



Speak unto the children of Yashar'El, saying, In the seventh month, in the first day of the month, you shall have a Shabbat, a memorial of blowing of Teruah, a set-apart gathering.

VAYIQRA (LEVITICUS) 23:24

Yom Teruah: Determining the Day

“Yom Teruah” is also known as the “Feast of Trumpets” or the “Feast of Shouting”. It occurs on the first day of the seventh month in Yahuah Elohiym’s reckoning of time. It is the only Appointed Time that occurs on the first day of a month. Presently, there are a plethora of methods used to determine the first day of the month in our Father’s calendar such as the Enoch, Jubilees, and Zadok calendar systems. We also have the Lunar Sabbath, Metonic, Sighted moon and Conjunction calendars. Does our Father really use ALL of these calendar systems? No, He does not. Our Father only uses one method of reckoning time and not five, six or ten.

How do we know which method our Father uses to reckon time?

Hopefully, it is our desire to celebrate His Feasts on the days that He celebrates, but which day is it? King David was filled with the Set-apart Spirit all the days of his life (1 *Shemuel/Samuel* 16:13). King David spoke many prophecies that have come to pass in the Tehillim (Psalms). He said the following regarding the Appointed Times of Yahuah.

He [Yahuah] made the moon [yareach] for Appointed Times [H4150]: the sun knows his going down. (*Tehillim/Psalms 104:19*)

King David had the Set-apart Spirit inside him. He spoke on behalf of Yahuah Elohiym. This testimony is clear in English and Hebrew.

Yahuah made the moon to establish His Appointed Times.

This particular statement eliminates the Enoch, Jubilees and Zadok calendar systems. All of these methods are completely reliant upon the sun and do not use the moon at all to establish our Father's Appointed Times. These are NOT the methods our Father uses to reckon time. The day they celebrate Yom Teruah is NOT the day our Father celebrates it because He uses the moon and they don't.

In fact, the Hebrew word for "appointed times" in this Tehillah (Psalm) is the same Hebrew word used in the following passage:

And Yahuah spoke unto Moshe, saying, speak unto the children of Yashar'El, and say unto them, concerning **the Appointed Times [H4150] of Yahuah, which** you shall proclaim to be set-apart meetings, even these are **My Appointed Times [H4150]**. (*Vayikra/Leviticus 23:1-2*)

Yahuah created the moon to establish His Appointed Times. Based upon this evidence, Yom Teruah is determined using the lunar cycle. In Vayiqra (Leviticus) 23, Yahuah mentions all of His Appointed Times in the following passages which include:

- Shabbat on the seventh day of the week
- Pesach (Passover)
- Matzah (Unleavened Bread)
- Reshith (First-Fruits)
- Shavuot (Oaths or Pentecost)
- **Yom Teruah (Feast of Trumpets or Shouting)**
- Yom Kippur (Day of Atonement)
- Sukkot (Feast of Tabernacles)
- Shemini Atzeret (Eighth Day)

"Yom Teruah" is on this list highlighted in orange. It is an Appointed Time of Yahuah which means the moon establishes the specific day for this Appointed Time in our Father's Kingdom.

And Yahuah spoke unto Moshe, saying, Speak unto the children of Yashar'El, saying, **In the seventh month, in the first day of the month, shall you have a Shabbat, a memorial of blowing Teruah,** a set-apart gathering. You shall do no servile work therein: but you shall offer an offering made by fire unto Yahuah. (*Vayiqra/Leviticus 23:23-25*)

It is on the first day of the seventh month in our Father's method of reckoning time. We can translate Tehillah (Psalm) 104:19 the following way as it relates to Yom Teruah because it is an Appointed Time of our Father:

He [Yahuah] made the moon for Yom Teruah: the sun knows his going down.
(*Tehillim/Psalms 104:19*)

Only three of these Appointed Times are actually considered "Feasts" in the eyes of Yahuah so it is incorrect to say it is the "Feast of Trumpets". The Hebrew word translated as "Appointed Times" is "moediyim" and the Hebrew word translated as "Feast" in the following passage is "chag". They are two different words with different meanings from a Hebrew perspective.

