

Yom T'ruah

also known as Rosh HaShanah

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Adot Adonai

YHVH spoke to Moshe, saying, “Speak to Bnei Yisrael (the sons of Israel), saying, ‘In the seventh month on the first of the month you shall have a rest, a reminder by blowing of trumpets, a holy convocation. You shall not do any laborious work, but you shall present an offering by fire to YHVH.’” Vayikra (Lev) 23:23-25

Moshe instructed Bnei Yisrael, “Now in the seventh month, on the first day of the month, you shall also have a holy convocation; you shall do no laborious work. It will be to you a day for blowing trumpets.” Bamidbar (Num) 29:1

Yom T'ruah literally means “day of alarming.” Because the alarms was sounded with trumpets, Yom T'ruah is commonly known as the “Feast of Trumpets.” Because most Messianic believers don't have a silver trumpet but rather a shofar made of ram's horn, Yom T'ruah has come to mean a “Day of Shofar Blasting.” The Bible declares Yom T'ruah is to be a day of sounding the alarm by blowing of the trumpet or the shofar. For believers in the Messiah Y'shua, Yom T'ruah has become a festive time which is both celebratory and prophetic, pointing to Y'shua HaMashiach's return.

Traditional Jewish celebration of Yom T'ruah is quite different. It is a deeply compelling and solemn day of repentance, self examination, and priority setting. This is because Yom T'ruah has mistakenly been called Rosh Hashanah based on the oral tradition of the Sages. They taught that this day marks the anniversary of the creation of the world and Yom T'ruah is the only Biblical holy day to fall on a Rosh Chodesh (New Moon). Hence it is the day when, every year, YHVH “takes stock” of Creation, judging the actions of his people. In the Sages view, just as the head directs the body, so too, YHVH's judgment on this day directs the events of the coming year. So they call it Rosh HaShanah and it begins the Ten Days of Awe culminating in Yom Kippur, the Day of Atonement, followed by Sukkot, Tabernacles.

In this process and based on their traditional teaching, the Sages have changed the Jewish calendar so that their New Year begins on this day rather than in the spring in the month of Aviv as YHVH instructed Bnei Yisrael in his Torah. The number of the Jewish year changes on this day. Sometimes this calendar is called the civil calendar while the calendar beginning with Aviv is called the Biblical calendar.

As Torah-obedient Messianic believers, we celebrate Yom T'ruah Biblically as the Day of Shofar Blasting while recognizing the historic traditions of our extended Jewish family in their celebration of Yom T'ruah as Rosh HaShanah. We may choose to honor our family of Y'hudah (Jews) by incorporating some or all of their traditions into our celebration of Yom T'ruah so long as they do not violate the loving instructions of our Father.

Typical Jewish celebration of Yom T'ruah is as a two-day festival which is honored and enjoyed with special, new clothing and festive meals. Torah prohibits certain types of work, laborious endeavors. Holiday candles are lit in the evening and kiddush (the blessing) is recited over the fruit of the vine. Sweet apples dipped in honey are eaten in hopes of a good, sweet year. The highlight of the daily prayer service is the sounding of the shofar, the ram's horn, as we are instructed to do on Yom T'ruah, the Day of Shofar Blasting. Tradition teaches that the Shofar is blown 100 times on Yom T'ruah. However, if Yom T'ruah falls on Shabbat, the Sages do not obey the Torah and there is no sounding of the shofar as it is considered to be work.

The traditional Hebrew blessing by the lady of the home as she lights the Yom Tov (festival) candles is:

Baruch ata Adonai Eloheynu Melech Ha'Olam, asher kid'shanu b'mitzvotav, v'tzi-vanu l'hadleek ner shel yom tov. Amen.

Blessed are you, L-ORD our Elohim, King of the Universe, who has sanctified us by your instructions and permitted us to kindle the festival light. Amen.

