

CHAG TERUAH 2018

Feast of Shouting - Trumpets

07/19/2018

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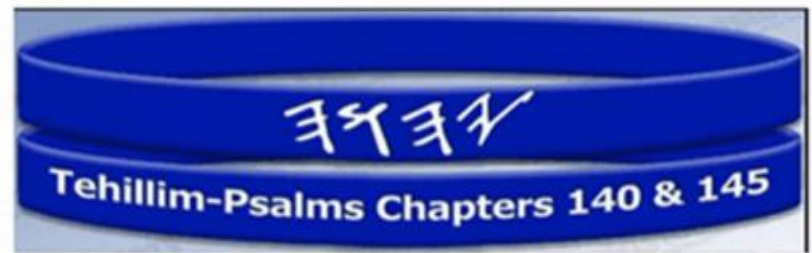
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07/19/2018
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This year we are looking at some interesting aspects of the 4th called out assembly of Yahuah's feasts. We have looked at some amazing information in the past and hope you check out our previous studies on our website and on Vimeo. Right now, however, we have the added challenge of knowing the Scriptures are being changed supernaturally, so we must double down the efforts to make sure we are getting the truth of the translations.



A Warning, Celebration
and Ingathering

Feast
of *Trumpets*

2016

www.colministry.com

1 Blow a ram's horn in Tsiyon, and sound an alarm in My set-apart mountain! Let all the inhabitants of the earth tremble, for the day of יהוה is coming, for it is near: Joel 2

A person wearing a brown leather jacket and black gloves is holding a large, curved, yellowish-brown horn. The horn is held in a way that it curves from the person's back towards the right side of the frame. The background is a blurred, light-colored outdoor setting.

Teruah 2017 Are We Ready?

07/19/2018
8/12/2017



Some interesting facts

Between Pentecost and Trumpets there was an interval of time of about 4 months. These months in between were historically the driest months of the year for Israel.

So it is with us that between feasts we can become dry in the word of Yahuah or be tested and come into a dryness of trust in Yahuah due to physical events happening in our lives. As we pointed out in previous studies these are times of testing. For us to accurately measure where we are in our walk, where our weak spots are and to fix them as quickly as possible. Do we look at these things as a shout of warning that we have venerable places where we could allow shatan to do some damage to our relationship with Yahuah? Yahuah is also taking notice of our progress. After all the shout is from Him.

http://www.bereanbiblechurch.org/transcripts/leviticus/lev-23_23-25_feast-trumpets.htm

23 And יהוה spoke to Mosheh, saying, 24 "Speak to the children of Yisra'el, saying, 'In the seventh month, on the first day of the month, you have a rest, a remembrance of blowing of trumpets, a set-apart gathering. 25 All regular or messenger work and labor you shall not do and you should approach and come near the fire in the direction of Yahuah.

The first of the Fall Feasts is the **Feast of Trumpets:**

One the month of 7 on the first day of the month, (a) miqra – an assembly called together for reading , qodesh- set apart will exist for you. All occupational /messenger work you will not carry out or perform on the day of Taruah – the sounding of trumpets- an alarm of war or joy will exist for you. Numbers 29:1

"Day for blowing" is the Hebrew "*yom teruah*". Of the seven feasts, all are described in some detail, with the exception of the Feast of Trumpets. The biblical record for the Feast of Trumpets observance is neither lengthy nor complicated. Israel was simply commanded to memorialize the day by blowing trumpets and to keep the day as a sabbath day of rest.



As a review

The actual observance of the Feast of Trumpets is recorded only once in Scripture. Ezra, the scribe, related that it was during the Feast of Trumpets that the Temple altar was rebuilt, and sacrifices were reinstated by those who returned from Babylonian exile (Ezra 3:1-6). Nehemiah recorded that sweeping revival also took place in Israel that same day as Ezra rehearsed Yahuah's Instructions in the ears of the people (Neh. 7:73-8:13).

There are several things about this feast which should pique our interest. First, this feast was to be celebrated on the first day of the month. Second, this feast was to be celebrated on the first day of the seventh month. Third, the feast was marked by a blowing of trumpets. The Hebrew word here is *teruah*, which means: "an alarm, a signal, a sound of tempest, a shout, a shout or blast of war or alarm or joy." Why is this significant that this feast was on the first day of the month? The Feast of Trumpets is the only one of the seven feasts which began on the first day of the month.