Three times you shall keep a Feast [H2287] unto me in the year. You shall keep the Feast [H2282] of Unleavened Bread: (you shall eat unleavened bread seven days, as I commanded you, in the time appointed of the month Abib; for in it you came out from Egypt: and none shall appear before me empty:) And the Feast [H2282] of Harvest, the First-fruits of your labors, which you have sown in the field: and the Feast [H2282] of Ingathering, which is in the end of the year, when you have gathered in your labors out of the field. Three times in the year all your males shall appear before Adonai Yahuah. (*Shemoth/Exodus 23:14-17*)

Yahuah reiterates these instructions in the following passage using the more familiar names we have heard:

Three times in a year shall all your males appear before Yahuah your Elohiym in the place which he shall choose; in the Feast [H2282] of Unleavened Bread, and in the Feast [H2282] of Shavuot, and in the Feast [H2282] of Tabernacles: and they shall not appear before Yahuah empty: Every man shall give as he is able, according to the blessing of Yahuah your Elohiym which he had given you. (*Debarim/Deuteronomy 16:16-17*)

The "Feasts" or "Chagim" are highlighted in orange. The rest of the events on this list are "Appointed Times".

- Shabbat on the seventh day of the week
- Pesach (Passover)
- **Matzah (Unleavened Bread)**
- Reshith (First-Fruits)
- **Shavuot (Oaths or Pentecost) (Harvest in Shemoth 23:14-17)**
- Yom Teruah (Feast of Trumpets or Shouting)
- Yom Kippur (Day of Atonement)
- **Sukkot (Feast of Tabernacles) (Ingathering in Shemoth 23:14-17)**
- Shemini Atzeret (Eighth Day)

Here are the words side-by-side in the ancient Hebrew pictographic language:

Moed (Appointed Time)

Chag (Feast)

It is clear that these are not in the same Hebrew word family. They are different words with different meanings and with different letters. *The Ancient Hebrew Lexicon of the Bible* written by Jeff A. Benner defines them the following ways:

מועד (masc., מועד / mo-eyd) Translation: APPOINTED Definition: A person, place, thing or time that is fixed or officially set. KJV Translations: congregation, feast, season, appointed, time, assembly, solemnity, solemn, days, sign, synagogue Strong's Hebrew #: h.4150, h.4151

חג (masc., חג / hhag) Translation: FEAST Definition: A commemoration of a special event with dancing, rejoicing, and sharing of food. A ceremony of joy and thanksgiving. A festival with a magnificent meal which is shared with a number of guests. Relationship to Root: The participants of a festival would gather together and dance in a circle. KJV Translations: feast, sacrifice Strong's Hebrew #: h.2282

An “Appointed Time” is essentially an appointment officially set and not necessarily a celebration involving festivities. A “Feast” is a special event with dancing, rejoicing and sharing food. It is like a party. “Yom Teruah” is an “Appointed Time” of Yahuah and not a “Feast”. For example, “Yom Kippur” is an Appointed Time and called a day of affliction. It is a solemn occasion which does not involve dancing, rejoicing or sharing food. This does not mean that we cannot gather and fellowship with one another on His Appointed Times.

Vayikra (Leviticus) 23: 1-2 clearly states that these are Appointed Times belonging to Yahuah. These are not “Jewish Feasts”. When we celebrate these Appointed Times, we are not converting to Rabbinic Judaism. We are simply honoring the Appointed Times established by our Creator. For this reason, it is important for us to interpret these Appointed Times using the perspective of our Creator regarding His Appointed Times and not those who belong to other religious groups. If Yahuah established them, then they represent something from His Perspective and not necessarily what we think they ought to be.

Presently, there are essentially two calendar systems that use the moon to establish the month. One group uses the conjunction of the moon and earth to determine the first day of the month. This is when the sky is completely dark and there is no visible light from

the moon. It is based upon calculations. However, with modern technology, the conjunction of the moon can be forecasted far in advance.

The second group gathers on the 29th day at sunset and scans the sky for any visible sign of the waxing sliver of the moon. If it is not visible with the naked eye, the group gathers the following night and scans the sky for the waxing sliver of the moon again. This particular method cannot be forecasted months in advance. When people establish the first day of the month using the waxing sliver, they do not know exactly which day it is going to be until it arrives. This group cannot plan ahead months in advance for the Appointed Times of our Father, especially for Yom Teruah.

Yom Teruah occurs on the first day of the seventh month. People who use the conjunction of the moon know in advance the day in which it will occur. However, people who rely upon the first visible sliver of the moon cannot predict the day in which it will be seen even with modern technology. They can make an educated guess but it is not with any amount of certainty.

