

# THE NAZOREAN WAY & The Days of Awe II

And an Easy True-Names Shofar Service  
Sar Shalom Netzari Yahad September 22, 2006  
Updated September 18, 2018 by  
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The Shofar is a drilled-out animal horn blown like a cornet. It is usually a ram's horn, but a Shofar can be made from the horn of any kosher animal except a cow. Today the use of a long and beautiful antelope horn is popular; or a ram's horn.

Unlike a trumpet, the Shofar has no mouthpiece. It is difficult to sound a shofar with accuracy. Shofar blowers (Tekiah-Masters) spend many hours practicing before Yom Teruah – The Day of Awe. The blowing of the Shofar is the high point of the day. The notes and sounds of the Shofar have been established in detail by centuries of tradition; though this service only requires one good shofarist).

There are four different sounds associated with the Feast of Trumpet's service. These sounds are explained as follows (click link to hear sound):

[Tekiah](#) - A pure unbroken sound that calls man to search his heart, abandon his evil ways, and seek forgiveness through repentance.

[Shevarim](#) - Three trembling notes typifying sorrow that for wrongdoing and desire for change.

[Teruah](#) - Nine very short notes sounding one after the other, like sobbing.

[Tekiah Gedolah](#) - The prolonged, unbroken sound typifying a final invitation for Messiah to return to a repentant and perfected people.

[All Four Blasts](#)

## FEAST OF TRUMPETS – SERVICE OF A HUNDRED BLASTS

NOTE: This message requires a Shofar or enough party horns for everyone in the group to have one.

The Shofar is to be blown at the beginning of the message. Wherever there is the cue {blow}, the congregation blows their horns and shouts the slogan.

*Each blast does not require the initial lower tone.*

Please note to the congregation: this *is* a celebration, but its also a “serious blasting of the trumpet of judgment.”

This message is not meant to be any more than an introduction to the Feast for those who’ve not known of it.

People - please respond to all text in **BOLD**.

TEXTS: Genesis 22:1-18 “The Binding of Isaac”; Psalms 22; Matthew 24:29-31  
Introit: ["Blow Ye the Trumpet" - Kirke Mechem](#)

## Introduction to the Feasts

{Blow the Shofar!} **Chag Sameach!** (Happy Day Set-apart.)

{Sing the Shema together.}

**Shema Israel, YHWH Eloheinu, YHWH Echad!**

Leader: It's the Feast of Trumpets, Yom Teruah, the somewhat disputed fourth great Bible Holiday of the year. We're proud to have celebrated the previous Feasts required by the Almighty: Passover (April) and Pentecost (June). We're proud in Yahshua because this year we've made a first attempt at more authenticity in our worship by being obedient to the will of YHWH in regards to days set-apart.

Blessed are You, YHWH our Elohim, King of the Universe, for keeping us alive, taking care of us, and bringing us to this time. Amein.

**Baruch Shem Kavod Malkuto l'Olam Va-ed.**

His everlasting commandment to observe set-apart days is found in Vayikra 23, Bamidbar 29 and in many other passages. We know that the great patriarchs observed the Feasts, but did you know that Yahshua, all his disciples, Paul the Apostle, and all the early believers throughout the world were obedient to keep them, and all on the same calendar, the Priestly Calendar that we have just re-discovered?

That's why we're proud without being prideful – proud to follow in the footsteps both of those who were looking for a Savior – and those who found One.

Unfortunately, much time has passed, and myriads of traditions have replaced the clear instruction of Scripture. So though what we celebrate may be uncomfortable for some (at least the first time), your Father in Heaven will especially bless you for fulfilling his command! In fact, if you are reading this text – save it for the feast day and you will have kept the Feast and received heavenly favor.

## Trumpets Speak in Scripture

Trumpets speak loudly throughout Scripture. In the first mention of a trumpet (Exodus 19:10ff), some groups of the children of Israel vowed to Moses to follow the commandments of YHWH, and therefore became the people of his hand, the apple of his eye. In return, YHWH proves himself to his people by descending the mountain, so that all might eventually ascend upward and enter into YHWH's ineffable presence.

