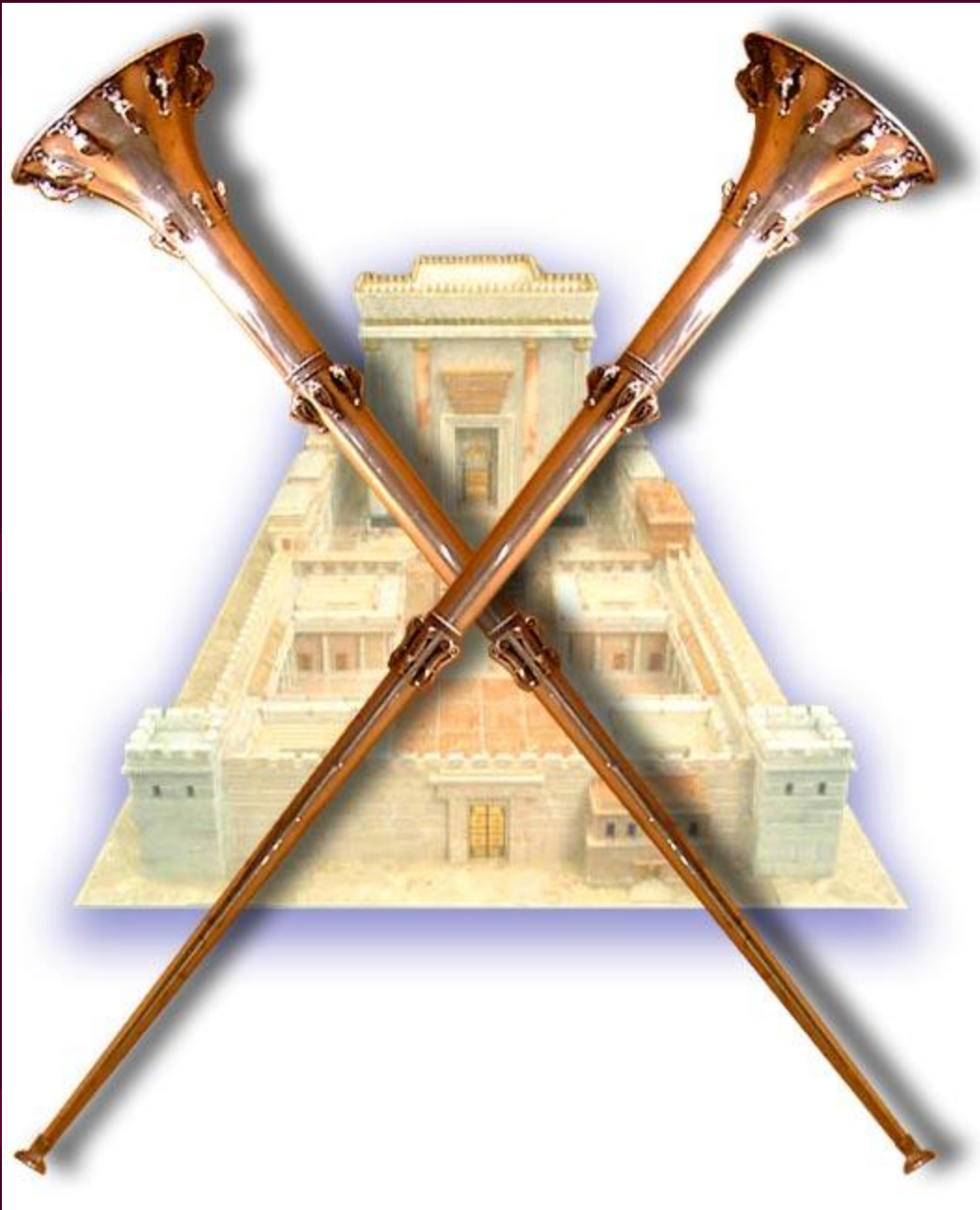


THE HOLY TEMPLE

ROSH HASHANA





(Numbers 29:1-6)

"And in the seventh month, on the first day of the month, you shall have a holy convocation: you shall do no manner of servile work; it is a day of blowing the horn unto you. And you shall prepare a burnt-offering for a sweet savour unto the L-rd: one young bullock, one ram, seven he-lambs of the first year without blemish; and their meal-offering, fine flour mingled with oil, three tenth parts for the bullock, two tenth part for the ram, and one tenth part for every lamb of the seven lambs; and one he-goat for a sin-offering, to make atonement for you; beside the burnt-offering of the new moon, and the meal-offering thereof, and the continual burnt-offering and the meal-offering thereof, and their drink-offerings, according unto their ordinance, for a sweet savour, an offering made by fire unto the L-rd."

