

Psalms 81

Today we are going to do a little study on Psalms 81. This is relevant, I think, to our celebration of Yom Teruah.

Lev 23:23 And YHWH spoke to Mosheh, saying,

Lev 23:24 "Speak to the children of Yisra'el, saying, 'In the seventh month, on the first day of the month, you have a rest, a remembrance (or memorial) of blowing of trumpets, a set-apart gathering.

And again:

Num 29:1 'And in the seventh month, on the first day of the month, you have a set-apart gathering, you do no servile work, it is a day of blowing the trumpets for you.

There is much speculation about what this day (Yom Teruah) is about and what it is a memorial of.

Today I am going to give you something to consider concerning the possible meaning of this memorial. And the some clues that we get from the 81st Psalm.

I will be using the ISR Scriptures unless otherwise noted.

Psa 81:1 Shout for joy to Elohim our strength; Raise a shout to the Elohim of Ya'aqob.

Psa 81:2 Lift up a song and beat the tambourine, The pleasant lyre and with the harp.

Psa 81:3 Blow the ram's horn at the time of the New Moon, At the full moon, on our festival day.

Psa 81:4 For this is a law for Yisra'el, And a right-ruling of the Elohim of Ya'aqob.

Psa 81:5 He appointed it in Yehoseph for a witness, When He went throughout the land of Mitsrayim; I heard a language that I did not know.

Psa 81:6 He says, "I removed his shoulder from the burden; His hands were freed from the baskets.

Psa 81:7 "You called in distress, and I rescued you; I answered you in the covering of thunder; I proved you at the waters of Meribah. Selah.

Psa 81:8 "Hear, O My people, and let Me warn you, O Yisra'el, if you would listen to Me!

Psa 81:9 "Let there be no strange mighty one among you, And do not bow down to a foreign mighty one.

Psa 81:10 "I am YHWH your Elohim, Who brought you out of the land of Mitsrayim; Open your mouth wide, and I fill it.

Psa 81:11 "But My people did not listen to My voice, And Yisra'el would not submit to Me.

Psa 81:12 "So I gave them over to their own stubborn heart, To walk in their own counsels.

Psa 81:13 "O, if My people had listened to Me, Yisra'el would walk in My ways,

Psa 81:14 "I would subdue their enemies at once, And turn My hand against their adversaries!

Psa 81:15 "Those who hate YHWH would cringe before Him; And their time of punishment be forever.

Psa 81:16 "He would feed them with the finest of wheat; And with honey from the rock I would satisfy you."

The first thing that we are going to look at here is verse # 3. Why? Well; since it is talking about blowing a shofar; it is likely to be a tov (good) clue; amein?

There are some who believe that this Psalm was written either commemorating Passover or the 15th of Abib (i.e. the 1st day of Unleavened Bread). I have met several people who embrace this idea. There are several reasons why they believe this.

Typically; after reading verse 3, they focus very heavily on verses 4-6, and then jump down to verse 10.

Psa 81:3 Blow the ram's horn at the time of the New Moon, At the full moon, on our festival day.

Psa 81:4 For this is a law for Yisra'el, And a right-ruling of the Elohim of Ya'aqob.

Psa 81:5 He appointed it in Yehoseph for a witness, When He went throughout the land of Mitsrayim; I heard a language that I did not know.

Psa 81:6 He says, "I removed his shoulder from the burden; His hands were freed from the baskets.

Then they jump down to verse 10.

Psa 81:10 "I am YHWH your Elohim, Who brought you out of the land of Mitsrayim; Open your mouth wide, and I fill it.

There are quite a lot of folks who view it this way.

Additionally they point out that verse three says to blow the shofar on "our festival day" (in the Hebrew) "chag". "Chag" (though not always) is typically referred to in the Scripture as one of the three pilgrimage feasts of YHWH; the feast of Matzos (Unleavened Bread), Shavuot (Pentecost), and Sukkot (Feast of Tabernacles). They further point out that "Trumpets" is a moed, or Appointed Time, but is not a "chag". Therefore, they maintain, verse three must be referring to a "chag" which

some claim to be Passover while others insist it is the 15th of Abib/1st day of Unleavened Bread.

They interpret verse three to read, "Blow the shofar in the month (of Abib) on the full moon at our chag or pilgrimage feast or some close variant.

One big problem with inferring that this is referring to Passover is that Passover is not a pilgrimage feast; though it is referred to as "chag" on one occasion in the Scripture. Nevertheless they believe that this is talking about the **first month** of the year.