{The **Mar-Shofar** blasts a loud Tekiah!}

It's the loud blast of the trumpet that not only calls them to ascend to their Mighty One, but the trumpet also warns of certain death if they should venture off the path. On account of this, the Feast of Trumpets was established as a perpetual remembrance of the Almighty's presence, his commandments, his warnings and his judgments – especially his judgments. This Feast is the Day of Judgment! There is

to be no work allowed; instead, it is a holiday for you. The congregation of Israel is called to worship and rejoice. Many sacrifices were once required: a ram, a bull, seven lambs, a billy-goat, flour and oil, and some drinks (Numbers 29:2ff). After all, Yom Teruah (the Day of Awe or Day of Blowing) is a feast!

The trumpet continues to ring out through the Bible. In the writings of the Hebrew prophets, the trumpet sounds the warning as the armies of vengeance approach; they are spreading the alarm so that the people might be ready to fight or to flee, and to remember the day of YHWH's wrath, which was sure to come, and was even upon them! "Blow the trumpet in Zion! Sound the alarm!"

**ALL: Blow the Shofar!**

*They rush on the city, they run on the wall;  
Great is the army that carries out His Word!  
They rush on the city, they run on the wall;  
Great is the army that carries out His Word!  
Svi-ot utters His voice before His army!  
Svi-ot utters His voice before His army!  
Blow the trumpet in Zion, Zion:  
Sound the alarm in my holy mountain  
Blow the trumpet in Zion, Zion: Sound the alarm!*

OR, in they way of thinking in the founding of our country - America;

*Listen, my children, and you shall hear of the midnight ride of Paul Revere,  
On the eighteenth of April, in Seventy-five; Hardly a man is now alive  
Who remembers that famous day and year.  
He said to his friend, "If the British march by land or sea from the town to-night,  
Hang a lantern aloft in the belfry arch of the North Church tower as a signal light,  
-- One, if by land, and two, if by sea; and I on the opposite shore will be,  
Ready to ride and spread the alarm through every Middlesex village and farm,  
For the country folk to be up and to arm!"*

The last book of the Bible, the Hazon, speaks of seven trumpets blown by the seven malachim of YHWH, signifying seven great events of destruction and judgment poured out on the earth in response to the potent prayers of the saints, who, through the ages, had been sacrificed by those potentates of evil who hated His righteousness.

The first six trumpet judgments: fire burning, water poisoned, meteorites falling, dark day and night, and the assemblage of awesome weapons of mass destruction by demon-driven warmongers. In the midst of unbearable tribulation, a final trumpet sounds the long, loud note – the tekiah hagadol.

{The **Mar Shofar** blows the Tekiah haGadol– a long blast!}

**ALL: Blessed are You, YHWH our Elohim, King of the Universe, who has blessed us in his commandments and commanded us to hear the voice of the Shofar.**

This great trumpet will put an end to the depravity, destruction and demolition of the earth. World war is in full swing; the machines of death go suddenly silent as though an Electro Magnetic Pulse

disarmed them all. There are loud voices from the sky after the trumpet, crying,

“The nations of the world has become the Nation of our Elohim and of his Savior, and he will reign h'olam va-ed. Amein.”

**ALL: The nations of the world has become the Nation of our Elohim and of his Savior, and he will reign h'olam va-ed. Amein.**

I don't know if you're aware of it, but our world has been at war for as long as it's existed. Surely, six trumpets of YHWH have blown already. Have you heard them? Most are deaf to these trumpets, but some have heard and responded by turning back to the Elohim of Avraham, Yitschak, Ya'aqov, and Yahshua. As Eliyah and the Master cried when they came upon the war-torn earth: SHUV!

**ALL: SHUV!**

(SHUV: “Turning back” is the meaning of the word “repentance”; that is, “changing the mind” or “turning around.” Turning back to what? To the righteous ordinances and set-apart days that your Israelite family once followed; those mitzvaot our Sky-Father commanded us to observe in all our generations. The Hebrew term is “teshuvah,” which means “turning back.” The Greek word is “metanoia,” which means, “changing one’s mind.”) The blast of the Trumpet on this day summons us to change our minds and turn back to what YHWH tells us is good. This day is awesome. If we do what’s good, we will thrive, and our neighbors will be protected from us and us from them, and all might be, for perhaps only the second time, good.

**ALL: Yes, Father; we will do as you command.**

The Seventh Trumpet: Now the malach is bringing the seventh trumpet to his lips. For as in the time of the Exodus, “the Commander of Hosts, the Tzviot” is coming down the mountain, putting an end to the folly of iniquity, exalting the righteous, judging the wicked, and ruling the whole world, now without end, Amein.