Our sages teach us that Yom Teruah marks the sixth day of creation, the day that *adam harishon* - the first man - was created. The particular place was none other than what would come to be known as Mount Moriah. We further learn that it was on this very spot that Adam first sinned and repented. Here he built an altar and presented an offering. Some twenty generations later it was here that the angel stayed the hand of Abraham at the binding of Isaac. It was here that the ram appeared, providing Abraham with the means through which to express his love for G-d.

Yom Teruah is the day that we recognize the sovereignty of G-d the King, Creator of the universe and Judge of all mankind. The day on which "all beings pass before Him like tender sheep," Yom Teruah's message is truly universal: it is incumbent upon all mankind to accept upon ourselves G-d's sovereignty, and to take account of our thoughts and actions, in light of this awesome recognition.

The trumpets sounded before the entrance to the *Kodesh* - the Sanctuary - of the Holy Temple on Yom Teruah are reminders of G-d's dominion. The sound of the shofar - likewise blown on the Sanctuary steps, emanates from breath itself, the breath that comes from deep within us, where it was placed, for the first time, by G-d, in Adam, on the sixth day.

THE HOLY TEMPLE

ROSH HASHANA



SANCTIFYING THE NEW MOON

During the time of the Holy Temple, the drama of Yom Teruah began even before the onset of the holy day. This drama involved the sanctification of the new moon. Yom Teruah occurs on the first day of the month of Tishrei, and therefore, it can't begin until the appearance of the new moon has been established. The commandment to declare the new moon and establish its appearance for all the children of Israel was the first commandment received by the Israelites, even before they emerged from their bondage in Egypt, (Exodus 12:2) It may seem ironic that G-d - the King of the universe - would call upon His people to determine, as it were, on what day He Himself created the universe! But this is, in fact, what G-d, in His love for His people did: he entrusted the children of Israel as "partners" in maintaining and perfecting His creation.

Two witnesses who had seen the appearance of the new moon were required to testify before the Great Sanhedrin, which convened in the Chamber of Hewn Stone, which was located on the northern wall of the Inner Courtyard of the Holy Temple.

There they would be questioned and cross examined to verify their fitness as witnesses, and the truth of their words. Only when this had been done to the satisfaction of the sages of the Great Sanhedrin, would the Yom Teruah service in the Holy Temple begin.

Great care and effort was invested by the sages to ensure the veracity and efficiency of the entire procedure of proclaiming the new moon. Ultimately, it all depended on the willingness of the common people to come forth as witnesses. One can only imagine the sense of obligation and privilege felt by each witness as he made his way to Jerusalem.