I believe that my friends have failed to get the much bigger picture of what this Psalm is talking about. I also think that they are mistaken because they tend to think that blowing the shofar in the month of Abib is the law and right ruling for Ya'aqob and Yisra'el that this Psalm harkens back to.

I will tell you ahead of time that I believe this short little Psalm to be about much more! It is a call to celebration, a history lesson, a reminder about the covenant made at Sinai, and about the blessings and the cursings. If this Psalm is about a particular time, I believe that it is about the **celebrations** (plural) of the **seventh month!** The fact that this Psalm talks about coming out of Mitsrayim is somewhat consequential. After all; think about it; even the Festival of Booths, which is held in the seventh month, is about coming out of Mitsrayim.

Lev 23:42 'Dwell in booths for seven days; all who are native Yisra'elites dwell in booths,
Lev 23:43 so that your generations know (remember) that I made the children of Yisra'el dwell in booths when I brought them out of the land of Mitsrayim. I am YHWH your Elohim.' "

So let's take a look.

Psa 81:1 Shout for joy to Elohim our strength; Raise a shout to the Elohim of Ya'aqob.

Psa 81:2 Lift up a song and beat the tambourine, The pleasant lyre and with the harp. This is talking about **making music** and **celebration**; amein? So also is this next part; the blowing the ram's horn. Remember; these verse numbers that we see in our translations would not have broken up the sentences in the original and "blow the ram's horn would have followed right in behind and right along with the rest of the instruments in the song that this Psalmists' is lifting up!

Psa 81:3 Blow the ram's horn at the time of the New Moon, At the full moon, on our festival day. You are about to see something that you may have never seen before.

Look at the translations of the 81st Psalm below; especially verse 3. I am going to show you why I believe that this is **not instruction** for a *single* day of blowing, and also why I believe that the words, “full moon” in the ISR Scriptures, are not quite right. By the way; I did take the liberty of inserting “Elohim” “YHWH” etc. into the other translations so as not to offend “Elohim”. Otherwise, the translations should appear as they are in the originals with the exception of emphasis (underline, **boldening**, etc.) added by me the author; unless otherwise noted. First we will look at the KJV with the Strong’s numbers added so that you can compare it to the Hebrew and to Young’s Literal Translation.