**ALL: World without end - blast the Teruah seven times.**

If you haven't heard the first six trumpets, you'd best tune your ears to the “spirit in the sky” – behold, watch and wait and pray and get ready. Those who have been judged already are those who are ready. Those who are not ready will stand judgment, “For the great day of his wrath is come, and who will be able to stand?” (Revelation 6:17) If you were judged this day, would you be able to stand before your maker? Let hope assure us it will be so.

The Sholiach tells us a little more about what the seventh trumpet call will mean to those who are able to stand in two famous passages. In the first, he tells us that though the seventh trumpet is the final judgment of the earth, it will mean the end of death and the beginning of resurrection:

Look, I'm telling you a secret. We will not all fall asleep, but we will all be changed, in a moment, in an eye's blink, in the last trumpet (the *salpiggi*, sal-pin-ghi); for it will herald (*salpisei*, sal-pi-say), and the dead will wake up uncorrupted, and we will be transformed.

**ALL: Death is swallowed up in victory!- blow your Tekiah.**

In the second passage, the Sholiach admonishes those who are listening for the horn to not be worried for those loved ones who've succumbed to tribulation before us.

"Yahshua himself will descend from the sky with a cry of command, with the head malach's call, and with the sound of the *salpingi* of YHWH. The dead in Messiah will rise first; then we who are alive will be caught up together with them in the clouds to meet Yahshua; and so we will always be with him." (1 Thessalonians 4:16ff)

**ALL: Comfort one another with these words!** and blow your Tekiah

Many of us have felt this kind of comfort in these evil days of judgment. It is a strong, compassionate consolation – but it comes at a gigantic price. And crying sound of the trumpet reminds us of that.



### **The Shofar – Reminiscent of “The Binding of Isaac”**

Silver trumpets were used in worship, but for many occasions, the ram's horn is preferred because its sound conveys the agony of Sarah's loud, painful cry upon learning of the plan to sacrifice her only son. But he was saved by a ram - the ram's horn held the animal fast in the thicket, providing Abraham a more reasonable sacrifice, and conveying the mercy of the Almighty. And it's on this account that Bereshith 22, the story of “The Binding of Isaac,” is read on Feast of Trumpets (along with other passages).

Read Bereshith 22

Francine Klagsbrun, in her wonderful book *Jewish Days*, describes what's behind “The Binding of Isaac” in these words:

“Some commentators have seen it as a lesson to the ancient Hebrews – in the most graphic form possible – to refrain from human sacrifice, a practice common among neighboring peoples. The Bible itself gives no such indication. It portrays the episode only as a supreme test of Abraham's faith. ... Though Elohim surely knew the outcome of that test, its purpose was to demonstrate to the nations of the world the worthiness of the father of the Hebrew people.

“It is an extreme test, a cruel one actually. Critics have wondered why Abraham did not protest it or plead to save his son's life as he had pleaded earlier for the lives of the inhabitants of Sodom and Gomorrah. However, Abraham's readiness to follow El's command, and Isaac's willingness to give up his life, acquired merit for both of them that would forever benefit their descendants. Time and time again, [the Feast of Trumpets] calls upon YHWH to remember the deeds of Abraham and Isaac and apply them on behalf of all the people of Israel.”

**ALL: “We will do as the Almighty has commanded!”** and blow thrice – the Shevarim.

Now whether you're an Israelite or not, the promise is that you'll be blessed through the descendant(s) of Isaac, who chose to die a sacrifice rather than to live in disobedience to YHWH. That descendant of Isaac through whom you receive your greatest beatitude today had the very same decision to make as Isaac; that is, whether to be sacrificed or not, but with a much different outcome.

For while Isaac was spared, Yahshua was not: Of course, I'm talking about Yahshua son of Maryah, great grandson of Isaac. He too, like Isaac, was bound, but not by a righteous Abraham, but by sinners and murderers – those who called themselves his kinfolk but were not (Revelation 2:9). Judas, Pilate,

priests and elders – those who either knew him, should have known him, or should have known better. Like Isaac, they all bound him and beat him, yet Yahshua still could have escaped had he so chosen.

John 10:18. “No one takes my life from me (he cried), but I lay it down of my own accord. I have power to lay it down, and I have power to take it again; this charge I have received from my Father.”

**ALL: No one takes my life from me!**

As the captive was approaching his destiny as King, there were no trumpets on the Via Dolorosa that day – only the crow of a cock. As he was tied to the execution stake at Skull Place, there was no ram caught in the thicket by the horn. Even as the cold steel pierced him, there was no kindly Abraham, only the wails of a horrified mother, who, like those of Sarah, pierced the air like the shofar.

