

TRUMPET

TRUTH





**Flint for The Rock Ministries**

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The Rock – ᐱᕐᕐᕐᕐ – Ha Mashiah

# Trumpets, and - *the Traditions*

**Exo 12:1** And [Yahuah] said to Moses and Aaron in the land of Egypt,

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- **Exo 12:2** "This month shall be for you **the beginning** of months. It shall be the **first month** of the **year** for you.
  - **Act 7:22** And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and deeds.
  - **Yahuah then continued to give details on the Passover!**  
**Passover is in the spring greening;**  
**not in the 7<sup>th</sup> month (of browning)!**

- **Some Jewish information/ tradition** tells us that the time of the birth of Yitshaq (Isaac) was at the 7<sup>th</sup> month, the time of **THEIR** Rosh Hashanah.
- **Could this be true according to Scripture????**
- **Gen 21:1** Yahuah visited Sarah as he had said, and Yahuah did to Sarah as he had promised.
- **Gen 21:2** And Sarah conceived and bore Abraham a son in his old age at the **appointed time** of which [Elohim] had spoken to him.
- **Gen 21:3** Abraham called the name of his son who was born to him, whom Sarah bore him, Isaac.
- **Gen 21:4** And Abraham circumcised his son Isaac when he was eight days old, as [Elohim] had commanded him.
- **Gen 21:5** Abraham was a hundred **years** old when his son Isaac was born to him.

## Is There New Year Instruction Here?

- **Numbers 29**

In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the horn is sounded. 2. You shall present a burnt offering of pleasing odor to [Yahuah]: one bull of the herd, one ram, and seven yearling lambs, without blemish. 3. The meal offering with them — choice flour with oil mixed in — shall be: three-tenths of a measure for a bull, two-tenths for a ram, <sup>4</sup> and one-tenth for each of the seven lambs. <sup>5</sup> And there shall be one goat for a sin offering, to make expiation in your behalf — <sup>6</sup> in addition to the burnt offering of the new month with its meal offering and the regular burnt offering with its meal offering, each with its libation as prescribed, offerings by fire of pleasing odor to Yahuah.

- In **Numbers 29** we see **NOTHING to inform us of beginning a new year!**
- Yet, in **Exodus 12** it is quite clear that the new year begins shortly before the Passover of Abib 14, in the **greening of spring!**

- Where in the Scriptures when reading about the **Remembrance of Blowing** (Trumpets/Voices) do we see the word – **rosh**?
- What does this – rosh - word mean?
- Rosh is intended to give us the meaning of – head, #1.
- Rosh HaShanah – as in - head of the year!
- Why is it that we do not see this word – rosh – in connection with **Remembrance Day of Blowing**, in the Scriptures?
- How has this word – rosh - become synonymous with Trumpets in the 7<sup>th</sup> month?
- Who has ASSUMED the AUTHORITY to declare this when it is not seen in the Scriptures?

## What about - the *tradition* - of Rosh HaShanah

A quoted  
article.

- Rosh Hashanah — What is the significance of this holiday?  
[Rosh Ha Shanah - Head of the Year]
- Rosh Hashanah is the **Jewish** New Year and occurs on the first day of the Jewish month of Tishrei (on the Gregorian calendar it usually falls in September or October). It literally means “head of the year,” or “beginning of the year.”
- The holiday takes place over one or **two** days (depending on your practice) and this year, it starts at sundown on Monday, September 6. Rosh Hashanah will officially end at sundown on Tuesday, September 7 or Wednesday, September 8 for those celebrating two days.
- Rosh Hashanah, along with Yom Kippur, is considered one of the High Holy Days of the Jewish year. Ten days after Rosh Hashanah, comes Yom Kippur, which is Hebrew for the “Day of Atonement.” Because of differences between the Hebrew and Western calendars, the High Holy Days move around a bit on the Western calendar, but they always fall sometime in September or October
- [What foods do we eat on Rosh Hashanah?](#)
- It is customary to have big feasts on **both nights** of Rosh Hashanah and there are thus a plethora of customary dishes, including: [honey cake](#), [brisket](#), [tzimmes](#) and [more Rosh Hashanah recipes](#).

# History of Rosh Hashanah

Your attention please!