- Psa 81:1 To the chief Musician⁵³²⁹ upon⁵⁹²¹ Gittith,¹⁶⁶⁵ *A Psalm* of Asaph.⁶²³ Sing aloud⁷⁴⁴² unto Elohim⁴³⁰ our strength:⁵⁷⁹⁷ make a joyful noise⁷³²¹ unto the Elohim⁴³⁰ of Jacob.³²⁹⁰
- Psa 81:2 Take⁵³⁷⁵ a psalm,²¹⁷² and bring⁵⁴¹⁴ hither the timbrel,⁸⁵⁹⁶ the pleasant⁵²⁷³ harp³⁶⁵⁸ with⁵⁹⁷³ the psaltery.⁵⁰³⁵
- Psa 81:3 Blow up⁸⁶²⁸ the trumpet⁷⁷⁸² in the new moon,²³²⁰ in the time appointed,³⁶⁷⁷ (note that the KJV does not choose to call it a “full moon” but rather “the time appointed”) on our solemn feast²²⁸² day.³¹¹⁷
- Psa 81:4 For³⁵⁸⁸ this¹⁹³¹ was a statute²⁷⁰⁶ for Israel,³⁴⁷⁸ and a law⁴⁹⁴¹ of the Elohim⁴³⁰ of Jacob.³²⁹⁰
- Psa 81:5 This he ordained⁷⁷⁶⁰ in Joseph³⁰⁸⁴ for a testimony,⁵⁷¹⁵ when he went out³³¹⁸ through⁵⁹²¹ the land⁷⁷⁶ of Egypt:⁴⁷¹⁴ where I heard⁸⁰⁸⁵ a language⁸¹⁹³ that I understood³⁰⁴⁵ not.³⁸⁰⁸
- Psa 81:6 I removed⁵⁴⁹³ his shoulder⁷⁹²⁶ from the burden:^{4480, 5447} his hands³⁷⁰⁹ were delivered⁵⁶⁷⁴ from the pots.^{4480, 1731}
- Psa 81:7 Thou calledst⁷¹²¹ in trouble,⁶⁸⁶⁹ and I delivered²⁵⁰² thee; I answered⁶⁰³⁰ thee in the secret place⁵⁶⁴³ of thunder:⁷⁴⁸² I proved⁹⁷⁴ thee at⁵⁹²¹ the waters⁴³²⁵ of Meribah.⁴⁸⁰⁹ Selah.⁵⁵⁴²
- Psa 81:8 Hear,⁸⁰⁸⁵ O my people,⁵⁹⁷¹ and I will testify⁵⁷⁴⁹ unto thee: O Israel,³⁴⁷⁸ if⁵¹⁸ thou wilt hearken⁸⁰⁸⁵ unto me;
- Psa 81:9 There shall no³⁸⁰⁸ strange²¹¹⁴ el⁴¹⁰ be¹⁹⁶¹ in thee; neither³⁸⁰⁸ shalt thou worship⁷⁸¹² any strange⁵²³⁶ el.⁴¹⁰
- Psa 81:10 I⁵⁹⁵ am YHWH³⁰⁶⁸ thy Elohim,⁴³⁰ which brought⁵⁹²⁷ thee out of the land^{4480, 776} of Egypt:⁴⁷¹⁴ open thy mouth⁶³¹⁰ wide,⁷³³⁷ and I will fill⁴³⁹⁰ it.
- Psa 81:11 But my people⁵⁹⁷¹ would not³⁸⁰⁸ hearken⁸⁰⁸⁵ to my voice;⁶⁹⁶³ and Israel³⁴⁷⁸ would¹⁴ none³⁸⁰⁸ of me.
- Psa 81:12 So I gave them up⁷⁹⁷¹ unto their own hearts³⁸²⁰ lust:⁸³⁰⁷ and they walked¹⁹⁸⁰ in their own counsels.⁴¹⁵⁶
- Psa 81:13 Oh that³⁸⁶³ my people⁵⁹⁷¹ had hearkened⁸⁰⁸⁵ unto me, and Israel³⁴⁷⁸ had walked¹⁹⁸⁰ in my ways!¹⁸⁷⁰
- Psa 81:14 I should soon⁴⁵⁹² have subdued³⁶⁶⁵ their enemies,³⁴¹ and turned⁷⁷²⁵ my hand³⁰²⁷ against⁵⁹²¹ their adversaries.⁶⁸⁶²
- Psa 81:15 The haters⁸¹³⁰ of YHWH³⁰⁶⁸ should have submitted³⁵⁸⁴ themselves unto him: but their time⁶²⁵⁶ should have endured¹⁹⁶¹ forever.⁵⁷⁶⁹

Psa 81:16 He should have fed³⁹⁸ them also with the finest^{4480, 2459} of the wheat:²⁴⁰⁶ and with honey¹⁷⁰⁶ out of the rock^{4480, 6697} should I have satisfied⁷⁶⁴⁶ thee.

Okay; time for a little Hebrew lesson! We will apply what we learn below. The Hebrew letter “bet” “ב”, when added at the beginning of a word is used in the same way that we would use the preposition “in”. This is called a “proclitic”. The Hebrew letter “lamed” “ל”, when added at the beginning of a word is used in the same way that we would use the preposition “to” or “toward”. Here is Psalm 81 in Hebrew with the Strong’s numbers added. I have done a word for word translation of verse 3 below. Everywhere that the “ל” is used as a proclitic, I have highlighted in **yellow** so that you can compare the way that the KJV translates the “ל” as “to”. Where the “ל” is actually part of the word I have highlighted that in **gray** so as to hopefully cut down on the confusion. In verse 3 however; I have highlighted the words, with the proclitic, with their own special color **violet**, **turquoise**, and **bright green**. Remember that Hebrew reads right to left.

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Psa 81:1 למנצח על 5329 הנגנית 5921 לאסף 1665 התניח 623 לאלהים 7442 עזנו 430 הריעו 7321 לאלהי 430 יעקב: 3290

Psa 81:2 שא 5375 זמרה 2172 ותנו 5414 תף 8596 כנר 3658 נעים 5273 עם 5973 נבל: 5035

Psa 81:3 תקע 8628 בחדש 2320 שופר 7782 בכסה 3677 ליום 3117 תעו: 2282
chagnu L'yom b'keseh shofar b'chodesh takaw

(of) (our) chag to yom in keseh shofar in chodesh takaw

(of) (our) Pilgrimage Feast to day in shofar in new moon blow
concealment (or month)