Based on testimony from our Messiah, we know he used a calendar system that relied upon the first visible light of the waxing sliver of the moon. He describes his return as a “day and hour that no man knows”.

But of that day and hour knows no man, no, not the messengers of heaven, but my Father only. But as the days of Noach were, **so shall also the coming of the Son of man be.** For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noach entered into the ark, And knew not until the flood came, and took them all away; **so shall also the coming of the Son of man be.** (Mattithyahu/Matthew 24:36-39)

The only Appointed Time in our Father’s method of reckoning time that bears this characteristic is Yom Teruah. It occurs on the first day of the seventh month in our Father’s calendar system IF we are using the system that relies upon the first visible light of the waxing sliver.

For example, the waxing sliver in the Gregorian month of September 2025 could be sighted on September 22 or 23. These are bordered in blue in the illustration. On the 22nd, the moon's illumination was projected to be 0.8% which is a very faint sliver when viewed with the naked eye. But it is possible that someone could spot the waxing sliver. On the 23rd, the illumination is 3% and could easily be seen with the naked eye. Yom Teruah in this particular year could have landed on either one of these days. People do not know with certainty until the evening of the 22nd when people gather to sight the waxing sliver of the moon.



In contrast, people who use the conjunction of the moon to establish the first day of the seventh month know in advance the first day of the month in their method of reckoning of time. It occurred on the evening of the 21st of September. The conjunction only occurs on one day and is exact even with modern technology. We know which day it will occur. This particular method does not fit within the context of our Messiah's words in Mattithyahu (Matthew) 24:36-39. He said, "no man knows the day or the hour". This is not a reference to the conjunction of the moon.

In this particular year, Yom Teruah was actually declared on the evening of September 23, 2025. People who used the conjunction of the moon to determine the first day of the month, celebrated Yom Teruah two days before our Father in Heaven and our Messiah. The rest of the Appointed Times in the seventh month are dependent upon the first day of the month. This means that those who use the calendar system based on the conjunction of the moon celebrated Yom Kippur or the Day of Atonement two days earlier than our Father and Messiah. This is not good because our Father gives us the following warning regarding Yom Kippur.

For whatsoever soul it be that shall not be afflicted in that same day, **he shall be cut off from among his people.** And whatsoever soul it be that does any work in that same day, **the same soul will I destroy from among his people.**
(Vayiqra/Leviticus 23:29-30)

People who do not afflict themselves or work on Yom Kippur will be cut-off and/or destroyed. People who use the conjunction of the moon are honoring Yom Kippur on the wrong day causing them to violate this commandment.

Messiah Yahusha did not sin which means that he observed Yom Kippur (Atonement) on the correct day. He refers to the “day and hour that no man knows” which is a direct reference to Yom Teruah being established using the first visible light of the waxing sliver. In September 2025, this occurred on September 23 and not September 21.

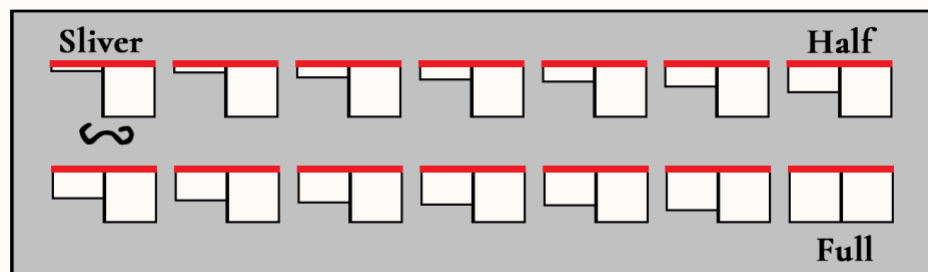
Our Messiah is telling us in Mattithyahu (Matthew) that he will return on “Yom Teruah”. Because this is a reference to Yom Teruah, he is also telling us that the “head” of the month is determined by scanning the sky for the first visible light from the waxing sliver. The Hebrew word for “head” is “rosh”. In the ancient Hebrew pictographic language, this includes the letter “resh” which is a picture of a man’s head and the letter “shin” which is a picture of two front teeth. It is read from right to left.