Some Observations

The **Seventh Month**--we should see immediately the significance of the seventh month. As the seventh month this month was set aside as a Sabbath month. *Yahuah* had ordained the seventh day as the Sabbath day, the day of rest (Exodus 20:8-11). The Sabbath Day was to be a day of rest and remembrance of what *Yahuah* had done. Not only was there to be a Sabbath Day, but also a Sabbath Year (Lev 25:1-7), and a year of Jubilee (Lev 25:8-17), the year following seven sevens of years.

The Sabbath Year and the Year of Jubilee were times of rest, **redemption**, and freedom. During both times, *everyone* rested. During the sixth year, *Yahuah* promised a triple portion, enough to carry the people over for the seventh and eighth years.

The seventh *month* was special in the same way. During the seventh month, the very special Fall Feasts occurred: the Feasts of Trumpets, the Day of Reconciliations, and the Feast of Tabernacles. Nearly the entire month was set aside for these three feasts.



THE BIBLICAL FEAST OF TRUMPETS

*It is a time of Spiritual renewal through prayer and deep personal reflection leading up to Yom Kippur, the Day of Reconciliations, on the 10th-day of Tishri (Leviticus C23:26-28). Rosh Hashanah (**rohsh hash-shah-NAH**) is when the Jewish people recognize **YHUH** as being King and Judge over all living things. On this particular day, the **shofar** is blown and bread and honey are handed out, symbolizing fullness and completion, when dipped in honey it symbolizes our prayer for a sweet new year.*

This is all wonderful and helpful for our Spiritual journey, but where is this Feast in the Scriptures and what hope and encouragement does it bring us?



<http://www.everyonestorahstudies.com/the-biblical-feast-of-trumpets/>

Before we begin here, however, we must understand that the Words the Qodesh Spirit chose to have written are very important for us. When certain words are present, we must take note of them. When they are not – we must also take note: The Spirit knew what she was saying when she (the Ruach) had these Words penned. Now, when people add or take away from these Words, we can lose the meaning of the Bible Passage at worst, or obscure what the Spirit wants us to know at best.

*Let's now make a few observations about these Passages: First thing we want to draw to your attention is that Moshe does not specifically give a name to the 5th-Feast in either Leviticus C23 or Numbers C29: **Where do you find that it is the New Year? Where are the bread and the honey? Where is the Day of Remembering found?***

*They are **all traditions**. Tradition is fine, but we must always take it back to Scripture, especially as being **Truth Seekers**.*



<http://www.everyonestorahstudies.com/the-biblical-feast-of-trumpets/>

*When you study all 7 Feasts, you will note that only 5 of the 7 are given names by **Yahuah**. Feasts 1 and 2 are named Pesach/Passover and Unleavened Bread (Leviticus C23:4-8; Exodus C23:15). Feast 4 is called Shavuot/Weeks or Harvest (Exodus C23:16). Feast 6 is called the Day of Reconciliations or Yom Kippur (Leviticus C23:26) and Feast 7 is called Sukkot/Tabernacles or Ingathering (Leviticus C23:34; Exodus C23:16). Only Feasts 3 & 5 are not specifically given names.*

Why is that? Is the Spirit trying to get our attention?

*Next, the **Qodesh** Spirit does something even more noticeable to get our attention. Of all the Feasts – only one is not given a specific reason for doing it – **Feast 5**. Moshe ties **Feasts 1 and 2**, Pesach and Unleavened Bread, to the Israelites exodus flight from Egypt (Exodus C12). He lists **Feast 3**(what we call **first fruits**) as a time to remember when the Israelites left Egypt and entered the Promised Land where they would reap a harvest (Leviticus C23:10). He then goes on to state that **Feast 4**, Shavuot, is about celebrating a harvest (Exodus C23:16; Leviticus C23:22). Then Moshe explains **Feast 6**, Yom Kippur (**yom-keep-POOR**), as the national redemption of Israel (Leviticus C16; C23:28). Last, he explains that the meaning of **Feast 7**, Sukkot (**soo-KOHT**), as a celebration of a harvest (Leviticus C23:39; Deuteronomy C16:13-15) and when the nation of Israel lived in booths (sukkots) during their wilderness wanderings (Leviticus C23:42).*

