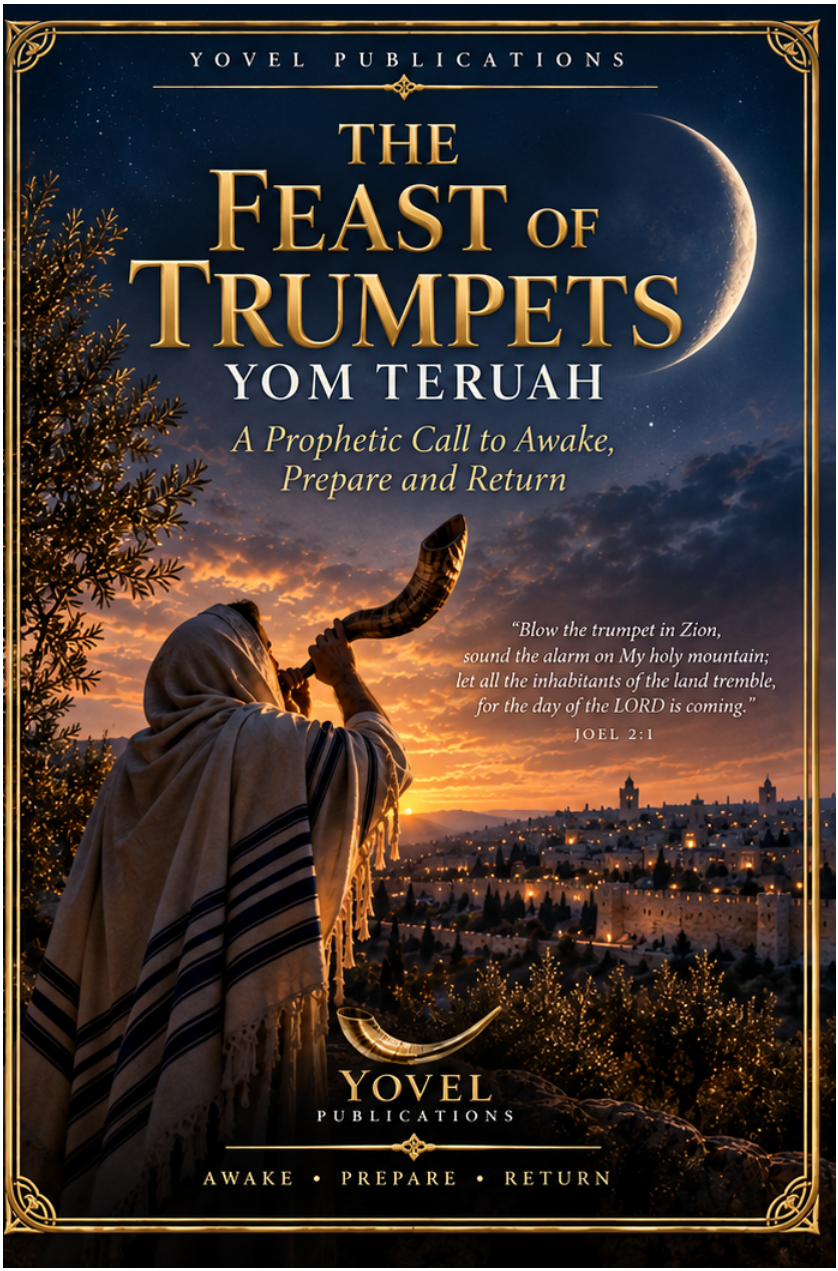
YOVEL PUBLICATIONS
THE FEAST OF TRUMPETS
YOM TERUAH
A Prophetic Call to Awake, Prepare and Return
"Blow the trumpet in Zion, sound the alarm on My holy mountain; let all the inhabitants of the land tremble, for the day of the LORD is coming."
JOEL 2:1
YOVEL
PUBLICATIONS
AWAKE • PREPARE • RETURN

THE FEAST OF TRUMPETS
YOM TERUAH

A Prophetic Call to Awake, Prepare and Return

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Scripture quotations are based principally on the King James Version, with occasional adjustments for clarity and to reflect the underlying Hebrew or Greek. The name Yeshua is used throughout for Jesus the Messiah.



