

Yom Teruah Like the Thief in the Night

¹Now concerning the times and seasons, brothers and sisters, you have no need for anything to be written to you. ²For you yourselves know very well that the Day of the Lord comes like a thief in the night. ³When they are saying, “Shalom and safety,” sudden destruction comes upon them like a woman having birth pains in the womb—there is no way they will escape. ⁴But you, brothers and sisters, are not in the dark, so that the Day might overtake you like a thief. ⁵For you all are sons of light and sons of day. We are not of night or of darkness... (1 Thess. 5:1-6).

In the *B'rit Chadasha* there are a number of references to a *Thief in the Night*. In addition to the well-known reference in 1 Thess. 5:2, there are a few others e.g., “⁹The Lord is not slow in keeping His promise, as some consider slowness. Rather, He is being patient toward you—not wanting anyone to perish, but for all to come to repentance. ¹⁰But the day of the Lord will come like a thief. On that day the heavens will pass away with a roar, and the elements will melt and disintegrate, and the earth and everything done on it shall be exposed” (2 Peter 3:9-10). And in Revelation we have: “¹To the angel of Messiah’s community in Sardis write: “Thus says the One having the seven spirits of God and the seven stars: I know your deeds—you have a reputation for being alive, but you are dead. ²Wake up, and strengthen what remains that was about to die. For I have not found your deeds complete in the sight of My God. ³So remember what you have received and heard—keep it, and repent. If you will not wake up, I will come like a thief, and you will not know at what hour I will come upon you” (Rev. 3:1-3);. and “¹⁵Behold, I am coming like a thief! How fortunate is the one who stays alert and keeps his clothes on, lest he walk around naked and they see his shamefulness” (Rev. 16:15).

This last passage is significant because it says that *Yeshua* is *coming like a thief*. *Yeshua* is not a thief. But so everyone can understand the gravity and preparations concerning His return, He chooses to use the concept of surprise and total unawareness associated with the arrival of a thief in the night. Paul reminds us “⁴But you, brothers and sisters, are not in the dark, so that the Day might overtake you like a thief.”

Yom Teruah shares this concept of arriving when people are not aware with *Yeshua*. In Biblical times the first day of the month was only declared after two witnesses gave testimony of actually seeing the first sliver of the crescent moon (right after the moon is 100% dark) on the expected evening. Undoubtedly the Children of Israel understood that it would take about 29 days for this event to happen (~29.5 days). So on the evening after the 29th day of the current month they would start this *watching* process. If two witnesses would attest that they saw the crescent moon in the western sky Israel would declare the new month. Else the next evening would be automatically declared to be the new month.

All of the *chagim* or *moadim* in *Leviticus 23* are in the second or third week of a month except one, *Yom Teruah*. In fact *Yom Teruah* takes place on the *first* evening of the *seventh* month. So unless *you watch* for the seventh month, you do not know a priori when the month actually began. Another way to state this is to say that there is a one day uncertainty built into *Yom Teruah*. So like *Yeshua*, *Yom Teruah* comes with the *thief in the night* uncertainty.

But you brothers in KS are not taken by surprise tonight because we have been watching and counting (even using NASA or the Weather Channel) to make sure we came ready to do what *Yah Adonai* asked us to do. Last year I asked if it is kosher in a Biblical Festival to shout aloud? Is *Yah* hard of hearing? Indeed, shouting to *Yah* is absolutely Scriptural and tonight starts a one-day opportunity to absolutely do so in His Holy Feast (*moed*).

In Scripture, in Psalm 98:6 we read: “With trumpets and sound of the shofar blast a sound before the King, *Adonai!*” [וְבַתְּצִרֹת וְקוֹל שׁוֹפָר הִרְעוּ לַפְּנֵי הַמֶּלֶךְ יְהוָה:] The first word, *ba-hatzerot*, means to cry out with great pain. *Bekol shofar* means with the voice of the *shofar*. *Hariu*, shout in triumph; *lifnei haMelech Yah* or before the presence (before the face of) King *Yah*. Tonight, the actual *Holy Day* of Teruah we sound both the *shofar* and our voices before King *Yah*. Are you ready? *L'Shanah Tovah Tikatevu!*