**ALL: Behold your son! Behold your mother!**

The **Mar-Shofar** blows the Tekia haGadol – a cry of great grief.

It is finished.

## **The Trumpet Means His Return and the Reconciliation of the World**

YHWH spared Isaac so as to bless Abraham and his kin. Yet YHWH couldn't spare his son and, at the same time, bless your hide many, many generations later. Too much in the world had already gone awry by then. Beasts had arisen (Daniel 7:3). Desolations were decreed (Daniel 9:26). Men had corrupted the whole of creation; they had polluted worship beyond repentance. Something radical and unthinkable had to be done to set the cosmos back on course; all evil had to be destroyed. If Abraham loved, YHWH loved all the more. If Maryah grieved, YHWH grieved all the more. But YHWH had a greater love to consider; a love that required one final sacrifice; not a bull or a goat or a ram in a thicket, but an ultimate sacrifice that could bring ultimate atonement to all of creation.

**ALL: YHWH so loved the world!**

(John 3:16ff) YHWH did so love the world, that His Son - the only begotten - He gave, that every one who is believing in him may not perish, but may have life enduring *through* the age. For Elohim did not send His Son to the world that he may judge the world, but that the world may be saved through him; He who is believing in him is not judged, but he who is not believing has been judged already, because he has not believed in the name of the only begotten Son of Elohim. And this is the judgment: that the light has come to the world, and people did love the darkness rather than the light, for their works were evil; for every one who is doing immoral things hates the light, and does not come unto the light, that his works may not be detected; But the one who is doing the truth does come to the light, that his works may be manifested, that in YHWH, they have been shaped.

Leader: Sinners, turn: why will you die?  
Your Creator asks you why.  
YH, who did your being give,  
Gave Himself, that you might live;  
Why, you thankless creatures, why,  
Will you cross yourselves, and die?  
YH, who did your souls retrieve,

Died Himself that you might live.  
Will you let Him die in vain?  
Crucify your King again?  
Turn, He cries, ye sinners turn;  
By His life your Master swore;  
He would have you turn and live,  
He would all the world receive;  
He hath not one soul passed by;  
Why will you resolve to die?  
(C. Wesley, 1771)

Is this the Trumpet that is Blowing for You Now? The Trumpet of Teshuvah?

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**ALL: Blast the Tekiah haGadol – the long, grief-stricken blast.**

Chaveri (friends), in this Feast of Trumpets worship service, the Shofar is blown over a hundred times. You've now blown and perhaps heard hundreds of trumpets. Beneath the boisterous fun that we have blowing the trumpet are voices of the Master crying out to you, "He who believes in him is not condemned; he who does not believe is condemned already" (John 3:18).

¿When the final trumpet sounds in the next week or so as some so notoriously have predicted, will you be in the Yahad that the malachim of the four corners of the earth will gather from the winds, from one end of the earth to the other? Or will you be like chaff, subject to judgment, reliant on your own puff and stuff to see you through. Do you really think you'll be able to make your case and represent yourself, turning down the divine advocate to rely on your own mundane wisdom? Do you wait for a rapture to take you away alive and thus avoid the testings and trials of the world – tribulations you must endure to make you fit for the work ahead? You are on your own. Work out your rescue with fear and trembling!

"Whosoever loves me will keep my commandments" (John 14:15)! YHWH loves you and so do we. Please, believe the Gospel, and live! Then you may boldly sing right along with our forefathers and mothers in the faith:

Leader: Blow ye the trumpet, blow!  
The glad and solemn sound,  
Let all the nations know,  
To earth's remotest bound:

**ALL: The year of jubilee is come!  
The year of jubilee is come!  
Return, you ransomed sinners, home.**

Leader: Yahshu, our great high priest,  
Has full atonement made;  
You weary spirits, rest;  
You mournful souls, be glad.

**ALL: The year of jubilee is come!  
The year of jubilee is come!  
Return, you ransomed sinners, home.**

You slaves of sin and hell,  
Your liberty receive,  
And safe in Yahshua dwell,  
And blest in Yahshua live:

**ALL: The year of jubilee is come!  
The year of jubilee is come!  
Return, you ransomed sinners, home.**

ALL SHOUT: **The Year of Jubilee Has Come!** and blow the Tekiah Gedolah – the longest note.}

On this day, today, and in past generations, before the hijacking of the sacred calendar, not hundreds but thousands of trumpets blow in anticipation of OUR advent. May “The news of heavenly grace save you from wrath unto your Savior’s face” aid in the revelation of the elect of YH – those who will keep their garments white and eventually restore all of creation to the paradise it once was. Amein.