- The history of Rosh Hashanah can be traced back to the **sixth century B.C.**, though the holiday was never mentioned in the Torah. The phrase “Rosh Hashanah” was first mentioned in the **Mishna** (the first major written collection of the Jewish oral laws) in **200 A.D.**



- **Despite the fact that Rosh Hashanah occurs in the seventh month of the Hebrew calendar, the holiday is designated as the “Jewish New Year.”** While the holiday might have originated with the Babylonians, the rabbis associated Rosh Hashanah with Jewish meaning as the anniversary of the creation of the earth, or the creation of mankind.

End of Quote

# Question:

- Why is there a 2 day observance of Trumpets which is not seen in the Torah?
- Because of all the adjustments to the lunar based calendar of the Jews to avoid putting their feasts on a 7<sup>th</sup> day Shabbat, it brings to the surface, the possibility, combined with the sunset to sunset tradition, for the observance of their feast of Trumpets by their **lunar system** to be out of schedule by up to one or more days!  
(In actual fact, it could and is semi regularly out of synch with the Calendar of the Covenant, by approximately 3 weeks!)
- One believer known to us, has asked - **why does this two day tradition still stand?**
- One year when the Sanhedrin was functioning, it had made the decision to adjust the feast of Trumpets for one of various reasons. Later, the temple was destroyed.
- Once the Sanhedrin dissolved, this **dogmatic** 2 day observance edict evolved into a **tradition**. Since the Sanhedrin no longer functioned, this {**dogmatic**} edict of two days to observe Trumpets cannot be reversed, or altered! The **TRADITION** cannot be reversed!

- This **two day observance of tradition**, directly defies the Scriptures which openly declares Trumpets is to be observed on the 1<sup>st</sup> cycle of the 7<sup>th</sup> month (Tishri). No other cycle is mentioned in the Torah.  
**Herein lies a hyper important question/thought.**
- Today, as students of the Scriptures, are we authorized to **set aside the dogma of the Sanhedrin?**  
Or - Are we under strict command that we must uphold the **tradition** of humanly derived dogma?
- If we allow ourselves to sit dormant under this oppressive tradition of observing Trumpets for two days of the week, in contradiction to the Word of Yahuah,  
**to who then are we submitting our allegiance?**

- **Who's authority would we place over and above that of Yahuah?**
- The context is specifically concerning the authority of the Mo-edim.
- If we allow the Sanhedrin to shape and form our worship practices for the Feast of Trumpets, what Scripture reveals to us the **authority of our acceptance**, whether openly admitted or unknowingly deceived?
- **Isa 14:13** Yet thou saidest in thine heart, I will ascende into heauen, and **exalt my throne aboue beside the starres of Gød [Yahuah]**: I will sitte also vpon the **mount of the Congregation** in the sides of the North.
- **Isa 14:14** I wil ascend aboue ye height of the cloudes, and I will be like the most high.  
Geneva 1587
- The adversary has openly declared that he intends to control the Mo-edim of Yahuah.
- By accepting the **tradition** of observing Trumpets for two days, does that place us under the authority of the adversary?

- Remember, there is also the HUGE ISSUE of observing times on the sunset to sunset platform!
- Why is there a 2 day observance of Trumpets tradition remaining in open defiant disrespect to the Torah which declares only ONE SINGLE 24 hour Dawn to Dawn cycle? - that being the 1<sup>st</sup> cycle of Tishri?
- This has been *traditional insight* into the *Jewish aspect* of the 1<sup>st</sup> cycle of Tishri, the 7<sup>th</sup> month in the Covenant Calendar of Yahuah.
- What does Yahuah's Word have to say?



The  
“Ram’s” Horn...

Is it Truth -

or *Tradition?*

What were the **instruments** – **instructed by Yahuah**, to lead and guide Yisra'el?

Num 10:2 Make to thyself two **silver trumpets**: thou shalt make them of **beaten work**; and they shall be to thee for **the purpose of calling the assembly**, and of removing the camps.

The Scriptures

The Hebrew word is H2689 – hasosra - (chtzutzrth):  
please note – **WHO** was expected (mainly) to use these instruments.

**Remember**, the **pattern** for the earthly Tabernacle was given by Yahuah, (Ex 25:9).

The earthly Tabernacle was patterned after the **Heavenly Tabernacle**.

