion, and as a lioness: who shall rouse him up? The scepter shall not depart from Y’hudah, nor the ruler's staff from between his feet, until Shiloh (Who is Shiloh?) comes. And unto him, shall the obedience of the peoples be. Binding his foal unto the vine and his ass's colt (Messiah on the donkey) unto the choice vine, he washes his garments in wine, and his vesture in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk.*

Note the fact that the figure called Shiloh binds his foal upon a vine, clearly the vine is Yosef mentioned just a few verses later that grows over the wall (**Gen 49:22**) or as we read in **Psalms 80:8, 11**, the “sea”. The word “sea” throughout scripture is sometimes used in reference to the Nations/Gentiles. Consider...

Mat 13:47 *“Again, the Kingdom of Heaven is like a dragnet that was cast into the sea, and gathered some fish of every kind.*

Even the Targums render the word “Shiloh” in **Gen 49** as “Messiah”

Notice that we have the two primary tribes of the two Houses of Israel here, representing the two comings of Messiah. You may also notice a parallel between the “scepter” and “staff” of the two Messiah’s and the “two sticks” of the two houses of Israel in **Ezekiel 37**.

There is a clear parallel between the two Houses of Israel and the two comings of the Messiah. And this is why **Psalms 80** tells us that the Feast of Trumpets is a testimony to Yosef and why we are told at this time to ask for the return of the Messiah, our promised Teacher for Righteousness! ^(latter rain) *Some of the above excerpts are from Rabbi James Trimm.

So from what we’ve studied so far... Yom Teruah is...

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- It is **YHWH's** feast in which we are to sound the alarm of the Shofar (**Lev 23:23-25 & Num 29:1-6**)
- A joyful day studying Torah and eating rich foods and drinking sweet drinks (**Neh 8**)
- All nations, shouting ^{H7321} to **YHWH** (**Psa 47:1**) and to Yeshua (**Psa 95:1**)
- It is the shouting ^{H7321} of a future battle cry, and Israel Wins (**Jer 49:2**)
- We are to praise the Crowned King (**Psa 98:6 & 1Sa 10:24**)
- And it is a "latter rain" feast hidden within Joseph (**Psa 81**)

Now lets look at future fulfillments of Yom Teruah!!!

Yom Teruah is the only feast that falls on the first day of the month, the beginning of each month determined by the new moon. So no one knows for sure when Yom Teruah is! In ancient Israel there were two watchmen on the walls and would sound the shofar upon seeing the new moon, the sighting could be at anytime during the night, people had to wait attentively for the "TERUAH" and rush to the temple before the gates were closed. (See **Rev 16:15**)

This is why Yom Teruah is referred to as the "day and the hour no man knows but the father" it is an idiom for Yom Teruah! Just as "Turkey Day" is an idiom for Thanksgiving, and the "4th of July" is an idiom for Independence day, now consider the words of Yeshua ...

Mat 24:36 *But no one knows of that day and hour, not even the angels of heaven, but my Father only. & Mark 13:32* *But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father.*

~Only YHWH determines exactly when this day falls!

Yom Teruah is in the seventh month and correlates to the seventh and final shofar blast in scripture when Messiah returns and His people are caught up to him and the earth is destroyed, this is foreshadowed by Joshua and the battle at Jericho in **Joshua 6**, this all also occurs on a **YOM TERUAH** in a **JUBILEE YEAR**, to see what's really going on you have to look at the Hebrew text...

Strong's H3104

יובל יבל

yo-bale' (Jubilee)

Apparently from H2986; the blast of a horn (from its continuous sound); specifically the signal of the silver trumpets; hence the instrument itself and the festival thus introduced: - jubile, ram's horn, trumpet.

Josh 6:1-21 *Now Jericho was tightly shut because of the sons of Israel; no one went out and no one came in. YHWH 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. (or maybe six thousand years?) Also seven cohanim shall carry **seven Shofars of Jubilee**^{H3104} before the ark; then on the seventh day you shall march around the city seven times, and the cohanim shall blow the Shofar. "It shall be that when they make a long blast (the seventh blast) with the **Jubilee Shofar**^{H3104}, and when you hear the sound of the shofar, all the people shall **Ruah**^{H7321} with a great **Teruah**^{H8643}; and the wall of the city will fall down flat, and the people will go up every man straight ahead." So Joshua the son of Nun called the cohanim and said to them, "Take up the ark of the covenant, and let seven cohanim carry seven **Jubilee Shofars**^{H3104} before the ark of YHWH. Then he said to the people, "Go forward, and march around the city, and let the armed men go on before the ark of YHWH."*

And it was so, that when Joshua had spoken to the people, the seven cohanim carrying the seven Jubilee Shofars^{H3104} before YHWH went forward and blew the Shofars; and the ark of the covenant of

