

# BLESSED ARE THOSE WHO KNOW THE SOUNDING!

## An in-depth look at the Hebrew word 'Teruah'

24<sup>th</sup> of the 6<sup>th</sup> month 2020/2021

Shalom all,

With the 7<sup>th</sup> month's Feasts of יהוה almost upon us, we continue to look forward, with great anticipation, excitement and joy, for the soon return of our Master and Elohim, who is coming soon for His Ready Bride.

In light of us being near the end of the 6<sup>th</sup> month of the year and about to celebrate **Yom Teruah** (Day of Trumpets) on this coming week's Shabbat, I will once again highlight the significance of this Feast and the readiness with which we ought be to prepared, as a true remnant Bride that knows the sound and is making Herself ready.

I am therefore, once again I am sending out a further update of this message that I share each year before the Feast of **Yom Teruah**, in order to refresh those who have received this message before, as well as being a new teaching for those that are receiving this for the first time.

The verse that I would like to begin this study with, is from:

**Tehillah/Psalm 89:15** "Blessed are the people who know the sounding! They walk, O יהוה, in the light of Your face."

This verse is such a powerful declaration of how blessed the people are, **who know the sounding!**

The sounding of what, you may ask?

Well, the Hebrew word that is translated here as 'the sounding', is the noun תְּרוּעָה Teruah - Strong's H8643 which means, 'a shout or blast of war, alarm or joy', and is often translated as 'Trumpets' and comes from the primitive root verb רָעָה rua – Strong's H7321 which means, 'to raise a shout, give a blast, sound the alarm, shout for joy'.

The first time that we see this word תְּרוּעָה Teruah - Strong's H8643 being used in Scripture, is in the command that we are clearly given, in regards to Yom Teruah/The day of Trumpets, in:

**Wayyiqra/Leviticus 23:23-25** "And יהוה spoke to Mosheh, saying, 24 "Speak to the children of Yisra'el, saying, 'In the seventh new moon, on the first day of the new moon, you have a rest, a remembrance of Teruah, a set-apart gathering. 25 'You do no servile work, and you shall bring an offering made by fire to יהוה.'"

It is on the 1<sup>st</sup> day of the 7<sup>th</sup> month, that we certainly raise a shout and blow the shofar/trumpets, as we, as commanded, have a rest, 'a remembrance of Teruah' and a set-apart gathering, bringing an offering made by fire to יהוה!

In a message called 'BLESSED ARE THOSE WHO KNOW THE SOUNDING!' I would like to take you through the relevant Scriptures, where we see the use of the following Hebrew word:

תְּרוּעָה Teruah - Strong's H8643.

Before going any further, I just want to highlight that The Feast of Yom Teruah (The Day of Trumpets) is one of the Feasts of **יְהוָה**, which is clearly commanded for us to keep; and on this day we do no ‘servile’ work (i.e. no normal daily work, as this is a Sabbath-like day and is observed as such).

This year (2020), Yom Teruah happens to fall on the weekly Sabbath, where this Sabbath like day falls on the physical Sabbath!

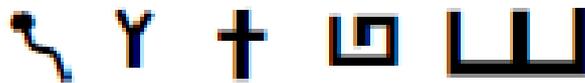
On Yom Teruah we are commanded, as seen in **Wayyiqra/Leviticus 23:23-25** (quoted above), to have a rest, a remembrance of Teruah and a set-apart gathering!

This year, we will gather together from just before sunset, to watch for the new moon and raise a great shout as we blow the shofars on the new moon and Trumpets, declaring a bold praise unto our Mighty Elohim, and then we will also gather as we normally do, on the Sabbath Day for our weekly readings along with the continued celebration of Yom Teruah.

In order to glean a better understanding of the importance of this set-apart Feast day of Elohim, let us take a look at these words that we find being used in the instructions for this great Day of sounding!

The Hebrew word that is translated as ‘rest’ is **שַׁבְּתוֹן** shabbathon – **Strong’s H7677** which means, ‘**a Sabbath-like’ rest or a Sabbath observance**’.

The Hebrew word **שַׁבְּתוֹן** shabbathon - **Strong’s H7677**, in the ancient pictographic script, is pictured as follows:



**Shin - שׁ:**



This is the letter ‘**shin**’ which in the ancient script is pictured as, , which is ‘**two front teeth**’ and carries the meaning of ‘**sharp or press, chew or devour**’; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth ‘**chew**’ or ‘**meditate**’ on the Truth, making what comes forth pure and sharp! It also carries the understanding of **consuming** or **destroying** – as teeth do to food.

**Beyt – בׁ:**



The ancient script has this letter as , which pictures a **tent floor plan** and means, ‘**house**’ or ‘**tent**’. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

Taw – ת



The ancient script has this letter as which is pictured as **two crossed sticks**, and can represent for us ‘**seal, covenant, mark or sign**’; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra’el and Yehudah together in Him, as One, for He is not only the ‘**aleph**’, but is also the ‘**taw**’ – the beginning and the end of all creation!

Waw/vav - ו:



The Ancient picture for this letter is , is pictured as a **peg** or ‘**tent peg**’, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is ‘**to add, secure or hook**’.

Nun – נ:



The ancient pictographic script has this letter pictured as , which pictures a ‘**sprouting seed**’ and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one’s life expectancy.

We also know that ‘**The Seed**’ is Messiah!

What we are now able to see, from the pictographic rendering of the term שַׁבְּתוֹן shabbathon - **Strong’s H7677**, the following being expressed:

## THE WORD OF THE HOUSE IS SEALED AND SECURED IN THE SEED

It is only by Messiah that we are able to be grafted in to His covenants of Promise and be equipped to be marked as His covenant people, by and through the proper observance of His Sabbaths and Feasts

On this day of Yom Teruah, which is the 1<sup>st</sup> day of the 7<sup>th</sup> month, we are to have a **set-apart gathering**, which is translated from the Hebrew phrase:

מִקְרָא־קֹדֶשׁ – miqra qodesh

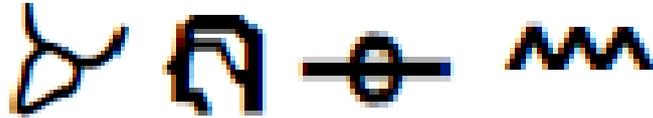
This comes from the two root words: מִקְרָא miqra and קֹדֶשׁ qodesh.

Let us take a closer look at these two root words:

1) The Hebrew word that is translated as ‘**gathering**’ is מִקְרָא miqra – **Strong’s H4744**, which means, ‘**assembly/ group/ convocation/ a collective of people gathered for a purpose/a**

**calling together**, which comes from the primitive root verb קרא qara – Strong’s H7121 which means, **‘proclaim, call, read, summons, invite, to be called out’**.

The Hebrew word מִקְרָא miqra – Strong’s H4744 is pictured in the ancient script as follows:



**Mem - מ:**



The ancient script has this letter as  and is pictured as **‘water’**, and also carries the meaning of **‘chaos’** (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown.

We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. Knowing this letter represents **‘water’**, we are also able to see how this can render for us the meaning of **‘washing’** or **‘cleansing’**.

**Quph – ק:**



This is the letter **‘quph’**, which is pictured as , and is a **‘horizon’** and depicts the elements of **‘time’**, as it pictures the sun in its rising and setting. It therefore carries the meaning of **‘circle’** or **‘to go around’**, representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.

**Resh – ר:**



The ancient script has this letter **‘resh’** as –  – and is pictured as **‘the head of a man’** and has the meaning of the **head of a man** as well as **chief, top, begging** or **first**. This letter can mean **‘top’** – as in the top or head of a body; and **‘chief’** – as in head of a tribe or people, as well as the one who rules the people.

**Aleph – א:**



The ancient script has this letter as  and is pictured as **‘the head of an ox’**, and represents **‘strength’**, meaning **‘muscle’** as the ox is the strongest of the livestock animals. This also carries the meaning of **‘yoke’**, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the **‘red heifer’** sacrifice that **יהושע** Messiah fulfilled!

This word is derived from the root verb **קָרָא qara – Strong’s H7121**, which is pictured in the ancient pictographic script as follows:



In his AHLB (Ancient Hebrew Lexicon of the Bible) Jeff Benner explains how each 3 letter root word comes from a 2 letter parent root and the parent root of this word is **קָר** – where he

explains that the pictograph  is a picture of the sun at the horizon and the gathering of the light, and the pictograph  is a picture of the head of a man. Combined, these two pictographs mean "**gather the men**" and can therefore have the understanding of the meeting, or bringing together, of people, or objects, by arrangement.

Looking again at this word for gathering:



What we can therefore see, through the ancient pictographic rendering of the word **מִקְרָא miqra – Strong’s H4744**, is that, in terms of this giving us the understanding of having a proclaimed calling together or gathering, we can see the following meaning for us, who are in Messiah, our Head:

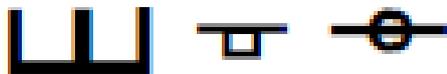
## **CLEANSED TO CONTINUALLY GATHER TO OUR HEAD WHO IS OUR STRENGTH**

Having been cleansed and redeemed from all lawlessness and sin, we who have been grafted in to the Covenants of Promise, through the blood of Messiah, are to now guard His commands and gather as we should, on His proclaimed set-apart gatherings!

2) The Hebrew word that is translated as ‘set-apart’ is **קֹדֶשׁ qodesh – Strong’s H6944** which means **‘apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יְהוָה’**.

This word is really self-explanatory and carries with it great weight, in its identification of truly setting something or someone apart from another, with a clear distinction of being marked as separate and apart from the rest.

The Hebrew word קֹדֶשׁ qodesh – Strong’s H6944 is rendered in the ancient pictographic letter/symbols, as follows:



Quph – ק:



This is the letter ‘quph’, which is pictured as , and is a ‘horizon’ and depicts the elements of ‘time’, as it pictures the sun in its rising and setting. It therefore carries the meaning of ‘circle’ or ‘to go around’, representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.

Dalet – ד:



This is the letter ‘dalet’ which is pictured as , which is a ‘tent door’. It can also have the meaning of a back and forth movement, as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of ‘dangle’ or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

And we also know that Messiah is ‘The Door’, for we only are able to have access into the Kingdom through Him! The commands are also to be written on the doorposts teaching us to remember to guard the commands of Elohim as we go out and come in, so that our going out and coming is in peace!

Shin - ש:



This is the letter ‘shin’ which in the ancient script is pictured as , which is ‘two front teeth’ and carries the meaning of ‘sharp or press, chew or devour’; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth ‘chew’ or ‘meditate’ on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying – as teeth do to food.

Looking at the rendering of this Hebrew word קֹדֶשׁ qodesh – Strong’s H6944, in the pictographic form that renders set-aparthood or to be set-apart we, are able to see what this clearly implies, as we take note that the pictographic of this word can render for us the following meaning:

**CONTINUALLY COMING TO THE DOOR OF APPOINTMENT  
TO MEDITATE ON THE WORD!**

Our ability to be properly set-apart involves our ability to properly meditate on the Word, on a daily basis, as well as making sure that we do not neglect the set-apart Appointed Times of our Master, which are clearly commanded as ‘**set-apart gatherings**’, and include All of the Appointed Times of יהוה, as outlined, and instructed, for us in **Wayyiqra/Leviticus 23**, which includes the weekly Sabbath!

**Wayyiqra/Leviticus 23:2-4** “**Speak to the children of Yisra’el, and say to them, ‘The appointed times of יהוה, which you are to proclaim as set-apart gatherings, My appointed times, are these: 3 ‘Six days work is done, but the seventh day is a Sabbath of rest, a set-apart gathering. You do no work, it is a Sabbath to יהוה in all your dwellings. 4 ‘These are the appointed times of יהוה, set-apart gatherings which you are to proclaim at their appointed times.’**”

The Sabbaths and Appointed Times of יהוה are **the set-apart gatherings** that are to be **proclaimed** and kept!

The noun קֹדֶשׁ qodesh – **Strong’s H6944** is used here, in **Wayyiqra/Leviticus 23:2-4**, 3 times along with the word ‘gatherings’, which, in Hebrew, is the word מִקְרָא miqra – **Strong’s H4744**.

Both of these words, in their pictographic form, highlight for us the need to be an obedient people that gather as called and commanded to!

The first day of the 7<sup>th</sup> month is therefore a day where we are not only commanded to gather, as is proclaimed, but we are also commanded to have a **remembrance of Teruah**.

The Hebrew word that is translated as ‘remembrance’ is זִכָּרוֹן zikkaron – **Strong’s H2146** which means ‘**memorial, commemoration or remembrance**’ and comes from the root word זָכַר zakar – **Strong’s H2142** which means ‘**to remember, or be mindful, or bring to remembrance**’.

As we consider the command, to have a ‘**remembrance of Teruah**’, we must also take note that this is a command that we are to be very mindful of and therefore, we can see how truly blessed are those who ‘**know the Teruah**’!