AWAKE - PREPARE - RETURN

CONTENTS



Introduction - Shadows of Things to Come
1. The Appointed Time
2. The Akedah - The Ram And The Beloved Son
3. What Is Teruah?
4. From Sinai To The Camp
5. Jericho - Trumpet, Shout And Victory
6. The Trumpet And The King
7. Blow The Trumpet In Zion
8. The Great Trumpet And The Gathering
9. Awake, Repent And Return
10. The Mystery At The Last Trumpet
11. From Trumpets To Atonement
12. The Jubilee Trumpet - Liberty And Return
13. The Acceptable Year Of The Lord
14. From Jubilee To The Kingdom
Conclusion - Hear The Sound
How Then Shall We Walk?
Key Scriptures
Yovel Publications

INTRODUCTION

SHADOWS OF THINGS TO COME

The Feasts and Their Substance



In respect of a Feast, or of a new moon, or of Sabbaths: which are a shadow of things to come; but the body is of Messiah. - COLOSSIANS 2:16-17

Paul's words give us a fitting doorway into the appointed times. Feast, new moon and Sabbaths are named together and called a shadow of things to come. A shadow is not a worthless negative. It exists because a reality casts it; its outline tells us something about the body to which it belongs.

The important expression is things to come. Paul does not say merely that the Feasts were shadows of things once fulfilled and then left behind. He calls them a shadow of things to come. The appointed times look backward, but they also reach forward. Passover remembers deliverance from Egypt and opens into Messiah our Passover; Firstfruits reaches into resurrection; and the seventh-month Feasts carry us toward awakening, atonement, gathering, restoration, dwelling and the Kingdom.

A memorial can look behind us while a shadow falls ahead of us. That is why the Feasts can rehearse what God has already done and still teach us to expect what He has promised to do. Their Substance belongs to Messiah, and their prophetic contours lead naturally toward redemption, resurrection, the gathering of His people, the restoration of all things and the reign of the King.

Torah establishes the pattern. The Prophets enlarge it. Yeshua gives it Substance. The apostles then show us the hope toward which it moves.

Yom Teruah opens the seventh month with a sound. The ram and the beloved son, Sinai, the camp, Jericho, kingship, Zion, the gathering of the scattered, resurrection at the last trumpet and the Jubilee shofar all teach us to listen for what God is proclaiming through the appointed time.

The Feast does not invite speculative date-setting. It calls the people of God to awake, prepare and return, and it carries the hearer forward toward Atonement, liberty, restoration, ingathering and the Kingdom.

ONE

THE APPOINTED TIME



"In the seventh month, on the first day of the month, you shall have a sabbath-rest, a memorial of blowing, a holy convocation." - Leviticus 23:24

Yom Teruah belongs to the LORD's appointed times. The Hebrew moed describes an appointed meeting or season. Israel's calendar therefore bears theological meaning: God appoints times in which His acts and promises are remembered and proclaimed.

The feast opens the seventh month, followed by the Day of Atonement and Tabernacles. Already a movement appears: sounding and awakening, humbling and atonement, then harvest, ingathering and dwelling.

The day also coincides with the new moon. The first slender crescent quietly marks the new month while the trumpet publicly announces it. Watching and listening make an appropriate pair: lift up the eyes, incline the ear and be ready.

TWO

THE AKEDAH - THE RAM AND THE BELOVED SON



"My son, God will provide Himself a lamb for a burnt offering." - Genesis 22:8

Genesis 22 belongs naturally in this study because the Binding of Isaac, the Akedah, is part of the traditional Jewish Rosh Hashanah reading. The ram and its horns have long been associated with the sounding of the shofar. Yet the chapter carries connections that become even more striking in the light of Messiah.

Abraham is told to take his son, his only son Isaac, whom he loves. Isaac carries the wood of the offering as father and beloved son go together toward the mountain. When Isaac asks where the lamb is, Abraham answers: God will provide Himself a lamb.

At the decisive moment Abraham is stopped. He lifts his eyes and sees a ram caught by its horns. The son is released and a substitute is offered. Beloved son, wood, sacrifice, substitution, the promised Lamb and the horns of the ram now stand together.