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YHWH followed them. The armed men went before the cohanim who blew the Shofar, and the rear guard came after the ark, while they continued to blow the Shofars. But Joshua commanded the people, saying, "You shall not shout nor let your voice be heard nor let a word proceed out of your mouth, until the day I tell you, 'Ruah^{H7321}!' Then you shall Ruah^{H7321}!" So he had the ark of YHWH taken around the city, circling it once; then they came into the camp and spent the night in the camp. Now Joshua rose early in the morning, and the cohanim took up the ark of YHWH. The seven cohanim carrying the seven Jubilee Shofars^{H3104} before the ark of YHWH went on continually, and blew the shofars; and the armed men went before them and the rear guard came after the ark of YHWH, while they continued to blow the Shofar. Thus the second day they marched around the city once and returned to the camp; they did so for six days. 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 cohanim blew the Shofar, Joshua said to the people, "Ruah^{H7321}! For YHWH has given you the city! "The city shall be under the ban, it and all that is in it belongs to YHWH; only Rahab the harlot and all who are with her in the house shall live, because she hid the messengers whom we sent. "But as for you, only keep yourselves from the things under the ban, so that you do not covet them and take some of the things under the ban, and make the camp of Israel accursed and bring trouble on it. "But all the silver and gold and articles of bronze and iron are holy to YHWH; they shall go into the treasury of YHWH." So the people Ruah^{H7321}, and cohanim blew the Shofars; and when the people heard the sound of the Shofar, the people Ruah^{H7321} with a great Teruah^{H8643} 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 utterly destroyed everything in the city, both man and woman, young and old, and ox and sheep and donkey, with the edge of the sword.

*Mat 24:31-33 He will send out his angels with a **great sound of a shofar**, and they will gather together his chosen ones from the four winds, from one end of the sky to the other. "Now from the fig tree learn this parable. When its branch has now become tender, and puts forth its leaves, you know that the summer is near. Even so you also, when you see all these things, know that it is near, even at the doors.*

2Pet 3:9-13 YHWH is not slow in keeping his promise, as some people think of slowness; on the contrary, He is patient with you; for it is not his purpose that anyone should be destroyed, but that everyone should turn from his sins. However, the Day of YHWH will come "like a thief." On that Day the heavens will disappear with a roar, the elements will melt and disintegrate, and the earth and everything in it will be burned up. Since everything is going to be destroyed like this, what kind of people should you be? You should lead holy and godly lives, as you wait for the Day of Elohim and work to hasten its coming. That Day will bring on the destruction of the heavens by fire, and the elements will melt from the heat; but we, following along with his promise, wait for new heavens and a new earth, in which righteousness will be at home.

*1Cor 15:51-55 Behold, I tell you a mystery. We will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the **last shofar**. For the shofar will sound, and the dead will be raised incorruptible, and we will be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible will have put on incorruption, and this mortal will have put on immortality, then what is written will happen: "Death is swallowed up in victory." "Death, where is your sting? Sheol, where is your victory?"*

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1Thes 4:16 For **YHWH** himself will come down from heaven with a **rousing cry**, with a call from one of the ruling angels, and with **Elohim's shofar**; those who died united with the Messiah will be the first to rise;

Rev 11:15 The **seventh angel sounded** (his shofar), and great voices in heaven followed, saying, "The kingdom of the world has become the Kingdom of our Master, and of his Messiah. He will reign forever and ever!"

Mal 4:4-6 "Remember the **Torah of Moses** my servant, which I commanded to him in Horeb for all Israel, even statutes and ordinances. Behold, I will send you Elijah the prophet before the **great and terrible day of YHWH comes**. He will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse."

Matt 25:1-13 "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them, but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom comes; go you out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, give us of your oil; for our lamps are gone out. But the wise answered, saying, not so; lest there be not enough for us and you: but go you rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for you know neither the day nor the hour wherein the Son of man comes."

Messiah's return is prophesied in **Hos 6:2** "After two days he will revive us. On the third day he will raise us up, and we will live before him." (2 days or 2,000 revive/restore us, on the 3rd day he will raise us up) and again in **Mat 26:61** and said, "This man said, "I am able to destroy the temple of Elohim, and to build it in three days." Even David, a picture of the messiah hides for two days and lets himself be found on the end of the third day **1Sa 20:5** David said to Jonathan, "Behold, tomorrow is the new moon, and I should not fail to dine with the king; but let me go, that I may hide myself in the field to the third day at evening.

Im here tonight to tell you that we are on the cusp of that Second Day!!! When "**He will revive us**" when we hear the Teruah/Shofar tonight, it should be a wakeup call to repent! Torah is the light/oil we need to have to meet the Messiah/bridegroom! This day is coming soon!!! We need to be ready!!! Repent and follow His TORAH! And prepare yourself for the upcoming Day of Atonement!

Shabbat Shalom! Written by Jesse Himango, **Tabernacle of David** Ministries 9-21-11