What are we to know and what are we to remember?

## THE TERUAH!!!

The first thing that we are to be able to remember, when considering this command, is to remember what took place at Mount Sinai, when Yisra’el ‘**heard the sounding of the Yobel and the voice of the shofar**’, on the third day.

They were given two days to get ready and on **the third day יהוה** came down and spoke the 10 Words of the Marriage Covenant.

The Bride was given ‘**two days**’ to get ready and on the third day they were to ‘**meet**’ with יהוה!

This is a clear prophetic shadow picture of when He is coming down to be with us, His Bride. Therefore, on Yom Teruah/Feast of Trumpets, we **remember** that we are betrothed and in doing so, we recognise our need to be a ready and spotless Bride.

We can also go back and be reminded of what took place in Yerushalayim, as recorded for us in **Ma'asei/Acts 2**, on the Feast of Shabuoth/Feast of Weeks/Pentecost, when the 120 believers, who were gathered for this Feast, were filled with the Set-Apart Spirit and then the Torah was written upon their hearts, as the Marriage Covenant, that was given at Mount Sinai, was now renewed in the Blood of Messiah and written on the hearts of the obedient believers, who were **gathered for the Appointed Time** of our Master!

On this recorded day of Shabuoth, in Yerushalayim, there was the sound of fire, which was very similar to what was 'heard' at Mount Sinai, and so, we therefore are able to **remember** how the Marriage Covenant has been renewed/repared/restored, in the Blood of Messiah; which we, who were once far off from, are now able to be grafted back in to and walk in obedience to it. In understanding that we are to **remember** that we are 'betrothed' to **יהושע**, we must recognise the need to keep our garments of righteousness clean, as we wait for our soon coming Bridegroom.

To put it plainly, it is a day that we are to guard, in remembering that we are betrothed to our soon coming Master, Elohim and King!

This day is also typically referred to, by many, as 'The Day of the awakening blast', and for good reason, I might add, especially as we consider the clear use of this word:

**תְּרוּעָה Teruah - Strong's H8643.**

The Hebrew word **תְּרוּעָה Teruah** is used to signify an alarming sound – one that signals a distinctive sound that must be heard and properly responded to!

The Hebrew word **תְּרוּעָה Teruah – Strong's H8643** is used **36 times in 33 verses**, and, in order for us to get a better understanding of the call for us to '**remember the Teruah**' and how those who know the Teruah are blessed, I thought it best to take a look at each of these verses, where we find this word **תְּרוּעָה Teruah - Strong's H8643** being used and, in doing so, be equipped and able to recognise how important it is for us to recognise the blessing of remembering the sounding!

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Before doing that, however, I would like to make it very clear, at this point, that Yom Teruah is **NOT** the beginning of the year!!!

In order for us to get a complete understanding of what this day is and what it is not, and be on guard against the subtlety of twisted and erroneous man-made commands that are taught as teachings, it is necessary for me to make it abundantly clear that Yom Teruah is **NOT** Rosh Hashanah, as Rabbinic Judaism falsely teaches!

Yom Teruah is the beginning of the 7<sup>th</sup> month and is **NOT** the 1<sup>st</sup> month or beginning of any so-called agricultural or civil calendar!

In Scripture, we have the clear record of when **יְהוָה** tells us when the year begins... and it is **NOT** at Yom Teruah!!!

### So, when does the year begin for us?

The answer is found in:

**Shemoth/Exodus Chapter 12:2** “**This new moon is the beginning of new moons for you, it is the first new moon of the year for you.**”

**Shemoth/Exodus 12** tells us that the month/new moon of their departure from Mitsrayim would be the beginning of new moons and is therefore the first of the year – in other words, this is the beginning of the year.

The Hebrew word for ‘year’ is **שָׁנָה** shanah – **Strong’s H8141** and usually has a letter **ה** (hey) before it to render it as being ‘the year’, as in: **הַשָּׁנָה** – hashana.

In Hebrew, the New Year is known as **Rosh Hashanah** – which simply means ‘the head’ of the year’!

In this **verse2** of **Shemoth/Exodus 12:2** the phrase ‘it is the first new moon of the year for you’, is written in the Hebrew as follows:

**רִישׁוֹן הוּא לְכֶם לְחֹדֶשִׁי הַשָּׁנָה**  
**rishon hu lakem l’hadshey hashana**

This phrase is broken down as follows:

1) **רִישׁוֹן** – rishon – **Strong’s H7223** which means, ‘**former, first, chief, before, beginning**’ and this comes from the root word **רֹשׁ** rosh – **Strong’s H7218** which means, ‘**head, beginning, top**’, as already discussed.

2) **הוּא** – hu – **Strong’s H1931** this is a pronoun that means, ‘**he, she, it**’

3) **לְכֶם** – lakem – this comes from the word **אַתָּה** attah – **Strong’s H859** which means, ‘**you (masculine singular)**’, and with the letter ‘lamed’ – **ל** – being used as a preposition, meaning, ‘**to, for**’, the construct of the word changes to the plural, rendering it as meaning, ‘**for you (plural)**’.

4) **לְחֹדֶשִׁי** – l’hadshey – this comes from the root word **חֹדֶשׁ** hodesh – **Strong’s H2320** which means, ‘**new moon, month**’ as already discussed.

5) **הַשָּׁנָה** – hashana – ‘the year’ – this comes from the root word **שָׁנָה** ‘shanah **Strong’s H8141** which means, ‘**a year, annual, yearly, annually**’.

The reason for me breaking down this phrase in this manner, is to simply show that the clear instruction that was being given to Yisra’el, was that this first month (of their departure from Mitsrayim), would be the month that begins the year!!!

In Rabbinical Judaism, there are errors, in their man-made calendars, that call **Rosh Hashanah** as being the 1<sup>st</sup> of the 7<sup>th</sup> month, yet, Scripturally, it is clearly Yom Teruah (Feast of Trumpets).

In fact, some rabbinic teachings have 4 'new years', in the year, to signify different seasons and agriculture.

This is simply crazy and very confusing, which the Word of יהוה is not intended to be to those who will but just hear and obey!

The Rabbinic way of naming the 7<sup>th</sup> month, as the head of the year, is no way different to the major error that Christianity has done, in replacing the 7<sup>th</sup> day Sabbath with the sun-worship practice of worshipping on the 1<sup>st</sup> day of the week, hence the pagan name of the day, called after its man-driven purpose of falsified worship, as Sun-Day!

Both have tried to change – and I say tried to, because no one can change יהוה's order of Appointed Times, as set in the Creation Week. Both Rabbinic Judaism and Christianity has attempted to change 7 for 1!

Rosh Hashanah always was and always will be at the 1<sup>st</sup> month – the month known as the month of Abib - the month when Yisra'el came out of Mitsrayim!

What is worth taking note of, is that the actual term/phrase 'rosh hashannah' is only used once in Scripture!!!

In **Shemoth/Exodus 12:2** we are told that the first new moon of the year is the beginning of the year, yet the actual Hebrew wording that can be transliterated as 'rosh hashannah' is only found in one verse, which is in:

**Yehezq'el/Ezekiel 40:1** "In the twenty-fifth year of our exile, at Rosh haShanah, on the tenth of the new moon, in the fourteenth year after the city was stricken, on that same day the hand of יהוה came upon me and He brought me there."

In the Hebrew text, this term 'rosh hashanah' is written as בראש השנה – berosh hashshanah, which can be translated as 'at the beginning of the year', or 'in the beginning of the year', with the Hebrew letter 'ב' (beyt) at the front of the word 'rosh' is used as a preposition to mean.

What is being told to us here, in **Yehezq'el/Ezekiel 40:1**, is that the Hand of יהוה came upon Yehezq'el on the 10<sup>th</sup> of the 1<sup>st</sup> month!

In other words, he is giving us a clear marker for this event, as being at the beginning of the year – that is – in the first month of the year – on the 10<sup>th</sup> of the 1<sup>st</sup> month – the Hand of יהוה came upon Him!

This was not on Yom Teruah, nor was it on Yom Kippur, which falls on the 10<sup>th</sup> of the 7<sup>th</sup> month! In fact, the 10<sup>th</sup> of the 1<sup>st</sup> month, is the day on which the Lambs were to be selected for Pēsah/Passover!

While I would love to go a little deeper into the wonderful significance of this day, and that which took place with Yehezq'el and the visions of a renewed Yerushalayim and Temple and the revelation of the Lamb, who is the Lion, ... for the purposes of this teaching on Yom Teruah, I am simply highlighting this verse in order to show that Yom Teruah is **NOT** Rosh Hashanah'!

Let us now get back to the in-depth study on Yom Teruah and the blessing of knowing the true sounding!

Before briefly sharing on Rosh Hashanah, I had already quoted 2 of the 33 verses that contain the Hebrew word תְּרוּעָה Teruah - Strong's H8643 (Tehillah/Psalm 89:15 & Wayyiqra/Leviticus 23:24).

Let us now take a look at the rest of these, before coming back to **Tehillah/Psalm 89:15**, where we will be able to recognise, and understand, the blessing of being one of those who know the sounding (Teruah), along with the resulting action that comes to those who are blessed!

I will simply be going through Scripture, in the order in which we find this word, based on the order of the books as found in the **ISR Scriptures 2009** edition, which has followed the Hebraic order of the **TaNak** – (Torah (law/instructions), **N**ebi'im (prophets), **K**ethubim (writings)), numbering the headings, in the order in which they are found:

### תְּרוּעָה Teruah – (2):

**Wayyiqra/Leviticus 25:9** “You shall then sound a shofar-sound on the tenth day of the seventh new moon, on Yom haKippurim cause a shofar to sound through all your land.”

Here we are given the clear instruction regarding the shofar sound that is to be sounded on Yom haKippurim (The Day of Atonement).

It is used to signal the distinctive sound of the shofar, on the day of Yom Kippur that would fall in the 49<sup>th</sup> year, in order to announce that the following year would be the Yobel (that is ‘the Jubilee’ – ‘the year of release’) and therefore proclaim the release with the **Teruah sound** of the shofar, giving people enough time to prepare for the release.

Please take note that the year of release does not start on the day of Yom Kippur in the 49<sup>th</sup> year, as it is only proclaimed on this day, as there would still be another 5 months before the beginning of the Yobel (year of Jubilee)!

As we consider our command to have a **remembrance of Teruah**, on Yom Teruah, we are also able to understand the proclamation of release that our Master came to proclaim and how we, who stay in Him, are equipped and enabled to walk in the release, with the sure expectation, as a ready Bride, of being fetched and brought into our everlasting inheritance, by our Master and Elohim!

### תְּרוּעָה Teruah – (3&4):

**Bemidbar/Numbers 10:5-7** “And when you blow a shout, the camps that lie on the east side shall depart. 6 “And when you blow a shout the second time, then the camps that lie on the south side shall depart – they blow a shout for them to depart. 7 “And when the assembly is to be assembled, you blow, but do not shout.”

Here, in this passage, we take note that the Hebrew word תְּרוּעָה Teruah - Strong's H8643 is used **3 times** (once in **verse 5** and twice in **verse 6**) and is translated as ‘**shout**’.

The Hebrew word that is translated as ‘**shout**’ in **verse 7** is the verb רוּעָה rua – Strong's H7321, from which the noun תְּרוּעָה Teruah - Strong's H8643 is derived.

The Hebrew root word that is translated as 'blow' is תָּקַע taqa – Strong's H8628 that means, **'to thrust, strike or clap hands, blow, give a blast, trumpeter, pledge oneself'**.

This word is often used in describing the 'blast' or 'blow' of the trumpet call, and in terms of praise, we are able to see how we are to blow the shofar in praise!

**Tehillah/Psalm 81:3 "Blow the ram's horn at the time of the New Moon, at the full moon, on our festival day."**

**Bemidbar/Numbers 10:10 "And in the day of your gladness, and in your appointed times, and at the beginning of your months, you shall blow the trumpets over your burnt offerings and over your peace offerings. And they shall be a remembrance for you before your Elohim. I am יהוה your Elohim."**

What we can learn from the instructions that are given 'to blow a Teruah', in **Bemidbar/Numbers 10:5-6**, regarding the proper order of departures, is that this distinct sound had to be known by all, so that no camp would be left behind or out of order in any way and therefore, this highlights for us the blessing of knowing the distinct sound that calls for the camps to move as commanded.

This sound was blown from the two silver trumpets that was to be made for the calling the congregation and for breaking camp.

In considering **the remembrance of Teruah**, we must remember that we are to have ears to hear the distinctive sound of the Word of Elohim and walk accordingly, as we hear, guard and do His commands, as faithful soldiers that our Master and Commander has enlisted for service! This teaches us to remember that we are to not get out of line, so to speak, by doing whatever is right in our own eyes, but be ardent hearers and doers of the Word, doing what is right in the eyes of Elohim!