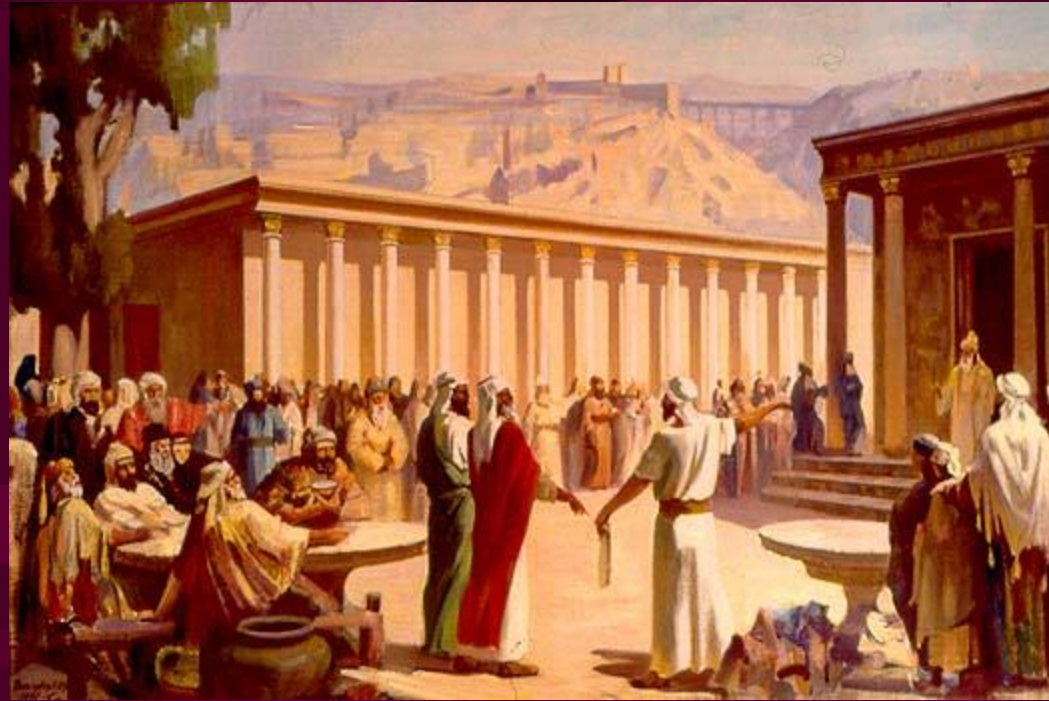
After the destruction of the Holy Temple, the Sanhedrin moved to the town of Yavneh, where it would receive witnesses' testimony of the new moon. The Talmud relates that Rabban Gamliel displayed pictures of the moon in various stages of its monthly course. He would use the pictures when questioning the witnesses in order to determine the veracity of their testimony. Although this scene portrays the Sanhedrin in Yavneh, after the destruction of the Holy Temple, it no doubt represents similar scenes which occurred every month for hundreds of years within the Sanhedrin that stood upon the Temple Mount.



During the time of the Great Sanhedrin, the new moon was sanctified through the testimony of two witnesses who had seen the new moon. This was in accordance with the biblical commandment. In order to insure that the new moon, (rosh chodesh), offerings were prepared in time at the Holy Temple, (as well as the Yom Teruah offerings on the new month of Tishrei), witnesses were allowed to violate the Shabbat restriction against traveling order to expedite the new moon proclamation. This picture depicts an ailing witness travelling on Shabbat toward Jerusalem, being aided by armed escorts and companions.



An incident is related in the Talmud, concerning the city of Lod: It was Shabbat. A number of witnesses to the new moon were passing through the city on their way to testifying before the Great Sanhedrin in Jerusalem. A man named Zefer, who was the mayor of the city of Geder, detained the witnesses. He was of the opinion that witnesses had most certainly already arrived in Jerusalem and presented their testimony. Therefore, he concluded, it was unnecessary for these witnesses to continue on their way, especially since doing so involved a desecration of the Shabbat.



A special courtyard, by the name of Beit Ya'azek, was built in Jerusalem, for the purpose of accomodating arriving witnesses to the new moon. There they were provided with a large meal, and a place to rest as they waited to be called to testify at the Great Sanhedrin. The warm welcome received by the witnesses was intended to lighten the burden of their journey, as well as to encourage people to step forth and travel to Jerusalem when they had witnessed the new moon.



There were enemies of the Jews who sought to harm the Jewish people by deceiving them into observing Yom Teruah, and the ensuing holidays, at the wrong times. The Talmud tells of an attempt by the *Boethusian* sect, which one year bribed two witnesses to provide false testimony before the Great Sanhedrin, with the intention of causing the sages to err in their calculations of the new moon. One of the witnesses, however, proved to be a "double-agent," and revealed to the sages the bag containing two hundred pieces of silver that he had been provided in order to perjure himself. The illustration above shows him holding the bag of silver coins, while the man who had placed the bribe in his hands is being led away to receive his punishment: lashes.



Determining the appearance of the new moon through eyewitness testimony was always accompanied with anticipation and uncertainty. The new moon or new year offerings could not be commenced until two witnesses had arrived and testified before the Great Sanhedrin, to the satisfaction of the Great Sanhedrin. It was customary for people to begin observing the holiday as a precautionary measure, even before the testimony had been offered or accepted. It is told that on one occasion, witnesses arrived at dusk. In the rush and ensuing confusion, the Levites neglected to sing their daily psalm. In order to prevent a recurrence, the sages ruled that testimony would henceforth be accepted only up to the time of the daily afternoon offering. If witnesses failed to arrive by this time, the following day would nevertheless be observed as Yom Teruah.

