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The 7th Year of the 4th Sabbatical Cycle

The 28th year of the 120th Jubilee Cycle

The 18th day of the 6th month 5859 years after the creation of Adam

The 4th Sabbatical Cycle after the 119th Jubilee Cycle

The Sabbatical Cycle of Sword, Famines, and Pestilence

August 6, 2023

Shabbat Shalom to the Royal Family of Yehovah,

Leviticus 4-5

Part 2

by Sombra Wilson

4 “Hear, O Israel: The Lord our God, the Lord is one.[a] **5** You shall love the Lord your God with all your heart and with all your soul and with all your might. **6** And these words that I command you today shall be on your heart. **7** You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. **8** You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. **9** You shall write them on the doorposts of your house and on your gates.



Today we return to these Korban, and learn more about how to approach our Holy God.

Please read **Leviticus 4:1-12**

4 And the Lord spoke to Moses, saying, **2** “Speak to the people of Israel, saying, If anyone sins unintentionally[a] in any of the Lord's commandments about things not to be done, and does any one of them, **3** if it is the anointed priest who sins, thus bringing guilt on the people, then he shall offer for the sin that he has committed a bull from the herd without blemish to the Lord for a sin offering. **4** He shall bring the bull to the entrance of the tent of meeting before the Lord and lay his hand on the head of the bull and kill the bull before the Lord. **5** And the anointed priest shall take some of the blood of the bull and bring it into the tent of meeting, **6** and the priest shall dip his finger in the blood and sprinkle part of the blood seven times before the Lord in front of the veil of the sanctuary. **7** And the priest shall put some of the blood on the horns of the altar of fragrant incense before the Lord that is in the tent of meeting, and all the rest of the blood of the bull he shall pour out at the base of the altar of burnt offering that is at the entrance of the tent of meeting. **8** And all the fat of the bull of the sin offering he shall remove from it, the fat that covers the entrails and all the fat that is on the entrails **9** and the two kidneys with the fat that is on them at the loins and the long lobe of the liver that he shall remove with the kidneys **10** (just as these are taken from the ox of the sacrifice of the peace offerings); and the priest shall burn them on the altar of burnt offering. **11** But the skin of the bull and all its flesh, with its head, its legs, its entrails, and its dung— **12** all the rest of the bull—he shall carry outside the camp to a clean place, to the ash heap, and shall burn it up on a fire of wood. On the ash heap it shall be burned up.

Now before we discuss this Leviticus passage, let us look at **Job1:1-5**

1 There was a man in the land of Uz whose name was Job, and that man was blameless and upright, one who feared God and turned away from evil. **2** There were born to him seven sons and three daughters. **3** He possessed 7,000 sheep, 3,000 camels, 500 yoke of oxen, and 500 female donkeys, and very many servants, so that this man was the greatest of all the people of the east. **4** His sons used to go and hold a feast in the house of each one on his day, and they would send and invite their three sisters to eat and drink with them. **5** And when the days of the feast had run their course, Job would send and consecrate them, and he would rise early in the morning and offer burnt offerings according to the number of them all. For Job said, “It may be that my children have sinned, and cursed[a] God in their hearts.” Thus Job did continually.

Do you see how Job followed this same pattern as these Anointed Priests? The story of Job happens before the Children of Israel are rescued from their slavery in Egypt. Job is a contemporary of the grandsons of Jacob. There is a very good study here on who Job and Eliphaz were. Job - son of Issachar. Eliphaz, son of Esau. <https://chicagobible.org/did-job-live-before-abraham-or-before-noah/> But my point in mentioning this is, that Job is behaving as priest of his household, offering sacrifices on behalf of his children, similarly to how the Anointed Priests are offering sacrifices on behalf of the Children of Israel if perchance they sinned unintentionally. Let's look at this word Priest for a moment. In Hebrew it is the word Kohen, the meaning is one who is officiating, a chief ruler, a prince, or principal officer. The root of the word Kohen is Kan which means Stand or Root. The letter Caph is a picture of an open palm and the letter nun is a picture of a seed. Together Kan means the opening of the seed which begins to take root and form a base for the plant going down into the soil. From this we see that a priest is a supporting foundation for those whom he is leading. The

priesthood supports the community. This is exactly what we see Job doing for his family, being a support in case they have fallen.

Now in Leviticus 4:3 we see the priest is bringing a guilt offering. Let's look that up in the Hebrew, it is the word Chattah, which can be translated as offense, sinful, penalty, punishment, or purification from sin. The root of the word Chattah is Chat, and it is a measuring cord. This cord has knots at regular intervals and so one can count the knots and measure how far from the goal something was. This is used in archery, to see how far the arrow missed the bullseye. We can see this word being used to measure wrong actions against a correct action. So an approach bringing Korban Chattah is approaching Yehovah because we have been measured and found we missed the mark.

Last week we talked about the different kinds of animals brought in an offering. An animal from the herd, which was used to plow, an animal from the flock which migrated to a place of rest and a fowl, which spreads its wings and takes flight. Well in this Korban Chattah that the priest is bringing either on his behalf or on behalf of the people of Israel, he is bringing a bull. Does your Luo version say a Young bull? Or just a bull? The word young is in the Hebrew version, but not in my English translation. The word Bull in Hebrew is Par. The root of the word means to tread, as in this bull is threshing the wheat seeds, crushing the seeds to release it from the chaff. The word Par also has the connotation that the bullock is breaking forth in wild strength. The word for young is Ben, meaning son, like a sprouting seed that continues the next generation. Ben can also mean relationships, grandson, nation. So when the Priest brings a young bullock, Par Ben, for Korban Chattah, he is releasing the seed for the next generation. We can see in this picture the release from the sin and the potential to go try again, like a new beginning.

We offer the two kidneys, as well as the fat. The kidneys represent the mind, or the interior self. The liver represents our heaviness, our glory. We are offering the glory that we have put on our interior self. We are also to offer the skin. This represents our nakedness, our shame.

Let's read **Leviticus 4:13-21**

13 "If the whole congregation of Israel sins unintentionally^[b] and the thing is hidden from the eyes of the assembly, and they do any one of the things that by the Lord's commandments ought not to be done, and they realize their guilt,^[c] **14** when the sin which they have committed becomes known, the assembly shall offer a bull from the herd for a sin offering and bring it in front of the tent of meeting. **15** And the elders of the congregation shall lay their hands on the head of the bull before the Lord, and the bull shall be killed before the Lord. **16** Then the anointed priest shall bring some of the blood of the bull into the tent of meeting, **17** and the priest shall dip his finger in the blood and sprinkle it seven times before the Lord in front of the veil. **18** And he shall put some of the blood on the horns of the altar that is in the tent of meeting before the Lord, and the rest of the blood he shall pour out at the base of the altar of burnt offering that is at the entrance of the tent of meeting. **19** And all its fat he shall take from it and burn on the altar. **20** Thus shall he do with the bull. As he did with the bull of the sin offering, so shall he do with this. And the priest shall make atonement for them, and they shall be forgiven. **21** And he shall carry the bull outside the camp and burn it up as he burned the first bull; it is the sin offering for the assembly.

I've often wondered what this sin could be that the whole congregation of Israel could do unintentionally. I think now that I understand the difference between the Hillel calculated calendar and the sighting of the moon and the barley calendar, I think I can see now how the whole congregation could sin unintentionally. Let me share with you what happened with the calendar long ago. When the Romans kicked the Israelites out of Jerusalem, the Sanhedrin, the 71 elders, or the 71 Judges, moved to Yavneh. Over the years from 70 AD when the temple was destroyed to 358, they suffered much persecution from the Romans. From Wikipedia we read " In the year 363, the emperor [Julian](#) (r. 355–363 CE), an apostate from Christianity, ordered the Temple rebuilt.^[12] The project's failure has been ascribed to the [Galilee earthquake of 363](#), and to the [Jews'](#) ambivalence about the project. Sabotage is a possibility, as is an accidental fire. Divine intervention was the common view among Christian historians of the time.^[13] As a reaction against Julian's pro-Jewish stance, the later emperor [Theodosius I](#) (r. 379–395 CE) forbade the Sanhedrin to assemble and declared [ordination](#) illegal. Capital punishment was prescribed for any Rabbi who received ordination, as well as complete destruction of the town where the ordination occurred.^[14]

However, since the [Hebrew calendar](#) was based on witnesses' testimony, which had become far too dangerous to collect, rabbi [Hillel II](#) recommended change to a mathematically based calendar that was adopted at a clandestine, and maybe final, meeting in 358 CE. This marked the last universal decision made by the Great Sanhedrin."

So in the year 358, the calendar was changed to a mathematical calculation of the cycle of the moon. This calendar was right a good portion of the time, but not always. It took a long time for all of Judaism to adopt this calendar, it became the fairly universally accepted calendar by the 12th century.... That is... until the Jewish State of Israel where people were back in the promised land and able to sight the moon for themselves. There is a group of Jews called the Karaites who have never submitted to the rules of the Talmud and the traditions that have been added by the rabbis to the Jewish faith. These Karaites began sighting the moon in Israel and reporting it on the internet in the 1990's, sharing with the world the dates of Yehovah's Calendar in order to know when the Feast Days were. If the greater part of the people of Israel have been keeping the wrong Feast days, they have been doing so unintentionally, they have simply followed the calendar as the body believed it to be. And for this, Yehovah placed this command to bring a Korban Chattah on behalf of the whole nation.

We also have the provision for a leader who has sinned, unintentionally, to bring a Korban Chattah, and then in the last part of the chapter the provision if an ordinary person has sinned.. Now I want to read this one because there are some different offerings I want to look at. Please read **Leviticus 4:27-35**

27 "If anyone of the common people sins unintentionally in doing any one of the things that by the Lord's commandments ought not to be done, and realizes his guilt, **28** or the sin which he has committed is made known to him, he shall bring for his offering a goat, a female without blemish, for his sin which he has committed. **29** And he shall lay his hand on the head of the sin offering and kill the sin offering in the place of burnt offering. **30** And the priest shall take some of its blood with his finger and put it on the horns of the altar of burnt offering and pour out all the rest of its blood at the base of the altar. **31** And all its fat he shall remove, as the fat is removed from the peace offerings, and the priest shall burn it on the altar for a pleasing aroma to the Lord. And the priest shall make atonement for him, and he shall be forgiven. **32** "If he brings a lamb as his offering for a sin offering, he shall bring a female without blemish **33** and lay his hand on the head of the sin offering and kill it for a sin

offering in the place where they kill the burnt offering. **34** Then the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering and pour out all the rest of its blood at the base of the altar. **35** And all its fat he shall remove as the fat of the lamb is removed from the sacrifice of peace offerings, and the priest shall burn it on the altar, on top of the Lord's food offerings. And the priest shall make atonement for him for the sin which he has committed, and he shall be forgiven.