Would that pattern also include the **SILVER TRUMPETS?**

“Make to thyself two **Silver Trumpets...**”



We have just seen a picture of “beaten” (Num 10:2) trumpets.

Questions:

1. Is a ram's horn made up of “beaten” - **A HAMMERED OUT** substance? Hammered out by human hands as required by Yahuah?

The Hebrew word seen in Num 10:2 is H6213 and requires MAN to create (by HAMMERING OUT) the trumpets!



2. Or, is the ram's horn – a GROWN horn?

Is this point important?

Remember, Yahuah required - hand formed horns out of the stiff substance of **silver**, to summon the attention of Yisra'el, to lead and to guide them!

**Beaten**



or **Grown-**



an important part of the criteria!

Did Yahuah blow a “ram’s horn” to summon the Hebrew nation at Mt Sinai?

If indeed Yahuah blew a “ram’s horn” at Mt Sinai, would that be considered counter active to His instructions found in **Numbers 10**?

There, Yahuah had instructed to build two **Silver Trumpets** to call the attention of the Nation.



- **Who is correct?**
- When **Yahusha returns** with the **FINAL TRUMP**, will it be the sound of a **dead ram's horn** summoning His children?
- Or will it be the frequency of **ETERNAL LIFE** from heavenly **Silver Trumpets?**
- How much glory should we be placing on the ram's horn as a **true** shofar?  
**Is our voice that Yahuah gave us, sufficient to Praise Him?**  
Or MUST WE HAVE A DEAD RAM'S HORN to effectively get His attention?
- **If our voice is not sufficient,** why then are we not born with a ram's horn in our possession?
- What about Jericho? Yes there were most certainly Shofars. What of the instruction to **SHOUT?** Was it just to pose an inclusive feeling to all those who marched? Or was there POWER from Yahuah, within the voices of man?
- What **TYPE** of SHOFARS did the priests blow? Silver Trumpets, or ram's horns?
- Do we have more Scriptural Hebrew word instruction to give us discernment?
- Let's look at Joshua and Jericho for more insight.

# Joshua 6:4

1

בלים לפני הארון וביזם השביעי תסבו את העיר שבע פעמים והכנים יתקעו בשופרות :	ishau kenim u-shboe	6:4
b-shuphruth ithqou u-e-kenim phomim shbo e-oir - ath thsbu e-shbioi u-b-ium e-arun l-phni e-iub	H5375 H3548 H7651	
H7782 H8628 H3548 H6471 H7651 H5892 H853 H5437 H7637 H3117 H727 H6440 H3		
את קול השופר יריעו כל העם תרועה גדולה ונפלה חומת העיר תחתי ועלו העם	b-qrn b-mshk u-eie	6:5
e-om u-olu thchthi-e e-oir chumth u-nphle gdule thruoe e-om - kl iriou e-shuphr qul - ath	H7161 H4900 H1961	
H5971 H5927 H8478 H5892 H2346 H5307 H1419 H8643 H5971 H3605 H7321 H7782 H6963 H853		

Search : WLC\_t

LEX

שופרות 2 ▶

shuphruth

H7782

שופרות

shuphruth

trumpets-of 2 ▶

Note the description of the **Shofaruth** (plural) in the 2<sup>nd</sup> view. The description is - H3104 – it declares – **jubilees**.

היובלים	ishau kenim u-shboe	6:4
e-iublim	H5375 H3548 H7651	
H3104		
היובלים	b-qrn b-mshk u-eie	6:5
eiublim	H7161 H4900 H1961	
the-jubilees		

Search : WLC\_t

LEX

היובלים

e-iublim

H3104

היובלים

eiublim

the-jubilees

2

# Joshua 6:4 Continued

Strong

H3104 yowbel yo-bale'

or yobel {yob-ale'};

apparently from H2986; the blast of a horn (from its continuous sound; specifically, the signal of the silver trumpets; hence, the instrument itself and the festival thus introduced.

KJV: jubile **ram's horn**, trumpet.

**Silver Trumpets!** Yet some editions of Scriptures have “**ram’s horn**” written in this verse! We are given more instruction to look at H2986!

Select SR H2986

Strong

H2986 yabal yaw-bal'

a primitive root;

properly, to flow; causatively, to bring (especially with pomp).

KJV: bring (forth), carry, lead (forth).