#### תְּרוּעָה Teruah – (5):

**Bemidbar/Numbers 23:21 "He has not looked upon wickedness in Ya'aqob, nor has He seen trouble in Yisra'el. יהוה his Elohim is with him, and the shout of a Sovereign is in him."**

The Hebrew word תְּרוּעָה – **uteruath** is translated as 'and the shout' and here it is used in the construct state with 'Sovereign', signifying that it is 'the Sovereign's shout'.

When a feminine noun ending with the letter ה (hey), such as **Teruah (תְּרוּעָה)**, is used in the construct state, the letter ה is converted to a ת (tav), and in this case it becomes 'torath' (תְּרוּעָת).

These were the words that Bil'am spoke, as part of him blessing Yisra'el when Balaq had hired him to curse Yisra'el, and no matter how much Balaq, the wicked king of Mo'ab, wanted to curse Yisra'el, by hiring Bil'am, the false prophet, Bil'am could not curse, but could only speak that which he was given to speak by יהוה.

In this blessing of Yisra'el, he declared that the 'shout' of a Sovereign is in Yisra'el; and so, we see a clear prophetic pointing to Yom Teruah, when the Trumpets will sound and the wrath of Elohim will begin to be poured out; and this will certainly be the time when the most intense efforts of the enemy to curse Ya'aqob will be exercised.

Those who know the sounding have the assurance of being under the shelter of the Most-High! For though Yisra'el was, in a manner of speaking, in the 'valley of death' they did not need to fear the evil cursing of the enemy for the shout of יהוה is in Yisra'el!!!

As we consider our call to have a **remembrance of Teruah**, we remember that though we walk in the shadow of death we shall fear no evil, for our Master is with us and His rod (instructions) leads and guides us, for His Torah is a light to our path and a lamp for our feet! We remember that we have a King who fights for us and we need not be afraid of our enemies, as we raise a continual shout of praise unto Him and Him alone!

#### תְּרוּעָה Teruah – (6):

**Bemidbar/Numbers 29:1** "And in the seventh new moon, on the first day of the new moon, you have a set-apart gathering, you do no servile work, it is Yom Teru'ah for you."

This verse is another clear command, regarding the feasts that are to be kept, as this **chapter 29** of **Bemidbar/Numbers** deals primarily with the instructions regarding the Feasts of the 7<sup>th</sup> month.

This verse gives us the same clear instruction regarding the set-apart gathering that we are to have on Yom Teruah, as already discussed when we looked at the verse from **Wayyiqra/Leviticus 23:24!**

#### תְּרוּעָה Teruah – (7):

**Bemidbar/Numbers 31:6** "And Mosheh sent them on the campaign, one thousand from each tribe, them and Pinehas son of El'azar the priest on the campaign, with the set-apart utensils and the trumpets for sounding in his hand."

Here the word תְּרוּעָה – hateruah is translated as 'for sounding'.

Mosheh sent 12 000 armed ones (1 000 from each tribe) to go and take vengeance on the Midyanites, along with Pinehas who went with the set-apart utensils and the trumpets for **sounding**.

This was a sure way to make sure all the surrounding nations would see the power of יהוה whose vengeance it is to put to death and keep alive!

So, 12 000 armed men against 5 kings and their armies would certainly be a very powerful display of the might and power of יהוה.

Each tribe had 1 000 men who were sent, showing that each tribe is equally responsible in their role of guarding safety in the body and refuting all forms of strife, no matter how big or small you are!

Pinehas was sent with the 12 000 and this is a wonderful prophetic shadow picture of Messiah, who is our Captain and Chief Priest, who leads us and fights for us.

And Pinehas is certainly a picture of being an agent of salvation, as it was through his boldness of standing up and putting to death the whoring in the camp that the plague of death had stopped, therefore representing for us the need to always be armed for battle with Messiah as our head.

To try to fight any battles without our Master and Elohim, leading us by the sound of His voice would, be to do so in vain – but with Him we need not fear the size or strength of the enemy!

Pinehas had the trumpets for sounding in his hand and this too is a picture of Messiah, who calls us to battle:

**Qorintiyim Aleph/1 Corinthians 14:8 “For indeed, if the trumpet makes an indistinct sound, who shall prepare himself for battle?”**

We are told in:

**Deḅarim/Deuteronomy 20:4 “for יהוה your Elohim is He who goes with you, to fight for you against your enemies, to save you.”**

**Neḅemyah/Nehemiah 4:20 “In whatever place you hear the sound of the ram’s horn, join us there. Our Elohim fights for us.”**

Pinehas represents for us a physical and visible sign of the presence of יהוה who leads us and fights for us!

What we must also take very clear note of here is that not one of the 12 000 armed men were injured!!!

Blessed are those who know the sounding – that is the distinctive Teruah voice of Elohim, who calls us to stand and be armed in His Truth and not be found without oil when He comes!

### תְּרוּעָה Teruah – (8&9):

**Yehoshua/Joshua 6:5 “And it shall be, when they make a long blast with the horn of a yobel, and when you hear the voice of the shofar, that all the people shout with a great sound. And the wall of the city shall fall down flat, and the people shall go up every man straight before him.”**

Shout with a great sound!

The word תְּרוּעָה Teruah is also used to signal the shout of a great sound that would cause the enemies walls to come down and the Hebrew root word that is translated as ‘shout’ is רוע rua – Strong’s H7321; and the Hebrew word that is translated as ‘great’ is גדול gadol – Strong’s H1419 which means, ‘great, highest, mighty, marvellous’; and the Hebrew word that translated as ‘sound’ is תְּרוּעָה Teruah - Strong’s H8643.

This was the great sound of victory that was shouted by all the people, at the sound of the shofar, as the walls of Yeriho came crashing down!

This was the instruction that was given and in verse 20 we see that it was carried out:

**Yehoshua/Joshua 6:20 “And the people shouted when the priests blew the shopharot. And it came to be when the people heard the voice of the shofar, and the people shouted with a great shout, that the wall fell down flat. And the people went up into the city, every man straight before him, and they captured the city.”**

What we can learn from this, is that when we remember what happened at Yeriho we can be reminded to remember that we are to be strong and courageous and be a praising people, as

we shout a shout of victory, for then the ‘walls’ that we may be facing will come crashing down!

Walls do not just fall down by themselves, however when we are obedient to the Instructions/Torah of Elohim, remembering daily to hear, guard and do His commands and keep His Appointed Times, then we will see how He fights for us and will cause the strongest walls that lie ahead of us, to fall!

### תְּרוּעָה Teruah – (10&11&12&31):

**Shemu’el Aleph/1 Samuel 4:5-7 “And when the ark of the covenant of יְהוָה came into the camp, all Yisra’el shouted so loudly that the earth shook. 6 And when the Philistines heard the noise of the shout, they said, “What is the noise of this great shout in the camp of the Hebrews?” And when they knew that the ark of יְהוָה had come into the camp, 7 the Philistines were afraid, for they said, “Elohim has come into the camp!” And they said, “Woe to us! For it has never been like this before.”**

Here, in this passage, we see word תְּרוּעָה Teruah - Strong’s H8643 being used 3 times.

This event has both a positive and negative lesson for us.

Yisra’el had gone out to battle against the Philistines and were struck heavily, as they lost about four thousand men, and when they came into the camp, the elders called for the Ark of The Covenant of יְהוָה from Shiloh; and when the ark entered the camp, all Yisra’el lifted their voices and shouted so loudly that the Philistines feared at the sound of Teruah!!!

While we can certainly learn that the enemy will tremble at the sound of our ‘shouting’ of praise, we can see that from the events that followed, that Yisra’el were struck down and thirty thousand foot soldiers were killed and the Ark of Elohim was captured, and the two sons of Ėli, Hophni and Pinehas also died!

That same day Ėli, the high priest, died at the news of the capture of the ark of Elohim; and his daughter in law, the wife of Pinehas, who was pregnant died upon giving birth after hearing the news that her husband and her father-in-law had died and that the ark had been captured!

Before she died, she gave birth to a son and called his name - אִי־כָבוֹד Ikabod – Strong’s H350 which means, ‘no esteem’, as the esteem of יְהוָה had departed from Yisra’el!!!

The great lesson we can learn and remember, is that we cannot ‘manufacture’ the presence of יְהוָה, in order to get our way! The sons of Ėli were wicked priests and therefore, did not bear the Ark of Elohim, or serve Him, in the correct manner, and this cost the nation greatly! We must remember that while the enemy will most certainly tremble at the sound of our praise and rejoicing of Elohim, the enemy will still come at us and attack; and if we have not been serving in faithful obedience to His commands, then the enemy will strike us down. This is a picture of the many who claim, with their lips, praise unto Elohim, yet their hearts are far from Him, as they disregard the Torah and the remembrance of keeping His Sabbaths and Feasts and, as a result, will face a great destruction and be caught speechless, due to their lawlessness that wrongfully assumed a rightful standing, based on an empty confession of a dead faith!

We can learn from this, is that while there may be a sound of truth, if the Truth is not in the heart and has no love, properly expressed through obedience, then that sound simply becomes a sounding brass or a clanging cymbal!!!

Therefore, as we ‘remember Teruah’ we must ask ourselves if there is a true ‘sound of obedience’ being expressed in our lives, where our mouths and hearts match up, reflecting that the Torah is, in fact, in our hearts and mouths to do it!

Or, has the sound of our faith just become a big noise that does not adhere to “the score sheet of the music” of the Torah of Elohim, that we are to be ‘playing’ to and staying in tune with???

In the next use of the word תְּרוּעָה Teruah - Strong’s H8643 we are able to see contrasting events, where the true sound of victory is heard at the return of the Ark of Elohim.

In Shemu’el Bět we read of the account of the return of the ark of Elohim and learn great lessons, in regards to the correct manner of carrying His presence and serving Him with every step!

**Shemu’el Bět/2 Samuel 6:15 “Thus Dawid and all the house of Yisra’el brought up the ark of יהוה with shouting and with a voice of a shofar.”**

In the above verse, we see that Yisra’el brought up the ark of יהוה with ‘shouting’, which is translated from the Hebrew word תְּרוּעָה Teruah - Strong’s H8643; and we also take note that it was ‘with the voice of a shofar’.

This account is also recorded in:

**Dibre haYamim/1 Chronicles 15:28 “So all Yisra’el brought up the ark of the covenant of יהוה with shouting and with a voice of a shophar, with trumpets and with cymbals, sounding with harps and lyres.”**

The ark of Elohim was returned to Yisra’el after it had been with the Philistines for 7 months, as they had been struck with deadly tumors and destruction from יהוה.

The ark of יהוה was sent to Běyth Shemesh and was then sent to Qiryath Ye’arim and remained there for twenty years in the house of Aḇinaḏab.

Dawid then went and brought the Ark of Elohim from the house of Aḇinaḏab and they set it on a new wagon!

As they were dancing along the way the oxen stumbled and Uzzah took hold of the ark of Elohim and was struck dead. The ark then remained in the house of Obēd-Edōm and remained there for 3 months and his entire household was blessed!

Dawid then came to fetch the Ark of Elohim; only this time they carried it correctly!!!

They went six steps and stopped and slaughtered bulls and sheep – and this is a picture of us carrying the presence of יהוה with joy each and every day, working and walking in accordance to His Torah each and every day and then coming to Shabbat on the 7<sup>th</sup> day and offering up a set-apart gathering of praise!

What we are able to remember and learn, from these accounts, is that we are to carry the presence of יהוה correctly and not in any corrupted man-made formula!

He has given us His clear instructions/Torah on how we are to walk in Him and when we walk in the straight path of His Torah, we can do so with great joy and raise a true shout or תְּרוּעָה Teruah.

What is also worth taking note of here, in this account given to us in **Shemu'el Bêt/2 Samuel 6:15**, is that we see the connection between 'shouting', which is תְּרוּעָה Teruah, being done alongside the 'voice of a shofar'.

In the previous example in **Shemu'el Aleph/1 Samuel 4:5-7** you will notice that there is no 'voice of a shofar'!

The **voice of a shofar** clearly points us back to a remembrance of Mount Sinai and the giving of the commands:

**Shemoth/Exodus 19:16** "And it came to be, on the third day in the morning, that there were thunders and lightnings, and a thick cloud on the mountain. And a voice of a shofar was very strong, and all the people who were in the camp trembled."

The link is very clear – True shouting of תְּרוּעָה Teruah is in regards to being lined up with, and in obedience to, the Torah of Elohim.

The way we 'carry' His presence and are able to 'shout', is by guarding to do all His commands and remembering to keep His Sabbath and His feasts, for without this remembrance to obey, the shouting is incomplete!

#### תְּרוּעָה Teruah – (13):

**Yirmeyahu/Jeremiah 4:19** "O my inward parts, my inward parts! I am in pain! O the walls of my heart! My heart pounds in me, I am not silent. For you have heard, O my being, a voice of a shophar, a shout of battle!"