Psa 81:4 כי 3588 תק 2706 לישראל 3478 הוא 1931 משפט 4941 לאלהי 430 יעקב: 3290

Psa 81:5 עדות 5715 ביהוסף 3084 שמו 7760 בצאת 3318 על 5921 ארץ 776 מצרים 4714 שפת 8193
לא 3808 ידעתי 3045 אשמע: 8085

Psa 81:6 הסיחותי 5493 מסבל 5447 שכמו 7926 כפיז 3709 מחדד 1731 תעבתה: 5674

Psa 81:7 בצחה 6869 קראת 7121 ואתלץ 2502 אעך 6030 בסתר 5643 רעם 7482 אבותך 974 על 5921
מי 4325 מריבה 4809 סלה: 5542

Psa 81:8 שמע 8085 עמי 5971 ואעידה 5749 בך ישראל 3478 אם 518 תשמע: 8085

Psa 81:9 לא 3808 יהיה 1961 בך אל 410 זר 2114 ולא 3808 תשתדח 7812 לאל 410 נכר: 5236

Psa 81:10 אנכי 595 יהה 3068 אלהך 430 תמעלך 5927 מארץ 776 מצרים 4714 הרחב 7337 פיך 6310
ואמלאה: 4390

Psa 81:11 ולא 3808 שמע 8085 עמי 5971 לקלי 6963 וישראל 3478 לא 3808 אבה: 14

Psa 81:12 ואשליחה 7971 בשריחות 8307 לבם 3820 ילם 1980 במעשתיכם: 4156

Psa 81:13 לו 3863 עמי 5971 שמע 8085 לי ישראל 3478 בדדכי 1870 יהלכו: 1980

Psa 81:14 כמעט 4592 אויביכם 341 אכניע 3665 ועל 5921 צריכם 6862 אשיב 7725 ידי: 3027

Psa 81:15 משנאי 8130 יהה 3068 יכחש 3584 לו ויהי 1961 עתם 6256 לעלם: 5769

Psa 81:16 ויאכילה 398 מחלב 2459 חטה 2406 ומצר 6697 רבש 1706 אשביעך: 7646

Though I did (parenthetically) add the preposition “of” to the translation above in order to give us English readers a little help; the Hebrew, in verse 3, translated word for word, into English, would read as follows:

Blow in month shofar in concealment **to** day (of) our festival (chagnu).

Or

Blow in month shofar in concealment **towards** day (of) our festival (chagnu).

My opinion is that Young’s Literal Translation more accurately translates it here than does the ISR Scriptures. The root word of “keseh” (Which the ISR translates “full moon”) is “kasah” and it means hidden or concealed. Kasah is in the Scripture 151 times and is translated some variant of “concealed” all 151 times. That should give us a hint as to the meaning of “keseh”. The ISR translate the word “b’keseh” “at the full moon”. The KJV decides to translate it “in the time appointed”. Young’s on the other hand translates it as a type of moon that does indeed possess the quality of concealment, a new moon; and he translates the proclitic “bet” “ב” “correctly as “in”. Interestingly; in Proverbs 7:20 where this word “keseh” appears again, the ISR translates it as “**new moon**” (instead of full moon) just as Young’s does here. Young also translates Proverbs 7:20 as “new moon”.

Young’s Literal Translation

Psa 81:1 To the Overseer. --`On the Gittith.' By Asaph. Cry aloud to Elohim our strength, Shout to the Elohim of Jacob.

Psa 81:2 Lift up a song, and give out a timbrel, A pleasant harp with psaltery.

Psa 81:3 Blow in the month (b’chodesh) a trumpet, **in the new moon** (b’keseh), at the day of our festival,

What’s the point? Why are we spending all of this time delving so deeply into this study of verse 3? The answer is because this verse actually causes a big problem for the brothers and sisters who reckon a new moon from the first visible crescent. How you might ask? Well; you see; there is not a single verse in the entire Scripture that ever identifies a crescent moon as new moon. Not one! As a matter of fact, the crescent is identified in the Scripture three times but in every single instance it is attached to pagan jewelry or some other jewelry that seems to be offensive to YHWH. In Psalm 81:3, the Psalmist (a Yisra’elite who wrote in Hebrew), uses the word “keseh” in conjunction with the new moon and/or the month. As mentioned above; the root word “keseh” means concealed, hidden, hide, etc. and is used to describe something “hidden” in every single instance of use in the Scripture. This being understood; though we never see an example of a crescent being used in relationship to a new moon, we do indeed have in Psalms 81:3 an example of the “hidden” being used in relationship to a new moon that certainly seems to indicate a relationship of the lunar month from the beginning of the month (which is when you would blow the shofar for Yom Teruah) while it is hidden, to the “chag” which would be the full phase. This Psalm is not a song about how to reckon the moon. But what we find with in the