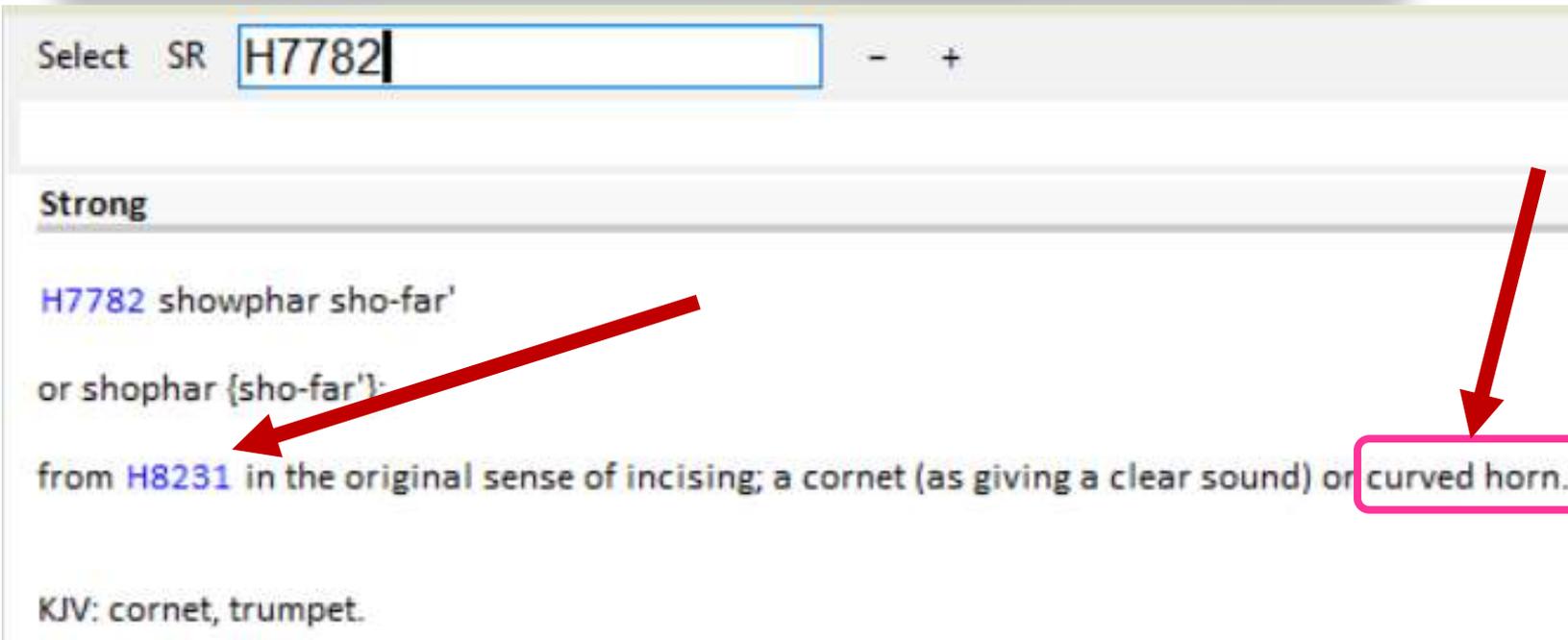
What about the word - Shofar (H7782)?

Select SR  - +

**Strong**

H7782 showphar sho-far'  
or shophar {sho-far'}:  
from H8231 in the original sense of incising; a cornet (as giving a clear sound) or **curved horn**.

KJV: cornet, trumpet.



We have just read the definition of H3104 describing the type of shofar as specifically of **SILVER TRUMPETS**. Yet here we see – “curved horn”! Did Yisra’el also make “curved,” hollow, silver trumpets? 😞  
**Where did this “curved” definition derive from?**

What about the **H8231** definition?