Since Yom Teruah can occur on the weekly Shabbat, it has a rather unique status among all of the festivals. It is the only festival on which all of the following sacrifices (from the Hebrew word korban, which means to draw near) can be offered:

- 1. The daily offerings.**
- 2. The Shabbat offerings.**
- 3. The new moon offerings.**
- 4. The festival offerings.**



When the Sanhedrin was satisfied with the veracity of the testimony that they had received, they would rise and walk to the door facing the inner court of the Holy Temple. Standing on the steps of the Chamber of Hewn Stone, the head of the Sanhedrin would proclaim to the expectant crowd, "The day is hallowed!" The people would respond: "The day is hallowed! The day is hallowed!" The priests would immediately begin tending to the Yom Teruah offerings, and the Levites would begin performing the musical accompaniment.



Immediately upon proclaiming, "The day is hallowed!," messengers on horseback were dispatched to bring the news of the sanctification of the new moon to all the villages of Israel and beyond. The swift broadcast of the news was essential in order to enable all to observe Yom Teruah on the proper day.



Simultaneously, the proclamation of the new moon would go out from Jerusalem by way of torches lit by specially appointed "relay teams" who were located on strategically places hill tops. Using this method, the news could be transmitted quickly all the way to the Jewish communities of Babylon and Persia. Speed was of the essence in order to enable all to observe Yom Teruah and the following holidays in their proper times.



This map depicts the precise route along which the torches were lit signifying the appearance of the new moon. The first station along the route was Har HaMishcha, (the Mount of Anointing, known today as the Mount of Olives). The route proceeded north east in order to reach the Babylonian city of Pumbedita, which was a major center of Jewish life.



Yom Teruah marked not only the new year, but also the new month. On Yom Teruah, the *rosh chodesh*, (new moon), offerings were performed in the Holy Temple first, followed by the Yom Teruah offerings. Presenting the offerings began the moment the new moon was proclaimed by the Great Sanhedrin. *Rosh chodesh* offerings consisted of eleven animals: two young bulls, one ram, seven yearling sheep, and one goat. The bringing of the goat for a sin offering was the focal point of the day.



Following the daily, (*tamid*), offerings, and the bringing of the *rosh chodesh* offerings, the Yom Teruah offerings were then brought. These included ten animals: one young bull, a ram, seven yearling sheep, and a goat.



"With trumpets and shofar blasts sound off before the King, G-d." (Psalms 98:6)

Yom Teruah is known as the "Day of Sounding." In the Holy Temple this was marked by the blowing of a gold plated shofar and silver trumpets. The picture above shows a priest standing on the steps leading up to the *Kodesh* - the Sanctuary - of the Holy Temple, and blasting the shofar. Flanking him on either side are two priests, each one blowing on a silver trumpet. The blast of the shofar will outlast that of the trumpets, as the chief commandment of the day is to hear the shofar.



***"G-d has ascended with a blast, the L-rd with the voice of the shofar."
(Psalms 47:6)***

***"Blow the shofar at the new moon, at the time appointed for our
festive day."
(Psalms 81:4-5)***

"Praise Him with the blast of the shofar" (Psalms 150:3)

"Praise Him with the blast of the shofar" (Psalms 150:3)

***"And on the third day, while morning, that there were voices and
lightning, and a thick cloud upon the mount, and the voice of the
shofar was very loud; and all the people in the camp trembled."
(Exodus 19:16)***

***"And when the voice of the shofar grew very strong, Moses spake,
and G-d answered him by a voice." (Exodus 19:19)***

Since Yom Teruah can occur on the weekly Shabbat, it has a rather unique status among all of the festivals. It is the only festival on which all of the following sacrifices (from the Hebrew word korban, which means to draw near) can be offered:

1. The daily offerings.
2. The Shabbat offerings.
3. The new moon offerings.
4. The festival offerings.

"And all the people saw the voices and the flames, and the voice of the shofar, and the mountain was smoking, and the people saw, and trembled, and stood from afar." (Exodus 20:15)

As previously noted, the shofar, which lies still until the breath is projected through it, brings us back to our own origin - the breathing of life by G-d into Adam - the first man.