Hebrews 11 adds resurrection imagery: Abraham accounted that God was able to raise Isaac even from the dead, and in a figure received him back. Thus, long before Paul speaks of resurrection at the last trumpet, Genesis has already placed the ram's horns beside a beloved son figuratively received from death.

The shofar is therefore not merely an instrument attached to a later feast. Its associations reach back into a foundational story in which

God provides, a substitute dies, and the beloved son is restored. The trumpet journey begins in the shadow of the Lamb.

THREE

WHAT IS TERUAH?



"God has gone up with a shout, the LORD with the sound of a trumpet." - Psalm 47:5

Teruah can describe a blast, a battle cry, a joyful shout or an alarm. It is a sound that demands response. Across Scripture trumpets summon the congregation, direct movement, warn of danger, accompany worship, announce victory and proclaim a king.

Joy and alarm need not contradict one another. The appearing of the rightful King is joy to those who long for His reign and warning to everything opposed to it.

Yom Teruah is consequently a feast that is heard. Before fulfilment is seen, a summons is heard: awake, gather, prepare.

FOUR

FROM SINAI TO THE CAMP



"When the voice of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice." - Exodus 19:19

At Sinai the trumpet accompanies the manifestation of the LORD. The sound grows exceedingly loud as the mountain trembles. The trumpet here belongs to divine appearing, covenant and holy fear.

Numbers 10 then gives trumpets a practical vocabulary within the camp. They gather the congregation, direct the tribes to journey, sound alarm in war and mark appointed days. The people of God learn to recognise a sound and respond together.

This establishes themes that return later: appearing, gathering, movement and readiness. The trumpet does not merely inform; it mobilises.

FIVE

JERICHO - TRUMPET, SHOUT AND VICTORY



"When you hear the sound of the trumpet, all the people shall shout with a great shout." - Joshua 6:5

At Jericho trumpet and teruah-like shout meet dramatically. The people do not conquer by ordinary military strength. At the appointed moment the trumpets sound, the people shout and the stronghold falls.

The scene contributes another layer to the biblical vocabulary: trumpet, obedience, divine intervention and the overthrow of what stands opposed to God's purpose.

Revelation later uses trumpet imagery in scenes of judgment and Kingdom. We should not flatten Joshua into a coded end-time timetable, but the recurring biblical grammar is difficult to miss: when God acts decisively, the trumpet is often near.

SIX

THE TRUMPET AND THE KING



"Blow the trumpet, and say, Long live King Solomon!" - 1 Kings 1:34

Trumpets also proclaim kingship. When Solomon is anointed, the trumpet sounds and the people rejoice so greatly that the earth seems to split with their sound.

The Psalms bring shout, trumpet and kingship together: 'God has gone up with a shout, the LORD with the sound of a trumpet.' The trumpet can therefore be heard not only as an alarm of approaching judgment but as a royal proclamation.

For those who await Messiah, this is crucial. The future is not merely a sequence of disasters. It is the coming and manifestation of the rightful King and His Kingdom.

SEVEN

BLOW THE TRUMPET IN ZION



"Blow the trumpet in Zion, and sound an alarm in My holy mountain." - Joel 2:1

Joel turns the trumpet into an urgent prophetic summons. The Day of the LORD approaches, yet the purpose of the warning is immediately revealed: 'Turn to Me with all your heart.'

Prophetic alarm is mercy. God warns because He calls people to return. The trumpet exposes complacency and summons repentance, fasting, prayer and assembly.

Zion is central. The sound goes forth from the holy mountain, and the book moves toward the LORD dwelling in Zion. Thus alarm is not the destination. Dwelling, restoration and the presence of the King lie beyond it.

EIGHT

THE GREAT TRUMPET AND THE GATHERING



"In that day the great trumpet will be blown ... and they shall worship the LORD in the holy mount at Jerusalem." - Isaiah 27:13

Isaiah sees a great trumpet sounded and the scattered coming to worship the LORD. Trumpet imagery now becomes explicitly connected with gathering and restoration.

The prophets repeatedly promise that the dispersed will not be forgotten. Judah and Ephraim, the scattered flock and the remnant are gathered under God's faithful hand. The nations too are drawn into blessing.

The New Testament widens this horizon without cancelling Israel's promises. Paul pictures believing Gentiles grafted into the cultivated olive tree, sharing its rich root rather than replacing it. Messiah gathers one flock under one Shepherd.