verbiage of the Psalm is some matter of fact description about how this Yisra'elite Psalmist reckons a new moon; and it fits perfectly with the celebrations of the 7th month. When this is presented, typically one of two things happens. One option is that the person will accept it, apply it, and begin to see other places in the Scripture where the covered moon brings understanding and harmony; like this one for example:

Isa 60:20 "No longer does your sun go down, nor your moon withdraw itself, for YHWH shall be your everlasting light, and the days of your mourning shall be ended.

Does a new day not **begin** when the sun goes down (**withdraws itself**) and the old day ends? Do you see how that harmonizes **perfectly**? Of course you do! It is the exact same imagery being used! When the moon **withdraws itself**, the new month begins when the old month ends.

And so some people will accept the new understanding. There are those though who opt to do another thing. This idea about the "keseh" meaning "hidden" does not set well with their preconceived notions and long held belief that the new moon is a crescent. Frequently; as is the nature of us human beings; when our value base is challenged, we start to scramble for cover and go into damage control mode. It has been my experience that this is exactly what happens to quite a few of our crescent keeping friends. (Just for the record, I used to be a crescent keeper.) This new evidence flies in the face of what they already hold to be true. Those who are motivated enough to examine the situation in the Scripture, frequently go, not on a quest for the **truth**, but rather for **proof** that their belief will be validated as true by the Scripture. They are soon very disappointed because the proof that they hoped so easily to find is not there at all. Once they discover that there is absolutely no Scriptural evidence (and that means not a single solitary verse in the entire Scripture) of a crescent ever being used for reckoning any time of the month, they are dismayed; for they thought that they would surely find the proof that they were looking for. Though still having the option of embracing the Scriptural evidences that there are indeed places that point to the covered moon; they are not deterred, but rather press on! "If I can't prove the crescent from the Scripture, then by golly, I will disprove all of this concealed moon poppycock; I will!" and off they go. So far, it has been my experience, without fail, that they always come up with the same basic argument when they come to Psalms 81. The reason that this discussion is important is because the Scripture should be maintained in its integrity; not convoluted and contorted in order to serve man's (any man's) preconceived beliefs rather than coming into conformity with YHWH. If this Psalm is referring to the 7th month, then that is the month in where we need to read it in context. What happens is, in an effort by these folk to prove the hidden moon wrong; some crescent keepers endeavor to insist that this Psalm is about the 1st month (Abib) and the full moon at Passover or the 15th day of Abib. Otherwise they have a big problem with that little word "keseh". Some, will even in a last ditch effort, advance the claim that it

Blow (in)month shofar (in)full moon to 15th day of the month

Or

Blow (in)month shofar (in)new moon to 15th day of the month

It is the same as the other examples; the second one makes sense and the first one does not. Why? A “**full moon**” and a “**chag**” on the **15th day** of the month are one in the same; and it is lacking logic to say to blow a shofar full moon to the 15th of the month. But blow a shofar “new moon” to the 15th of the month **makes perfect sense**, since it illustrates a beginning point to another point. Keeping in mind that the root word of “keseh” is “kasah” (which means concealed), it stands to reason that this moon would naturally be a concealed moon; but when examined under the light of the proclitic “lamed” “ל” which means “to” or “towards” it becomes more than reasonable see that “new moon to festival (on the 15th)” works logically and moves from point A to point B on a time line but “full moon to festival (on the 15th) are the same thing; that makes no sense. That is why I believe that Young’s translation of verse 3 is more in line with the actual Hebrew than is the ISR Scriptures. But I also believe that Young’s would be even more true to the Hebrew, if instead of “at” the day of our festival” it had been rendered “to” or “toward” the day of our festival”.

Psa 81:3 Blow in the month a trumpet, In the **new moon**, at the day of our festival,

The following would be closer to the Hebrew and would actually make more sense.