Notice they are to bring either a female goat or a female lamb. A goat is stout and strong, which its Hebrew name Aze depicts. The word for Female is Nekaybaw and it means pierced. A female goat is depicting a strong pierced one who will take the sin on behalf of the one who has sinned. The Hebrew word for Lamb is Kehbes and it refers to the lamb butting, in which we see the effort to dominate. This female lamb is the dominant one who is pierced for our transgression.

Leviticus 5:1-13

[1] “If anyone sins in that he hears a public adjuration to testify, and though he is a witness, whether he has seen or come to know the matter, yet does not speak, he shall bear his iniquity; [2] or if anyone touches an unclean thing, whether a carcass of an unclean wild animal or a carcass of unclean livestock or a carcass of unclean swarming things, and it is hidden from him and he has become unclean, and he realizes his guilt; [3] or if he touches human uncleanness, of whatever sort the uncleanness may be with which one becomes unclean, and it is hidden from him, when he comes to know it, and realizes his guilt; [4] or if anyone utters with his lips a rash oath to do evil or to do good, any sort of rash oath that people swear, and it is hidden from him, when he comes to know it, and he realizes his guilt in any of these; [5] when he realizes his guilt in any of these and confesses the sin he has committed, [6] he shall bring to the LORD as his compensation for the sin that he has committed, a female from the flock, a lamb or a goat, for a sin offering. And the priest shall make atonement for him for his sin.

7 “But if he cannot afford a lamb, then he shall bring to the Lord as his compensation for the sin that he has committed two turtledoves or two pigeons,^[b] one for a sin offering and the other for a burnt offering. **8** He shall bring them to the priest, who shall offer first the one for the sin offering. He shall wring its head from its neck but shall not sever it completely, **9** and he shall sprinkle some of the blood of the sin offering on the side of the altar, while the rest of the blood shall be drained out at the base of the altar; it is a sin offering. **10** Then he shall offer the second for a burnt offering according to the rule. And the priest shall make atonement for him for the sin that he has committed, and he shall be forgiven.

11 “But if he cannot afford two turtledoves or two pigeons, then he shall bring as his offering for the sin that he has committed a tenth of an ephah^[c] of fine flour for a sin offering. He shall put no oil on it and shall put no frankincense on it, for it is a sin offering. **12** And he shall bring it to the priest, and the priest shall take a handful of it as its memorial portion and burn this on the altar, on the Lord's food offerings; it is a sin offering. **13** Thus the priest shall make atonement for him for the sin which he has committed in any one of these things, and he shall be forgiven. And the remainder^[d] shall be for the priest, as in the grain offering.”

In this sacrifice, we are sacrificing for uncleanness. Before we get into that, let's discuss the 4 situations that cause us to be unclean.

1. Failing to testify when we could have
2. Touching something dead
3. Touching a body fluid
4. Speaking evil or death.

Each of these situations has to do with death. If we refuse to testify what we know, we are potentially allowing false or imbalanced testimony to bear witness against a person, and that could lead to the accused being improperly judged. Our silence is a form of death. It is our duty to testify what we know, truthfully, so that a judge has all the information by which to make a righteous decision.

Clearly we can see touching a dead animal or something unclean like crabs or snails leads to death as the risk of parasites or bacterial infection to the one touching it is high and may lead to that person's death. Did you know catfish is also unclean? The instructions regarding fish which are acceptable to eat are that it must have fins and scales. Catfish do not have scales therefore are unacceptable as food.

When our human bodies secrete fluids, whether it is mucus or pus it usually signifies that the body is not functioning properly, there is some form of sickness. If there is a discharge of blood from a woman or semen from a man, these signify that the potential for new life has not happened, meaning the cells of the semen or the cell of the new egg has died.

And speaking in anger, or curses, speaking lies or oaths we have no intention of keeping, these utter death

Why are we to refrain from touching these things? **Deuteronomy 30:19**

I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life, that you and your offspring may live,

We choose not to do these things that touch or speak death because it is not a blessing, it is not life giving and life building. But we can not refrain from it entirely, for it is good to be together as husband and wife, it is good to try and create new life even if you are unsuccessful. There is no sin in this relationship activity, but there is uncleanness if we touch the discharge. Similarly, there is no sin in a woman's menstruation, but there is uncleanness if we come in contact with the blood. There is no sin in fishing, or taking dead fish or beef or chicken to the market to sell, but there is uncleanness when we touch these carcasses. The point of all of this is to show that we live in a state of uncleanness, it is all around us. However intentionally, or unintentionally engaging in these things is sin. The choice to not testify, the choice to touch unclean things, the choice to speak evil.. These are things we do have control over and need to choose not to do. These things are sin. For this we need to offer a Korban Chattah, a sin offering. But we also have a responsibility to be honest and not bring the wrong offering like Cain did. If we have thought ourselves sturdy and stout and strong, then Yehovah compels us to bring a pierced Sturdy and strong Female Goat. If we had thought ourselves dominant, then Yehovah compels us to bring a Pierced Dominant offering in the form of a female lamb.

And what of this turtle dove? What does it represent? The poor man is to bring two turtle doves or pigeons. The root of the word for Turtledove is Tor. Tor means the mark of a man, it is the picture of the boundary markers of a man's land, and so one can walk the

circumference as the property owner.... Or in contrast, as a spy. The mark of a man! The two turtledoves are brought to Yehovah as a symbol of endearment. We bring two, in the same manner that Yehovah gives the firstborn son a double measure of inheritance. The double portion is not just a blessing, it's a responsibility, as the eldest son is responsible to care for the widowed mother and any unmarried sisters.

A pigeon is the word Yonah in Hebrew. Do you recognize this sound? Yonah is Jonah. Yonah means warmth and tenderness. We are to bring Yehovah our warmth and tenderness if we are so poor we can not bring a lamb or a goat.

A really poor man brings an offering of flour, he brings his offering of relationship.

As we look at these offerings, we see there's a correlation between the physical wealth of a man, but it also corresponds to the Spiritual wealth of a man. The more Spiritually wealthy we become, the more that is expected of us. When we are spiritually bankrupt, all that is required of us is to begin this relationship.

Let's read our final reading for the day **Leviticus 5:14-19**

14 The Lord spoke to Moses, saying, **15** "If anyone commits a breach of faith and sins unintentionally in any of the holy things of the Lord, he shall bring to the Lord as his compensation, a ram without blemish out of the flock, valued[e] in silver shekels,[f] according to the shekel of the sanctuary, for a guilt offering. **16** He shall also make restitution for what he has done amiss in the holy thing and shall add a fifth to it and give it to the priest. And the priest shall make atonement for him with the ram of the guilt offering, and he shall be forgiven.

17 "If anyone sins, doing any of the things that by the Lord's commandments ought not to be done, though he did not know it, then realizes his guilt, he shall bear his iniquity. **18** He shall bring to the priest a ram without blemish out of the flock, or its equivalent, for a guilt offering, and the priest shall make atonement for him for the mistake that he made unintentionally, and he shall be forgiven. **19** It is a guilt offering; he has indeed incurred guilt before[g] the Lord."

This sacrifice, or this approach, this Korban is called Asham, a guilt offering. It is otherwise translated as a fault, or trespass or a man with a character of wrongdoing. We make this offering when we are feeling a sense of guiltiness. The root of this word Asham is the word Sham. It is a wind or a breath Or the character of a man. This offering is like a wind that travels over the land and draws out the moisture from the land, in the same way this offering draws out the guilt, it makes restitution. The character of the man is changed when he is willing to bring this offering, this Korban Asham. What does he bring? He brings a ram without blemish. This is an atonement offering. In many ways this offering restores a man's reputation. If he has a reputation of wrongdoing, if his character is known as one who does wrong, then recognizing the error of his ways and humbling himself to bring this offering before Yehovah and the whole Congregation of Israel begins the work of restoring his reputation.

And that takes humility. We all need to strive to be humble before Yehovah and before our community.

Chapter 4 | The Shofar

The 10 Days of Awe

By Joseph F Dumond

Whenever the King or the Queen is about to enter or arrive, there is the blasting of trumpets and the crowds shouting out. This earthly act is the same as when Yehovah is going to come on the Feast of Shouting. Just as there were thunderous trumpets before Shavuot when Yehovah arrived on Mount Sinai at that time, there will also be trumpets blasting when He comes again on the Feast of Trumpets.

16 And it happened on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mountain. And the voice of the trumpet was exceedingly loud, so that all the people in the camp trembled. 17 And Moses brought the people out of the camp to meet with God. And they stood at the lower part of the mountain. 18 And Mount Sinai was smoking, all of it, because Jehovah came down upon it in fire. And the smoke of it went up like the smoke of a furnace, and the whole mountain quaked greatly. 19 And when the voice of the trumpet sounded long, and became very strong, Moses spoke, and God answered him by a voice. 20 And Jehovah came down upon Mount Sinai, on the top of the mountain. And Jehovah called Moses to the top of the mountain, and Moses went up. (Exodus 19:16-20)

The *shofar*, or ram's horn, is traditionally blown each day during the ten days of repentance, culminating on the Day of Atonement. The daily blasts are to remind and warn the people that they have just these ten days left to repent of the sins they have let into their lives, as well as to make amends for any wrongs they may have done to others. They began 40 days previously on the 1st of the 6th month also called Elul. It is those final 10 days from the 1st of the 7th month until the 10th day of the 7th month that this final warning is sounded.

The Feast of Trumpets has a warning that all of humanity needs to heed. Its emphasis is on repentance and judgment. The world, every individual, must repent and return to obey the creator of the universe, Yehovah. It does not matter what religion they may belong to. If they do not repent, if they do not return to Yehovah, then they will face the judgment that He is bringing.

The shofar is sounded with a single long blast known as *Tekiah*. It is then followed by three short blasts known as *Shevarim*. After this is a string of many short-lived broken blasts known as *Teruah*. This pattern is repeated until the last *Tekiah* is sounded, which is very long and it is called *Tekiah Gedolah* or the *Great Tekiah*.

The shofar blasts follow a prescribed pattern:

- tekiah-shevarim-teruah-tekiah
- tekiah-shevarim-tekiah
- tekiah-teruah-tekiah
- tekiah gedolah

Each tekiah is followed by the ta tat tat tas of the shofar, which is replicating the cycle of life. Each year, most people preparing for the fall feasts experience the chaotic ta tat tat tas of life. This is the increase in pressure at work and family life. This stress is testing you to see if you will keep the feasts or if the pressure is sufficient to make you stop keeping them. Sometimes the pressure can be quite severe.

Each Sabbath and every Holy Day is a test to see if we will obey or fall away from our King. Yehovah tested Israel each week and on the Holy Days to see if they would go out and pick up the manna or not - to see if they would honour His Sabbaths or not.

*4 Then Jehovah said to Moses, Behold, I will rain bread from the heavens for you. And the people shall go out and gather a certain amount every day, **that I may test them**, whether they will walk in My Law or not. (Exodus 16:4)*

When you go through the ta tat tat tas of life and want to quit, you must remember there is coming a Tekiah Gedolah of peace. The ten days between Yom Teruah and Yom Kippur are going to be chaotic and they will be a test on you. You must hang on for the melodic Tekiah Gedolah.