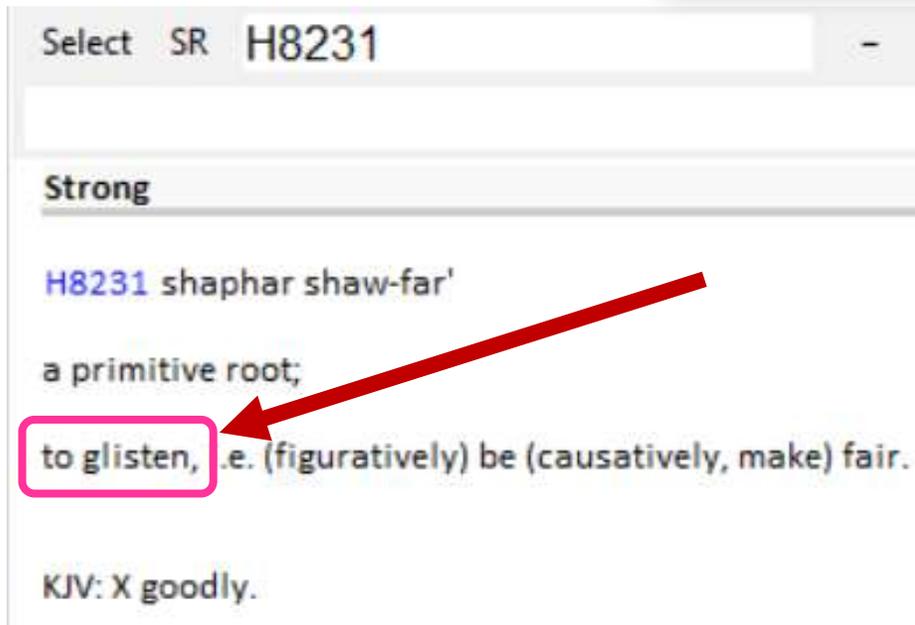
## Further with - H8231 definition

Select SR H8231 -

Strong

H8231 shaphar shaw-far'  
a primitive root;  
to glisten, .e. (figuratively) be (causatively, make) fair.

KJV: X goodly.



Tell me, what **GLISTENS?**  
Silver, or dead bone?  
Yes, I have a shiny bone shofar.  
It did not however, **GROW** that way!

For some reason all the pieces we are given to assemble the shofar picture just do not fit properly. It is close, but not correct!

**Is there more?**

Num 10:8 And the **priests** the sons of Aaron shall sound with the **trumpets**; and it shall be a perpetual ordinance for you throughout your generations.

: לְדַרְתֵּיכֶם		: עוֹלָם		: לְחֻקְתָּ		: לְכֶם		: וּבְנֵי		: אֶהְרֹן		: הַכֹּהֲנִים		: 10:8	
: l-drthi-km		: oulm		: l-chqth		: l-km		: u-e		: e-kenim		: aern		: u-bni	
H1755		H5769		H2708		_ H190		H2689		H3548		H175		H1121	
<div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 10px auto;"> <p>Search : WLC_t</p> <p>LEX</p> <p>בַּחֲצֹצְרוֹת</p> <p>b-chtztzruth</p> <p>H2689</p> <p>בַּחֲצֹצְרוֹת</p> <p>bchtztzruth</p> <p>in.the.bugles</p> </div>															

Look here, the **silver trumpets** are described as **BUGLES!** How many times have you seen a Ram growing **BUGLES** on his head?

# Significances of the Shofar

**Num 10:9** And if ye shall go forth to war in your land against your enemies that are opposed to you, then shall ye sound with the trumpets; and ye shall be had in remembrance before [Yahuah], and ye shall be saved from your enemies.

**Num 10:10** And in the days of your gladness, and in your feasts, and in your new months, ye shall sound with the trumpets at your whole-burnt-offerings, and at the sacrifices of your peace-offerings; and there shall be a memorial for you before your Elohim: I *am* Yahuah your Elohim.

- **Num 31:6** And Moses sent them away a thousand of every tribe with their forces, and Phinees the son of Eleazar the son of Aaron the priest: and the holy instruments, and the **signal trumpets** *were* in their hands.
- **2Ki 11:14** And she looked, and, behold, **the king** stood [Yo-ash] near a pillar according to the manner; and the singers and the trumpeters were before the king and all the people of the land *even* rejoicing and sounding with **trumpets**: and Gotholia rent her garments, and cried, A conspiracy, a conspiracy.
- **2Ki 12:13** Only there were not to be made for the house of [Yahuah] silver plates, studs, bowls, or **trumpets**, any vessel of gold or vessel of silver, ***of the money*** that was brought into the house of [Yahuah]:

- 1Ch 13:8 And David and all Israel *were playing before* [Yahuah] with all their might, and *that* together with singers, and with harps, and with lutes, with timbrels, and with cymbals, and with trumpets.
- 1Ch 15:28 And all Israel brought up the ark of the covenant of [Yahuah] with shouting, and with the sound of a horn, and with trumpets, and with cymbals, playing loudly on lutes and harps.
- 1Ch 16:6 and Banaeas and Oziel the *priests sounding* continually with trumpets before the ark of the covenant [Yahuah] in that day.