To assist you in your celebration of Yom T'ruah, I've provided the following:

Yom T'ruah Day Service Prayers and Blessings

Yom T'ruah Day Service Scripture Readings

Yom T'ruah Celebration Traditions

Purposes of the Shofar

How Can I Make My Yom Tov Experience More Meaningful?

Shana Tova to You All

May our Loving Father bless you all in every way as you seek him, are led into his truth in his Word by the Ruach HaKodesh, celebrate his Yom Tov, and serve him and his people. May Abba bless you and your loved ones with true Shalom in Y'shua HaMashiach. And may we all be prepared for the sounding of the Great Shofar announcing the return of Y'shua to gather us as his bride for the great wedding to the Eternal Bridegroom and the beginning of his loving reign over us in the Shabbat millenium. May it be soon and in our day and in our lifetimes. Amen.

Yom T'ruah Day Service Prayers and Blessings

The following prayers and blessings may be used in any way as you are led by the Ruach HaKodesh to celebrate Yom T'ruah and thus exalt, extol, praise and lift up YHVH, our Loving Father and Y'shua HaMashiach, our Savior, Redeemer and L-rd. You may wish to read these aloud with a reader, or in unison, or responsively. You may also mix these with the Scriptures in the next section and the blowing of the shofar. May the Ruach HaKodesh be your guide to celebrating Yom T'ruah for YHVH's honor and glory.

Happy are the people who dwell in your house; they will ever be praising you. Happy is the people whose Elohim is YHVH.

Magnified and sanctified, Adonai, is your great name in the world you have created according to your will. May you establish your kingdom in our lifetime and in our days, and in the lifetime of all the house of Yisrael, speedily and in our time; and say, Amen.

Let his great name be blessed for ever and ever. Amen.

Blessed, praised and glorified, exalted, extolled and honored, adored and lauded is the name of the Holy One, Blessed be He, beyond all blessings and hymns, praises and songs, which are uttered in the world, and say, Amen.

Grant abundant peace unto all Yisrael and all your people for ever. For you are sovereign of all Shalom. And may it be good in your sight to bless your people Yisrael in all times and in every hour with your Shalom. Blessed are you, Adonai, who blesses your people Yisrael with Shalom. Amen.

Blessed are you, Adonai Eloheynu, King of the Universe, who has sanctified us by your instructions and has permitted us to kindle the lights for the festival. Amen.

Blessed are you, Adonai Eloheynu, King of the Universe, who has kept us in life, and has preserved us, and enabled us to reach this season. Amen.

Blessed are you, Adonai, who is blessed for ever and ever. Amen.

Blessed are you, Adonai Eloheynu, King of the Universe, who at your word brings on the evening, and with wisdom opens gates and with understanding changes the times and varies the seasons and orders the stars in their orbits in the heavens according to your will. You created day and night; you rolled away the light from before the darkness, and the darkness before the light. You make the day to pass and the night to approach, and divide the day from the night. Adonai of Hosts is your name, O Elohim, living and enduring continually, who will reign over us for ever and ever. Blessed are you, Adonai, who brings on the evening. Amen.

With everlasting love you have loved the house of Yisrael, your people. Your Torah and mitzvot you have taught us. Therefore, Adonai Eloheynu, when we lie down and when we rise up, we

meditate on your instructions and we will rejoice in the words of your Torah and on your mitzvot for ever and ever. For they are our life and the length of our days, and on them we meditate day and night. And may you never remove your love from us. Blessed are you, Adonai, who loves your people Yisrael. Amen.

Sh'ma

Sh'ma Yisrael Adonai Eloheynu, Adonai Echad. Baruch Shem k'vod Malchuto l'Olam Vaed. Y'shua HaMashiach, Hu Adonai!

Hear O Israel, The L-RD is our G-d, The L-RD is One. Blessed be His glorious name whose kingdom is forever and ever. Y'shua the Messiah, He is L-RD!

V'Ahavta

You shall love Adonai your Elohim with all your heart, with all your soul, and with all your might. And these words, which I teach you this day, shall be upon your heart. You shall teach them diligently to your children, and shall speak of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them for a sign upon your hands and they shall be for frontlets between your eyes. You shall write them upon the doorposts of your house and upon your gates.