The great trumpet therefore sounds like homecoming: the scattered gathered, inheritance remembered and Zion restored.

NINE

AWAKE, REPENT AND RETURN



"Awake, you who sleep, arise from the dead, and Messiah will give you light." - Ephesians 5:14

The trumpet is an awakening sound. The apostolic call to wake from sleep is about spiritual readiness, not panic. Believers are called to sobriety, faithfulness and light.

Yom Teruah asks a present question before it asks a future one: what must change when we hear the call? Search the heart, abandon complacency, repair what is wrong, forgive, reconcile and return to the LORD.

The calendar itself points onward. Ten days later stands Atonement. Awakening exposes what needs cleansing; repentance prepares the heart to understand mercy.

TEN

THE MYSTERY AT THE LAST TRUMPET



"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed." - 1 Corinthians 15:51

Here the trumpet theme reaches one of its most astonishing apostolic statements. Paul does not merely announce an event; he introduces a mystery: 'We shall not all sleep, but we shall all be changed.'

The mystery is unveiled in the next words: 'In a moment, in the twinkling of an eye, at the last trumpet.' The trumpet sounds, the dead are raised incorruptible and the living are changed. Mortality puts on immortality. Death itself is swallowed up in victory.

This is a wonderful connection with the pattern we have followed. Genesis 22 gave us the beloved son figuratively received from death beside the horns of the ram. Isaiah gave us the great trumpet and the gathering of the scattered. Paul now joins trumpet, resurrection and transformation.

First Thessalonians 4 adds the descent of the Lord, a shout, the voice of the archangel, the trumpet of God, the resurrection of the dead in Messiah and the gathering of the living to Him. Shout, trumpet, appearing, resurrection and gathering converge.

Paul does not explicitly say that this occurs on the calendar date of Yom Teruah. We should not turn a beautiful correspondence into a certainty Scripture does not state. But neither should we miss the correspondence. The feast's shadow points toward a magnificent reality

in Messiah.

The word mystery is especially fitting for the wider Yovel project. Biblical mysteries are not puzzles invented to satisfy

curiosity; they are purposes of God once hidden and then revealed. Here the revealed mystery is transformation: the mortal creation brought into the victory of resurrection at the trumpet of God.

ELEVEN

FROM TRUMPETS TO ATONEMENT



"On the tenth day of this seventh month shall be the Day of Atonement." - Leviticus 23:27

Yom Teruah is not isolated. The trumpet on the first day opens a month whose next great appointment is the Day of Atonement. The movement is spiritually powerful: awakening leads toward humbling, cleansing and reconciliation.

For believers, atonement finds its deepest substance in Yeshua the Messiah, the Lamb of God. The King whose appearing we await is the One who first gave Himself for sin.

Yet Torah contains a detail that transforms our understanding of where the trumpet journey is heading. In the Jubilee year another shofar is commanded - and this one sounds not on Yom Teruah but on the Day of Atonement itself.

TWELVE

THE JUBILEE TRUMPET - LIBERTY AND RETURN



"Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; on the Day of Atonement ... throughout all your land." - Leviticus 25:9

After seven cycles of seven years, the fiftieth year is sanctified. On the Day of Atonement the Jubilee shofar sounds throughout the land and liberty is proclaimed to its inhabitants.

This is the destination toward which the trumpet themes have been carrying us. The biblical word yovel became associated with Jubilee and its horn. The proclamation is not vague freedom. Those who had lost liberty return; families are restored; ancestral possession is recovered. It is liberty expressed as restoration and return.

The timing is extraordinary. Jubilee is proclaimed on Atonement. Release is therefore set in the context of cleansing and reconciliation. The land belongs to the LORD; the people belong to Him; and restoration comes under His covenant mercy.

Now the earlier trumpet passages begin to gather around this destination. The congregation has been summoned. The camp has moved. The stronghold has fallen. The King has been proclaimed. Zion has sounded the alarm. The scattered have heard the great trumpet. The dead are raised at the last trumpet. And the Yovel shofar declares liberty and return.

Jubilee does not exhaust every prophetic trumpet, but it provides a magnificent Torah picture of the goal: not endless alarm, but restoration; not perpetual exile, but homecoming; not bondage, but liberty; not lost inheritance, but return.