This is exactly what happens almost every year as we approach the fall feasts. Life gets chaotic and there are pressures from work and family not to keep the feasts. You will be divorced or lose your job or a thousand other problems that always come up at this time of year-the ta tat tat tas of real life imitating the shofar. But once the Day of Atonement ends and you have committed to going up and keeping the Feast of Tabernacles, the Tekiah Gedolah completes Yom Kippur and peace and joy come into your Feast. This may sound very romantic and surreal, but I can assure you, having kept the feasts since 1981, over 43 years in this walk, each year just before the Feast it was always chaotic. But once the Feast began, peace took over and all the worries we had leading up to the Feast disappeared and never materialized.

It is also similar to a woman giving birth. The pangs are great right up until the end. And then the child is born and all that pain is forgotten as she stares into her newborn's eyes.

Tekiah Gedolah and Yom Kippur

The shofar call was to be heard by all, to awaken the people and serve as an announcement for the people:

- "The High Holy Days are coming!"
- "The High Holy Days are here!"
- "The High Holy Days are over!"

A good Gedolah is one that makes you reflect and hold your breath in awe.

15 Blessed is the people that knows the joyful sound; they shall walk, O Jehovah, in the light of Your face. (Psalm 89:15)

The word *joyful sound* here is the Hebrew word *Teruah*. So, you could say: Blessed are the people that know the shofar or the shouting on this day.

Maimonides wrote that even though the blowing of the shofar is a Biblical statute, it is also a symbolic "wake-up call", stirring Jews to mend their ways and repent: "Sleepers, wake up from your slumber! Examine your ways and repent and remember your Creator."

Rabbi Abraham Isaac Kook suggested that he doubts whether the shofar sound is supposed to be short, intermittent blasts (Shevarim), like a person groaning in remorse, or a series of short, staccato bursts (Teru'ah), like the uncontrolled wailing of a person in extreme anguish and grief, may be connected to Maimonides' explanation. Some people are moved to better themselves due to an intellectual recognition that something was seriously amiss in their lives. Their shofar sounds – what motivates them to repent – are the heavy sighs and groans of the introspective individual, the Shevarim. For others, the stimulus comes from the heart. They are moved by the overwhelming pain and anguish of a person who has lost his way – the emotional outburst and wailing of the Teru'ah. The most effective form of repentance, however, utilizes the strengths of both faculties, the emotions and the intellect, combining together the Shevarim and the Teru'ah. [\[1\]](#)

If we look in Leviticus 23:24, you will *not* find a command to blow the shofar on each of the 10 Days of Awe. Instead, you will find a command to *zikron*, which means to mention and to remember, [\[2\]](#) or document this day. A recalling of events or to act upon a past event.

H2146 (Ancient Hebrew)

H2146 = AHLB# 2121 (ej)

2121) Rkz% (זכר ZKR)

ac: Remember co: Male ab: Memorial: A recalling of events of the past or to act upon a past event.

- 1. V)Rkz(זכר Z-KR) - Remember: To remember in thought as a memorial or mention through speech. Also to act or speak on behalf of another. [freq. 233] (vf: Paal, Niphal, Hiphil) |kqv: remember, mention, remembrance, recorder, mindful, think, record| {H2142}*

N^m) Rkz (זכר Z-KR) - I. Memorial: A remembering and action based on a past even. II. Male: The one of the family that remembers and passes down the family history through story and family name. Also the one who acts and speaks for the family. III. Ram: The male member of the flock. [Aramaic only] [df: זכר] [freq. 107] |kqv: male, man, child, mankind, him, ram| {H1798, H2143, H2145}

1. *d^m*)Rfkz%(זכור Z-KWR) - *Male: The one of the family that remembers and passes down the family history through story and family name. Also the one who acts and speaks for the family. [freq. 4] |k|jv: male, man| {H2138}*

n^{f1}) Erkza (אזכרה AZ-K-RH) - *Memorial: A remembering and action based on a past even. [freq. 7] |k|jv: memorial| {H234}*

ej^m) Nfrkiz%(זכרון ZY-K-RWN) - **I. Memorial:** *A remembering and action based on a past even. II. Record:* *To remember something through documentation. [Hebrew and Aramaic] [df: Nwrkd Nrkd] [freq. 27] |k|jv: memorial, remembrance, record| {H1799, H2146}*

H2146 (Strong's) זכרון zikrôn zik-rone'

From H2142; a memento (or memorable thing, day or writing): - memorial, record.

H2142 (Strong's) זכר zâkar zaw-kar'

A primitive root; properly to mark (so as to be recognized), that is, to remember; by implication to mention; also (as denominative from H2145) to be male: - X burn [incense], X earnestly, be male, (make) mention (of), be mindful, recount, record (-er), remember, make to be remembered, bring (call, come, keep, put) to (in) remembrance, X still, think on, X well.

This day is to be a day that we remember something very special on. But what is it? What has happened on this day in history that we should recall? Or what is going to happen on this day in the future that we need to be aware of? This is why the Jews wrestle with the meaning of this day. They have no event to recall that took place on this day.

Did you read the footnote (49)? It says we are not only to remember this day but that we are to mention Yehovah's name on this day.

The next word in Leviticus 23 is the word Teruah from which the name in Hebrew is named after: Yom Teruah or Day of Shouting.

H8643 (Ancient Hebrew)

H8643 = AHLB# 1460-J (i1)

1460) Gr%(רע RGh) ac: **Grieve** co: **Bad** ab: ?

1. A) Gr%(רע RGh) ac: ? co: **Bad** ab: ?

N^{m/f}) Gr%(רע RGh) - **I. Bad:** *Something dysfunctional, wrong, evil or wicked. II. Shout:* *To shout an alarm, war or great rejoicing. [freq. 666] |k|jv: evil, wickedness, wicked, mischief, hurt, bad, trouble, sore, affliction, ill, adversity, favoured, harm, naught, noisesome, grievous, sad, shout, noise, aloud| {H7451, H7452}*

i^{f1}) Egfirt%(תרועה T-RW-GhH) - **Shout:** *A great shout of alarm, war or rejoicing. [freq. 36] |k|jv: shout, shouting, alarm, sound, blowing, joy| {H8643}*

H8643 (Strong's) תרועה terû 'âh ter-oo-aw'

From H7321; clamor, that is, acclamation of joy or a battle cry; especially clangor of trumpets, as an alarum: - alarm, blow (-ing) (of, the) (trumpets), joy, jubile, loud noise, rejoicing, shout (-ing), (high, joyful) sound (-ing).

H7321 (Strong's) רִוַח rûa' roo-ah'

A primitive root; to mar (especially by breaking); figuratively to split the ears (with sound), that is, shout (for alarm or joy): - blow an alarm, cry (alarm, aloud, out), destroy, make a joyful noise, smart, shout (for joy), sound an alarm, triumph.

The word *Teruah* has a meaning of blowing and it is from this understanding that we have come to blow the shofar on the Feast of Trumpets, but the meaning of this word is to shout - shout for joy and shout for rejoicing. It also means we should be shouting out the warning of war, or the coming judgment and Yehovah's name.

The reason the Jews do not know the meaning of this day is because they do not recognise the birth of Yehshua on this day. Christians miss the deep meaning of this day because they do not recognise the importance of keeping any of the Feast days.

We explain this in great detail in our book *It Was A Riddle Not A Command*. So, I will be brief here.

Read what the Angels were doing at the birth of Yehshua - they were shouting, not blowing shofars. On this day we are to announce with our voice and to document it, which is another meaning of the word *zikron*, which most translate as remember.

8 And in the same country there were shepherds living in the field, keeping watch over their flock by night. 9 And lo, the angel of the Lord came on them, and the glory of the Lord shone around them. And they were grievously afraid. 10 And the angel said to them, Do not fear. For behold, I give to you good tidings of great joy, which shall be to all people. 11 For to you is born today, in the city of David, a Savior, who is Christ the Lord. 12 And this is a sign to you. You will find the babe wrapped, lying in a manger. 13 And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, 14 Glory to God in the highest, and on earth peace, good will toward men. 15 And it happened as the angels departed from them into Heaven, the shepherds said to one another, Indeed, let us go to Bethlehem and see this thing which has happened, which the Lord made known to us. 16 And hurrying they came and sought out both Mary and Joseph, and the babe lying in the manger. 17 And seeing, they publicly told about the word spoken to them concerning this Child. 18 And all those who heard marveled about the things spoken to them by the shepherds. 19 But Mary kept all these sayings, meditating in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as was spoken to them. (Luke 2:8-20)

The other meaning of this day is then simple to understand. If this was the day when Yehshua first came, it is also going to be the same day in the future upon which He will come again.

This is the GREAT MEANING of the year 2024. This is when the final judgment on this world at the end of this 6th millennium is to begin: The prophetic 10 Days of Awe.

Do not assume I am saying He is going to come and rule the world in 2024. No, that is not what I am saying. He is going to begin to judge the world in 2024 and it is going to last 10 years and end in the year 2033. This is what we are going to explain throughout this book.

I also believe that on this very same year, the 1st year of the 5th Sabbatical Cycle, at the end of the 7th millennium, in the 140th Jubilee Cycle, just years before the 8th millennium begins, Yehovah will come and the Great White Throne Judgment spoken of in chapters 20-22 of the Book of Revelation will take place. It is only after Satan is finally judged, defeated and thrown into the Lake of Fire that Yehovah will finally come and dwell here on earth with men. Only then will we have the true meaning of Shalom. Shalom means to destroy the authority of chaos, Shin, lamed, mem.

I also understand that Yehovah is Yehshua as explained in the previous chapter with Isaiah 12:2 and Leviticus 16:8. This means Yehovah was the one born of Mary on the Feast of Trumpets. We are to make note of this and to shout it out.

It is also on this day that Yehovah will begin to judge the world. Why does He not do it all in one year or one day even? He is Yehovah after all! Well, we need time to reflect and repent. It is a process. It takes time. Over these next 10 years, the screws will be tightened year by year with each trumpet plague until we do repent in exactly the same way we are to repent during the 10 Days of Awe each year.

During these 10 years and not just the 10 days each year, there will be the *battle cry; especially a clangor of trumpets, as an alarum: - alarm, blowing of trumpets, a loud noise, shouting.*

You will note I have removed the following words from that description. The world will not be full of *joy, jubilee, or rejoicing*. This is when the other meaning of the word Gr%רעוּרָא *rûa* comes into play.

evil, wickedness, wicked, mischief, hurt, bad, trouble, sore, affliction, ill, adversity, favoured, harm, naught, noisesome, grievous, sad, shout, noise, aloud

This battle cry is found in the trumpet plagues in the *Book of Revelation*. We will get to all the trumpet and seal plagues later in the book. But for now, here is the original Hebrew version followed by the Greek translation for verse 8 as the first trumpet or first battle cry.