And it will come to pass that if you continually hearken to my instructions that I teach you today, to love Adonai your Elohim, and serve Him, with all your heart and with all your soul, then I will provide rain for your land in its proper time, the early rain and the late rain, that you may gather in your grain, your wine, and your oil. I will provide grass in your field for your cattle and you will eat and be satisfied. Beware lest your heart be hardened and you turn astray and serve other gods and bow down to them. Then the wrath of Adonai will blaze against you. He will restrain the heavens so there will be no rain and the ground will not yield its produce. And you will swiftly be banished from the good land which Adonai gives you. Place these words of mine upon your heart and upon your soul; bind them for a sign upon your arm and let them be a sign between your eyes. Teach them to your children, to discuss them, while you sit in your home, while you walk on the way, when you retire and when you arise. And write them on the doorposts of your house and upon your gates, in order to prolong your days and the days of your children upon the ground that Adonai has sworn to your ancestors to give them, like the days of the heavens are above the earth.

And Adonai spoke to Moshe saying; "Speak to the Bnei Yisrael and say to them that they are to make themselves tzitzit on the corners of their garments, throughout their generations. And they are to place upon the tzitzit of each corner a thread of blue. And it shall be a reminder for you, that you may see it and remember all the instructions of Adonai and perform them; and not explore after your heart and after your eyes which cause you to stray. So that you may remember and perform all my instructions; and be holy to your Elohim. I AM Adonai your Elohim, who has removed you from the land of Egypt to be your Elohim. I AM Adonai your Elohim."

True and faithful is all this. And it is established with us that you, Adonai, are our Elohim and there is none beside you and we, all of Bnei Yisrael, are your beloved people. You have redeemed us from the hand of kings; you are our King who delivered us from the hand of all the terrible ones. On our behalf you heaped retribution on our adversaries and destroyed the enemies of our soul. You have done great things past finding out and marvelous things without number. You have appointed our soul in life and have not suffered our feet to be moved. You have made us to tread upon the high places of our enemies and exalted our horn over all them that hated us. You did great miracles for us and brought vengeance upon Pharaoh, signs and wonders in the land of Egypt. You, in your wrath, smote all the firstborn of Egypt and brought forth your people Yisrael from among them to everlasting freedom. You made your children pass between the division of the Red Sea, and sank their pursuers and their enemies in the depths of the sea. Then your children beheld your might and praised you and gave thanks unto your name and willingly accepted your sovereignty.

Moshe and all of Yisrael sang a song unto you with great joy saying: Who is like unto you, Adonai, among the mighty ones? Who is like unto you, glorious in holiness, fearful in praises, doing wonders?

Your children beheld your sovereign power as you split the sea before Moshe. They exclaimed, "This is my Elohim!" And said, "YHVH shall reign for ever and ever." You have delivered Ya'akov, and redeemed him from the hand that was stronger than he. Blessed are you, Adonai, who has redeemed Yisrael. Amen.

Cause us, Adonai Eloheynu, to lie down in Shalom and raise us up, O our King, unto life and spread over us the canopy of your Shalom. Direct us with your counsel and save us for the sake of your name. Be a shield about us; remove us from every enemy, pestilence, sword, famine and sorrow. Remove also the adversary from before us and from behind us. Shelter us beneath the shadow of your wings. For you, O Elohim, are our guardian and our deliverer. You, O Elohim, are our gracious and merciful King. Guard our going out and our coming in, unto life and Shalom from this time and forever more. And spread over us the canopy of your Shalom. Blessed are you, Adonai, who spreads the canopy of Shalom over us and over all your people Yisrael and over all Yerushalayim. Amen.

And Bnei Yisrael shall keep Shabbat to observe Shabbat throughout their generations as an everlasting covenant. Between me and Bnei Yisrael is Shabbat as a sign for ever. For in six days you, Adonai, made heaven and earth and on the seventh day you ceased from work and rested.