THIRTEEN

THE ACCEPTABLE YEAR OF THE LORD



"The Spirit of the Lord GOD is upon Me ... to proclaim liberty to the captives ... to proclaim the acceptable year of the LORD." - Isaiah 61:1-2

Isaiah's language unmistakably resonates with Jubilee: liberty proclaimed, captives released and the acceptable year of the LORD announced. When Yeshua reads this passage in Nazareth, He declares, 'Today this Scripture is fulfilled in your hearing.'

The connection gives Jubilee a Messianic centre. The restoration pictured in Leviticus is not merely economic legislation from ancient Israel. It supplies vocabulary through which the prophets describe God's saving purpose and through which Messiah announces His mission.

The One who proclaims liberty is the same One identified as the Lamb of God. Atonement and Jubilee therefore meet beautifully in Him: sacrifice and release, redemption and restoration.

The Acceptable Year is good news because the rightful Owner is restoring what has been lost. The trumpet of Yovel is ultimately a proclamation that bondage is not God's final word.

FOURTEEN

FROM JUBILEE TO THE KINGDOM



"The kingdoms of this world are become the kingdoms of our Lord, and of His Messiah; and He shall reign for ever and ever." - Revelation 11:15

Revelation's seventh trumpet announces the Kingdom. This gives the biblical trumpet journey its widest horizon: the reign of God and His Messiah openly established.

Seen from this vantage point, the appointed times are indeed wonderful shadows of things to come. Trumpets awakens and gathers. Atonement speaks of cleansing. Jubilee proclaims liberty, inheritance and return. Tabernacles celebrates ingathering and dwelling. The pattern moves toward the Kingdom of God among a restored people.

This is why Jubilee is such a fitting destination for the trumpet theme and why Yovel is such a fitting name for this publishing work. The shofar is not decorative branding. It bears witness to a biblical hope: liberty, restoration, return and the reign of the King.

The story that began with Abraham lifting his eyes to see a ram caught by its horns ends with our eyes lifted toward a Kingdom in which death is defeated, the scattered are gathered, inheritance is restored and God dwells with His people.

CONCLUSION

HEAR THE SOUND



"Blessed are the people who know the joyful sound! They walk, O LORD, in the light of Your countenance." - Psalm 89:15

The Feast of Trumpets begins with a simple command and opens into an immense biblical landscape. A ram is caught by its horns; Sinai trembles; Israel gathers and journeys; Jericho falls; a king is proclaimed; Zion sounds the alarm; the scattered hear the great trumpet; and Paul reveals the mystery of resurrection and transformation at the last trumpet.

Then Torah gives us a destination of extraordinary beauty. On the Day of Atonement the Jubilee shofar sounds and liberty is proclaimed throughout the land. People return to family and inheritance. Atonement, liberty, restoration and return meet.

Beyond even Jubilee stands the Kingdom: the King reigning, the dead raised, the scattered gathered and God dwelling among His people. These are not negative shadows to be despised. They are wonderful outlines cast across Scripture by realities whose substance belongs to Messiah.

May Yom Teruah teach us to hear: awake, prepare and return. And may every trumpet turn our hearts toward the Lamb, the coming King and the greater Jubilee of His Kingdom.

HOW THEN SHALL WE WALK?

Guarding the Sound and Living Awake



Having followed the sound of the trumpet through Scripture, Yom Teruah leaves us with a question that is meant to be heard in the life of God's people. If this is one of the appointed times of YHVH, if its sound gathers, awakens, warns and proclaims the King, how should those who belong to Messiah receive it now?

We begin with the same foundation that runs through all the appointed times. In Messiah those who were once far off have been brought near. The two are made one, and the wild branch is grafted into the cultivated olive tree to share in its root and richness. We have not been given a separate redemptive story. We have been brought into an inheritance already filled with the acts, promises and appointments of the God of Israel.

That does not mean trying to recreate every form of ancient Israel or using the Feasts as a measure of righteousness. Our standing before God rests in Yeshua alone. Nor does the New Covenant return us to Sinai as though nothing has happened. The Spirit has been given, the instruction of God is written upon the heart, and the Substance to whom the shadows pointed has come. Yet fulfilment does not make the appointed time meaningless. It teaches us how to hear it more clearly.