The “shin” is directly related to the cycles of the moon. When a child loses a baby tooth, a permanent tooth emerges on the gum line. It actually looks like the waxing sliver of the moon as it begins to appear on the gumline as illustrated in the picture.



It takes 2-4 weeks for the tooth to fully emerge in the mouth of a child. It also takes 2 weeks for the moon to fully emerge. Here is an illustration of a permanent tooth emerging compared to the cycles of the moon.



The similarities are remarkable and would be how an ancient Hebrew would have made these associations. When a child is being born by natural means, it is typically the head

that appears first in a stage called crowning. Only the very top of the head can be seen at this stage. It is similar in appearance to the permanent tooth emerging on the gum line and the appearance of the sliver of the moon.



In fact, the moon actually looks just like the “head” of a baby exiting the womb of its mother in the crowing stage. Based on this evidence, the waxing sliver is the “head” of the month in our Father’s reckoning of time. The moon is being reborn every month. This is why “chodesh” also means “renewed” or “new” as illustrated in the following passage:

Now there arose up a **new [chodesh] king** over Egypt, which knew not Yoseph. (*Shemoth/Exodus 1:8*)

Kings are “heads” and represent the firstborn. In this situation a “new” king was born and assumed power and control over the land of

Egypt. The Hebrew word “chodesh” also contains the letter “shin” which is completely based upon the moon’s cycle. The moon is “new” every month.

The ancient Hebrew pictographic language is the language used by our Father. We discuss this evidence in our series, **The Identity of our Intelligent Designer**. As we have illustrated in this study, the context of the passages themselves supports the definitions obtained using the ancient Hebrew pictographic language. Consider reviewing further evidence in our **Hebrew Word Study: Chodesh** and our **Hebrew Word Study: Shanah**. The moon is central to these terms represented by the letter “shin”.

The evidence in this study illustrates that the literal “head” of the month is the waxing sliver of the moon in our Father’s method for reckoning time. People who use this calendar system will actually be looking up at the sky for the sliver of the moon and will be the first ones to see the return of Messiah Yahusha on Yom Teruah. They are actively looking for him and his return.

However, the first light of the sliver appears at different times in different places. How do we gain unity among the body. The Prophet Yeshayahu (Isaiah) stated a prophecy saying the commandment will go forth from Yerushalayim (Jerusalem).

And many people shall go and say, Come ye, and let us go up to the mountain of Yahuah, to the House of the Elohiym of Ya’aqob; and he will teach us of his ways, and we will walk in his paths: **for out of Tziyon shall go forth the Law [Torah], and the Word of Yahuah from Yerushalayim.** (*Yeshayahu/Isaiah 2:3*)

This is the method our Father established. Right now, Yerushalayim is in the State of Israel. There are groups of people who go out each month and sight the waxing sliver of the moon and give a report. Many provide photographic evidence. We have the opportunity right now to achieve unity by relying upon their reports in the first and seventh months of our Father's calendar. There is no excuse for us to continue to be divided as a House.

People who use other calendar systems will not be witnessing the return of the King because they do not go outside to observe the sky for the sliver of the moon to establish the first day of the month. Those who rely upon the conjunction of the moon do not go outside and look at the sky to establish the first day of the month because there is nothing to observe with the conjunction of the moon. It is a completely dark sky. The Enoch, Jubilees and Zadok calendars are completely solar-based and do not rely upon the moon at all. People who use these calendar systems are celebrating the Appointed Times in Vayiqra (Leviticus) 23 on the wrong days. They are not celebrating them with our Father and Messiah. This creates separation from our Father and His people.

Yom Teruah is determined by visual observation of the first visible light from the waxing crescent moon. We can see the "head" of the baby being born again each month. It is the "head" of our Father's months and His Appointed Times are determined by this visual observation each month including Yom Teruah. It is "the day and hour that no man knows". If it is our desire to observe this Day on the same day as our Father, then it becomes necessary for us to gather with others and attempt to observe the first visible light of the waxing sliver in the seventh month. This year it could be September 11 or 12. However, it is highly unlikely anyone would be able to observe the sliver with a 0.4% illumination unless these percentages change as we get closer.



Yom Teruah will most likely occur on Gregorian date, September 12, 2026 in the evening at sunset. This day is a Shabbat and we will observe it as such from the evening of September 12th to the evening of September 13th. This is a Sunday in the Babylonian system and the first day of the week in our Father's Kingdom.