Here in Yirmeyahu/Jeremiah 4, we are able to take note that the word תְּרוּעָה Teruah - **Strong's H8643** also speaks of the alarming sound of the judgement that is coming upon the disobedient.

The Hebrew word translated as 'shout' is תְּרוּעָה Teruah - **Strong's H8643**!

Despite the urgent call, given to a backsliding Yisra'el, to return to יְהוָה and wash their hearts from all defilement, we see that, even though a voice of judgement and trouble that was coming, had been made very clear, they refused to listen and here, Yirmeyahu cries out in anguish, that the voice of a shofar and the shout of battle has been heard!

Yisra'el were not listening to the 'shout' of battle and were not taking heed of the awakening blast of battle, that was coming upon them, as the wrath of Elohim was about to be unleashed!

יְהוָה then says that His people are foolish and do not know Him:

**Yirmeyahu/Jeremiah 4:21-22** "How long shall I see a banner, and hear a voice of a shophar? 22 For My people are foolish, they have not known Me. They are stupid children, and they have no understanding. They are wise to do evil, but to do good they have no knowledge."

This is a very sobering reality of what we see happening today!

Many people are not hearing this sound of the shout of war and due to a lack of knowledge they shall die!

The day of the wrath of **יְהוָה** is coming and those who have ears and are not hearing, are going to be in severe trouble!

Foolish people do not know the sounding and have no knowledge to do good, as they shut their ears to the hearing of the Torah!

The shout of battle has been sounded and those who have ears to hear, know the sounding and take refuge in the Master, by diligently walking in His commands and growing in the knowledge of Him through a proper daily meditation of His Torah!

Being in grief about the desolation of the land and the depravity of the people, an earnest cry is given here, in **Yirmeyahu/Jeremiah 4**, asking a very clear question about how long will a banner be seen and a voice of a shofar heard; and then, an answer is given about the reality of the situation, as we see in **verse 22** the clear words given, through this weeping prophet, about the state of this backsliding and rebellious people!

They were being foolish and stupid and had no understanding!

As a result of a lack of understanding, they had reversed the concept required, as they were now wise toward the evil but ignorant toward the good, as a result of a lack of knowledge... all because they were not listening to the voice of a shofar, which expresses a picture of not listening to the voice of Elohim and His Covenant standards for set-apart living, as given through His Torah!

The reason for me highlighting this text, as an example for us to learn from, is that we can see pictures of the parable of the foolish maidens who had no oil, being made clearer, through this example of a people who had shut their ears to the Truth and had become foolish, while thinking that they were wise!

Sha'ul, in his letter to the Romans, reminds the believers that the way to guard their obedience they need to be innocent towards the evil and wise toward the good.

**Romiyim/Romans 16:19** **“Your obedience, indeed, is reported to all. Therefore I rejoice concerning you, but I wish you to be wise indeed as to the good, and simple toward the evil.”**

The Greek word that is translated here as ‘innocent’ is **ἀκέραιος akeraios** – Strong’s G185 which means, **‘unmixed, pure, innocent’**.

In our running, with endurance, the set-apart race set before us, we must remain **‘unmixed’**, as we stay clear of the paths and ways of the wrong and evil!

The way to be simple toward the evil, is to make sure that we stay faultless by not mixing, as we keep pure our set-apartness and make sure that we do not allow the evil ways to corrupt our walking in the wisdom of Elohim!

The Hebrew word that is used for ‘foolish’ in **Yirmeyahu/Jeremiah 4:22** is **עֵיִל eviyl** – Strong’s H191 which means, **‘fool, foolish’**.

The Hebrew words that are rendered as **fool** in **Mishlĕ/Proverbs**, and often elsewhere in the Tanak, denote one who is morally deficient.

Such a person is lacking in sense and is generally corrupt.

From the proverbs of Shelomoh we can see how the אָיִל **eviyl (fool)** identifies himself as soon as he opens his mouth!

He would be wise to conceal his folly by keeping quiet (**Mishlě/Proverbs 17:28**).

When he starts talking without thinking, ruin is at hand (**Mishlě/Proverbs 10:14**).

While a wise man avoids strife, the fool quarrels at any time (**Mishlě/Proverbs 20:3**).

He cannot restrain himself and will “display his annoyance at once,” whereas a wise man overlooks an insult (**Mishlě/Proverbs 12:16**).

Fools only have pride coming out of their mouths (**Mishlě/Proverbs 14:3**), and mock at sin and lawlessness (**Mishlě/Proverbs 14:9**).

A fool despises wisdom because it is too high for him (**Mishlě/Proverbs 24:7**), and when disputing with a fool there is no peace (**Mishlě/Proverbs 29:9**).

Foolish people are wise toward the evil yet are unable to walk in the good way of set-apartness, as they refuse to give ear to the hearing of the Torah of Elohim.

The foolish maidens represent those who are being wise toward the evil instead of being simple toward it and, as a result, they have no oil, as they lack the ability to walk according to the Spirit, which is to walk according to that which comes from above, that is: according to the clear Torah and commands of Elohim!

## **Blessed are those who know the sounding!**

### **תְּרוּעָה Teruah – (14):**

**Yirmeyahu/Jeremiah 20:16-17 “And let that man be like the cities which יְהוָה overthrew, and repented not. Let him hear the cry in the morning and the shouting at noon, 17 because I was not slain from the womb, so that my mother should have been my burial-site and her womb forever great.”**

Here, in this verse, Yirmeyahu is using the picture of being like the cities that did not repent and were overthrown, giving us a possible reminder of Seđom and Amarah that was overthrown for its wickedness and depravity and refused to hear any call to repentance.

Yirmeyahu was expressing deep emotions due to the intensity of the situation and not just of his own, but of the whole world, as the ramifications of what was about to happen to Yerushalayim was extremely crippling for all.

Yirmeyahu was gripped by the fact that many refused to hear the shouting of destruction that was coming and sadly, we see the same thing today, as many refuse to repent from their crookedness and sin and are not taking heed of the warning cry of the Day of the wrath of יְהוָה that is coming.

Despite feeling helpless and alone amongst a wicked generation Yirmeyahu knew that while everyone had betrayed him, יְהוָה had not!

In **remembering the Teruah**, and knowing the sounding, we can take comfort in the refuge we have in our Master and therefore, must do our utmost in guarding ourselves against the influences of corruption and sin.

### תְּרוּעָה Teruah – (15):

**Yirmeyahu/Jeremiah 49:2** “Therefore see, the days are coming,” declares יְהוָה, “when I shall sound a battle cry in Rabbah of the Ammonites. And it shall be a heap, a wasteland, and her villages shall be burned with fire. Then Yisra’el shall dispossess those who dispossessed him,” declares יְהוָה.”

These were words that Yirmeyahu was given, concerning the Ammonites who had distressed Yisra’el and that their day of destruction was coming from יְהוָה.

The remembrance of this תְּרוּעָה Teruah - Strong’s H8643 must encourage us to know that our Master and Elohim is coming to destroy our enemies and all those who have oppressed the Bride of Elohim.

The Hebrew word רַבָּה Rabbah – Strong’s H7328 was the name of the capital of the Ammonites and means, ‘great’, and what we can learn from this, is that sure truth of how יְהוָה is coming to bring low the great and lofty ones, as He is coming to destroy the proud and therefore, we need not fear those in the world who are seemingly ‘great’ in worldly stature, for their days are numbered!

### תְּרוּעָה Teruah – (16):

**Yehezqel/Ezekiel 21:22** “In his right hand shall be the divination for Yerushalayim: to set up battering rams, to call for murder, to lift the voice with shouting, to set battering rams against the gates, to heap up a siege mound, to build a wall.”

In this Chapter 21 of Yehezqel/Ezekiel we take note of the very stern words of warning that the prophet Yehezqel was to speak and prophesy against Yerushalayim and the land of Yisra’el and how יְהוָה was going to use the sovereign of Babel to bring destruction upon Yerushalayim and while using divination, the sovereign of Babel would come up against Yerushalayim and lift up a voice with shouting!

This shouting was the voice of destruction, that was coming because of disobedience! This sounding was not a good and pleasant sounding, as it was the sounding of the war and destruction that was coming, bringing the crookedness of Yehudah to remembrance, so that they would be taken into captivity.

As we remember this תְּרוּעָה Teruah - Strong’s H8643 we must be on guard against any form of crookedness that hinders our called for set-apartness and recognise the dangers that crookedness and sin can bring, when the תְּרוּעָה Teruah - Strong’s H8643 sound is not remembered!

### תְּרוּעָה Teruah – (17):

**Amos 1:14** “So I shall kindle a fire upon the wall of Rabbah, and it shall consume its palaces, with a shout in the day of battle, with a storm in the day of the whirlwind.”

As in the words of יהוה, that we see in Yirmeyahu, we are also able to see יהוה's word of destruction against the Ammonites and their capital Rabbah, here in Amos too, as they will be consumed with a shout in the day of the battle of יהוה.

The destruction of the 'great' is made very clear, as we also take note of the words we see, in: Yehezqel/Ezekiel 25:2-7 **"Son of man, set your face against the Ammonites, and prophesy against them. 3 "And you shall say to the Ammonites, 'Hear the word of the Master יהוה! Thus said the Master יהוה, "Because you said, 'Aha!' against My set-apart place when it was profaned, and against the land of Yisra'el when it was ruined, and against the house of Yehudah when they went into exile, 4 therefore, see, I am giving you as a possession to the men of the East, and they shall set their encampments among you and make their dwellings among you – they shall eat your fruit, and they shall drink your milk. 5 "And I shall make Rabbah a pasture for camels and Ammon a resting place for flocks. And you shall know that I am יהוה."** 6 'For this is what the Master יהוה said, "Because you clapped your hands, and you stamped your feet, and rejoiced with all the scorn of your being against the land of Yisra'el, 7 therefore see, I Myself shall stretch out My hand against you, and give you as plunder to the nations. And I shall cut you off from the peoples, and make you perish from the lands. I shall destroy you, and you shall know that I am יהוה."

As we remember this תְּרוּעָה Teruah - Strong's H8643 (shout) in Amos 1:14, we can be greatly encouraged in knowing that יהוה is coming to bring swift destruction upon those who have scorned at His land and His people, and that which was once cities of the great men of the world, will become pastures for camels and resting places for flocks, signifying the peace that our Master and Elohim is bringing for His people!

#### תְּרוּעָה Teruah – (18):

**Amos 2:2 "But I shall send fire upon Mo'ab, and it shall consume the palaces of Qeriyoth. And Mo'ab shall die amid uproar, with a cry and with a voice of a shophar."**

The word תְּרוּעָה Teruah - Strong's H8643 is also used to sound the destruction that is coming on the enemies of Elohim!

The Hebrew word that is translated as 'cry' is תְּרוּעָה Teruah - Strong's H8643, and the Hebrew word that is translated as 'uproar' is שֹׁאֵן sha'on – Strong's H7588 which means, **'a roar (of waters), an uproar, tumult, crash, big noise, clamour, destruction'**, and comes from the root verb שָׂאָה sha'ah – Strong's H7582 which means, **'crash into ruins, devastate, lay waste, cause to be desolated'**.

This root verb שָׂאָה sha'ah – Strong's H7582 is translated as 'laid waste' in:

**Yeshayahu/Isaiah 6:11 "Then I said, "יהוה, until when?" And He answered, "Until the cities are laid waste and without inhabitant, and the houses are without a man, and the land is laid waste, a ruin"**

You will recall that this was the answer that יהודה gave to Yeshayahu, when he asked יהודה how long he was to speak to a people who would not listen!

In remembering the Shout, we are to remember that we are continue proclaiming the Good News, even though people will not hear what we are proclaiming!!! And we are to continue to proclaim the Truth until our Master comes and brings destruction upon those who refuses to hear.

### תְּרִיעָה Teruah – (19):

**Tsephanyah/Zephaniah 1:14-16 “Near is the great day of יהודה, near and hurrying greatly, the noise of the day of יהודה. Let the mighty man then bitterly cry out! 15 That day is a day of wrath, a day of distress and trouble, a day of waste and ruin, a day of darkness and gloominess, a day of clouds and thick darkness, 16 a day of a shofar and sounding – against the walled cities and against the corner towers.”**

It is a day of a shofar and תְּרִיעָה Teruah!!!

This is the sound of warnings that we see being given in the prophets and the question we must always be asking ourselves is, “Am I listening?”

**Qorintiyim Aleph/1 Corinthians 10:11-12 “And all these came upon them as examples, and they were written as a warning to us, on whom the ends of the ages have come, 12 so that he who thinks he stands, let him take heed lest he fall.”**

We need to ‘take heed’ and be sober and watchful as we make ourselves ready for our coming King!

As we consider the call to take heed, lest we fall, we must realise the real dangers that we face each and every day!