The shofar would later be sounded on joyous occasions at the Holy Temple, as seen by the citations above from the book of Psalms. It was at the very onset of the Divine revelation at Mount Sinai, when G-d presented His people with the Torah, that the sound of the shofar was heard, marking the covenant between G-d and His people. So too is the blowing of the shofar on Yom Teruah reminiscent of the binding of Isaac, where G-d provided a ram, who was caught in the thicket by his horn - the shofar - as a sign of G-d's promise to Abraham that *"I will establish My covenant with him (Isaac) for an everlasting covenant for his seed after him."* (Genesis 17:19)



Special status was granted by the sages to Jerusalem on Yom Teruah: When Yom Teruah fell on Shabbat, the blowing of the shofar was still permitted within the Holy City. This ruling applied not only to the Temple and the Temple Mount, but included the entire city of Jerusalem. Even inhabitants living within villages on the outskirts of Jerusalem, *within walking distance from, and from which the Holy Temple could be seen*, were allowed to blow the shofar on Shabbat



"When the seventh month came... all of the people gathered together as one man into the open place that was before the Water Gate." (Neh. 7:72-81)
Following the return from Babylonian exile, a month-long campaign for repentance was commenced by Ezra and Nechemiah, on Yom Teruah. The returnees convened in the rebuilt Temple Courtyard, and there Ezra read aloud from a Torah scroll. When the people heard the words of the Torah, they were overcome with remorse, and began to lament. Ezra and the Levites stayed the outcry, saying, *"This day is sacred to the L-rd! Stop your mourning and stop your crying!"*



"All inhabitants of the world, and dwellers of the earth, As a banner raised high in the mountains you shall see; and as the blasting of the shofar you shall hear" (Isaiah 18:3)"... Our G-d and G-d of our fathers, sound the great shofar for our freedom, raise the banner to gather our exiles, draw near our scattered ones from among the nations, and gather us in our dispersions from the ends of the earth. Bring us to Zion, Your city, with gladness, and to Jerusalem, Your Holy Temple, with everlasting joy. There we will perform before You our obligatory offerings, as commanded us in Your Torah, through Moses Your servant, from the source of Your glory, as it is said: And on the day of your joy, and on your festivals and new moons, you will sound the trumpets upon your offerings, and they will be for you a remembrance before your G-d; I am the L-rd your G-d." (from the Yom Teruah Musaf prayer)

What are the Feast of YHVH?

Many people say that they are the feast of the JEWS. But in Leviticus it says Feast of YHVH.

THE ROOT WORD FOR THE
WORD MOED IS YA'AD

YA'AD MEANS BETROTH

These days of Yom Teruah are called “yoma arichta” (one long day) to indicate that the sanctity of both is not a doubtful sanctity, but a definite one.

The reason that we celebrate for two days is because if we waited to start our celebration until after the new moon had been sanctified, we would have missed half the celebration because the new moon can only be sanctified during daylight hours. The new moon is also very difficult to see on the first day because it can be seen only about sunset, close to the sun, when the sun is traveling north. So, looking for a very slim faint crescent moon, which is very close to the sun, is a very difficult thing to do.

Matityahu (Matthew) 24:29-39

"Immediately after the distress of those days 'the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.' "At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory. And he will send his angels with a loud shofar call, and they will gather his elect from the four winds, from one end of the heavens to the other. "Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. Even so, when you see all these things, you know that it is near, right at the door. I tell you the truth, this generation will certainly not pass away until all these things have happened. Heaven and earth will pass away, but my words will never pass away. "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. As it was in the days of Noah, so it will be at the coming of the Son of Man. For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; And they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man.

Matityahu (Matthew) 25:13

"Therefore keep watch, because you do not know the day or the hour.

Marqos (Mark) 13:28-37

"Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. Even so, when you see these things happening, you know that it is near, right at the door. I tell you the truth, this generation will certainly not pass away until all these things have happened. Heaven and earth will pass away, but my words will never pass away. "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. Be on guard! Be alert! You do not know when that time will come. It's like a man going away: He leaves his house and puts his servants in charge, each with his assigned task, and tells the one at the door to keep watch. "Therefore keep watch because you do not know when the owner of the house will come back--whether in the evening, or at midnight, or when the rooster crows, or at dawn. If he comes suddenly, do not let him find you sleeping. What I say to you, I say to everyone: 'Watch!'"

Revelation 16:15 "Behold, I come like a thief! Blessed is he who stays awake and keeps his clothes with him, so that he may not go naked and be shamefully exposed."