Blow the trumpet on the new moon in the time appointed on our solemn feast day. For it is a statute for all Bnei Yisrael, an eternal instruction of the Elohim of Ya'akov.

You made known to us, Adonai Eloheynu, your righteous and loving instructions and have taught us to perform them according to your will. You have caused us to inherit joyous seasons and holy days, and festivals of free will offerings. You have endowed us with the sanctity of the Shabbat, the honor of the holy days, and the festive delight of your feasts. And you have instructed us, Adonai Eloheynu, to distinguish between holy and profane, between light and darkness, between Bnei

Yisrael and other peoples, between the seventh day and the six days of work. You have set a distinction between the holiness of the Shabbat and the holiness of the festival and have hallowed the seventh day above the six days of work. You have distinguished and sanctified your people Yisrael with your holiness and their celebration of Shabbat.

And you have given us in love, Adonai Eloheynu, this Shabbat day and this day of memorial, a day of blowing the shofar, a holy convocation, a memorial of our departure from Egypt.

Our Elohim, the Elohim of our fathers, Avraham, Yitzchak and Ya'akov, may our remembrance and our name, and the remembrance of our fathers, the remembrance of Messiah the son of David, the remembrance of Yerushalayim your holy city, and the remembrance of all your people, the house of Yisrael, rise and go up, approach to your presence and find grace. May it be heard, visited and remembered for deliverance and for good, for grace, loving-kindness and mercy, for life and for Shalom on this day of memorial. Remember us, Adonai Eloheynu, for good this day. Visit us with a blessing and save us unto life eternal with you. And with your word of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for we turn our eyes to you for you are our gracious and merciful Elohim and King.

Our Elohim, the Elohim of our fathers, reign over the whole universe in your glory, and in your splendor be exalted over all your creation. Shine forth in the majesty of your triumphant strength over all the inhabitants of the worlds you have created that every form may know that you have formed it, and every creature understand that you have created it, and that all that has breath in its nostrils may say, "YHVH Elohim of Yisrael is King and his dominion rules over all." Sanctify us by obedience to your loving instructions and grant our portion to be in your Torah. Satisfy us with your goodness and gladden us with your salvation in Y'shua HaMashiach. And cause us, Adonai Eloheynu, in your love and favor to inherit your eternal and holy Shabbat. Purify our hearts to serve you in truth for you, O Elohim, are truth and your word is truth and endures for ever.

Blessed are you, Adonai, King over all the earth who sanctifies the Shabbat and all Yisrael and this day of memorial for the blowing of the shofar. Amen.

Sound the shofar!

Clap your hands all of you people and shout unto Elohim with the voice of triumph. For YHVH most high is awesome, a great King over all the earth. He subdues the people under us and the nations under our feet. He chooses our inheritance for us, the excellency of Ya'akov whom he loves. Elohim is gone up with a shout, YHVH with the sound of the trumpet. Sing praises to Elohim, sing praises. Sing praises unto our King, sing praises. For Elohim is the King over all the earth, sing praises with understanding. Elohim reigns over the heathen, Elohim sits upon the throne of his holiness. The princes of the people are gathered together, even the people of the Elohim of Avraham, for the shields of the earth belong unto Elohim, he is greatly exalted.

Elohim, your word is truth from the very beginning. Every one of your righteous and loving instructions endures forever. I will rejoice upon hearing your word as one that finds great spoil. Lovingly teach me your instructions and your knowledge for I have believed in you. Accept, I

besech you, the free will offerings of my mouth, Adonai. And teach me your loving instructions for your namesake so that I may walk in trusting, faithful obedience and demonstrate my love for you, O Elohim.

Elohim is gone up with a shout, YHVH with the sound of the trumpet.

Blessed are you, Adonai Eloheynu, King of the Universe, who has sanctified us by your instructions and instructed us to hear the sound of the shofar. Amen.