We must take heed against false teachers and those who mix their teachings with false traditions, teaching as teachings the commands of men while forsaking the Torah of Elohim!

Messiah warns us, in **Mattithyahu/Matthew 24:4**, that we must take heed that no one leads us astray and in **Marqos/Mark 8:15** He tells us to beware against the leaven of the Pharisees and in **Marqos/Mark 12:38** He tells us to: ‘mind’ and beware the leaven of the Pharisees and false scribes who love to be seen and make a show and be popular with the people!

Sha’ul warns us in **Pilipiyim/Philippians 3** to watch out for those who are falsely teaching others to get physically circumcised and he calls them ‘evil workers’!

He also warns us in **Qolasim/Colossians 3:8** to not let anyone make a prey of us through philosophy and empty deceit, according to the tradition of men and elementary matters of the word that are not of Messiah!

As we take heed and remember the shouting, and remember how we are all unique parts of the body of Messiah, we must not find ourselves neglecting our required set-apartness and responsibility to the body, and not be found hiding the talents He has given but make sure that we are building each other up in the Most Set-Apart faith and make sure that we do not stop running as we fix our eyes on our Master and Elohim!

תְּרִיעָה Teruah – (20):

**Tehillah/Psalm 27:6 “And now my head is lifted up above my enemies all around me; and I slaughter in His Tent with slaughters of sounding; I sing, yes, I sing praises to יהוה.”**

From the image of this psalmist, saying that he slaughters in His tent with slaughters of sounding, we are able to grasp, and understand, the picture of true obedience and worship, as understood by the design of the Tabernacle, which we learn a great deal from, as to how we are to draw near to Elohim.

This ‘sounding’, therefore, can help us to remember His Feasts and recognise what a joy it is to draw near to Elohim on His Appointed Times!!!

While we are certainly called to be a daily living sacrifice and offer up daily a slaughter offering of praise, we also recognise that we are to do this collectively, as a body, on His Sabbaths and His Feasts!

It is יהוה who fights for us and delivers us from our enemies all around and we are to walk in the victorious procession in Messiah as we praise and declare His praises and raise a shout to our King!

Here, in this **Tehillah/Psalm 27**, the verb that is translated as ‘slaughter’ comes from the root word זָבַח **zabach** - Strong’s H2076 which means, ‘to offer a sacrifice, sacrificed’, from which we get the noun that is translated as ‘slaughters’, which is זִבְחֵי **zebach** - Strong’s H2077 and both of these are also used in:

**Tehillah/Psalm 4:5 “Offer slaughterings of righteousness, and trust in יהוה.”**

We ‘offer’ up our lives as a living ‘sacrifice’ with joy and thanksgiving, and we take note that with the זִבְחֵי **zebach** offering, there is to be a pure expression of appreciation:

**Tehillah/Psalm 107:22 “And let them bring slaughterings of thanksgiving, and relate His works with rejoicing.”**

**Tehillah/Psalm 116:17 “I bring You a slaughtering of thanksgiving, and call upon the Name of יהוה.”**

In these two verses, we see again the two root words being used, and so we can begin to understand the following text:

**Ib’rim/Hebrews 13:15 “Through Him then, let us continually offer up a slaughter offering of praise to Elohim, that is, the fruit of our lips, giving thanks to His Name.”**

**Kěpha Aleph/ 1Peter 2:9 “But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvellous light”**

Our ability to ‘slaughter a slaughtering of sounding’, must never be hindered and, as we consider the blessing of knowing the sounding, and remembering the sounding, we must remember to continually offer up a slaughter offering of praise to Elohim!

תְּרִיעָה Teruah – (21):

**Tehillah/Psalm 33:3 “Sing to Him a new song; play sweetly with a shout of joy.”**

Here the word בְּתִרְוֵעָה – **biteruah** is translated as **‘with a shout of joy’**.

This verse is pretty much self-explanatory as we recognise that singing to our Master carries the distinct sound of תִּרְוֵעָה **Teruah** and the joyous remembrance of what He has done for us!

The Hebrew root word that is used here in this psalm for ‘sweetly’ is יָטַב **yatab** – Strong’s **H3190** which means, **‘to be good, well, glad or pleasing’** and can carry the understanding of what it means to be in a state of having proper characteristics or performing an expected function.

The Hebrew root word that is translated as ‘play’ is נָגַן **nagan** – Strong’s **H5059**, which is used 15 times in Scripture and has the meaning, **‘to touch or play a stringed instrument, minstrel, pluck the strings’**:

**Yeshayahu/Isaiah 38:20 “יְהוָה, come to save me! And let us sing my songs with stringed instruments all the days of our life in the House of יְהוָה.”**

Making songs and singing songs with stringed instruments is a great expression of praise boastfully praising in יְהוָה, which we are blessed to enjoy here at ATFOTC, together!

What we can see here, in terms of knowing the sounding and remembering the Teruah is that we are to make our boast in Elohim, with good and pleasing praise, done with instruments and voice, carrying the clear distinct sound of true praise and worship for our Mighty Elohim!

תִּרְוֵעָה **Teruah** – (22):

**Tehillah/Psalm 47:5 “Elohim shall go up with a shout, יְהוָה with a voice of a shofar.”**

Here the word בְּתִרְוֵעָה – **biteruah** is translated as **‘with a shout’**.

Our Master and Elohim is to be held in awe and is to be greatly feared because He is the Most-High!

The Hebrew word for ‘Most High’ is עֲלִיּוֹן **elyon** – Strong’s **H5945** which means, **‘high, exalted’**, and is used a title for יְהוָה, and comes from the root word עָלָה **alah** – Strong’s **H5927** which carries the meaning of, **‘to go up, ascend, climb, offer, exalted’**!

This root verb עָלָה **alah** – Strong’s **H5927** is used in **verse 5** (verse 6 in Hebrew text) in telling us that Elohim **‘shall go up’** (עָלָה **alah** – Strong’s **H5927**) with a shout.

Then we are told that it is יְהוָה **with the sound of a shofar**.

This is clear covenant language as we are reminded again of **the voice of a shofar** that we have spoken of and recognise that it sounded very loud and the people trembled in:

**Shemoth/Exodus 19:16 “And it came to be, on the third day in the morning, that there were thunders and lightnings, and a thick cloud on the mountain. And a voice of a shofar was very loud, and all the people who were in the camp trembled.”**

**Shemoth/Exodus 19:19 “And when a voice of the shofar sounded long and became very strong, Mosheh spoke, and Elohim answered him by voice.”**

The 'Last trumpet' will be blown on Yom Kippur, when our Master and Elohim shall come out of the Most Set-Apart Place, take off His High Priestly garments and put on His Kingly Robe and come and trample the winepress in His wrath and then fetch His Bride.

The 'first' of the last 7 trumpets will sound on Yom Teruah, with the 7<sup>th</sup> trumpet being sounded on Yom Kippur.

The root verb עָלָה alah – Strong's H5927 is also used in a clear riddle that is found in:

**Mishlĕ/Proverbs 30:4 "Who has gone up to the heavens and come down? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who established all the ends of the earth? What is His Name, and what is His Son's Name, if you know it?"**

The answer is clear, as we take note in **verse 9**, that the writer of this proverb recognised the danger of seizing the Name of Elohim by saying 'who is יְהוָה', and therefore answers this powerful riddle that many refuse to understand, by stating that the one who has gone up and come down is יְהוָה!

Sha'ul tells us in his letter to the Ephesians:

**Eph'siyim/Ephesians 4:8-10 "That is why it says, "When He went up on high, He led captivity captive, and gave gifts to men." 9 But what does "He went up" mean, except that He also first went down into the lower parts of the earth? 10 He who went down is also the One who went up far above all the heavens, to fill all."**

Recognising that יְהוֹשֻׁעַ Messiah is the One who went up on High, after He first went down, we recognise that He is the Most-High – He is עֲלִיּוֹן elyon – Strong's H5945!

In **Tehillah/Psalm 47** we are told why יְהוָה Most High is awesome!

It is because he has subdued all peoples and nations under us and has chosen our inheritance. Do you see what this means?

Our Mighty Saviour and King has destroyed the power of the enemy and secured for us our inheritance, for the meek shall inherit the earth, as the righteous shall be left in it while the wicked shall be plucked out!

יְהוָה is to be worshipped because He is fearful –which describes His awe and majesty that inspires a proper praise! In a song of Asaph, we see the clear declaration that יְהוָה is Most High over all the earth:

**Tehillah/Psalm 83:18 "And let them know that You, whose Name is יְהוָה, You alone are the Most High over all the earth."**

He is the One who has gone up with a shout and with the voice of a shofar He sits on High and is the One unto whom all praise is due and as we remember the sounding, we are reminded to continually praise the Most-High Elohim, for He is our Saviour and King!

תְּרוּעָה Teruah – (23):

**Tehillah/Psalm 89:15 "Blessed are the people who know the sounding! They walk, O יְהוָה, in the light of Your face."**

In presenting this teaching on the blessing of knowing the sounding, we will take a closer look at this verse, after having first gone through the rest that contain the word תְּרוּעָה Teruah!

### תְּרוּעָה Teruah – (24):

**Tehillah/Psalm 150:5 “Praise Him with sounding cymbals; praise Him with **resounding cymbals!**”**

This second last verse in the Tehillim/Psalms reminds us of the **resounding** praise that we are to be giving to our Master and here, it emphasises the distinct sound of cymbals or percussion instruments, which are instruments that are sounded by striking, shaking, or scraping in a skillful manner.

The picture we get here, is one of a unified orchestral sound, where all the instruments blend to make a powerful praise unto our King and while this has a literal call to play instruments, we also recognise how awesome the sound of true united praise is, before our Master, when done with both instruments and voices that are in unity!

What this verse reminds us of, in terms of making a resounding sound of praise with cymbals, is that we are to be bold in our praise and not be held back or intimidated in any way, as we make a confident boast in our Elohim and Saviour!

### תְּרוּעָה Teruah – (25):

**Iyob/Job 8:21 “While He fills your mouth with laughter, and your lips with **rejoicing**”**

The Hebrew word that is translated as ‘rejoicing’ is תְּרוּעָה Teruah and we are reminded that it is יְהוָה who fills us and it is He who fills our mouth with laughter and our lips with the true ability to praise, through His life-giving Word that is our daily and lawful bread!

What we are to remember, in terms of this, is that we are to be a people who ‘rejoice always’, and so at the ‘remembrance of תְּרוּעָה Teruah’ we find that it is a good time to reflect on our attitudes!

A question we ought to ask ourselves is simply this:

“Are we truly rejoicing always and do we rejoice when we face all kinds of trials, or do we find ourselves moaning and groaning at some of the pressures and hardships we face along the way???”

Let us be reminded to be a rejoicing people – for we have truly nothing to moan about, as we walk in Messiah who gives us abundant life!

Those who know the sound remember to rejoice, no matter the circumstances!

### תְּרוּעָה Teruah – (26):

**Iyob/Job 33:26 “He prays to Eloah, and He accepts him. And he sees His face **with joy**, and He restores to man his righteousness.”**

Here the word בְּתְרוּעָה – **biteruah** is translated as ‘**with joy**’.

In these words of Elihu to Iyob he spoke much about the relationship between man and Elohim and here he makes it clear that the one who prays to Eloah, and is accepted by Him, shall see His face with ‘joy’, as He restores man to righteousness!

The Hebrew word that is translated here as ‘accepts’ comes from the root word רָצַח ratsah – **Strong’s H7521** which means, ‘**to be pleased with, accept favourably, delight, take pleasure in**’, which we see being used in:

**Tehillah/Psalm 147:11 “יהוה takes pleasure in those who fear Him, in those who wait for His loving-commitment.”**

He clearly ‘*accepts favourably*’ those who ‘*fear*’ Him, and the Hebrew root word here for ‘*fear*’ is יָרָא yare – Strong’s H3373 meaning, ‘*to fear, be afraid, reverence, respect*’, and also is used as an adjective to describe one who is wise, and therefore giving us the better meaning of, ‘*to stand in awe of, be awed, to reverence, honour, and respect*’.

The use of the word תְּרוּעָה Teruah, here in **Iyob/Job 33:26**, can cause us to be reminded of the fact that one day we shall see our Master and Elohim face to face!

**Qorintiyim Aleph/1 Corinthians 13:12 “For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know, as I also have been known.”**

What a joyous day this will be!!!

Having said that, we take note of the joy that we are to walk in now, as we look intently in to the mirror of the Word and do not forget what we look like, as we put on the full armour of Elohim and are dressed in the righteousness that He has restored unto us through the Blood of Messiah!

תְּרוּעָה Teruah – (27):

**Iyob/Job 39:25 “At the blast of the shophar he says, ‘Aha!’ And from afar he smells the battle, the thunder of commanders and shouting.”**

The Hebrew word תְּרוּעָה – uteruah is translated as ‘and shouting’.