To keep Yom Teruah, then, is not merely to preserve information about an ancient festival. Scripture gives us the language of guarding what God appoints and of celebrating His Feasts. We therefore give the day its place, refuse to let its message disappear, and allow the sound of the trumpet to call us again to what Scripture has always joined to it:

assembly, awakening, remembrance, warning, proclamation and hope.

There is something wonderfully simple about doing that. Gather if you are able. Open the Torah and the Prophets. Read the Gospel and the apostolic promises in the light of the trumpet. Sound the shofar where it is available, not as a charm and not as a performance, but as a living reminder that God still calls His people to wake, to listen and to prepare. Let the sound interrupt the ordinary rhythm of life long enough for us to ask whether we are spiritually awake or merely busy.

Yom Teruah is therefore a fitting time for honest examination, not anxious self-condemnation. The trumpet in Scripture can warn because danger is real, but it can also gather because God has not abandoned His people. It calls us to repent where repentance is needed, repair what has been neglected, forgive, reconcile and return to YHVH with the whole heart. The sound is not given to feed fear-driven speculation about dates. It is given to produce readiness.

And readiness is not passive. The Feast gives us an opportunity to proclaim the Kingdom. The trumpet announces a King. The prophets join trumpet and gathering. Paul joins the trumpet with resurrection and transformation. The seventh month carries the hearer onward toward Atonement, Jubilee, ingathering and dwelling. When we gather around Yom Teruah, we are therefore not merely remembering an old sound; we are rehearsing the hope that the King will appear, the dead will be raised, the scattered will be gathered and the purposes of God will reach their appointed fullness.

This is why the Feast belongs naturally to the maturing of God's people. It teaches us to live awake. It reminds us that history is not aimless, that the Kingdom is not a metaphor and that the promises of God are moving toward fulfilment. It trains the ear to recognise the difference between the noise of the age and the voice that calls us back to what matters.

For our fellowship that can take a warm and practical form: a gathering, a shared meal, the sounding of the shofar, prayer, the reading of Scripture, teaching and conversation about the Kingdom. Children can hear why the trumpet matters. Believers can encourage one another with the promise of resurrection and gathering. The Feast can become an appointed interruption in which we remember that the Church is not meant to sleep through the purposes of God.

We guard Yom Teruah because it is God's appointment, and we celebrate it because it is His Feast. We do not imagine that the sounding of a horn makes us righteous. We let the horn preach. Awake. Prepare. Return. The King is coming, the Day is approaching, and the God who appoints the sound is faithful to everything He has promised.

Perhaps that is the right place to begin. Not by asking how little of the appointment may be retained, but by listening again. If the Father has placed this sound in His calendar, what does He want His people to hear? What must awaken in us? What must be put right? What hope must be proclaimed? What promise must be handed to the next generation?

Yom Teruah is kept when the sound is guarded, its message is cherished and its truth is allowed to shape the way we walk. We hear the call, we return to the Lord, we encourage one another, and we lift our eyes toward the greater trumpet still to sound. The Feast becomes not a burden laid upon the people of God, but a gift that teaches them to live awake beneath the promise of the coming King.

KEY SCRIPTURES



Genesis 22 - the Akedah, the beloved son, the ram and its horns.

Leviticus 23:23-25 - Yom Teruah.

Leviticus 25:8-13 - Jubilee trumpet on Atonement; liberty and return.

Exodus 19:16-20 - the trumpet at Sinai.

Numbers 10:1-10 - gathering, journeying, alarm and feast.

Joshua 6 - trumpet and shout at Jericho.

Isaiah 27:12-13 - the great trumpet and gathering.

Isaiah 61:1-2; Luke 4:16-21 - liberty and the Acceptable Year.

Joel 2 - trumpet in Zion and return.

Matthew 24:29-31 - trumpet and gathering.

1 Corinthians 15:50-58 - the mystery and the last trumpet.

1 Thessalonians 4:13-18 - trumpet, resurrection and gathering.

Colossians 2:16-17 - shadows of things to come; substance in Messiah.

Revelation 11:15 - seventh trumpet and the Kingdom.

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Contending for the faith once delivered to the saints - Jude 3

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