Psa 81:3 Blow in the month a trumpet, In the new moon, “**to**” the day of our festival,

If this is the case; the Psalmist is actually speaking about a celebration of making music, which includes celebrating by blowing the ram’s horn, from the first day of the month all the way up to the day of the “chag”; not just a one day ram’s horn event!

But anyway; back to the ISR and the rest of the study! Is this Psalm about a one night event? We will just read over the “full moon” part.

Psa 81:3 Blow the ram's horn at the time of the New Moon, At the full moon, on our festival day.

Psa 81:4 For this is a law for Yisra’el, And a right-ruling of the Elohim of Ya’aqob.

Psa 81:5 He appointed it in Yehoseph for a witness, When He went throughout the land of Mitsrayim; I heard a language that I did not know.

Question: is there anywhere in the Scripture where YHWH commanded Yisra’el to blow a ram’s horn while Yisra’el was in Mitsrayim? The answer is **no**. The very

first time that the word “shofar” is even mentioned in the Scriptures is in Exodus 19 and 20 when the Children of Yisra’el heard the sound of the ram’s horn coming from the thunderings and lightnings coming from the thick cloud on the mountain of Elohim. This would have been about three months after coming out of Mitsrayim and it was YHWH doing the sounding. It was not a command for Yisra’el. So it is therefore unlikely that this Psalm could be about some “Law” given to Yisra’el to blow a shofar on the 15th of Abib. There was no such Torah ever given to do such a thing. Do you see what I mean? There is no record of Yisra’el blowing shofars when they came out in haste on the 15th of Abib either. The first time that we hear of Yisra’el being told to blow a ram’s horn is in Leviticus 25:9 where they are instructed to blow it on Day of Atonement at the Jubilee Year.

So what is “this is a law for Yisra’el, And a right-ruling of the Elohim of Ya’aqob.” that “He appointed it in Yehoseph for a witness, When He went throughout the land of Mitsrayim” that this Psalm is referring to? We’re coming to that shortly!

I believe that the next verses are parenthetical and then the right ruling is revealed. But let us not forget that all of these next events are recalled in this Psalm as well; not just the night of the Passover or the coming out on the 15th of Abib.

Psa 81:6 He says, "I removed his shoulder from the burden; His hands were freed from the baskets.

Psa 81:7 "You called in distress, and I rescued you; Now; the Scripture tells us that YHWH heard their cries in Exodus 3. But when did they cry out and He rescued?

Exo 14:10 And when Pharaoh drew near, the children of Yisra’el lifted their eyes and saw the Mitsrites coming up after them. And they were greatly afraid, so the children of Yisra’el cried out to YHWH.

And YHWH rescued them that day; but this was not Passover nor was it the 15th of Abib.

(Verse 7 continued) I answered you in the covering of thunder.
When did YHWH answer in the covering of thunder?

Exo 19:1 In the third month after the children of Yisra’el had come out of the land of Mitsrayim, on this day they came to the Wilderness of Sinai.

Exo 19:8 And all the people answered together and said, "All that YWHH has spoken we shall do." So Mosheh brought back the words of the people to YWHH.

Exo 19:17 And Mosheh brought the people out of the camp to meet with Elohim, and they stood at the foot of the mountain.

Exo 19:18 And Mount Sinai was in smoke, all of it, because YHWH descended upon it in fire. And its smoke went up like the smoke of a furnace, and all the mountain trembled exceedingly.

Exo 19:19 And when the blast of the ram's horn sounded long and became louder and louder, Mosheh spoke, and Elohim answered him by voice. This is also not Passover nor was it the 15th of Abib, but rather in the **third month**.

(Verse 7 continued) "I proved you at the waters of Meribah". This happened in Exodus 17.

Chapter 16 starts out on the 15th day of the second month; so this, the Meribah incident was not on Passover nor was it the 15th of Abib either.

So what we really have is a quick recount of the Passover, the Red Sea crossing, the giving of the covenant, and the striving at Meribah. Right? Amein!

Selah. Okay; get ready; here it comes.

Psa 81:8 "Hear, O My people, and let Me warn you, O Yisra'el, if you would listen to Me!

Psa 81:9 "**Let there be no strange mighty one among you, And do not bow down to a foreign mighty one. There's your right ruling!!! Not the shofar blowing!** This is actually the first command in the Ten Words ("Commandments")!

Psa 81:10 "**I am YHWH your Elohim, Who brought you out of the land of Mitsrayim; Open your mouth wide, and I fill it.**

What did YHWH have to say, in Exodus, about "When He (YHWH) passed throughout the land of Mitsrayim?"