From the beginning of **Chapter 38**, we see יהוה speaking directly to Iyob, by asking him a series of 50 questions, which we see from **Chapter 38:1-40:1**, after which Iyob answered by saying that he was insignificant and there was nothing that he could do but put his hand over his mouth.

The above verse is speaking about the splendour of a horse that is described from **verses 19-25**, and is one of the animals that יהוה asks Iyob if he had given to the horse its strength or if he had covered its neck with a mane or if he was able to make it leap like a locust.

When one takes an in-depth look at the closing chapters of Iyob, and the series of questions that יהוה asks, which leaves Iyob speechless, we take note that we too must never presume to know how יהוה has made everything the way it is, for His ways are higher than ours.

And, in terms of the description of the fearlessness of a horse and how it smells the battle from afar and can hear the sounding, we take note that we too are to know the sounding, which we can only do when we are walking according to the functional design of our Creator and guarding to do what He commands us to do from His Word!

To remember the Teruah is also to remember who our Creator and Sovereign is!!!

תְּרוּעָה Teruah – (28&29&30):

Ezra 3:11-13 “And they responded by praising and giving thanks to יהוה, “For He is good, for His loving-commitment towards Yisra’el is forever.” And all the people **shouted with a great shout**, when they praised יהוה, because the foundation of the House of יהוה was laid. 12 And many of the priests and Lēwites and heads of the fathers’ houses, the old men who had seen the first House, wept with a **loud** voice when the foundation of this House was laid before their eyes, and many **shouted** aloud for joy, 13 and the people could not distinguish the noise of the **shout** of joy from the noise of the weeping of the people, for the people **shouted with a loud shout**, and the sound was heard far away.”

Here again, we see the use of the words גָּדוֹל **gadol**, רוּעַ **rua**, and of course - תְּרוּעָה - **‘Teruah’!!!**

This chapter begins with telling us that in the 7<sup>th</sup> new moon they kept Sukkoth and from the first day of the 7<sup>th</sup> new moon they began to offer up ascending offerings, while the foundation of the Hēkāl had not yet been laid.

So, money and provisions were given to the builders and they had completed laying the foundation in the second new moon of the following year and at the completion of the foundation of the House they all raised a shout and praised Elohim!

We are reminded that יהושע is the Chief Cornerstone and the foundation has been laid for the House of Elohim and we are the living stones that are being built up together in Him; and as we remember this, we too can have a remembrance of shouting as we praise our King and shout a great shout!

The shout here was heard far away!!!

We are not to be silent in our walk of faith, but must proclaim with a loud voice and so, the remembrance of תְּרוּעָה **Teruah** can also cause us to realise that we are not to hide our light but rather, we are to shine the light of the Truth, through faithful obedience and we are to tell others of His great Besorah (Good News)!

תְּרוּעָה Teruah – (31):

Dibre haYamim/1 Chronicles 15:28 “So all Yisra’el brought up the ark of the covenant of יהוה with **shouting** and with a voice of a shophar, with trumpets and with cymbals, sounding with harps and lyres.”

This verse was discussed above, along with (10&11&12)

תְּרוּעָה Teruah –(32):

Dibre haYamim Bēt/2 Chronicles 13:12 “And see, with us as Head is Elohim Himself, and His priests with **sounding** trumpets to sound the alarm against you. O children of Yisra’el, do not fight against יהוה Elohim of your fathers, for you are not going to prosper!”

Here the word בְּתְרוּעָה - **biteruah** is translated as ‘with sounding’.

These were some of the words that were spoken against Yarob'am, who was the first king of the House of Yisra'el and had rejected the Lěwites from being priests and had appointed his own priesthood.

In this chapter, we see Abiyah, who was the son of Rehab'am and the second king of the House of Yehudah, speaking out against Yarob'am and in this speech he made it clear that the true priests of Elohim have the sounding trumpets with which to sound the alarm against Yarob'am and made it clear that for them to fight against יהוה would not be a prosperous move for them, for they did not have יהוה as Head and certainly did not have יהוה's appointed priesthood!

From this, we can learn a great deal about listening to those who our Master and Elohim has appointed to equip His body to maturity, for the true appointed priesthood has the sounding trumpets, with which to sound the alarm against those who go astray!

In a time where we see so many who are doing whatever is right in their own eyes, we recognise that many would do well to remember the sounding alarm, against walking contrary to sound teaching, by being led astray by false ear tickling messages that do not line up with the plumb line of the Word and certainly carry a different sound that is Not the awakening תרועה Teruah sound of Truth!

Yarob'am did not listen to the warning and set an ambush against Yehudah and when the men of Yehudah cried out to יהוה and the priests shouted with the trumpets, יהוה smote Yarob'am and all Yisra'el before Abiyah and Yehudah and 500 000 men of Yisra'el were killed! This is a clear lesson on knowing the sounding, which Yarob'am did not, as he did not take heed of the clear warning and so too, do we recognise how those who do not know the sounding shall be smitten in the Day of יהוה!

#### תרועה Teruah – (33):

**Dibre haYamim Bět/2 Chronicles 15:12-15 “And they entered into a covenant to seek יהוה Elohim of their fathers with all their heart and with all their being; 13 and whoever would not seek יהוה Elohim of Yisra'el would be put to death, from small to great, from man to woman. And they swore to יהוה with a loud voice, with shouting and with trumpets and with rams' horns. 15 And all Yehudah rejoiced concerning the oath, for they had sworn with all their heart and sought Him with all their being. And He was found by them, and יהוה gave them rest all around.”**

Here Yisra'el was gathered in the third new moon!!!

What happens in the third new moon?

**SHABUOTH – FEAST OF WEEKS – PENTECOST!!!**

This is the Feast where the renewed Marriage Covenant with Yisra'el was written on the hearts of believers and what is for us, a great shadow picture of this event, is what we are given by the accounts we see being spoken of here in **Dibre haYamim Bét/2 Chronicles 15**, where it was in the 15<sup>th</sup> year of the reign of Asa that they entered into a covenant to 'seek' יהוה Elohim of their fathers (Abraham, Yitsḥaq, Ya'aqob) with all their heart and with all their being!

In **verse 13** it says that whoever would not seek יהוה would be put to death, no matter their status in society – big or small – if you did not seek יהוה you died!!! And as we can see from **verse 14**, they swore an oath with a loud voice, with shouting – that is – with תְּרוּעָה Teruah, with trumpets and with the shofar!!!

**Verse 15** goes on to say that they rejoiced concerning the oath that they had sworn with all their heart and being and that יהוה gave them rest all around!!!

This is a very powerful illustration that helps us remember what יהושע has given us access back into, by His Blood!

We have been grafted into the Covenants of Promise, which we were once far off from and strangers to!

We too, as a restored Bride, must shout and rejoice with all our hearts as we swear an oath to walk faithfully in Him and to guard to do His commands, for it is a joy for us to do and should cause us to rejoice – it is not hard or impossible as many false doctrines teach!

**Remembering the sounding** is to remember the joy of guarding the Marriage Covenant that we have been grafted in to, by walking in obedience to the Torah of our Husband and King.

Well, there you have it – all of the 33 verses that contain the 36 times where we see the root word תְּרוּעָה Teruah - **Strong's H8643** being used and when we consider the command to have a **Zikkaron Teru'ah** – which is a **remembrance of תְּרוּעָה Teruah** – we are certainly able to have a lot to remember, and bring to remembrance, as we consider each of these passages that contain the word תְּרוּעָה Teruah.

For those who do not know the sounding (תְּרוּעָה Teruah - **Strong's H8643**) there is not much hope, whereas there is a sure blessing for those who do know the sounding!

Let us therefore take a deeper look into the verse that I started with – **number 23** in this listed occurrences of the word תְּרוּעָה Teruah that I am presenting here in this teaching:

## **BLESSED ARE THOSE WHO KNOW THE SOUNDING!**

Tehillah/Psalm 89:15 “**Blessed are the people who know the sounding! They walk, O יהוה, in the light of Your face.**”

What a powerful verse this is!!!

**‘Blessed are those who know the festal trumpet call’**, is how this could also be translated, especially as we recognise that the Appointed Times of Elohim are extremely critical and vitally important to our proper understanding of Scripture and the ability to know, and walk in, His commands, as we follow His cycles and seasons, giving us the sure blessing of walking in His light!

The Hebrew word that is translated here as **‘know’** comes from the root word יָדָע *yada* – **Strong’s H3045** which means **‘to acknowledge, clearly understand, to perceive, distinguish and discern’** and implies the ability to respond to and recognise the Master’s voice and this verb can also render the ability to know by experience.

Those who know the sounding clearly know יְהוָה and are known by יְהוָה, for He knows those who take refuge in Him!

**Nahum/Nahum 1:7 “יְהוָה is good, as a stronghold in the day of distress. And He knows those who take refuge in Him.”**

יְהוָה chose Yisra’el to be a people for Himself, not because they were more numerous than other peoples, but because of His loving-commitment to Abraham, Yitshaq and Ya’aqob, with whom He established the sure Covenants of Promise!

Despite this clear choosing, Yisra’el continually rejected the need to walk in set-apartness, and chose to follow after the ways of the world.

The nation that was chosen to be a light to the nations, did not shine the light of the Truth and, as a result, were unable to clearly make known to the nations who יְהוָה is.

Despite Yisra’el’s claim to **‘know’** יְהוָה, while they were clearly walking in rebellion to His commands, יְהוָה made it clear that despite their lip service, their actions proved that they did not **‘know’** Him!

**Yeshayahu/Isaiah 1:3-4 “An ox knows its owner and a donkey its master’s crib – Yisra’el does not know, My people have not understood.” 4 Alas, sinning nation, a people loaded with crookedness, a seed of evil-doers, sons acting corruptly! They have forsaken יְהוָה, they have provoked the Set-apart One of Yisra’el, they went backward.”**

In this rebuke given to a rebellious and apostate people, it is made clear that even an ox **‘knows’** its owner and a donkey knows its master’s crib, yet Yisra’el do not know יְהוָה.

Here, this word **‘know’** is also the Hebrew word יָדָע *yada* – **Strong’s H3045** and implies the ability to respond to and recognise the Master’s voice.

**Yoḥanan/John 10:27 “My sheep hear My voice, and I know them, and they follow Me.”**

To **‘know’** יְהוָה implies the clear ability to **‘hear’** His voice and guard to do what He commands, for then He shall know His own!!!

To know His voice implies that one is able to know the sounding and take heed of what is coming, making sure that they hear His voice and follow Him!

**Yoḥanan Aleph/1 John 2:3-5** “**And by this we know that we know Him, if we guard His commands. 4 The one who says, “I know Him,” and does not guard His commands, is a liar, and the truth is not in him. 5 But whoever guards His Word, truly the love of Elohim has been perfected in him. By this we know that we are in Him.**”

**Qorintiyim Aleph/1 Corinthians 8:3** “**But if anyone loves Elohim, this one is known by Him.**”  
To love Elohim, gives us the sure promise that we are known by Him!

Sadly, many do not ‘**know**’ what love for Elohim is:

**Yoḥanan Aleph/1 John 5:3** “**For this is the love for Elohim, that we guard His commands, and His commands are not heavy**”

**Yoḥanan Aleph/1 John 4:8** “**The one who does not love does not know Elohim, for Elohim is love.**”

The Greek word used for ‘**know**’ in **Yoḥanan Aleph/1 John** is γινώσκω ginōskō – **Strong’s G1097** which means, ‘**to perceive, to learn, to come to know, comprehend, understand, recognise, learn to know, get a knowledge of**’.

As we sit under the instructions of our Creator and Redeemer, we learn to **know** Him and get a knowledge of who He is and come to **know** how we are to live in obedience to His clear Torah. There are so many liars out there today who claim to **know** Elohim, yet they have no knowledge of His Torah at all, as they refuse to sit and learn His Word – how can they **know** Him!!!

It is one thing to claim that you **know** Him, yet whether we **know** Him or not, is seen in the fruit of our obedience to His commands, and all will be clearly revealed when He returns – as many will come running claiming, they **know** Him, yet will be rejected!

While many today, claim to ‘**know**’ Elohim, their refusal to submit to walking in the Torah and guarding His commands, and their refusal to keep His Appointed Times, simply reveals their lack of knowledge of who Elohim is, and unless they seek Him in order to know Him and walk in Him, will sadly find themselves being rejected by the One who they thought they knew!

**Mattithyahu/Matthew 7: 21-23** “**Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. 22 “Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’ 23 “And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’”**

**יהושע** then proceeded to tell the parable of the one who ‘**hears**’ His Words and ‘**does**’ them will be a wise man who builds on the rock!!!

We repeatedly find, throughout the historical records contained in Scripture, that both the Houses of Yisra’el and Yehudah were often guilty of not ‘**hearing**’ and acknowledging their Master’s voice.