6 And the seven messengers with the seven shopharot were ready to blow. 7 Then the first messenger blew, and there was hail and fire mixed with blood, and it fell on the earth, and a third of the trees were burnt up, and all the green plants of the field were burnt up. [\[3\]](#)

6 And the seven angels which had the seven trumpets prepared themselves to sound. 7 The first angel sounded, and there followed hail and fire mixed with blood, and they were cast on the earth. And the third part of trees was burned up, and all green grass was burned up.
(Revelation 8:6-7)

The Grand Tekiah Gedolah in the Jubilee Year

During these 10 Days of Awe the shofar is blown each day, calling the sinner to repentance. But then there is something that has confused almost everyone when it comes to blowing the

shofar on the Day of Atonement in the Jubilee year. What does this mean? Is it really a warning to be blown in the 49th year that a Jubilee Year was coming?

8 And you shall number seven sabbaths of years to you, seven times seven years. And the time of the seven sabbaths of years shall be forty-nine years to you. 9 Then you shall cause the trumpet of the jubilee to sound on the tenth of the seventh month; in the day of atonement, the trumpet shall sound throughout all your land. 10 And you shall make the fiftieth year holy, one year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee to you, and you shall return each man to his possession, and you shall return each man to his family. 11 That fiftieth year shall be a jubilee to you. You shall not sow, neither reap that which grows of itself in it, nor gather in it of your undressed vine. 12 For it is the jubilee. It shall be holy to you. You shall eat the increase of it out of the field. 13 In the year of this jubilee you shall return each man to his possession. (Leviticus 25:8-13)

The word trumpet in verse 9 means shofar and it is to be a beautiful sound.

H7782 (Ancient Hebrew)

H7782 = AHLB# 2869 (g)

2869) Rps% (שֹׁפָר ShPR) ac: **Bright** co: ? ab: ?: A bright or beautiful sight or sound. (eng: spiral - the shape of the rams horn; spring)

H7782 (Strong's) שֹׁפָר שֹׁפָר shôphâr shôphâr sho-far', sho-far'

From H8231 in the original sense of incising; a cornet (as giving a clear sound) or curved horn: - cornet, trumpet.

What is the meaning of the shofar being sounded at this time? Many erroneously assume the shofar is being sounded in the 49th year as a warning that the Jubilee is coming in the next year. This could not be further from the truth.

I will quote from Qedesh La Yahweh Press on this issue and allow them to answer this question for you.

[Tishri Is the Start of the Year?](#)

The [\[4\]](#) next issue we must contend with is the concept that the Jews, from the time of their return to Judaea from Babylon in 538 B.C.E. until the end of the Bar Kochba revolt (135 C.E.), officially began their sabbath years with Tishri (Sept./Oct.) 1 of the sixth year of the sabbath cycle, as had become their custom sometime after the Bar Kochba war. This view is held as gospel not only by those advocating system "B" but even by historians like Ralph Marcus and Zion Wacholder (system "C"). [\[5\]](#) This view, as we shall prove, is false.

The supposition that the sabbath year officially began with the first of Tishri arose as a Jewish Talmudic "interpretation" which had gained popularity among their chronographers during the second century C.E. As a preliminary to dispelling this error, the following facts must be considered.

The Seventh Month and the Jubilee

To begin with, a close examination of all the scriptural verses relevant to the sabbath years (both regular and Jubilee) proves that there is no commandment to begin any of these years with the seventh month of the preceding year. [6] The only time that the seventh month, later identified as Tishri, is mentioned in association with a sabbath year is in Leviticus, 25:8–13, and here it has only to do with the year of Jubilee. Furthermore, even in this passage from Leviticus it is specifically called “the seventh month,” not the first or the beginning of any year system. In fact, Scriptures specifically define the feast of the seventh month as occurring at “the going out of the year,” while events which happened during the spring are said to have taken place “at the return of the year.” [7]

The Talmudists misinterpreted Leviticus, 25:8–13, to mean that the observances of the Jubilee rituals designated for the seventh month belonged to the 49th year in the cycle. Nevertheless, a careful reading proves that the seventh month spoken of actually belongs to the 50th year, not the 49th.

And you shall count seven sabbaths of years, seven years seven times, and shall be to you the days of the seven sabbaths of years, forty-nine years. And you shall let sound a ram's horn, a signal in the seventh moon, on the tenth of the moon. On the Day of Atonement the ram's horn shall sound in all your land. AND YOU SHALL MAKE SACRED ta (AYTH; THIS) YEAR, THE FIFTIETH YEAR, and you shall proclaim liberty in the land to all its dwellers. A Jubilee it shall be for you. And you shall return a male to his possession; and each to his family you shall return him. A Jubilee it is, the fiftieth year. A year it is for you, not shall you sow it and not shall you harvest that which grows of itself and not gather the unkept vine, for a Jubilee it shall be. Sacred it shall be to you. (Leviticus 25:8ff)

This passage clearly states that 49 years had already been counted before one was to consider the seventh month, thereby placing the seventh month in the 50th year. Furthermore, the statement attaches to the duties of the seventh month the phrase, “and you shall make sacred this year, the 50th year, and you shall proclaim liberty in the land to all its dwellers.” Also, on the tenth day of the seventh month, the Day of Atonement, a ram's horn or trumpet was to be sounded. The passage in no way implies that the trumpets were to be sounded because it announced the coming of the Jubilee, which would yet be six months off. Rather, it was to be sounded because one was in the seventh month of the Jubilee year and the nation was proclaiming “liberty.” Further, the very fact that the seventh month is mentioned without a qualifying statement, such as, “being the first month of the sabbath year,” demonstrates that this seventh month belongs to a year already in progress.

lbwy (Jubil; Jubilee) literally means, “the blast of a horn (from its continuous sound).” [8] The year of Jubilee, therefore, is named from the fact that in that year the trumpet is blown. It would make no sense if the trumpet was blown in the middle of the 49th year, for in that case the 49th year would be the year of Jubilee (trumpet blowing). Josephus, accordingly, pronounced that “the 50th year is called by the Hebrews Jubil; at that season debtors are absolved from their debts and slaves are set at liberty.” [9] Philo adds clarification by noting that Yahweh “consecrated the whole of the 50th year.” [10] Nothing is said about consecrating the last six months of the 49th year as the beginning of the Jubilee.

The awkwardness created by the explanation that the Jubilee year began with the seventh month of the 49th year in the cycle is further manifested by the fact that many of the Talmudic

Jews actually started this year not with the first day of the seventh month but with the tenth day—the day that the trumpets of Jubilee were actually sounded. The Babylonian Rosh ha-Shanah, for example, argues: “(Is the New Year for) Jubilees on the first of Tishri? Surely (the New year for) Jubilees is on the tenth of Tishri, as it is written, On the day of Atonement shall you make proclamation with the horn.” [11] It is clear that the original scheme of the Jubilee and sabbath cycles came to be obscured by inventive over-interpretations of later ill-informed theologians.

The prophetic character attached to the year of Jubilee and the seventh month of that year further compels us to place the trumpet blowing of the seventh month within the 50th year. The seventh month, for example, brings with it the Feast of Trumpets on the first day, the Day of Atonement on the tenth, and the Feast of Tabernacles from the fifteenth to twenty-second days. These celebrations point towards the final atonement of man by his death, resurrection into the Judgment which follows, [12] the final quickening of mankind into immortal beings, and the attainment of true liberty from sin after the Judgment. At that time the great inheritance of land will be parceled out to those attaining salvation. This liberty is symbolized by such things as the redemption of slaves and the land being freed from debt and returning to its original owner. [13] The rightful time for “liberty” to be proclaimed, therefore, is within the seventh month of the Jubilee year.

The blowing of the shofar in the 50th year can also be discovered in the very beautiful understanding found in the commandment to keep the Feast of Shavuot which is an annual reminder of counting seven **completed** Sabbaths.

*15 And you shall count to you from the next day after the sabbath, from the day that you brought the sheaf of the wave offering; seven sabbaths shall be **complete**. (Leviticus 23:15)*

H8549 (Brown-Driver-Briggs) תָּמִים *tâmîym*

BDB Definition:

- complete, whole, entire, sound

1a) complete, whole, entire

*1b) whole, **sound**, healthful*

1c) complete, entire (of time)

1d) sound, wholesome, unimpaired, innocent, having integrity

1e) what is complete or entirely in accord with truth and fact (neuter adjective/substantive)

H8549 (Strong's) תָּמִים *tâmîym* *taw-meem'*

*From H8552; entire (literally, figuratively or morally); also (as noun) integrity, truth: - without blemish, complete, full, perfect, sincerely (-ity), **sound**, without spot, undefiled, upright (-ly), whole.*

The Jubilee year is represented by the annual Feast of Shavuot. It was on this day that Yehovah ratified the covenant with Israel. There were trumpets blasting at His arrival and it was also on this day that the Holy Spirit was given with a rushing of wind. You need wind to blow the shofars.

2 And suddenly a sound came out of the heaven as borne along by the rushing of a mighty wind, and it filled all the house where they were sitting. (Acts 2:2)

To understand the meaning of the trumpet blast in the 50th year, you must understand what that 50th year represents. Before we continue, understand that the Grand Tekiah Gedolah represents the time when Satan is thrown into the lake of fire at the end of the 7th millennium. The end of the tat tat tat which Satan has brought into the world and the melodic soothing long final blast will be sounded. The Great White Throne Judgment has taken place and is all wrapped up. Your name has been found in the Book of Life. And now you are given true Liberty, true freedom from sin.

That pure sound, without spot, that long solid note of the Tekiah Gedolah, sounded on the Day of Atonement in the Jubilee year is fat with meaning connecting the events of Shavuot, Atonement with the Jubilee year. How awesome!!

What will we be returned to at this time of the Jubilee year? This time is at the end of the 7th millennium.

10 And you shall make the fiftieth year holy, one year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee to you, and you shall return each man to his possession, and you shall return each man to his family. (Leviticus 25:10)

7 And when the thousand years have expired, Satan will be loosed out of his prison. 8 And he will go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle. The number of them is as the sand of the sea. 9 And they went up over the breadth of the earth and circled around the camp of the saints, and the beloved city. And fire came down from God out of Heaven and devoured them. 10 And the Devil who deceived them was cast into the Lake of Fire and Brimstone, where the beast and the false prophet were. And he will be tormented day and night forever and ever. (Revelation 20:7-10)

11 And I saw a great white throne, and Him sitting on it, from whose face the earth and the heaven fled away. And a place was not found for them. 12 And I saw the dead, the small and the great, stand before God. And books were opened, and another book was opened, which is the Book of Life. And the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead in it. And death and hell delivered up the dead in them. And each one of them was judged according to their works. 14 And death and hell were cast into the Lake of Fire. This is the second death. 15 And if anyone was not found having been written in the Book of Life, he was cast into the Lake of Fire. (Revelation 20:11-15)

[Hold On to the Light](#)

In the Jubilee year, each man is to be returned to his own land and to his own family.