Exo 12:12 'And I shall pass through the land of Mitsrayim on that night, and shall smite all the first-born in the land of Mitsrayim, both man and beast. And on all the mighty ones of Mitsrayim I shall execute judgment. I am YHWH.

There's your right ruling that He established when He went through Mitsrayim!!!

Doesn't that seem to be much more in context with "a law for Yisra'el, And a right-ruling of the Elohim of Ya'aqob." that "He appointed it in Yehoseph for a witness, When He went throughout the land of Mitsrayim "than some illusive command to blow a shofar on the 15th of Abib; a command that occurs nowhere in the Scripture; anywhere?

Psa 81:11 "But My people did not listen to My voice, And Yisra'el would not submit to Me.

Psa 81:12 "So I gave them over to their own stubborn heart, To walk in their own counsels.

Psa 81:13 "O, if My people had listened to Me, Yisra'el would walk in My ways,

Psa 81:14 "I would subdue their enemies at once, And turn My hand against their adversaries!

Psa 81:15 "Those who hate YWHH would cringe before Him; And their time of punishment be forever.

Psa 81:16 "He would feed them with the finest of wheat; And with honey from the rock I would satisfy you."

So it seems that this little Psalm is about much more than blowing a shofar on Passover; amein?

But why do we think that verse 3 is most likely referring to the 7th month rather than the 1st month? Well; there are a couple of reasons. First of all as we have illustrated; there is no command given anywhere in the entire Torah to blow shofars in the 1st month. So it is therefore unlikely that the Psalmist is talking about some law that no one in Yisra'el ever heard of before. Amein? Next we need not forget that there is indeed a command to Teruah on the first day of the 7th month (which is indeed the **new** moon of the 7th month). Now; the Hebrew never calls this the Festival of Trumpets; it only refers to it as the Day of Shouting (Teruah). However; teruah (though a shout) is a term used in reference to what one can do on both a "khatotseraw" (trumpet) or a "shofar" (ram's horn) and we will look at an example of that in a moment. In addition to the command to "teruah" on the 1st day of the 7th, the 7th month also has a "chag" Sukkot, (The Feast of Tabernacles) which commences on the 15th day of the month. The 7th month is a time of much celebration; the same way this 81st Psalm starts out. There is the Feast of Trumpets, the Day of Atonement (and though it is not a feast, having one's sins forgiven is a time for some real celebration; amein?) and The Feast of the Ingathering (as Sukkot is also referred to). It is the time of the year where YHWH tells Yisra'el to buy whatever your being desires! It is a time of much celebration. But continuing on; note what verse 10 says.

Psa 81:10 "I am YHWH your Elohim, Who brought you out of the land of Mitsrayim; Open your mouth **wide**, and **I fill it**.

Though the barley harvest during the 1st month is exceedingly important, the harvest of the 7th month was the really big one. He doesn't just say "open your mouth" He says open your mouth **wide** and **I fill it**. That is something to really celebrate. The Psalmist starts this Psalm by saying **sing and shout**; ("ruah" which is the root word of "teruah") and to make music on all types of instruments, new moon to chag. This sounds exactly like the kind of celebration that takes place during the 7th month; the Psalmist is simply suggesting that we sing and shout the whole time! It's not torah; it is a Psalm, it is a song, and it is about much, much, more than a one night event! Amein? Amein! And the 7th month, (when we actually have a command to "Teruah" at the beginning of the month, at the "chodesh"), fits much more closely here than does the notion that this is about Passover or 15th of the first month.

But don't forget; we started this study because of Yom Teruah.

Lev 23:23 And YHWH spoke to Mosheh, saying,

Lev 23:24 "Speak to the children of Yisra'el, saying, 'In the seventh month, on the first day of the month, you have a rest, a remembrance (or memorial) of blowing of trumpets, a set-apart gathering.

And again:

Num 29:1 'And in the seventh month, on the first day of the month, you have a set-apart gathering, you do no servile work, it is a day of blowing the trumpets for you.

Again; there is much speculation about what this day is a remembrance of.

Could it be that when YHWH gave this command that He was commanding the Children of Yisra'el about a coming or future event?

Perhaps Yom Teruah was prophetic in nature and a command that pointed to a day when YHWH would demonstrate that He was making good on His promise to give the Children of Yisra'el the land of the promise and the blessings that go with it. Were there shofars blown on that fateful day? Yes there were. Let's take a look!