Instead, they were feeding themselves on pagan traditions rather than the truth – which is a clear mirror image of what we see happening today by many, and more specifically, by the church who operate not on the Rock of Truth, but rather on the twisted application of man-made and man-driven dogmas that are rooted in pagan worship – and those who follow false traditions over truth are those that do not know Him, and He will declare that He never knew them!

We are to pursue to know His word, seeking it out so that are able to discern and rightly handle the truth:

**Hoshĕa/Hosea 6:3** “So let us know, let us pursue to know יְהוָה. His going forth is as certain as the morning. And He comes to us like the rain, like the latter rain watering the earth.”

Despite the need to continually be pursuing to ‘know’ יְהוָה, so many quickly turn aside to falsehood as they do not ‘know’ the right-ruling of יְהוָה:

**Yirmeyahu/Jeremiah 8:7** “Even a stork in the heavens knows her appointed times. And a turtledove, and a swallow, and a thrush observe the time of their coming. But My people do not know the right-ruling of יְהוָה.”

Yeshayahu was told to go and speak to a rebellious people:

**Yeshayahu/Isaiah 6:9** “And He said, “Go, and you shall say to this people, ‘Hearing, you hear, but do not understand; and seeing, you see, but do not know.’”

Hearing but not hearing, seeing but not ‘knowing’ – that is the state of so many today!

**Yeḥezqĕl/Ezekiel 20:20** “And set apart My Sabbaths, and they shall be a sign between Me and you, to know that I am יְהוָה your Elohim.”

This verse carries great insight for us, in that it clearly instructs us to set-apart יְהוָה’s Sabbaths, for that would be a sign between us and Him, in order to ‘know’ that He is יְהוָה our Elohim. I have often said that Sabbath is, in many ways, a door, or entrance point, in getting to know יְהוָה as we should, for it is on His set-apart day that we learn to know Him, as an assembled body of Messiah, that is being made ready as an adorned Bride! Those who reject the Sabbath and its needed observance, as commanded, will never be able to ‘know’ יְהוָה, no matter how much they claim to ‘know’ Him!

This also reminds us, as we have a remembrance of Teruah, that none should simply assume to ‘know’ Him just because they understand the importance of Sabbath, while, at times, they compromise the set-apartness that is called for in guarding the gates on the Sabbath!

By that, I mean that there are some who will seemingly keep the Sabbath, yet find that they compromise, by doing their own pleasures on the Sabbath before it ends!

There are also many who have ‘tasted’ the joy of proper Sabbath keeping, yet have found themselves having gone back to the dogmas of man and have sadly ended up neglecting the need to keep the Sabbath at all!

This is very sad, as some begin to ‘know’ יְהוָה, yet in their continued pursuit of growing in their ‘knowledge’ of Him, they grow weary through the pressures of the world and turn away from pursuing to ‘know’ Him, and stop keeping the Sabbath, while erroneously assuming that they ‘know’ יְהוָה and are ‘known’ by Him!

**Galatyiim/Galatians 4:9** “But now after you have known Elohim, or rather are known by Elohim, how do you turn again to the weak and poor elementary matters, to which you wish to be enslaved again?”

When we guard to do what He commands and walk in righteousness we have the assurance of being known by Elohim:

**Timotiyos Bět/2 Timothy 2:19** “**However, the solid foundation of Elohim stands firm, having this seal, “יהוה” knows those who are His,” and, “Let everyone who names the Name of Messiah turn away from unrighteous-ness.”**

To ‘name the Name of Messiah’ carries with it the clear responsibility of turning away from unrighteousness! There are some today who may even name the True Name of Messiah, yet their lives reveal that they have not turned away from unrighteousness, as they ignore the need to guard His commands.

Those who ‘know’ יהוה, by pursuing to know Him, and are guarding His commands in living completely set-apart lives, are known by Him.

Abraham was ‘known’ by יהוה, because of his obedience in training up his children in righteousness:

**Berëshith/Genesis 18:19** “**For I have known him, so that he commands his children and his household after him, to guard the way of יהוה, to do righteousness and right-ruling, so that יהוה brings to Abraham what He has spoken to him.”**

Without knowledge we shall perish, as we take note that the Master tells us, in:

**Hoshëa/Hosea 4:6** “**My people have perished for lack of knowledge. Because you have rejected knowledge, I reject you from being priest for Me. Since you have forgotten the Torah of your Elohim, I also forget your children.”**

The Hebrew root word that is used here for ‘knowledge’ is יָדָעַת da’ath – Strong’s H1847

which means, ‘**knowledge, concern, premeditation, skill**’, and comes from the root verb יָדָעַת yada – Strong’s H3045 meaning, ‘**to know**’.

As we meditate on the Torah, day and night, we are further equipped to guard the Word of Truth and the knowledge of the Set-Apart One!

People who disregard the need to guard the knowledge, by casting aside the Torah of Elohim, can never be prosperous in the walk of set-apartness and will perish due to the lack of knowledge being carefully guarded in their mouths, for we know that the Torah is to be in our hearts and mouths – to do it!

‘**To know**’ Elohim is to guard His commands, and it is His commands that we are to be meditating on day and night.

Those who are not doing so, will perish and cease to be, as they will be violently cut off!

**Yeshayahu/Isaiah 6:9** describes for us those who are ‘seeing’ but do not ‘know’!

It is one thing to look and see, but to truly ‘know’ Elohim is to Guard and DO His commands!

**Mishlë/Proverbs 9:10** “**The fear of יהוה is the beginning of wisdom, and the knowledge of the Set-apart One is understanding.”**

What we must recognise here, is that knowledge of Elohim comes in the guarding and doing of His commands, and our understanding of Him, can only come in the doing of His Word.

If you do not understand Him, then you do not know Him because you do not do what He says, and if this is the case, you will die for lack of knowledge and be unable to have an excuse for ignorance!

The clear knowledge of Elohim has been revealed through Messiah, who came to fully proclaim the Torah and the Prophets and lead us as we walk as He walked!

He has appointed some to equip the body so that the body can be perfected until we all come to a unity of belief and of the knowledge of the Son of Elohim!

### **Those that know Elohim and know the sounding are blessed!**

The Hebrew word that is used in **Tehillah/Psalm 89:15** for 'blessed' is אֲשֶׁרִי – asherey which comes from the root word אֶשֶׁר esher – Strong's H835 which means, '*happiness, blessedness, bliss*', and comes from the root verb אָשַׁר ashar – Strong's H833 which means, '*blessed, lead, guide, to go straight, make progress to be advanced, to be led forth*'.

This root word אֶשֶׁר esher – Strong's H835 is also used in:

**Tehillah/Psalm 34:8** "Oh, taste and see that יְהוָה is good; **blessed** is the man that takes refuge in Him!"

A 'blessed' - אֶשֶׁר esher – Strong's H835 – man is one who fears יְהוָה, takes refuge in יְהוָה and who trusts in יְהוָה completely, submitting completely under the authority of His Torah:

**Mishlê/Proverbs 29:18** "Where there is no vision, the people are let loose, but **blessed** is he who guards the Torah."

It is also a blessing for man to not follow wrong advice:

**Tehillah/Psalm 1:1-2** "**Blessed** is the man who shall not walk in the counsel of the wrong, and shall not stand in the path of sinners, and shall not sit in the seat of scoffers, 2 but his delight is in the Torah of יְהוָה, and he meditates in His Torah day and night."

The blessing of knowing the sounding, is a clear picture of one who guards, meditates and walks in the Torah of Elohim, and that is why the second part of **Tehillah/Psalm 89:15** tells us what the blessed people, who know the sounding, do:

**They walk, O יְהוָה, in the light of Your face.**

The Hebrew root word that is used here for 'walk' is הָלַךְ halak - Strong's H1980 which carries the meaning, '*to walk, to live, manner of life, cause to live*', and literally speaks of how one lives.

It is used as a verb indicating that it is an active expression of one's life and also carries the meaning, '*to go, to walk, come, proceed, depart, move, go away, to die, live, manner of life (figuratively)*'.

The root word for walk - הָלַךְ halak - Strong's H1980 in the ancient pictographic script looks like this:



Hey – ה:



The ancient script has this letter pictured as , which is ‘a man standing with his arms raised out’. The meaning of the letter is “**behold, look, breath, sigh and reveal or revelation**”, from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

Lamed - ל:



The ancient script has this letter as , and is pictured as a ‘**shepherd’s staff**’, can give the meaning of ‘**to or toward**’ and can represent that which pushes or pulls a flock in a direction, and can speak of **authority** or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

Kaph - כ:



The ancient form of this letter is  - meaning ‘**the open palm of a hand**’. The meaning behind this letter is ‘**to bend and curve**’ from the shape of a palm as well as ‘**to tame or subdue**’ as one has been bent to another’s will (under their hand), as an open hand symbolises submission. This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of one’s work, or under whose hand you submit and obey!

When we look at the letters that spell out the root word that for ‘walk’ we are able to see a great declaration:

## BEHOLD THE STAFF IN THE PALM!

With the picture of the shepherd’s staff and the open palm of the hand, we are able to see the concept of ‘**staff in the palm**’ and we take note that a nomad that travelled on foot, would have a staff in his hand, in order to provide proper support in walking, as well as having a weapon in his hand, to defend against predators and thieves!

When we walk as we should, we submit under the proper authority of our Good Shepherd and guard to do all He has commanded us to, as we give Him the proper praise in all we do, being armed in His Truth that gives us boldness to walk upright amidst a crooked world, for we are able to know the sounding of our Good Shepherd, as we know His voice!

This word הָלַךְ *halak* - Strong's H1980 is related to the other primitive root word used for 'walk', which is יָלַךְ *yalak* - Strong's H3212 which also means, *'to go, walk, come, depart, proceed, move, go away'*, and can also have the meaning to *'carry (as in a burden)'*

The Hebrew word that is translated as 'light' here in Tehillim/Psalm 89:15 comes from the root word אֹרֶךְ *oor* – Strong's H216, which we know in Scripture, that with it obviously being the opposite to darkness, carries with it the clear significance that it does has for us, when speaking of knowledge and insight; and understanding as opposed to ignorance and confusion.

The Hebrew word that is translated as 'light' – אֹרֶךְ *oor* – Strong's H216 is written in the ancient pictographic script as follows:



### Aleph – א:

This is the letter 'aleph', in the ancient script is pictured as , *'the head of an ox'*, and represents *'strength'*, meaning *'muscle'* as the ox is the strongest of the livestock animals. This also carries the meaning of *'yoke'*, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the *'red heifer'* sacrifice that יהושע Messiah fulfilled!

### Waw/Vav – ו:

This is the Hebrew letter 'waw' or 'vav' which in the ancient script is pictured as , which is a peg or *'tent peg'*, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is *'to add, secure or hook'* as well as *'bind'*.

### Resh – ר:

The ancient script has this letter as  and is pictured as *'the head of a man'* and has the meaning of the head of a man as well as *'chief, top, begging or first'*. It has the meaning of 'top', as in the top or head of a body, and 'chief', as in a head of a tribe or people; as well as the one who rules the people. Every House has a head of the home, and all in the House submit to the instructions of the One who is head of the home, listening to and obeying the words that the Head speaks!

When we consider these ancient pictographic letters, that render the word for 'light', we can clearly see a powerful lesson, in terms of our Master, the Light of the world, giving us the rendering:

## STRENGTH SECURED IN THE HEAD!

We have great confidence and security in being able to be strong and courageous, as we walk in the Light, as our Master, who is our Head, is in the Light and in Him we have been secured into His Covenants of promise, having been called us out of darkness into His marvellous light, for His Word lights our path in a dark and depraved world!

Walking in the light of His face is a clear reference to obedience as we also take note of Dawid's appeal to יהוה to not turn His face away in displeasure:

**Tehillah/Psalm 27:9 "Do not hide Your face from me; do not turn Your servant away in displeasure; You have been my help; do not leave me nor forsake me, O Elohim of my deliverance."**

In Yeshayahu we see the clear call to walk in the light of יהוה:

**Yeshayahu/Isaiah 2:5 "O house of Ya'aqob, come and let us walk in the light of יהוה."**

When Yeshayahu was describing the coming reign of our King, he urged all to be urgent in their walking in the Truth and Light of the Torah of יהוה.

The urgency of this command is clear, in saying 'come and let us walk' and we see the repetition of the root word **to walk**, in the intensive form, literally commanding the following, '**walk, let us walk!**', as we see the Hebrew text being written as follows:

בֵּית יַעֲקֹב לְכוּ וְנִלְכָה בְּאוֹר יְהוָה:  
Beyth Ya'aqob **leku venelekah** be'or YAHWEH

The phrase that is translated as 'come and let us walk' is לְכוּ וְנִלְכָה – **leku venelekah** – where we see the repetition of the root verb יָלַךְ **yalak** - **Strong's H3212** being used

This call to 'come and walk in the light of יהוה' identifies that there is no time to be sitting still and waiting for The Day to come – we are to be about walking in Him right now! This urgency in commanding and calling for an active walk, was due to the current circumstances that had plagued Yehudah.