Blessed are you, Adonai Eloheynu, King of the Universe, who has kept us in life, and has preserved us, and enabled us to reach this season. Amen.

Sovereign of the universe, you have instructed us in your Torah to sound the shofar in your presence on this day of memorial as it is written, “And in the seventh month, on the first day of the month, you shall have a holy convocation. You shall do no laborious work. It shall be a day of blowing the shofar unto you.” And in your holy words it is written, saying, “Blow the trumpet on the new moon, in the time appointed, on our solemn feast day. For it is an eternal instruction for Yisrael by the Elohim of Ya’akov.” And it is written, “Happy is the people that knows the sound of the trumpet. In the light of your countenance, Adonai shall they walk. In your name shall they rejoice all day long. And in your righteous they shall be exalted. For you are the glory of their strength, and in your favor shall our horn be exalted.”

Magnified and sanctified is Adonai’s great name in the world he has created according to his will. May he establish his kingdom in your lifetime in your days and in the lifetime of all the house of Yisrael, speedily and in our time; and say, Amen.

Yom T'ruah Day Service Scripture Readings

After the reading of each passage, or during it when the shofar blowing is mentioned, sound the shofar as the Ruach HaKodesh guides you.

Vayikra (Lev) 23:23 - 25

Bamidbar (Num) 29:1- 6

1 Chronicles 16:1 - 36

Psalm 92

Psalm 81 for the New Year

Psalm 98

1 Shmu'el (Sam.) 2:1 - 10

B'reshit (Gen) 21:1 - 8 & 22:1 - 19

Hebrews 11:17 - 19

Yechezk'el (Eze) 33:1 - 11

Yo'el (Joel) 2:1 - 2

Yo'el (Joel) 2:15 - 19

Tz'fanyah (Zeph) 1:14 - 18

Mattityahu (Matt) 24:27 - 36

1 Corinthians 15:51 - 58

1 Thessalonians 4:13 - 18

Yom T'ruah Celebration Traditions

The following traditions are based upon Yom T'ruah being considered as Rosh HaShanah, the Head of the Year.

After reciting the Kiddush at the Yom T'ruah evening meal, we recite the HaMotzi blessing over the Challah-bread. But instead of dipping the slice of bread into salt, as we do all year, we dip it into honey. The various customs to eat sweet foods express our plea and desire for a sweet and happy year. Besides honey, we also eat food whose names resemble good and happy meanings. Through these symbolic foods, we pray that Abba grant us a good year.

On the first night of Rosh Hashanah after eating the bread with honey, we take a slice of apple, dip it in honey and recite the following prayer: "May it be your will Adonai Eloheynu, Melech HaOlam, to renew for us a good and sweet year." We then eat the apple with the honey. The Torah relates that when Yitzchak (Isaac) gave his blessings to his son, Ya'akov (Jacob), Yitzchak exclaimed, "the smell of my son is as the smell of a field which Adonai had blessed..." According to the Zohar, this expression refers to an apple orchard. In the Scriptures, the Bnei Yisrael are also likened to an apple. Thus, the apple and honey are a sign and prayer that YHVH grant us for the new year all the sweet blessings which our forefather Yitzchak blessed Ya'akov (also called Yisrael by YHVH) and his descendants - the Yisraelite people of the twelve tribes.

Also, the sweetness of honey is a result of the bees collecting sweet nectar from many flowers. So too, we pray that YHVH will collect all the mitzvot and good deeds performed by everyone. Together, they will surely help us to have a happy, healthy, successful and very sweet year.

Shana Tova! Good Year!

Purposes of the Shofar

According to the traditional teaching of the Jewish Sages, based on Rav Sa'adiah Gaon, there are ten reasons for YHVH's instructions about blowing the shofar. In many of them, links to the major holiday themes can be found. These traditional purposes have been enhanced with the addition of my comments from a Torah-obedient Messianic perspective.