In our book *The Mystery of the Jewish Rapture 2033*,[\[14\]](#) we explain the meaning of the two wave offerings on Wave Sheaf Day, during the Days of Unleavened Bread[\[15\]](#) and Shavuot. I ask you, why is Yehovah so concerned about barley or wheat? He is not, but they both represent something that we need to understand and pay attention to. Yehovah is showing us His plan of salvation. Both the barley and wheat show us this plan if we understand. The barley offering was acted out in real time in Matthew 27:50-53. The wheat is going to be acted out in real time on Shavuot 2033. I urge you to get the book and learn all about what I am saying.

It is with this same type of understanding that I am asking you, what is the significance of the Grand Tekiah Gedolah in the Jubilee Year? Does Yehovah just want to hear a long, beautiful note on the shofar? Why is it done only on the Day of Atonement?

At the same time, you must also understand the meaning of Shemini Atzeret, the 8th Day Feast. The Jews do not know what the meaning of this day is, do you?

1 And I saw a new heaven and a new earth. For the first heaven and the first earth had passed away. And the sea no longer is. 2 And I, John, saw the holy city, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her Husband. 3 And I heard a great voice out of Heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they will be His people, and God Himself will be with them and be their God. 4 And God will wipe away all tears from their eyes. And there will be no more death, nor mourning, nor crying out, nor will there be any more pain; for the first things passed away. 5 And He sitting on the throne said, Behold, I make all things new. And He said to me, Write, for these words are true and faithful. 6 And He said to me, It is done. I am the Alpha and Omega, the Beginning and the End. To him who thirsts I will give of the fountain of the Water of Life freely. 7 He who overcomes will inherit all things, and I will be his God, and he will be My son. 8 But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, will have their part in the Lake burning with fire and brimstone, which is the second death. (Revelation 21:1-8)

The Day of Atonement in the Jubilee year represents the final Jubilee year at the end of the 7th millennium. It is actually signalling the start of the 8th millennium. It is the year 3025 C.E., the first year in the 8th millennium and it is the Day of Atonement in the year 3025 C.E. The Grand Tekiah Gedolah is sounding, and it is the most beautiful of sounds, long and soothing.

Returning to Your Possession

But wait, you just read in Revelation 21:1 about a new heaven and a *NEW EARTH*. Where is the land that you are to be returned back to? Leviticus 25 says:

10 And you shall make the fiftieth year holy, one year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee to you, and you shall return each man to his possession, and you shall return each man to his family. (Leviticus 25:10)

If the earth is now a new earth, what does this mean? What are we to possess and to what family do we return?

To find the answer we must look up the words given to us. Let us begin with the word *liberty* which we are to proclaim at this same time.

H1865 (Ancient Hebrew)

H1865 = AHLB# 1089-B (c)

1089) **Rd%** (רד DR) ac: ? co: **Circle** ab: ?: The pictograph **d** is a door representing a moving back and forth. The **r** is the head of a man. Combined these mean "the back and forth movement of man". A generation is one revolution of the family line. The Hebraic understanding of order is the continual cyclical process of life and death or renewal and destruction. This root can also have the meanings of circling around of something in a wide area or to cover a large area. (eng: adore - as honor)

1. A) **Rd%**(רד DR) ac: ? co: **Circle** ab: ?: A circling around as the flight of a bird or a dance.

N^m) **Rd%** (רד DR) - **I. Generation:** As a circle of the family. **II. White:** From the whiteness of the pearl. [freq. 5] |kjb: white, generation| {H1858, H1859}

1. *m*) **Rdrd%**(רדרד DR-DR) - **Thistle:** Used by the shepherd to build a corral around the flock at night [freq. 2] |kjb: thistle| {H1863}

1. B) **Rrd%**(ררד DRR) ac: ? co: **Circle** ab: ?: A circling around as the flight of a bird or a dance.
2. *c^f*) **Rfrd%**(רפרד D-RWR) - **Swallow:** A bird that flies in a circle. **II. Free Flowing:** A flowing liquid. [freq. 10] |kjb: pure, swallow| {H1865, H1866}

H1865 (Strong's) דרור *derôr der-ore'*

From an unused root (meaning to move rapidly); freedom; hence spontaneity of outflow, and so clear: - liberty, pure.

Pay attention to the root meaning of circling around in a wide or large area, and to cover, as in atone for. Also note our word itself, liberty, pure and clear.

Now let's look at the word *possession*. I have got to tell you that I have to include all the meanings of this word as it is so profound.

H272 (Ancient Hebrew)

H272 = AHLB# 1168-C (NI)

1168) **Zh%** (זח HhZ) ac: **See** co: ? ab: **Perceive:** The ability to see beyond what is seen in the physical present as a light piercing through the darkness. (eng: haze; gaze - an exchange for the h and g)

1. A) **Zh%**(זח HhZ) ac: ? co: **Vision**ab: ?: A perception beyond the normal experiences.

N^f) **Zh%** (זח HhZ) - **Vision:** [Hebrew and Aramaic] [freq. 3] |kjb: vision| {H2378, H2379}

N^{f3} **Tfzh%** (תִּזְחַח Hh-ZWT) - **Vision:** [freq. 5] |kjb: vision| {H2380}

1. *f^m* **Nfzh%** (נִזְחַח Hh-ZWN) - **Vision:** [freq. 35] |kjb: vision| {H2377}

ff^m **Nfzh%** (נִזְחַח Hh-ZWN) - **Vision:** [freq. 9] |kjb: vision| {H2384}

1. *B*) **Zzh%** (זִזְחַח HhZZ) ac: ? co: **Light** ab: ?
2. *b^m* **Zizh%** (זִזְחַח Hh-ZYZ) - **Lighting:** A moment of vision in the dark of night. [freq. 3] |kjb: lightning, bright clouds| {H2385}

1. *C*) **Zha%** (זִחַח AHhZ) ac: **Hold** co: ? ab: ? : [Unknown connection to root;]
2. *V*) **Zha%** (זִחַח A-HhZ) - **Hold:** To grab something and keep hold of it. Also ones holdings. [freq. 67] (vf: Paal, Niphal, Hophal, Piel) |kjb: hold, take, possess, caught, fastened| {H270}

N^{f1} **Ezha%** (עִזְחַח AHh-ZH) - **Holdings:** [freq. 66] |kjb: possession| {H272}

1. *H*) **Ezh%** (עִזְחַח HhZH) ac: **Perceive** co: **Light** ab: ?
2. *V*) **Ezh%** (עִזְחַח Hh-ZH) - **Perceive:** To see something that is not physically present. [Hebrew and Aramaic] [df: עִזְחַח] [freq. 83] (vf: Paal) |kjb: see, behold, look, prophecy, provide, dream| {H1957, H2370, H2372}

N^m **Ezh%** (עִזְחַח Hh-ZH) - **Chest:** The breast of a sacrificed animal (possibly as a sacrifice for a vision). [freq. 13] |kjb: breast| {H2373}

a^{f1} **Ezham%** (עִזְחַח MHh-ZH) - **Vision:** [freq. 4] |kjb: vision| {H4236}

1. *f^m* **Izh%** (יִזְחַח Hh-ZY) - **Chest:** [Aramaic only] [freq. 1] |kjb: breast| {H2306}
2. *g^m* **Ezfh%** (עִזְחַח HhW-ZH) - **Seer:** [freq. 22] |kjb: seer, see, agreement, prophet, stargazer| {H2374}

k^{f1} **Ezham%** (עִזְחַח MHh-ZH) - **Light:** [freq. 4] |kjb: light| {H4237}

1. *r^m* **Fzh%** (פִּזְחַח Hh-ZW) - **Vision:** [Aramaic only] [freq. 12] |kjb: vision, look| {H2376}
2. *J*) **Zfh%** (זִפְחַח HhWZ) ac: **Look** co: **Haven** ab: ?
3. *a^m* **Zfham%** (זִפְחַח M-HhWZ) - **Haven:** A place looked for. [freq. 1] |kjb: haven| {H4231}

H272 (Strong's) עִזְחַח 'ăchûzzâh akh-ooz-zaw'

Feminine passive participle of H270; something seized, that is, a possession (especially of land): - possession.

H270 (Strong's) עִזְחַח 'ăchaz aw-khaz'

A primitive root; to seize (often with the accessory idea of holding in possession): - + be affrighted, bar, (catch, lay, take) hold (back), come upon, fasten, handle, portion, (get, have or take) possess (-ion).

What a beautiful word in depth of understanding and meaning. Each man is to return to his own possession, to his own harbour, to his own light, his own *haven*: a place looked for. From this word I am reading that we are to return back to the original light, and that is Yehovah. We fell from that light back in the Garden of Eden.

7 And the eyes of both of them were opened. And they knew that they were naked. And they sewed fig leaves together and made girdles for themselves. (Genesis 3:7)

In John 7:37 we are told that Yehshua said any who thirst should come to Him and drink and that out of our bellies would flow living waters. This was the Last Great Day of the Feast of Tabernacles. It was the 7th day of the feast. Then later in the night, He said He was that light that we are to become or that we are to circle back to which is what Shemini Atzeret is all about. The 8th Day is what we are to be circling back to.

12 Then Jesus spoke again to them, saying, I am the Light of the world. He who follows Me shall not walk in darkness, but shall have the light of life. (John 8:12)

Moses became luminous after spending so much time in the presence of Yehovah.

29 And it happened as Moses was going down from the mountain of Sinai, the two tablets of the testimony being in Moses' hand as he went down from the mountain, Moses did not know that the skin of his face had become luminous through His speaking with him. 30 And Aaron and all the sons of Israel saw Moses, and behold, the skin of his face had become luminous. And they were afraid to come near him. 31 And Moses called to them. And Aaron and all the rulers of the congregation returned to him, and Moses talked with them. 32 And afterward all the sons of Israel came near. And he commanded them all that Jehovah had spoken with him in Mount Sinai. 33 And Moses finished speaking with them, and he put a veil on his face. 34 But when Moses went in before Jehovah to speak with Him, he took the veil off until he came out. And he came out and spoke to the sons of Israel that which he was commanded. 35 And the sons of Israel saw the face of Moses, that the skin of Moses' face had become luminous. And Moses put the veil upon his face again, until he went in to speak with Him. (Exodus 34:29-35)

Yehovah is the possession we are to circle back to and to hold on tight. Read once again the promises to the Philadelphia Church in Revelation. Hold on to your Crown.

*7 And to the angel of the church in Philadelphia write: He who is holy, He who is true, He who has the key of David, He who opens and no one shuts; and shuts and no one opens, says these things: 8 I know your works. Behold, I have given before you an open door, and no one can shut it. For you have a little strength and have kept My Word and have not denied My name. 9 Behold, I give out of those of the synagogue of Satan, those saying themselves to be Jews and are not, but lie; behold, I will make them to come and worship before your feet, and to know that I have loved you. 10 Because you have kept the Word of My patience, I also will keep you from the hour of temptation which will come upon all the habitable world, to try those who dwell upon the earth. 11 Behold, I come quickly. **Hold fast to that which you have, so that no one may take your crown.** 12 Him who overcomes I will make him a pillar in the temple of My God, and he will go out no more. And I will write upon him the name of My God, and the name of the city of My God, the New Jerusalem, which comes down out of Heaven from My God, and My new name. 13 He who has an ear, let him hear what the Spirit says to the churches. (Revelation 3:7-13)*

Are you holding on to your Crown? Are you listening to the messages spoken to us through each of the seven churches? Return to your possession, return to Yehovah.