Codicil:

**KEDUSHAT YOM TERUAH SANCTIFICATION OF THE DAY OF THE FEAST OF TRUMPETS**

Elo-hay-noo v'Elo-hay ah-vo-tay-noo, r'tzay beem-noo-cha-tay-noo, kahd-shay-noo b'meetz-vo-teh-cha, v'tain chel-kay-noo b'to-ra-teh-cha. Sahb-ay-noo me-too-veh,-cha v'sahm-chay-noo be-Y'shoo-ah-teh-cha, v'ta-hare le-bay-noo, l'ahv-d'cha beh-eh-met, v'hahn-chee-lay-noo YHWH Elo-hay-noo, b'ah-ha-va et Yom Teruah hazeh b'ahavah miqra Kodesh.

**Our Elohim and Elohim of our fathers, may You be pleased with our rest. Sanctify us in Your commandments and grant us our portion in Your Torah. Satisfy us from Your goodness and make us rejoice in Your salvation and purify our hearts to serve You in truth. You gave us YHWH our Elohim in love the Feast of Trumpets with love and a set apart assembly. And You have given us in love O YH, our Elohim, this Day of Trumpets; this Set-Apart assembly in memory of the creation of the world and our new creation spiritual birth.**

Zach-rey-noo YHWH Eh-lo-hey-noo bo l'toh-vah. Ooh-fak-dey-noo bo leev'rah-cha. V'ho-shee-ey-noo bo l'cha-yeem. Uvidver Ye-shu-ah v'rah-cha-meem, choos, v'cha-ney-noo, v'rah-chem ah-ley-noo, v'ho-shee-ey-noo, kee eh-leh-cha ey-ney-noo. Kee El Melech cha-noon v'rah-choom Ata.

**Remember us, O YHWH our Elohim for our good and be mindful of us for a life of blessing. In accordance with Your promise of salvation and mercy, spare us and be gracious unto us; have compassion upon us and save us. Unto You have we lifted our eyes for You are a gracious and merciful Elohim and King.**

Eh-lo-hey-noo v'Eh-lo-hey ah-vo-tey-noo, kad-she-noo b'mitz-voh-the-cha, v'teyn chel-key-noo b'Torah-teh-cha ,sah-beynoo, mee-too-ve-cha, v'sam-chey-noo b'Yeshua-teh-cha. V'tah-hare leeb-ey-noo, l'avde-cha b'eh-met. Kee ata sal-chan l'Yisrael umah-cha-lan l'sheev-tey Yeh-shu-run, b'kol dor vah-dor, umi-bah-lah-deh-cha, eyn lah-noo Melech, moh-chel v'soh-leh-ach, la-ah-vo-no-tey-noo, v'lah-ah-voh-noth ah-mo beit Yisrael. Meh-lech al kol ha-aretz m'ka-desh Yisrael v'Yom Teh-roo-ah.

**Our Elohim and Elohim of our fathers sanctify us by Your commandments and grant that our portion be in Your Living Torah; satisfy us with Your goodness and gladden us with Your**

**salvation. May You purify our hearts to serve You in truth, for You are the Forgiver of Yisrael and the Pardoner of the tribes of Yeshurun in every generation. And besides You, we have no King who pardons and forgives. Blessed are You, O YHWH! You are the King who pardons and has forgiven our iniquities and the iniquities of both houses of Yisrael, who makes our trespasses to pass away forever. You are King over all the earth, who sanctifies Yisrael and Yom Teruah.**

Ha-shi-vay-nu A-vee-nu le-To-ra-te-cha ve-kar-vay-nu Mal-kay-nu a-ah-vo-da-te-cha, e-ha-cha-zee-ray-nu beet-shuva shlay-ma le-fa-ney-cha. Ba-ruch A-tah YHWH ha-ro-tzeh bit-shu-va. Be shem Yahshua Ha-Moh-shiach Amein.

**Bring us back, our Father, to Your Torah and bring us closer, our King, to Your service and make us return in complete repentance before You. Blessed are You, YHWH, who desires repentance. In the Name of Yahshua Ha-Moshiach. Amein.**

The Service is Finito.