- **2Ch 5:12** that all the singing Levites *assigned* to the sons of Asaph, to Aeman, to Idithun, and to his sons, and to his brethren, of them that were clothed in linen garments, with cymbals and lutes and harps, *were* standing before the altar, and with them a hundred and twenty **priests**, blowing trumpets.
- **2Ch 5:13** And there was one voice in the trumpeting and in the psalm-singing, and in the loud utterance with one voice to give thanks and praise [Yahuah]; and when they raised their voice together with trumpets and cymbals, and instruments of music, and said, Give thanks to [Yahuah], for *it is good*, for his mercy *endures* for ever: — then the house was filled with the cloud of the glory of [Yahuah].

- 2Ch 13:12 And, behold. [Yahuah] and his **priests** are with us at our head, and the **signal trumpets** to sound an alarm over us. Children of Israel, fight not against the Elohim of our fathers; for ye shall not prosper.
- 2Ch 13:14 And Juda looked back, and, behold, the battle *was* against them before and behind: and **THEY CRIED TO** [Yahuah], and the **priests** sounded with the **trumpets**.
- 2Ch 15:14 And **they swore to** [Yahuah] with a **LOUD VOICE**, and with **trumpets**, and with cornets.
- 2Ch 20:28 And they entered into Jerusalem with lutes and harps and **trumpets**, *going* into the house of [Yahuah].

- 2Ch 29:26 And the Levites stood with the instruments of David, and the priests with the trumpets.
- 2Ch 29:27 And Ezekias told *them* to offer up the whole-burnt-offering on the altar: and when they began to offer the whole-burnt-offering, they **BEGAN TO SING** to [Yahuah], and the trumpets *accompanied* the instruments of David king of Israel.
- 2Ch 29:28 And all the congregation worshipped, and the psalm-singers *were singing*, and the trumpets sounding, until the whole-burnt-sacrifice had been completely offered.

## Question:

- From Whom, Where and **WHY**, have the **Silver Trumpets**, been **replaced** by a “ram’s horn”?
- Has the **ram’s horn** become a **counterfeit trumpet**, which is given glory - **by man?**
- What happened to the **precious objects** of the Temple, when it was destroyed? Were the **Silver Trumpets** also removed?
- Into who’s possession did these precious metals end up?
- They were certainly not in the hands of the Hebrew nation, for Yahusha declared Yerushalyim was left **desolate!**
- Is it possible that the **Silver Trumpets** as **commanded by Yahuah**, were then **REPLACED** by a dead ram’s horn?
- Silver has a ***living frequency.***  
What about a dead ram’s horn?

What was **Yahuah's command** to those who did **NOT** have a **Silver Trumpet?**

Jos 6:5 And it shall be *that* when ye shall sound with the **trumpet**, all

the people shall **SHOUT** together. And when they have SHOUTED, the walls of the city shall fall of themselves; and all the people shall enter, each one rushing direct into the city.

Jos 6:16 And it came to pass at the seventh circuit the priests blew the **trumpets**; and Joshua said to the children of Israel,

Shout, for the [Yahuah] has given you the city.

**Your Voice!**

- Are you feeling sad and somewhat insignificant, somehow less of a child of Yahuah because you do not have a **dead ram's horn**, or have challenges extracting a sound from one?
- **Remember**, Yahuah gave you something **MUCH MORE PRECIOUS AND POWERFUL** than a dead ram's horn!
- At Jericho, when the **signal** from the **Silver Trumpets** sounded, it was the **LOUD VOICE** of the people (**by Yahuah's command**), that enacted Yahuah's will to take down the city of the moon!
- Without the **LOUD VOICE**, the sound of the signal trumpets would have accomplished **NOTHING!**

- Today is Yom Teruah, the **Remembrance Day of Blowing - Lev 23:24.**
- Blowing is - **ruach**, the movement of wind or breath; be it by your voice or through **Yahuah's prescribed trumpets!**
- Use your **VOICE**, your **BREATH**, to praise our Creator.
- After all, it is your **VOICE** that Yahuah gave you from birth!