I Thessalonians 5:1-11 Now, brothers, about times and dates we do not need to write to you, For you know very well that the day of the Lord will come like a thief in the night. While people are saying, "Peace and safety," destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape. But you, brothers, are not in darkness so that this day should surprise you like a thief. You are all sons of the light and sons of the day. We do not belong to the night or to the darkness. So then, let us not be like others, who are asleep, but let us be alert and self-controlled. For those who sleep, sleep at night, and those who get drunk, get drunk at night. But since we belong to the day, let us be self-controlled, putting on faith and love as a breastplate, and the hope of salvation as a helmet. For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ. He died for us so that, whether we are awake or asleep, we may live together with him. Therefore encourage one another and build each other up, just as in fact you are doing.

(Rosh HaShanah 3:1)

The command seems to be that we know the season, but not the day or the hour. Yom Teruah is the **ONLY** moed (appointment) that we do not know the day or the hour in which to keep it. Therefore, we have to be on the alert and watch for it. The Rabbinic suggestion that we not sleep on Yom Teruah seems to be justified from these verses. According to the Mishna, Rosh Chodesh must be announced during daylight hours

Notice that even Ezra observed two (2) days:

Nehemiah 8:2-3 So on the first day of the seventh month Ezra the priest brought the Law before the assembly, which was made up of men and women and all who were able to understand. He read it aloud from daybreak till noon as he faced the square before the Water Gate in the presence of the men, women and others who could understand. And all the people listened attentively to the Book of the Law.

Nehemiah 8:13 On the second day of the month, the heads of all the families, along with the priests and the Levites, gathered around Ezra the scribe to give attention to the words of the Law.

Name

Rosh Hashanah - Which means the beginning or "head" of the year. Most Jews use this name to refer to this feast (moed). This name is mentioned only once in the scriptures in:

Yehezkel (Ezekiel) 40:1 *In the twenty-fifth year of our exile, at the beginning of the year, on the tenth of the month, in the fourteenth year after the fall of the city--on that very day the hand of HaShem was upon me and he took me there.*

The sages recognize that this is not referring to Yom Teruah, but to Yom HaKippurim in a Jubilee year.

Yom Teruah: Which means a day of blowing (the shofar) or breathing. This name is found in:

Bamidbar (Numbers) 29:1 *"On the first day of the seventh month hold a sacred assembly and do no regular work. It is a day for you to sound the shofarot.*

and

Vayikra (Leviticus) 23:24 *"Say to the Israelites: 'On the first day of the seventh month you are to have a day of rest, a sacred assembly commemorated with shofar blasts.*

Yom Ha-Zekaron: Which means a day of memorial or remembrance. This is derived from the above verse (Vayikra (Leviticus) 23:24).

Yom Hakeseh (The Day of Concealment) - The sages say that the verse:

Tehillim (Psalms) 81:3 *Sound the ram's horn at the New Moon, and when the moon is full, on the day of our Feast;*
Should be translated:

Tehillim (Psalms) 81:3 *Blow the shofar at the new moon, at the covered time for our feast day.*
Which is the feast on which the moon is covered over? You must say that this is Yom Teruah; and it is written in this connection (Sanhedrin 11b):

Yom HaDin: Which means a Day of Judgment. In anticipation of this judgment, we begin teshuvah, to repent, at the beginning of Elul, thirty days earlier. We will have our final time for repentance at the end of this forty day period, on Yom HaKippurim. [Note that His Majesty King Yeshuah, the Mashiach's fast for forty days in the wilderness is very much related to this festival of Yom HaKippurim.] Repentance is also the important concept in the ritual of tashlich, where we symbolically cast our sins away, on this day.

Themes of Yom Teruah:

- * This is the day that Israel will be gathered.
- * This is the coronation day of the King of kings.
- * This is resurrection day.
- * This is a day for judgment. Psalm 81:4
- * This is a day to remember the fathers.
- * This is a day to blow the shofar.
- * This is the day that the world was created.

The shofar has played a major role in several biblical events:

1. When the Torah was given:

Shemot (Exodus) 19:16-19 *On the morning of the third day there was thunder and lightning, with a thick cloud over the mountain, and a very loud shofar blast. Everyone in the camp trembled. Then Moses led the people out of the camp to meet with God, and they stood at the foot of the mountain. Mount Sinai was covered with smoke, because HaShem descended on it in fire. The smoke billowed up from it like smoke from a furnace, the whole mountain trembled violently, And the sound of the shofar grew louder and louder. Then Moses spoke and the voice of God answered him.*

2. When the walls of Jericho fell:

Yahoshua (Joshua) 6:20 When the shofarot sounded, the people Teruah, and at the sound of the shofar, when the people gave a Teruah gadol, the wall collapsed; so every man charged straight in, and they took the city.

