

Yom Teruah / Rosh Chodesh Tishri Which is the Seventh Hebrew Month

¹³It will also come about in that day, a great shofar will be blown. Those perishing in the land of Assyria and the exiles in the land of Egypt will come and worship Adonai on the holy mountain in Jerusalem” (Isa 27:13)

There can be no doubt that the Biblical Holidays are dependent on the sun and the moon: ¹⁴*Then God said, “Let lights in the expanse of the sky be for separating the day from the night. They will be for signs and for seasons and for days and years” (Gen. 1:14).* The strongest proof is in Psalm 104:19: *“¹⁹He made the moon for appointed times (mo’adim), the sun knows its going down.”* The Hebrew term *mo’adim* [literally, feast days or appointed times] is the same word used to describe the Biblical Holidays in Leviticus 23, which contains a registry of Adonai’s Appointed Times: *“¹Then Adonai spoke to Moses saying: These are the appointed moadim of Adonai, which you are to proclaim to be holy convocations—My moadim.”* When the Psalmist tells us that *Elohim* created the moon for *mo’adim*, he means it was created to determine the time of the *Mo’adim of Adonai*, e.g., the Biblical Holidays.

This verse clearly teaches us today that the Biblical Holidays are related to the moon. But when the *Torah* was given Psalm 104 had not yet been written. How did the ancient Israelites determine this? The answer is that the Hebrew word for month (*chodesh*) itself indicates a connection to the moon. This is evident in the number of instances in which *chodesh* (month) is used interchangeably with the word *yareach/yerach*, the common Biblical Hebrew word for moon, which by extension also means “month”. For example: *“...in the month (beyerach) of Bul, which is the eighth month (chodesh)...”* (1 Kings 6:38) and *“at the feast, in the month (beyerach) Ethanim, which is the seventh month (chodesh)”* (1 Kings 8:2). Another proof that *chodesh* is related to the moon (*yerach*) is the phrase *“And he stayed with him a month (chodeh yamim)”* (Gen 29:14) [that is, a period of 29 or 30 days] which is equivalent to the phrase *“and mourn her father and mother a full month (yerach yamim)”* (Deut. 21:13). Clearly *chodesh* is related to *yerach*, which itself literally means the moon.

Also *chodesh* (New Moon) is derived from the root *chet-dalet-shin* (.J.S.j) meaning “new” or “to make new/renew”. The Crescent New Moon is called *chodesh* because it is the first time the moon is seen anew after being concealed for several days at the end of the lunar cycle {when the moon is close to the sun (from the perspective of an observer on the earth) and eventually reaches the point of “conjunction” when it passes between the Sun and the Earth (it is on the same plane as the Sun and the Earth)}. Around the time of conjunction very little of the moon's illuminated surface faces the Earth and it is not visible through the infinitely brighter glare of the sun. After the moon moves past the sun it continues towards the opposite side of the Earth. As it gets farther away from the sun the percentage of its illuminated surface facing the Earth increases and one evening shortly after sunset the moon is seen anew after being invisible for 1½ -3½ days (in the Middle East). Because the moon is seen again after being invisible it is called “a New Moon” or *chodesh* (from *chadash* meaning “new”): *“The heavens declare the glory of God and the sky shows His handiwork” (Ps. 19:2).*

Yom Teruah is the Biblical Name for the first of the Fall High Holidays, which is also known as *Rosh Hashanah* (lit. the head of the year). It marks the secular New Year in Israel. *Rosh* in Hebrew means “head” or “chief” or “first” and *shanah* means “year.” In Lev. 23:24 Adonai commanded His people to observe the first day of *Tishri* as a *Yom Teruah* – a day of shouting or blowing of the *shofar* giving us the Biblical name *Yom Teruah*. In English bibles this day is known as the *Feast of Trumpets* (the Hebrew word translated “blowing of trumpets” in Lev. 23:24 is *teruah* which is one of the sounds/calls when blowing the *Shofar*).

Rosh HaShanah/Yom Teruah is identified with many phrases that help us describe the days in the season of Repentance (*T'Shuvah*) and speak of their purpose. The message from *Elul* 1 until *Tishri* 1 was: *“Repent before Yom Teruah/Rosh HaShanah or you will find yourself in the days of awe (from Yom Teruah to Yom Kippur) unprepared.”* In Jewish tradition, everyone tries to settle matters with their friends and family and fulfill their duty to their community by asking forgiveness from one another before *Yom Teruah/Rosh HaShanah*, and certainly before *Yom Kippur*. The ram's horn (*shofar*) is identified with the ram that became the substitute sacrifice for Isaac in Genesis 22 (the *akeidah* in Hebrew).

1. *The start of the Ten Days of Repentance (T'Shuvah*, in Hebrew which means to answer)
2. *Rosh HaShanah* (Head of the year, birthday of the world)
3. *Yom Teruah* (Day of the Awakening blast or the Feast of Trumpets)
4. *Yom HaDin* (the Day of Judgment)
5. *Yom HaMelech* (the Coronation of Messiah see Psalm 47)
6. *Yom HaZikkaron* (the Day of Remembrance/Memorial)
7. The binding of Isaac, the *Akeidah*
8. The opening of the gates
9. *Kiddushin/Nesu'in* (betrothal in the wedding ceremony)
10. The Resurrection of the Dead (*natzal*)
11. The Last Trump (*shofar*)
12. *Yom Hakeseh* (the hidden day)

Therefore, awake; awake O *Kol Simcha* and shout, for your king is soon coming! *L'Shanah Tovah!*