Yehudah had grown comfortable in their circumstances and, as a result, were being filled with all the wrong stuff!

Yeshayahu was calling the people to walk in the light and as he looked around, he saw what could be described as 'dark living', by a people who claimed to follow יהוה!

As we consider the blessing of knowing the sounding – that is ‘**knowing** תִּרְוַחַהּ Teruah’, we recognise that the blessing is not just simply a knowledge alone, but is more specifically, an active application of obedience to the knowledge of Elohim, as seen in one’s ability to walk in the light of His face.

Remembering תִּרְוַחַהּ Teruah and knowing תִּרְוַחַהּ Teruah is a blessing, when one is actually taking heed to the voice of Elohim and following His Word, especially as we continue learning from the remembrance of all the occurrences of the תִּרְוַחַהּ Teruah that we have looked at in Scripture, teaching us the reality of the blessing of knowing and the curse of not knowing; and above all, the need to remember that we are a betrothed Bride that must be ready for our Husband and King’s imminent return!

## Have a remembrance of Teruah!

The Hebrew word that is translated as ‘remembrance’ is זִכָּרוֹן zikkaron – Strong’s H2146 which means, ‘*memorial, commemoration or remembrance*’ and comes from the root word זָכַר zakar – Strong’s H2142 which means ‘*to remember, or be mindful, or bring to remembrance*’.

We are to continually ‘bring to remembrance’ the clear fact that we serve a Living Elohim, Saviour, High Priest and King, who is seated on his Throne, and in doing so, we remember that we are His Bride that is to be making Herself ready for His return!

It is with this call to ‘remember’ in mind, that I would like us to take a look at this root word זָכַר zakar H2142, in its ancient pictographic form, which is pictured as follows:



Zayin – ז:

The ancient pictographic script has this letter pictured as , which is a **mattock** (a sharp digging tool such as an axe or pick) and carries the meaning of ‘*a weapon or tool that cuts, farming instrument*’.

A mattock would be a tool that was also used to dig up the soil so that seed could be planted. This picture clearly pictures a tool that is used to work and therefore can also render for us the meaning of work or a work that is done, and more specifically, **the harvest that is brought forth!**

Kaph - כּ:



The ancient form of this letter is  - meaning 'the open palm of a hand'. The meaning behind this letter is 'to bend and curve' from the shape of a palm as well as 'to tame or subdue' as one has been bent to another's will (under their hand), as an open hand symbolises submission. This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of **one's work**, or under whose hand you submit and obey!

Resh - ר:



The ancient script has this letter pictured as , which is 'the head of a man' and carries the meaning of 'top, beginning, first, chief', as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief.

Our true life of praise unto יהוה, **our Head**, begins when we fear Him, for He is the beginning of our strength, and true separated praise entails a true fear of the One who is Chief over us!

As we consider this root word that is understood as 'remember', in its pictographic form, we are able to glean the following:

## THE HARVEST WORKED BY OUR HEAD!

This too is something that we are to have a clear remembrance of, and that is: **Our Head, יהושע Messiah, has worked the Harvest**, so that we can be diligent workers on the Harvest, as we stay in Him and be found to be His trustworthy servants that are armed and awake in His Truth, as we remember the Teruah and celebrate our ability in knowing the sounding!

In understanding the blessing of knowing the sounding, I would now like to show you the Hebrew word for Teruah, as it is written in the ancient pictographic script.

As already mentioned, the Hebrew word 'Teruah' תְּרוּעָה - Strong's H8643 means '**a shout or blast of war, alarm or joy**' which comes from the primitive root word רוּעַ rua – Strong's H7321 meaning, '**to raise a shout, give a blast, sound the alarm, shout for joy**', and it is on the day of Yom Teruah that we certainly are called to raise a shout and blow the shofar/trumpets.

This is how the word תְּרוּעָה Teruah - Strong's H8643 looks in the ancient pictographic script:



## Taw – ת:



The ancient script has this letter as  which is pictured as **two crossed sticks**, and can represent for us **'seal, covenant, mark or sign'**; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra'el and Yehudah together in Him, as One, for He is not only the **'aleph'**, but is also the **'taw'** – the beginning and the end of all creation!

## Resh – ר:



The ancient script has this letter 'resh' as –  – and is pictured as **'the head of a man'** and has the meaning of the **head of a man** as well as **chief, top, begging** or **first**. This letter can mean 'top' – as in the top or head of a body; and 'chief' – as in head of a tribe or people, as well as the one who rules the people.

## Waw/Vav – ו:



The ancient script has this letter pictured as , which is a **'peg'** or **'tent peg'**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is **'to add, secure or hook'**.

It is by the work of Messiah, in His own Blood, which has secured for us His Covenants of promise, to which we are added to; and His righteousness stands forever secured in Him!

## Ayin - ע:



The original pictograph for this letter is  and represents the idea of **'seeing and watching'**, as well as **'knowledge'**, as the eye is the 'window of knowledge'.

## Hey - ה:



The ancient script has this letter as  and is pictured as a man standing with his arms raised up and out as if pointing to something, and in essence carries the meaning of **'behold'** as in when looking at something very great.

It can also have the meaning to **'breath'** or **'sigh'** as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of **revelation** or to reveal something by pointing it out, as well as **'praise'** through the lifting up of our hands in complete awe and surrender.

# BEHOLD, THE SEAL OF THE COVENANT WITH OUR HEAD, IS SECURED IN THOSE WHO KNOW HIM AND WHO FIX THEIR EYES UPON THE ONE TO BE PRAISED!

As you consider the תְּרִיעָה Teruah and its significant sounding, let me ask you:

## DO YOU KNOW THE SOUNDING?

Can your answer be seen in your proper response of an obedient life, that runs in the way of His commands and pursues set-apartness, or have you found, at times, that your ear has been turned away from hearing the Truth, as compromise has drowned out the true sound of the Good Shepherd?

As you prepare for the Feast of Yom Teruah, may you **REMEMBER THE SOUNDING** and be filled with the overflowing joy that is always ready to exult and praise the Name of our Master and Elohim, יְהוָה of Hosts!

As you consider the ‘**remembrance of Teruah**’ and the blessing of those who ‘**know the sounding**’, may you recognise, and remember, that you are His betrothed Bride, who must ready Herself for His soon return, being properly dressed in the righteousness of His Torah, that He has given to us and has written upon our hearts and minds.

May you also remember what great works He has done in your life, as you remember the passages that we have looked at, in terms of תְּרִיעָה Teruah and let them be a mirror that can cause you to bring about a remembrance, in your own walk, of how He has delivered you, forgiven you and called you out of darkness!

Yom Teruah ushers in the awakening call to remember who we are, who we serve and where our hope lies and who it is that is coming for us, giving us the confident ability to stand firm, being greatly strengthened for what lies ahead, by remembering what has gone before.

On this day of Yom Teruah, we are also to bring an offering made by fire and the Hebrew word that is translated as ‘**an offering made by fire**’ comes from the root word and אִשְׁשֶׁה ishshēh – **Strong’s H801** which means, ‘*offering made by fire*’

The concept of bringing an offering by fire also emphasises the clear picture of offering up our bodies as a daily living sacrifice – that is – a giving of our all unto Elohim, in complete set-apartness!

Our lives, as an offering, are to be refined through His Word, as we humble ourselves before our Master and Elohim and give thanks for His ‘offering up of Himself’ for us!

The Hebrew word used in **Wayyiqra/Leviticus 23:25** for 'bring' is **קָרַב** qarab – **Strong's H7126** which means '**to come near, approach, appear, bring near, come forward, draw near**', and it is from this word that we get the Hebrew word **קֹרְבָן** Qorban – **Strong's H7133** which is understood as '**offerings**', which reminds us how it is by the blood of Messiah that we are able to draw near and come boldly to His throne of favour.

The Greek word that is used here in the **LXX** (Septuagint) for 'bring' is the word **προσάγω** **prosaḡō** – **Strong's G4317** which means, '**bring near, lead to approach**', and this word helps us understand the clear significance of the **DAY OF COVERINGS**, as we are reminded that it is through the Blood of Messiah that we are enabled to draw near to Elohim and be cleansed as a Bride that is ready for Her returning Husband.

This Greek word is translated as 'bring', in:

**Kēpha Aleph/1 Peter 3:18** "**Because even Messiah once suffered for sins, the righteous for the unrighteous, to bring you to Elohim, having been put to death indeed in flesh but made alive in the Spirit**"

Another Greek word that we see being understood as 'draw near' is **προσέρχομαι** **proserchomai** – **Strong's G4334** which means, '**to approach, draw near, agree**', and comes from the 2 words:

- 1) - **πρός** pros – **Strong's G4314** which is a primary preposition meaning, '**advantageous for, at (denotes local proximity), toward (denotes motion toward a place)**', and
- 2) - **ἔρχομαι** erchomai – **Strong's G2064** which means, '**to come, go, arrive, brought**'.

This word **προσέρχομαι** **proserchomai** – **Strong's G4334** is used in:

**Ih'rim/Hebrews 4:16** "**Therefore, let us come boldly to the throne of favour, in order to receive compassion, and find favour for timely help.**"

**Ih'rim/Hebrews 7:25** "**Therefore He is also able to save completely those who draw near to Elohim through Him, ever living to make intercession for them.**"

**Ih'rim/Hebrews 10:19-22** "**So, brothers, having boldness to enter into the Set-apart Place by the blood of יְהוֹשֻׁעַ, 20 by a new and living way which He instituted for us, through the veil, that is, His flesh, 21 and having a High Priest over the House of Elohim, 22 let us draw near with a true heart in completeness of belief, having our hearts sprinkled from a wicked conscience and our bodies washed with clean water.**"

**Ih'rim/Hebrews 11:6** "**But without belief it is impossible to please Him, for he who comes to Elohim has to believe that He is, and that He is a rewarder of those who earnestly seek Him.**"

The reason for me highlighting these verses, in terms of remembering the Teruah and bringing an offering made by fire, is to be a reminder that it is by the Blood of Messiah that we are able to draw near and come before Him with thanksgiving and raise a shout of praise, as a clear presentation of how our lives are being continually refined through His Word.

And in remembrance of His perfect love our us and the blessing of knowing the sounding, we get to bring an offering before His face, on this Day of Yom Teruah, as a clear representation of a true thanksgiving of our lives that are being given up wholeheartedly unto Him, each and every day, as a daily living offering. Blessed are those who know the sounding – for their offering by fire that they bring, declares the delight of walking in the light of the Master’s face!

As we consider the day of **YOM TERUAH** and our need to bring an offering made by fire, we recognise that we are to come before our Master with our all, surrendering totally before Him and the picture of fire also teaches us how we are to be fully consumed by His presence, so that nothing else can distract us in our ability in drawing near to Him, as we wash our hands and cleanse our hearts in complete set-apartness and be obedient in having a remembrance of Teruah!

We are also able to remember what is coming and in having a remembrance of Teruah and bringing an offering of fire, we take note that this ‘day of the soundings’, along with the fire offering, can correlate to us being tested and refined by fire, so that we will be able to stand before our Master on the day of His return and not be destroyed by the fire of His wrath because we forgot the soundings!

**Qorintiyim Aleph/1 Corinthians 3:11-15** “**For no one is able to lay any other foundation except that which is laid, which is יְהוֹשֻׁעַ Messiah. 12 And if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, 13 each one’s work shall be revealed, for the day shall show it up, because it is revealed by fire. And the fire shall prove the work of each one, what sort it is. 14 If anyone’s work remains, which he has built on, he shall receive a reward. 15 If anyone’s work is burned, he shall suffer loss, but he himself shall be saved, but so as through fire.**”

I do hope that this short study of Yom Teruah, with the in-depth look at the word תְּרוּעָה **Teruah- Strong’s H8643**, that we see being used throughout Scripture, will stir you to be one who knows the sounding and therefore, be found to be one as of the wise maidens who has their lamps continually filled with oil and is dressed in the proper garments of righteousness, as the call to come has already gone out!

## **HAVE YOU HEARD THE SOUND?**

Come before His face with thanksgiving and lift up hands that are set-apart, in complete praise for the true triumphant Teruah sound of victory and raise a great shout, sounding the joyous praise of the Trumpet call that is known by those who know Him!

As you prepare for Yom Teruah, may you be equipped to faithfully draw near to our Master and Elohim, as you remember the Teruah and bring an offering that is reflective of how His Word has refined you and continues to do so....! And come ready to raise a victorious shout for our Mighty Redeemer and King!!!

He who has ears let him hear what the Spirit says!!!

## **BLESSED ARE THOSE WHO KNOW THE SOUNDING!**

יהוה bless you and guard you; יהוה make His face shine upon you and show you favour;

יהוה lift up His face to you and give you Shalom!