3. When Mashiach returns:

Zechariah 9:13-15 *I will bend Judah as I bend my bow and fill it with Ephraim. I will rouse your sons, O Zion, against your sons, O Greece, and make you like a warrior's sword. Then HaShem will appear over them; his arrow will flash like lightning. The Sovereign HaShem will sound the shofar; he will march in the storms of the south, And HaShem Almighty will shield them. They will destroy and overcome with slingstones. They will drink and roar as with wine; they will be full like a bowl used for sprinkling the corners of the altar.*

I Thessalonians 4:13-18 *Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope. We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him. According to the Lord's own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep. For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the shofar call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. Therefore encourage each other with these words.*

4. To gather the outcast of Israel:

Yeshayahu (Isaiah) 27:12-13 *In that day HaShem will thresh from the flowing Euphrates to the Wadi of Egypt, and you, O Israelites, will be gathered up one by one. And in that day a great shofar will sound. Those who were perishing in Assyria and those who were exiled in Egypt will come and worship HaShem on the holy mountain in Jerusalem.*

1. **TEKIAH**- A pure unbroken sound that calls man to search his heart, forsake his wrong ways, and seek forgiveness through repentance.

2. **SHEBARIM** - A broken, staccato, trembling sound. It typifies the sorrow that comes to man when he realizes his misconduct and desires to change his ways.

3. **TERUAH**- A wave-like sound of alarm calling upon man to stand by the banner of God.

4. **TEKIAH GEDOLAH**- The prolonged, unbroken sound typifying a final appeal to sincere repentance and atonement.

In Bamidbar (Numbers) 10:7, two notes are specifically differentiated. There it says:

Here is the first place I have found, in an orthodox Jewish publication, the name of our High Priest, Yeshua.

In the Rosh HaShanah Machzor, on both days, we read the following:

"May it be Your will that the tekiah-shevarim-Teruah-tekiah blasts that we sound be embroidered into the [heavenly] curtain by the appointed angel, just as You accepted prayers through Elijah, who is remembered for good; Yeshua (the Kohen Gadole - High Priest), minister of the inner chamber, and the ministering angel; and may You be filled with mercy upon us. Blessed are You Master of Mercies."

Maimonides explained the meaning of the sounds of the shofar as follows:

"Awake, ye sleepers from your slumber, and rouse you from your lethargy. Scrutinize your deeds and return in repentance. Remember your Creator, ye who forget eternal truth is the trifles of the hour, who go astray all your years after vain illusions which can neither profit nor deliver. Look well into your souls and mend your ways and your actions; let each one of you forsake his evil path and his unworthy purpose, and return to God, so that He may have mercy upon you."

what Paul wrote to the Ephesians:

Ephesians 5:1-20 *Be imitators of God, therefore, as dearly loved children And live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God. But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people. Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving. For of this you can be sure: No immoral, impure or greedy person--such a man is an idolater--has any inheritance in the kingdom of Christ and of God. Let no one deceive you with empty words, for because of such things God's wrath comes on those who are disobedient. Therefore do not be partners with them. For you were once darkness, but now you are light in the Lord. Live as children of light (For the fruit of the light consists in all goodness, righteousness and truth) And find out what pleases the Lord.*

Have nothing to do with the fruitless deeds of darkness, but rather expose them. For it is shameful even to mention what the disobedient do in secret. But everything exposed by the light becomes visible, For it is light that makes everything visible. This is why it is said: "Wake up, O sleeper, rise from the dead, and Christ will shine on you." Be very careful, then, how you live--not as unwise but as wise, Making the most of every opportunity, because the days are evil. Therefore do not be foolish, but understand what the Lord's will is. Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit. Speak to one another with Tehillim (Psalms), hymns and spiritual songs. Sing and make music in your heart to the Lord, Always giving thanks to God the Father for everything, in the name of our Lord Yeshua Christ.

***Tishri* (Ethanim) Always has 30 days.**

Mazal is Maznaim (Scales).

Tribe is Dan.