1. According to tradition, Yom T'ruah is the day that commemorates the creation of the world and it is described as the "coronation" of YHVH. As it is customary to sound a trumpet at a king's coronation, so we blow the shofar. By blowing the shofar we recognize the "purpose" of YHVH's creation. (Theme: Kingship)

2. The shofar blast marks the beginning of a period of amnesty which is known as "HaYamim HaNora'im" or Days of Awe - The Ten Days of Repentance. Repentance is based on the fact that since humanity has been given free-will, and our actions are not pre-determined, we must take responsibility for our actions. The ability to repent teaches us that our future is not bound by our past. By changing our behavior from disobedience to trusting, faithful obedience we have the ability to change our future under the eternal grace, mercy and loving-kindness of YHVH and the salvation he provides in Y'shua HaMashiach. (Theme: Resurrection/Repentance)

3. When Bnei Yisrael accepted YHVH's Torah at Har Sinai, the sound of the shofar is described as "continuously increased and was very great" (Sh'mot (Exo) 19:19). The shofar reminds us of YHVH's revelation at Har Sinai and therefore to renew our commitment to YHVH and to accept that Torah morality is absolute and YHVH-given. It is not relative, nor does it depend on human understanding. (Theme: Marriage)

"The whole world trembled at Your Presence, Creation shook in awe before you, when you, our King, revealed yourself on Har Sinai to give to your Chosen People the Torah and its loving instructions, letting them hear your majestic voice, your holy words out of flashes of fire. Amid thunder and lightening you revealed yourself to them; amid the sound of the shofar you appeared to them."

4. The prophets called out to Bnei Yisrael and aroused them to improve their ways. The root of the Hebrew word for shofar also forms the root for the Hebrew word l'shaper meaning "to improve." The shofar reminds us of the admonitions of YHVH's prophets and their calls to repentance. We should be aware that YHVH communicated with us, via the prophets, and displayed through them his desire to save us, perfect us and not to punish us.

5. The shofar reminds us to pray for the rebuilding of the Beit HaMikdash (Temple) where trumpets and shofarim were sounded. Just as YHVH manifests His presence in the world in specific places like the Beit HaMikdash in Yerushalayim, he also manifests his presence at special times, such as during HaYamim HaNora'im (Days of Awe).

6. The ram's horn reminds us of the binding of Yitzchak when Avraham demonstrated his absolute faith in YHVH by being prepared to sacrifice his only son. YHVH demonstrated His absolute love

for Avraham by having him sacrifice a ram YHVH in Yitzchak's place. Tradition teaches that YHVH blew one of the ram's horns at Har Sinai and will blow the other horn to announce the coming of HaMashiach. Could this be the horn blown in 1 Thessalonians 4:14-18?

7. The sound of the shofar is supposed to inspire fear in the hearts of those who hear it. It allows one to dwell upon fear of punishment, then to progress from there to fear of doing evil and then to fear of YHVH. Finally one arrives at the feeling of reverence and awe of YHVH, our loving Abba (Father) who asks us to be obedient to his Torah instructions so he may bless us richly.

8. The shofar reminds us of the Day of Judgment in the future, ushering in the Divine court session. It shows our trust in YHVH's judgement. By showing our eagerness to be judged by YHVH, we confuse the heavenly prosecutor, the accuser of man, HaSatan. The shofar inspires us to pray for the renewing of the world, all of mankind and the coming of the Messianic era and the kingship of Y'shua HaMashiach.

9. The shofar sound inspires us to yearn for the ingathering of the Exiles of Bnei Yisrael that will be heralded by the sound of a shofar. There will be absolute unity amongst Bnei Yisrael, the Chosen People, under the kingship of Y'shua and our connection to Eretz Yisrael (the land of Israel) will again be absolute.

10. The shofar recalls the resurrection of the dead which will be accompanied by the sound of a shofar. As YHVH is the source of all life and the creator of all existence, so he has complete control over death. (Theme: Resurrection)

Other sources provide additional purposes for blowing the Shofar.