We are still talking about the Jubilee year and what we are to do when the Grand Tekiah Gedolah is blown. That melodic note is sounded in the 50th year and the meaning of all of this is in understanding that the 50th year is also the 1st year of the 8th millennium or the year 3025 C.E.

We are now going to look at the word for family in the command of Leviticus 25, “*you shall return each man to his family.*”

H4940 (Ancient Hebrew)

H4940 = AHLB# 2863 (h1)

2863) Hps% (שִׁפְחָה ShPHh)

ac: **Join** co: ? ab: ?: [from: hp]

e^l) Ehps% (שִׁפְחָה מִשְׁפָּחָה ShYP-HhH) - **Maid:** As joined to a mistress. [freq. 63] |kjb: handmaid, maid, maidservant, bondwoman, maiden, womanservant, bondmaid, servant, wench| {H8198}

h^l) Ehpsm% (שִׁפְחָה מִשְׁפָּחָה MSh-P-HhH) - **Family:** As joined together. [freq. 300] |kjb: family, kindred, kinds| {H4940}

H4940 (Strong's) שִׁפְחָה מִשְׁפָּחָה mishpâchâh mish-paw-khaw'

From H8192 (compare H8198); a family, that is, circle of relatives; figuratively a class (of persons), a species (of animals) or sort (of things); by extension a tribe or people: - family, kind (-red).

H8198 (Strong's) שִׁפְחָה shiphchâh shif-khaw'

Feminine from an unused root meaning to spread out (as a family; see H4940); a female slave (as a member of the household): - (bond-, hand-) maid (-en, -servant), wench, bondwoman, woman servant.

The Great Redeemer

Leviticus goes on to tell us about how to redeem the land should it be sold to someone else. Now that you understand the barley and the wheat represent men from various ages of creation, know and understand what we are circling back to. We are coming back to Yehovah.

23 The land shall not be sold forever; for the land is Mine. For you are strangers and pilgrims with Me. 24 And in all the land of your possession you shall grant a **redemption** for the land. (Leviticus 25:23-24)

I want to focus on the word *redemption* for a moment and as we do notice again at the word circle that keeps coming up in many of our word meanings above.

H1353 (*Ancient Hebrew*)

H1353 = AHLB# 1058-D (d1)

1058) Lc% (לָּאָ GL) ac: **Roll** co: **Round** ab: ?: *Something that is round or a second time around of a time or event. A dancing in a circle. (eng: skull - an added s and an exchange of the k and g, Greek golgotha)*

1. A)Lc%(לָּאָ GL) ac: ? co: **Round** ab: ?

1. D)Lac%(לָּאָ GAL) ac: ? co: ? ab: **Redeem**: *The buying back, a bringing back around, of someone or something.*

1. V)Lac%(לָּאָ G-AL) - **Redeem**: *To restore one to his original position or avenge his death. In the participle form this verb means avenger as it is the role of the nearest relative to redeem one in slavery or avenge his murder. [freq. 104] (vf: Paal, Niphal) |kjb: redeem, redeemer, kinsman, revenger, avenger, ransom, deliver, kinsfolks, kinsmans, part, purchase, stain, wise| {H1350}*

d^l) Elfac% (פָּאָלָּאָ G-AW-LH) - **Redemption**: [freq. 14] |kjb: redeem, redemption, again, kindred| {H1353}

H1353 (*Strong's*) פָּאָלָּאָ ge'ullâh gheh-ool-law'

Feminine passive participle of H1350; redemption (including the right and the object); by implication relationship: - kindred, redeem, redemption, right.

H1350 (*Strong's*) גָּאָל gâ'al gaw-al'

A primitive root, to redeem (according to the Oriental law of kinship), that is, to be the next of kin (and as such to buy back a relative's property, marry his widow, etc.): - X in any wise, X at all, avenger, deliver, (do, perform the part of near, next) kinsfolk (-man), purchase, ransom, redeem (-er), revenger.

In the 8th millennium, once the long Grand Tekiah Gedolah is sounded, we will have then circled back to be one family with Yehovah as His Bride. He will have redeemed us all at that time.

12 Listen to me, O Jacob and Israel, My called; I am He; I am the first, I also am the last. 13 My hand also has laid the foundation of the earth, and My right hand has stretched out the heavens. I called; they stood up together. 14 Let all of you gather and hear; who among them has declared these things? Jehovah has loved him; He will do His pleasure on Babylon, and His arm shall be on the Chaldeans. 15 I, I, have spoken; yea, I have called him; I brought him and he makes his way succeed. 16 Come near to Me, hear this; I have not spoken in secret from the beginning. From its being, I was there; and now the Lord Jehovah, and His Spirit, has sent Me. 17 So says **Jehovah, your Redeemer, the Holy One of Israel,**

I am Jehovah your God who teaches you to profit, who leads you by the way that you should go. 18 Oh that you had paid attention to My commandments! Then your peace would have been like a river, and your righteousness like the waves of the sea. 19 And your seed would have been like the sand, and the offspring of your bowels like its grain; his name would not have been cut off nor destroyed from before Me. (Isaiah 48:12-19)

The Tishri Year

Before we leave this section about the Jubilee year, I would like to continue with Qadesh La Yahweh Press's explanation of exactly how the confusion crept in surrounding the keeping of the Jubilee also called the *Yovel* Years.

The Talmudic doctrine that the month of Tishri in the sixth year of a sabbath cycle should officially begin the sabbath year is not proclaimed in any writings before the end of the second century C.E. Important works from the first century C.E. and prior, which delve heavily into this subject, never even imply such an arrangement. They hold that the month of Abib (Nisan) is always the first month in determining scriptural practices.[\[16\]](#)

Josephus (c. 90 C.E.) states that before the Exodus the Israelites in Egypt, following Egyptian practice, observed the month of Marheshuan, called Dios (Oct./Nov.)[\[17\]](#) *in Greek, as the second month making the first month Tishri, yet with Moses it became the eighth month. "Moses," he points out, "appointed Nisan, that is to say Xanthicus (March/April), as the first month for the festivals, because it was in this month that he brought the Hebrews out of Egypt; he also reckoned this month as the commencement of the year FOR EVERYTHING RELATING TO DIVINE WORSHIP, but for selling and buying and other ordinary affairs he preserved the ancient order."*[\[18\]](#)

Notice that the month of Tishri, the seventh month, was the beginning of a year system practiced among the pagans in Egypt. We also know that the month of Tishri was used by the pagan Macedonians as the first month of their year. Yahweh changed this system for the Israelites just before their famous Exodus out of Egypt during the month of Abib, 1379 B.C.E.[\[19\]](#)

Josephus, living in the latter part of the first century C.E., points out that even in his day, writing some 20 years after the destruction of the Temple at Jerusalem, "the ancient order," which began with Tishri, was only "for selling and buying and other ORDINARY AFFAIRS." Since the sabbath year is part of divine worship, and in no way is to be construed as in the category of "ordinary affairs," Josephus is here understood to mean that the sacred year was required to begin with the month of Nisan (Abib), roughly our April. His comment also reveals the seed for the later view of the Talmudic Jews, the transition from the system used for "ordinary affairs" to things of "divine worship" being but a short step.

Philo (c. 40 C.E.) indicates the same thing as Josephus. He writes that the year began in the spring and that Moses "proclaimed a rest for the land and made the husbandman stay his work di' (di; after completing) six years."[\[20\]](#) *He does not say "from the latter part of the sixth year" but "after completing six years."*

From the First Revolt (66–70 C.E.) against Rome, continuing through the Bar Kochba revolt (133–135 C.E.), the records show that the Jewish year was still reckoned from Nisan and not

Tishri. [\[21\]](#) As we shall later see, the sabbath year was still determined in this period by this same Nisan method. [\[22\]](#)

The first time that we notice the reckoning of a sabbath year as officially beginning with the month of Tishri in the year prior to the seventh year is from a passage in the Mishnah (about 200 C.E.):

There are four 'New Year' days: on the first of Nisan is the New Year for kings and feasts; on the first of Elul is the New Year for the Tithe of cattle (Rabbi Eleazar and Rabbi Simeon say: the first of Tishri); on the first of Tishri is the New Year for [the reckoning of] the years [of foreign eras], the Years of Release and Jubilee years, for the planting [of trees] and for vegetables; and the first of Shebat is the New Year for [fruit-]trees (so the School of Shammai; and the School of Hillel say: on the 15th thereof). [\[23\]](#)

This claim of four New Year days in one year is not substantiated in Scriptures, which proclaims only one New Year's day, the first of Abib (Nisan). [\[24\]](#) It is also important to notice that even in the Mishnah the first of Nisan was the New Year for "(Israelite) kings and feasts." Tishri was used for "the years (of foreign eras)." [\[25\]](#) There can be little doubt that the foreign era referred to means the Macedonian Seleucid era, which began its year with Hyperberetaeus (Sept./Oct.). Yet it was an era used by foreign peoples, not an early Israelite (i.e. from the time of Moses) or scriptural calendar system.

An important Talmudic work called *Abodah Zarah* confirms that the beginning month for the year had indeed been changed and that it now differed from the days when the Jews had their own kings. While commenting upon the issues presented by the above passage from the Mishnah, it states:

The one refers to Jewish kings, the other to kings of other nations—the year of other nations' kings being counted from Tishri, and of Jewish kings from Nisan. Now, IN THE PRESENT TIME we count the years from Tishri; were we then to say that our Era is connected with the Exodus it is surely from Nisan that we ought to count. Does this not prove that our reckoning is based on the reign of the Greek kings (and not the Exodus)? That indeed proves it. [\[26\]](#)

The Transition to the Tishri Year

The New Year date of Tishri 1 for the sabbath year is an offshoot of late Talmudic interpretation. As has been previously noted, the Scriptures never claim that the seventh month began a regular sabbath year. The deduction that Tishri began a Jubilee year was itself a misreading of Leviticus, 25:8–13. The rabbis of the post-Bar Kochba period, in an effort to "build a fence around the Law," [\[27\]](#) merely extended their misreading of Leviticus 25:8–13, which dealt only with the year of Jubilee, to the regular sabbath year.