***SPIRITUAL APPLICATION:
Yahshua IS KING OF KINGS***

When *Yahshua* the Messiah returns at His second coming, He will return as *Messiah ben David*, the Kingly Messiah.

Yahshua IS KING OF KINGS

Revelation 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he does judge and make war.

Revelation 19:12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

Revelation 19:13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

Revelation 19:16 And he has on his vesture and on his thigh a name written, KING of KINGS and LORD of LORDS.

MESSIAH'S THE CORONATION

A major theme associated with *Rosh HaShanah / Yom Teruah* is the Kingship of the God of Israel. For this reason, *Rosh HaShanah / Yom Teruah* is known as *HaMelech* (The King).

When *Yahshua* returns and sets His feet upon the Mount of Olives (Zechariah 14:4), He will be crowned as King over all the earth. At this time, *Yahshua* will be playing the role of *Messiah ben David*, the Kingly Messiah and will return to the earth and rule and reign during the Messianic Age or in Jewish Eschatology, the *Athid Lavo*.

THE CORONATION

DANIEL 7:9, 13-14

Daniel 7:9 I beheld till the thrones were cast down, and the Ancient of Days did sit ...

Daniel 7:13 I saw in the night vision, and, behold, one like the Son of man came with the clouds of heaven and came to the Ancient of Days and they brought him near before him.

Daniel 7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Yahshua IS KING OF KINGS

When *Yahshua* return to the earth at His second coming as *Messiah ben David*, the kingly Messiah, He will rule as King over all the earth during the Messianic Age.

Zechariah 14:9 And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one.

THE ENTHRONEMENT CEREMONY OF A BIBLICAL KING

There are four parts to the enthronement ceremony of a Biblical King. They are as follows:

- 1) The giving of the decree**
- 2) The ceremony of the taking of the throne**
- 3) The acclamation**
- 4) Each of the subjects comes to visit the King after he has taken the throne**

THE GIVING OF THE DECREE

With the giving of the decree is the declaration. In Psalm / *Tehillim* 2:6-7 it is written:

Psalm 2:6 Yet have I set my king upon my holy hill of Zion

Psalm 2:7 I will declare the decree: the Lord has said unto me, You are my Son: this day have I begotten thee

A ROD / SCEPTER IS GIVEN

**Next, a rod/scepter is given,
which is an emblem of a king. In
Psalm / *Tehillim* 45:6 it is written:**

**Psalm 45:6 Your throne, O God is
forever and ever: the scepter of
your kingdom is a right scepter.**

Yahshua HAS THE SCEPTER OF A KING

***Yahshua* has been given the scepter of righteousness by God the Father. In Hebrews 1:2, 5, 8 it is written:**

Hebrews 1:2 [God] has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds

Hebrews 1:5 For unto which of the angels said he at any time, You are my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

Hebrews 1:8 But unto the Son, he said, Your throne, O God, is forever and ever: a scepter of righteousness is the scepter of your kingdom

THE CEREMONY OF THE TAKING OF THE THRONE

Next, the king sits on the throne and is anointed as king.

I Kings 1:39 And Zadok the priest took a horn of oil out of the tabernacle, and anointed Solomon, And they blew the trumpet; and all the people said, God save king Solomon

I Kings 1:46 And also Solomon sits on the throne of the kingdom

Yahshua SITS ON HIS THRONE

After *Yahshua* was resurrected from the dead, he sat down on the throne of the God of Israel and was anointed as King

Hebrews 1:3 ... And when he (*Yahshua*) had by himself purged our sins, sat down on the right of the Majesty on high

Hebrews 1:4 Being made so much better than the angels, as he has by inheritance obtained a more excellent name than they

Hebrews 1:9 You have loved righteousness, and hated iniquity; therefore God, even your God, has anointed you with the oil of gladness above your fellows

THE KING'S SUBJECTS VISIT HIM ON THE THRONE

During the Messianic Era, all nations will be required to go to Jerusalem to worship Yahshua the King of Israel.

Zechariah 14:16 And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.

Yahshua IS THE KING OF ISRAEL

Yahshua is the King of
Israel.

John 1:49

**Nathaniel answered and said
unto him, Rabbi, you are the
Son of God; you are the
King of Israel.**

PSALM 47

A CORONATION PSALM

When a King of Israel takes the throne, all the people clap their hands. Psalm 47 is a coronation Psalm.