Jos 6:1 And Yeriho was shut up tight because of the presence of the sons of Yisra'el - none going out, and none coming in.

Jos 6:2 And YHWH said to Yehoshua, "See! I have given Yeriho and its sovereign, mighty brave men, into your hand.

Jos 6:3 "And you shall go around the city, all the men of battle going around the city once. Do this for six days.

Jos 6:4 "And let seven priests bear seven rams' horns before the ark, and on the seventh day go around the city seven times while the priests blow the horns.

Jos 6:5 "And it shall be, when they make a long blast with the ram's horn, and when you hear the sound of the horn, that all the people shout ("ruah") with a great shout ("teruah"). And the wall of the city shall fall down flat, and the people shall go up every man straight before him."

Jos 6:6 And Yehoshua son of Nun called the priests and said to them, "Take up the ark of the covenant, and let seven priests bear seven rams' horns before the ark of YHWH."

Jos 6:7 And he said to the people, "Pass over, and go around the city, and let him who is armed pass over before the ark of YHWH."

Jos 6:8 And it came to be, when Yehoshua had spoken to the people, that the seven priests bearing the seven rams' horns before YHWH passed over and blew the horns, and the ark of the covenant of YHWH went after them.

Jos 6:9 And the armed men went before the priests who blew the horns, and the rear guard came after the ark, going on and blowing the horns.

Jos 6:10 But Yehoshua had commanded the people, saying, "Do not shout ("ruah") or cause your voice to be heard, nor let any word come out of your mouth, until the day I say to you, 'Shout!'("ruah") Then you shall shout." ("ruah")

Jos 6:11 And the ark of YHWH went around the city, going around once. And they came into the camp and stayed in the camp.

Jos 6:12 And Yehoshua rose early in the morning, and the priests took up the ark of YHWH.

Jos 6:13 And seven priests bearing seven rams' horns before the ark of YHWH were walking, going on, and they blew the horns, and the armed men went before them. But the rear guard came after the ark of YHWH, going on, and blowing the horns.

Jos 6:14 And the second day they went around the city once and returned to the camp. Thus they did six days.

Jos 6:15 And it came to be on the seventh day that they rose early, about the dawning of the day, and went around the city seven times in this way. Only on that day they went around the city seven times.

Jos 6:16 And it came to be at the seventh time, when the priests blew the horns, that Yehoshua said to the people, "Shout, ("ruah") for YHWH has given you the city!

Jos 6:17 "And the city shall be put under the ban, it and all that is in it belongs to YHWH. Only Rahab the whore is to live, she and all who are with her in the house, because she hid the messengers that we sent.

Jos 6:18 "And you, by all means guard yourselves from that which is under the ban, lest you come under the ban when you take of that which is under the ban, and make the camp of Yisra'el a curse, and shall trouble it.

Jos 6:19 "But all the silver and gold, and vessels of bronze and iron, are set-apart to YHWH, they go into the treasury of YHWH."

Jos 6:20 And the people shouted when the priests blew the horns. And it came to be when the people heard the sound of the horn, and the people shouted ("ruah") with a great shout, ("teruah") that the wall fell down flat. And the people went up into the city, every man straight before him, and they captured the city.

And could it be also a remembrance of another coming victory?

Mat 24:30 "And then the sign of the Son of Adam shall appear in the heaven, and then all the tribes of the earth shall mourn, and they shall see the Son of Adam coming on the clouds of the heaven with power and much esteem.

Mat 24:31 "And He shall send His messengers with a great sound of a trumpet, and they shall gather together His chosen ones from the four winds, from one end of the heavens to the other.

1Th 4:16 Because the Master Himself shall come down from heaven with a shout, with the voice of a chief messenger, and with the trumpet of Elohim, and the dead in Messiah shall rise first.

1Th 4:17 Then we, the living who are left over, shall be caught away together with them in the clouds to meet the Master in the air - and so we shall always be with the Master.

1Th 4:18 So, then, encourage one another with these words.

Perhaps it is a remembrance concerning both of these! Nevertheless; YHWH has commanded it so we should do it!

But back to the Psalm; is this Psalm about Passover and coming out of Mitsrayim Psalm? Yes it is! But it is also about much more! This Psalm is about coming out of Mitsrayim; but it is a, from bondage to blessing to backsliding psalm. From slavery to Sinai to sin! And about YHWH's desire to bless His people Yisra'el.

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