Nowhere is the superimposition of a Tishri year by the Jews of the post-Bar Kochba period (after 135 C.E.) more self-evident than when we compare Deuteronomy, 31:10–13, with Josephus (*Antiq.*, 4:8:12) and the Mishnah (*Sotah*, 7:8). Deuteronomy commands that, "≈qm (in the last part) [\[28\]](#) of the seven years," there would be a public reading of the Torah, "in the appointed time of the year of the shemitah (sabbath year), [\[29\]](#) in the feast of Tabernacles (i.e. in the seventh month)." Josephus (late first century C.E.) proves that this was still the understanding in his time. The *Sotah* (200 C.E.), meanwhile, contradicts it, making this public reading occur at the beginning of the eighth year. Further, there is no record of Tishri

as the official beginning of the sabbath year until some 65 years after the Bar Kochba revolt. Earlier records make no such claim. As a result, there is no justification for assuming that it was common practice before the post-Bar Kochba period.

There can be little doubt that part of this transition from an Abib (spring) to a Tishri (fall) New Year date was influenced by the dominance of foreigners and pagans in Jerusalem and Judaea after the overthrow of the Bar Kochba revolt, and the decrees and ordinances established by Hadrian thereafter. These foreigners utilized the Macedonian version of the Seleucid era, which began the year in Hyperberetaeus (Sept./Oct.; Tishri). The Seder Olam, for example, states, "And in the Exile they write in documents according to the reckoning of the Greeks (i.e. Seleucid Era)." [\[30\]](#) After the rabbis had determined that the sabbath year should begin with Tishri, it was an easy step to determine every year as starting from this same point.

A further indication that the sabbath and Jubilee years, up until the Bar Kochba revolt, continued among the Judaeans to begin with the month of Abib (Nisan) can be drawn from these facts. It is inconceivable, for example, that the Jews of the late sixth century B.C.E., having left their Babylonian exile in 538 B.C.E. to resettle Judaea, would not have known the correct way of observing scriptural years. Several sabbath years and a Jubilee year transpired during this exile and those faithful Yahwehists who returned to Judaea, such as the high priest Yahushua (Joshua), the son of the high priest Yahuzadaq (Jozadak), would certainly have continued to count them. Also, many who lived in Judah before the destruction of the first Temple and their exile into Babylonia in 587 B.C.E. were still alive. One noted example was the prophet Daniel. [\[31\]](#) When a portion of the Jews returned from their Babylonian captivity in 538 B.C.E., this older generation was available for guidance.

In the mid-fifth century B.C.E., the knowledge and timing of the sabbath and Jubilee years would still be known. It was during this period that the scribe Ezra (author of the books of Chronicles and Ezra) and Nehemiah (of the book of Nehemiah fame) settled in Judaea. The devout prophets of Yahweh named Haggai and Zechariah, among others, also lived there. These men, well-versed in scriptural knowledge and inspired of Yahweh, would undoubtedly be aware of which years and seasons represented the sabbath and Jubilee years. In full support of this view, we know that the Jews who returned from their Babylonian captivity took a pledge to keep the sabbath year. [\[32\]](#) That they continued to keep the sabbath year is verified in the records of Josephus, who points out that Alexander the Great (331 B.C.E.) permitted them to continue this practice, as did the Romans in the first century B.C.E. [\[33\]](#)

Interpretations with regard to the understanding of the laws of the Torah began to change when Antiochus Epiphanes tried to hellenize Judaea (169–165 B.C.E.). At this time there arose a Jewish party called the Pharisees. They believed in a system of oral laws, based upon rabbinic traditions, that were later to be codified in the Mishnah. This sect was opposed by the older and more conservative party of the Sadducees, who held to a strict understanding of the Torah and gave no regard to oral tradition. In the reign of Hyrcanus (134 /133–105 /104 B.C.E.) the Pharisees had already gained great influence among the masses and, during the reign of Queen Alexandra (76 /75–68 /67 B.C.E.), they rose to power over Judaea. [\[34\]](#)

At the time of King Herod, 37–4 B.C.E., the legitimate line of Hasmonaean high priests was removed and in their place Herod set up "some insignificant persons who were merely of priestly descent." [\[35\]](#) This degenerated priesthood, combined with the rise of the scribes as a religious power (who brought into being the Pharisee sect and the Talmudic traditions), soon

perverted the sound doctrines originally practiced. Traditions and interpretations replaced the authority of Scriptures and from the time of Herod onwards the doctrine of “traditions” dominated Jewish life. These numerous traditions were condemned by Yahushua the messiah (whose name is often translated into English as “Jesus Christ”) as actually being opposed to sound scriptural doctrine. [\[36\]](#) *It was by these lower ranked, “insignificant” priests and the new scribe class that Yahushua the messiah was wrongfully tried and executed.*

Josephus refers to a Judaeon high priest of the first century C.E., named Ananus, as “rash in his temper and unusually daring” and tells of his conspiracy to kill Jacob (James) the brother of the messiah, Yahushua. [\[37\]](#) *The servants of a subsequent priest named Ananias are called “utter rascals” who combined their operations with “the most reckless men.” These men “would go to the threshing floors and take by force the tithes of the priests. Neither did they refrain from beating those who refused to give. The high priests were guilty of the same practices as their slaves, and no one could stop them.”* [\[38\]](#)

Out of this degenerated class of priests and the “tradition” believing rabbis and scribes there arose support for the Bar Kochba revolt. It was thought that Simeon Bar Kochba (Simeon ben Kosiba) would restore the rabbis to power in Judaea. Many of the rabbis, of course, did not believe in the messianic attributes of Bar Kochba, but they nevertheless supported the rebellion in his name as a political quest for freedom.

Wacholder and others speak of “the gradual shifting of the New Year from Nisan to Tishri, which has been formalized into our Rosh ha-Shanah.” [\[39\]](#) *Yet their perception of this “gradual shifting,” at least for the sabbath years, assumes that it occurred shortly after the return of the exiles in 538 B.C.E. In turn, this view leads them to interpret passages from the book of Maccabees, Josephus, and other early records as if the month of Tishri had long been the official beginning for the sabbath year. Many others go so far as to assume that the month of Tishri began every year, not just the sabbath year.*

Contrary to this view, nothing in these records even suggests such an early change. Most likely, the alteration did not become official until long after the fall of Jerusalem in 70 C.E. Indeed, one cannot even find evidence that the Jewish sabbath year officially began with Tishri during the Bar Kochba revolt (133–135 C.E.). Not until the Mishnah (about 200 C.E.) do we find this interpretation, and historians admit that this late text does not prove ancient practice. [\[40\]](#) *The change in the beginning of the year could only start to occur after the degenerated priesthood had been put into place (in Herod’s day) and after a substantial period of time had elapsed, when memories of the correct observances under a more honorable priesthood had died, had become grossly misunderstood, or were wrongly overturned by an ill-considered notion that the former leaders had been in error. Its growth would more properly have mushroomed after the First Revolt, while the Zealots and other extremists had come to power, yet not truly fashionable until after the Second Revolt, when the vision of Bar Kochba as a “messiah” had been crushed. Foreign domination of Jerusalem and Judaea after the Bar Kochba revolt necessitated contracts and other civil matters to be conducted with the Macedonian version of the Seleucid year (beginning in Tishri). This reality would certainly contribute to the movement towards a Tishri calendar.*

There was also a problem created by a winter planting season in Judaea, which had need of harvesting in the spring and summer. It was much more convenient to begin a sabbath year with the planting season and end it before the next planting season began. Discontinuing the sabbath year in the midst of an agricultural season would have been construed by many

rabbis as a hardship. It became a simple matter to reinterpret Leviticus, 25:9, to mean that the seventh month of the 49th year of the Jubilee cycle represented the beginning of the year of Jubilee, and by extension the seventh month of every sixth year of the sabbath cycle represented the start of the sabbath year.

Conclusion

Based upon this preliminary evidence, it is the conclusion of this study that one cannot automatically assume that the early pre-Mishnah records (i.e. before 200 C.E.) are to be read with the understanding that the month of Tishri in the sixth year of the sabbath cycle was utilized by the Jews of those times as the official beginning of the sabbath year. Each record must be analyzed in context to determine when the beginning of the sabbath year actually took place.

As this study proceeds, the evidence will prove that late Talmudic interpretations misunderstood certain earlier Jewish agricultural practices that came into existence after the mid-second century B.C.E. These earlier Jewish practices, which built “a fence around the Law,” required the observance of the sabbath year during the latter part of the sixth year of the cycle in an effort to protect the sabbath year. It was believed that, by prohibiting harvesting and sowing in the months just before the sabbath year had actually begun, they could prevent people from inadvertently crossing over the time line and defiling the sabbath year. The few months prior to the sabbath year, therefore, conformed with the practices of the oncoming sabbath year. The later Talmudic Jews (second century C.E. and after) simply misinterpreted these previous safeguards and falsely assumed that the sabbath year should begin at the time of the year when the above-mentioned prohibitions started.

Nevertheless, all of the pre-Mishnah records demonstrate that the earlier Jews officially began their seventh year, the sabbath year, with Abib (Nisan).

- 1. The decision to change was encouraged by the loss of official records, the loss of Jewish governmental authority, and circumstance. For example, after the failure of the Bar Kochba revolt in 135 C.E. the Jews came under even heavier influence of foreign kings and cultures utilizing a year reckoned from the fall. This transition was further facilitated by the preservation of a Tishri year among the Jews. Josephus poignantly reminds us that a Tishri year was still used during the first century C.E. for things not related to divine worship, such as “selling and buying and other ordinary things.” The agricultural season was also an influence.*
- 2. The “need” of most present-day chronologists to interpret a “Tishri” beginning for the sabbath year is pursued in order to make the earlier records conform with late Talmudic interpretation and more recent theory. In turn, important items of evidence from the pre-Mishnah period are adjusted to fit either the system “B” scenario, as with the Zuckermann-Schürer calendar, or to pursue the idea that the later Talmudic writers really did agree with the more ancient records but that their works have been misunderstood (Wacholder, system “C”).*

Ambassadors to His Kingdom

Each trumpet blast is going to be a proclamation to the world that He is about to set up His Kingdom on this earth. In order to be in that Kingdom, we must obey the laws that will rule His Kingdom.

It is no different than you going to another country and wanting to change the laws of that land to suit yourself. It will not work. You must adhere to the laws of the governing authority, or you will come under the penalty of that authority. In this case it is Yehovah Elohim and His Kingdom with the laws of that Kingdom laid out in the Torah. Yehovah has not changed, nor have the laws of the Kingdom. We need to learn them if we want to be a part of His Kingdom.

6 For I am Jehovah, I change not. Because of this you sons of Jacob are not destroyed. 7 From the days of your fathers, you have turned aside from My statutes, and have not kept them. Return to Me, and I will return to you, says Jehovah of Hosts. But you say. In what way shall we return? (Malachi 3:6-7)

In Matthew you are told that the arrival of Yehshua will be preceded by the sound of the trumpet.