The shofar is a natural wind instrument, one of the oldest known to the world. In earliest times, the shofar was used by Yisraelites as a musical instrument. Originally, the shofar was blown to herald the beginning of each month, Rosh Chodesh (the New Moon).

Shofar blasts were sounded preceding a war - to rally the troops for action and to call the people together for prayer and repentance and assembly. The shofar is like an air raid siren that alerts us to danger, and summons us to action.

The shofar was blown at the start of the Yovel (Jubilee) year to announce the release of the bondsmen of Bnei Yisrael, the return of the land to the original owners, and the cancellation of debts. When the great Shofar is sounded proclaiming the return of Y'shua HaMashiach, all who accept him will be released from slavery to sin, returned to the Land of Promise with Y'shua, and have their debts cancelled because of his eternal grace, mercy and lovingkindness and what Y'shua did in being our eternal sacrifice for sin.

How Can I Make My Yom Tov Experience More Meaningful?

The following are some thoughts and suggestions that are valid for all times of worship and celebration before our Loving Father, whether on Shabbat or any Yom Tov.

1. Five minutes of prayer said with understanding, feeling, and thought about the words and their significance means far more than five hours of lip service. But none of these can substitute for a personal connection to YHVH Eloheynu who hears and answers our prayers.
2. “Unfulfilled expectations lead to self-imposed frustrations.” Therefore, don’t expect to be “moved” by every prayer or to follow along with the entire service. Even when you are distracted from the service or drift into thought, remain focused on YHVH Eloheynu Almighty before whom we celebrate.
3. Read through the scriptures and listen to the prayers while thinking about what you’re saying. Don’t be overly concerned about being behind. The worst that could happen is that you will fall behind, but don’t worry, you can always catch up.
4. If a particular sentence or paragraph touches you, linger a while. Say the words over and over to yourself, softly, but audible to your ears. Allow those words to touch you and the Ruach HaKodesh to minister to your spirit. Feel them as you are in contact with YHVH.
5. So you’re not proficient in Hebrew? Don’t worry, YHVH understands whatever language you speak. And, like a loving parent, YHVH can discern what’s in your heart even if you can’t quite express it the way you would like. And that is what is most important to him, the thoughts and meditations of your heart.
6. As you sit with your congregation on Shabbat, Yom T’ruah, Yom Kippur or any other day of celebration, you are joined by millions of Bnei Yisrael, the chosen people of YHVH, in congregations all around the world. You are a child of YHVH, our loving Father, and you are making a powerful statement about your commitment to him, his Torah, and his chosen people, Bnei Yisrael, of whom you are a part!
7. Remember you are being faithful and obedient to the loving instructions of our Father by observing his special days as he has asked us to do. Allow the Ruach HaKodesh to lead you into the Truth and guide your celebration of each one.

Shana Tova to You All

In light of the tradition that Yom T'ruah is Rosh HaShanah, the following greeting may be shared with your family, friends and loved ones.

My family and I would like to take this moment to wish you all a Shana Tova (Good Year).

Our prayer for you is that YHVH will provide for you each and all of your individual needs.

May each of you be renewed with health, long life, prosperity, wisdom, righteousness and holiness.

May you be strengthened in Torah study.

May YHVH open to your hearts the wonders and awe of his most beautiful revelations.

May those of you not yet Torah-obedient become so.

May those of you already Torah-obedient become more so.

May all your bills be paid.

May all your extra pounds be removed.

May you all have Shalom Beit (peace in the home).

May you singles find your right mates.

Whatever your needs, may they be provided for you from the riches of Abba's glory through Y'shua HaMashiach.

May this year bring Shalom to Eretz Yisrael, YHVH's Holy Land, and Shalom among all of Bnei Yisrael (the Children of Israel).

May this be the year when we may fulfill YHVH's mitzvah and make aliyah to Eretz Yisrael.

May this year bring us protection from all of our enemies.

May this year bring us an open heart to hear the words of YHVH's truth and to accept them.

May this year be a prosperous one for us all.

Shana Tova!