**Gen 2:7** And יהוה Elohim formed the man out of dust from the ground, and **BREATHED** into his nostrils **breath of life**. And the man became a living being.

- And what action will Yahusha take on His return?

John 10:27

My sheep will hear **MY VOICE**, and I know them, and they follow me.

Next:

- Shall we look at an interesting statement about the origin of the ram's horn as a tool for sound?

## • The Origins of the SHOFAR

- Article by rabbi Dr. Rueven Hammer

- (The Command to Sound the **ram's horn** is in the Torah)



- [www.myjewishlearning.com/article/the-origins-of-the-shofar/](http://www.myjewishlearning.com/article/the-origins-of-the-shofar/)

- Most holy days have some specific action-symbol connected to them. On Passover, it is the Pascal Lamb and the [unleavened bread](#) that we eat; on Sukkot, it is the four species: the [lulav](#) (composed of the palm branch, the myrtle, and the willow) and the etrog (citron) that we wave, along with the [Sukkah](#), the booth in which we sit; and on Rosh Hashanah , it is the [shofar](#), **the ram's horn** that we sound and heed.

### • Biblical References to the Shofar

- The commandment to sound the shofar is found in Leviticus: “In the seventh month, on the first day of the month, you shall observe complete rest, a sacred occasion commemorated with loud blasts” ([Lev. 23:24](#)), and in Numbers: “You shall observe it as a day when the horn is sounded” ([Num. 29:1](#)).
- Although it may have been the practice to sound the shofar on every new moon, the specific commandment applies only to the seventh new moon. Aside from cessation of work and the bringing of specific sacrifices, this is the only biblical commandment connected with Rosh Hashanah.

- **Reinventing a Pagan Ritual**

- Anthropologists and historians of religion have argued that this symbol was not born *de novo* when Judaism came into being. Long before the inception of the religion of Israel, there existed religions in which the sounding of the horn was part of ritual practice. Judaism, then, did not invent this ritual, but rather reinvented it, divesting it of all former pagan meaning and incorporating it into the framework of monotheism.

Is this not Syncretism??

- Some scholars have suggested that the making of loud noises on the New Year (a common practice even in the modern world) was originally connected with an attempt to frighten demons away so that the forces of good would triumph and the New Year would be a happy one. There is no evidence that this approach informed the act of blowing the shofar in the religion of ancient Israel. Nonetheless, it is interesting to note that the Talmud ascribes to the shofar the power “to confuse the accuser,” suggesting that the sound of the shofar would destroy the power of Satan to speak against Israel on these holy days. Latter-day mystics, following this talmudic tradition, added a collection of verses from Psalms to be read before the blowing of the shofar. One of them, *Min ha-meitzar* (out of the depths), is composed of an acrostic that reads *kera satan* (destroy Satan).

- **Proclaiming God’s Coronation**

- Another ancient use of the horn on the New Year was to proclaim the coronation of the victorious gods. We can see how this practice has been reinterpreted in Jewish tradition, which sees Rosh Hashanah as the day when God, having completed the work of creation, is crowned king. In the words of the psalmist, “With trumpets and the blast of the horn, raise a shout before the Lord, the king” (Ps. 98:6).

- **Connection to the Binding of Isaac (Akedah)**
- Over the course of time, other meanings were ascribed to the symbol of the shofar. The most important is the connection made between the horn of the New Year and the horn of the ram in the story of the [binding of Isaac](#). According to the [Midrash](#), God instructed Abraham that whenever his children were in danger of punishment because of sin, they were to blow the shofar—the horn of the ram caught in the thicket. That act would “remind God,” as it were, of the merits earned by the binding of Isaac, and the people would therefore be forgiven. The biblical idea of “remembrance” is thus enhanced with another meaning: God recalls the merit of Isaac and so redeems us from punishment for sin. The blowing of the shofar, then, serves to signify not only the coronation of God, but a means of arousing God to mercy.
- *This article is excerpted with permission from [Entering the High Holy Days](#), published by the Jewish Publication Society.*