*29 And immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light, and the stars shall fall from the heaven, and the powers of the heavens shall be shaken. 30 And then the sign of the Son of Man shall appear in the heavens. And then all the tribes of the earth shall mourn, and they shall see the Son of Man coming in the clouds of the heaven with power and great glory. 31 **And He shall send His angels with a great sound of a trumpet**, and they shall gather His elect from the four winds, from one end of the heavens to the other. (Matthew 24:29-31)*

We are also told in Isaiah, those in captivity at the end of this age are going to be collected. It sounds to me like the second greater exodus is going to begin with the Grand Tekiah Gedolah on Yom Kippur in the year 2029, so that we are all in Jerusalem for Passover in 2030.

*12 And it shall be, in that day Jehovah shall thresh from the stream of the river Euphrates to the torrent of Egypt, and you shall be gathered one by one, O sons of Israel. 13 And it shall be, in that day **the great ram's horn shall be blown**, and those perishing in the land of Assyria shall come, and the outcasts in the land of Egypt shall come and shall worship Jehovah in the holy mountain at Jerusalem. (Isaiah 27:12-13)*

Paul tells us that as brethren we should know accurately that His coming is as a thief in the night.

*1 But of the times and the seasons, brothers, you have no need that I write to you. 2 For you yourselves know accurately that the day of the Lord comes like a thief in the night. 3 For when they shall say, Peace and safety! Then sudden destruction comes on them, as travail upon a woman with child. And they shall not escape. 4 **But you, brothers, are not in darkness, that the Day should overtake you like a thief.** 5 You are all the sons of light and the sons of the day. We are not of the night, or of darkness. 6 Therefore let us not sleep as the rest do, but let us watch and be calm. 7 For those sleeping sleep in the night, and those being drunken are drunken in the night. 8 But let us, who are of the day, be calm, having put*

on the breastplate of faith and love and the hope of salvation for a helmet. 9 For God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 10 who died for us, so that whether we watch or sleep we should live together with Him. 11 Therefore comfort one another, and edify one another, even as you also do. (1 Thessalonians 5:1-11)

This is again, a reference to the Feast of Trumpets concerning the High Priest who sneaks in at night to see if the priest on duty is ensuring the fire on the altar has not gone out and that the day's offerings are completely burned up. Should that priest be asleep, the High Priest will take some coals from the altar and put them on the priest's robes, so they catch fire. He would then have to rip off his clothes and run home naked.

This has huge implications concerning the years directly in front of us, starting in 2024. We need to be watching or our clothes will be set on fire. You and I must be found awake doing our work ensuring the fire in us does not go out.

It is in reference to this thief in the night that the church of Sardis is warned as well as the church of Laodicea.

3 Remember then how you have received and heard, and hold fast, and repent. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you. (Revelation 3:3)

18 I counsel you to buy from Me gold purified by fire, so that you may be rich; and white clothing, so that you may be clothed, and so that the shame of your nakedness does not appear. And anoint your eyes with eye salve, so that you may see. (Revelation 3:18)

You are called to be an ambassador for Yehovah's Kingdom. You must know the laws and enforce them as both Kings and Priests, which is why you have been called. Do not be found running naked as the Laodiceans who thought they had it all figured out. Repent now and return to Yehovah.

[1] Symbolic Meaning https://en.wikipedia.org/wiki/Shofar_blowing

[2] *In Leviticus 23:24, Yom Teruah is also referred to as Zichron Teruah. The word Zichron is sometimes translated as "memorial", but this Hebrew word also means to "mention", often in reference to speaking the name of Yehovah. For example, Exodus 3:15; Isaiah 12:4; Isaiah 26:13; Psalms 45:17 [Heb. 18]. The day of Zichron Teruah, the "Mentioning Shout", may refer to a day of gathering in public prayer in which the crowd of the faithful shouts the name of Yehovah in unison.*

<https://www.nehemiaswall.com/yom-teruah-day-shouting-became-rosh-hashanah#more-2986>

Hey, I want to talk about the meaning of Teru'ah. So if it's not Rosh Hashanah, what's the holiday called? We saw in Numbers 29:1, it's called Yom Teru'ah, the Day of Teru'ah. And in Leviticus 23:24 it's called Zikhron Teru'ah, the Memorial of Teru'ah or the Mentioning of Teru'ah. The actual meaning of "Zikhron", it comes from the word zakhar, le hazkir. Le hazkir is to mention. Now, a lot of people say, "Wait a minute, zakhar is "to remember". In ancient Hebrew, Biblical Hebrew, this word meant both to remember something and to mention it

with your lips. And how could it mean both? Well, it's the idea of summoning it up. You can summon it up with your lips by speaking it, or you can summon it up in your mind by thinking about it, by remembering it. So it's an active memory - summing it up in the memory.

And then that's what God meant in Exodus 3:15. He says, "This is My name forever, this is my zekher for every generation." And some people translate it, "This is My memorial for every generation." That we're not to use God's name anymore, we're just supposed to remember it. That's not what it means at all. Quite the contrary, He meant, "This is My mention for every generation. When you mention Me, this is how you're supposed to refer to Me, as Yehovah."

And then Exodus 20:24, He says, "Every place where I cause My name to be mentioned, and every place where azkir et shemi, where I cause My name to mention, I will come to you and bless you." And zikhron teru'ah, that word zikhron may be - I think it is - it's a term that refers to mentioning God's name. In other words, this term, zakhar took on a technical sense of "to mention the name of a god." And I say, "a god", because there's a commandment not to mention the names of other gods, and it has that same exact word, zakhar. And here, in the context of the God of Israel commanding us to have a zikhron teru'ah, we're supposed to teru'ah His name. And we haven't defined what teru'ah is, so... We're supposed to teru'ah His name, to mention His name.

<https://www.nehemiaswall.com/yom-teruah-bible-study#more-34545>

[3] The Hebrew Revelation, James and Jude, Transcripts + translations of

amazing Hebrew manuscripts of Revelation, James and Jude, Based on M. Oo.1.16 and Ms. Oo.1.32 from the Cambridge University Library

[4] Chapter II, The Tishri 1, New Year Question

<http://www.yahweh.org/publications/sjc/sj02Chap.pdf>

[5] HUCA, 44, pp. 153–196; Marcus, Jos., vii, pp. 196f, n. a, pp. 694f, n. a, viii, p. 5, n. e. Also see Chart A.

[6] E.g. Exod., 23:10–11; Lev., 25:1–28, 27:16–24; Num., 36:4; Ezek., 46:16–18.

[7] Exod., 23:16, "going out of the year"; 1 Kings, 20:26; 2 Chron., 36:10, "the return of the year"; NBD, p. 178, equates the "going out of the year" with the autumnal equinox and the "re- turn of the year" with the vernal or spring equinox. Also see THP, p. 116, n. 5.

[8] SEC, Heb. #3104.

[9] Jos., Antiq., 3:12:3.

[10] Philo, Spec. Laws, 2:22.

[11] B. R.Sh., 8a.

[12] Cf. Heb., 9:27; Rev., 20:11–15.

[13] Leviticus 25:11–17.

[14] The Mystery of the Jewish Rapture 2033, Joseph F Dumond
https://www.amazon.com/Mystery-Jewish-Rapture-2033-ebook/dp/B09LMLNQG3?ref_=ast_author_dp

[15] *These days one hears much about the "Holiday" of Passover and even we Karaites refer to it often. But in the Hebrew Bible there is no such holiday! In the Tanach "Passover" is the name of a sacrifice, while the holiday is called Chag HaMatzot ("Feast of Unleavened Bread"). Thus in the verse: "Draw out and take a lamb according to your families, and slaughter (KJV: kill) the passover." (Exodus 12:21). In this verse the "Passover" is the lamb that is to be sacrificed by slaughtering and eating it. Similarly in Exodus 12:26-27:*

"...when your children shall say to you, What mean ye by this service? And you shall say, It is the sacrifice of Yehovah's passover"

The service of slaughtering the lamb and eating it is called "the sacrifice of Yehovah's passover". This is also the meaning of Passover in the verse: "In the fourteenth day of the first month between the two evenings is Yehovah's passover" (Leviticus 23:5). And again in Deuteronomy 16,1: "Observe the month of the Aviv, and perform the passover unto Yehovah your God". To "perform" or "keep" the Passover (in Hebrew literally "do the Passover") means to bring the Passover sacrifice and eat it.

It is only in post-Biblical times that the word Passover took on the new meaning of referring to the Holiday on which the sacrifice was eaten and not to the sacrifice itself. Today we often hear of the "Passover Holiday" and "Chag Ha-Pessach" both of which are post-Biblical inventions. In the Tanach the Holiday is called Chag HaMatzot which means: "Feast of Unleavened Bread".

<https://www.nehemiaswall.com/passover#more-4733>

[16] E.g. Jub., 49:1–10, 50:1–4; Philo, *Spec. Laws*, 1:35(180–189), 2:17–23(71–119); Jos., *Antiq.*, 3:10:1–6, 3:8:4; a first century Jewish omen text (JNES, 48, pp. 201–214) and the Meg. Taan. (JQR, 10, pp. 237–243).

[17] For the equivalency between the Greek, Hebrew, and Roman months see Chart G. Page 179 <http://www.yahweh.org/publications/sjc/sj12Chap.pdf>

[18] Jos., *Antiq.*, 1:3:3.

[19] Exod., 12:1–20, 13:4–10.

[20] Philo, *Spec. Laws*, 1:35, par. 180ff, 2:21, par. 104.

[21] IEJ, 21, pp. 40f and n. 11.

[22] See Chaps. XXVI–XXIX. <http://www.yahweh.org/publications/sjc/sj26Chap.pdf>,
<http://www.yahweh.org/publications/sjc/sj27Chap.pdf>,
<http://www.yahweh.org/publications/sjc/sj29Chap.pdf>

[23] R.Sh., 1:1.

[24] Exod., 12:1–19, 13:4, 23:15, 34:18; Deut., 15:1.

[25] Danby, *Mishnah*, p. 188, n. 7; cf. Gitt., 8:5.

[26] B. A.Zar., 10a.

[27] Ab., 1:1–5, e.g., 3:1–4.

[28] HEL, p. 234, ≈qm, “from the end” or “at the end,” meaning in the last part of something.

[29] That the shemitah is the sabbath year see below Chap. XI, p. 159, ns. 2, 3.

[30] S.O., 30.

[31] Dan., 1:1–21, 5:1–31, 8:1, 9:1–2, 10:1; 2 Kings, 24:1–25:21; 2 Chron., 36:5–23; Ezra, 1:1–3:13.

[32] Neh., 10:31.

[33] Jos., *Antiq.*, 11:8:5–6, 14:10:5–6.

[34] Jos., *Antiq.*, 13:10:5, 13:16:1–3, *Wars*, 1:5:2.

[35] Jos., *Antiq.*, 14:16:4, 20:10:5.

[36] E.g. Matt., 15:1–9; Mark, 7:1–13; Col., 2:8; 1 Pet., 1:18.

[37] Jos., *Antiq.*, 20:9:1.

[38] Jos., *Antiq.*, 20:9:1–2.

[39] HUCA, 44, p. 155.

[40] See CKIJ, p. 70; and OOGA, pp. 439, 454f; MNHK, p. 51.