*Yet the Spirit records **no meaning for Feast 5**. It appears as if the Spirit of **Yahuah** is drawing our attention to two Feasts, 3 and 5 for some special attention. They are not given names. She further seems to be pointing out **Feast 5** for further scrutiny as it has no stated purpose. **Why is that so?** What could the Spirit be saying to us today from the Tanakh?*

*Let us look into the Passages and see what that might mean: We find it most interesting that Leviticus C23:24 states that it was a day to hold an assembly “commemorating” with **trumpet** (shofar) **blasts**. The word for “commemorating” is zikrown:(**zee-kah-ROHN**) which comes from: zakar) means to memorialize, to call to mind, or to recall – it is the Israeli Memorial Day. This is why it is called **the Day of Remembering**; yet keep in mind two things: **One**, the Spirit does not give it this name. **Two**, nowhere in this Passage or anywhere else in Scripture for that matter, does it say what they were to remember this day. All **6** of the other Feasts were tied to something that was known, but not this one. — **Hold onto this fact, as there is more to be learned from this Passage.***



*Because the Passage states this day was to be remembered with “trumpet blasts,” it was given the name: **The Feast of Trumpets**. Again, keep in mind that the Passage itself does not give this day this name. Tradition does. However, is “trumpet” actually meant here? **We will see!***

*The Hebrew word used in Leviticus C23 and Numbers C29 is **teruah** (**ter-oo-aw**). There are three other Hebrew words often translated trumpet – **chatsots** (**khats-o-ts**) (Hosea C5:8); **shofar** (Exodus C19:16) **yowbel** (**yo-bale**) (Exodus C19:13 – a ram’s horn), all of which are not used in this Passage. Thus the practice of blowing the **shofar**, though good, is not found in this Passage. They were to teruah (give 9 short blasts of the shofar) on this day. Teruah comes from the word “**rua** (**ROO**),” which means to shout, to sound the battle cry. Though some commentaries state that it has the meaning of blast as well, which can be done on an instrument, we find the following interesting:*

In Joshua C6:16, the word shofar and rua are mentioned in the context of the Jericho walls coming down. The writer of Joshua states, “And it came to pass at the seventh time, when the priests blew with the trumpets (shofar), Joshua said unto the people, Shout (ewr rua); for Yahuah has given you the city.”

Jos 6:5 And it shall come to pass,^{H1961} that when they make a long^{H4900} *blast*^{H4900} with the ram's^{H3104} horn,^{H7161} *and* when ye hear^{H8085} **as a strong covenant mark**^(H853) the sound^{H6963} of the shofar,^{H7782} all^{H3605} the people^{H5971} shall shout-roo-ah^{H7321} with a great^{H1419} shout - *teruah*;^{H8643} and the wall^{H2346} of the city^{H5892} shall fall down^{H5307} flat,^{H8478} and the people^{H5971} **shall ascend up**^{H5927} every man^{H376} straight before^{H5048} him.

*According to Joshua C6:4, only the priests carried the trumpets or shofars. What did the rest of the people use? Nothing but their mouths – shouts! They shouted or **rua** or **teruah**. If the Spirit uses different words, she must have a reason. I believe she is telling us that there is a difference between the two words.*

Lev 25:9 Then shall you cause the shofar ^{H7782} of **the jubile** ^{H8643} (**This word is teruah not jubile**) to sound ^{H5674} on the tenth ^{H6218} *day* of the seventh ^{H7637} month, ^{H2320} in the day ^{H3117} of reconciliations ^{H3725} shall you make the shofar ^{H7782} sound ^{H5674} throughout all ^{H3605} your land. ^{H776}

Both words are also used in Leviticus C25:9, “the trumpet (shofar) of jubilee (teruah).” Another translates these words as “trumpet (shofar) sounded (teruah).” Why be repetitive? Trumpet – trumpet? In Numbers C23:21 teruah is translated as “the shout of the king.” The king is here, so shout!

THE MANDELA EFFECT

What do you remember?

Alert !!

<https://quantumwarriors.net>



SUPERNATURAL BIBLE CHANGES

We find that this scripture may have been altered twice.

Lev 25:9 Then shall you cause the shofar ^{H7782} of **the jubile** ^{H8643} (This word is **teruah not jubile**) to sound ^{H5674} on the tenth ^{H6218} day of the seventh ^{H7637} month, ^{H2320} in the day ^{H3117} of reconciliations ^{H3725} shall you make the shofar ^{H7782} sound ^{H5674} throughout all ^{H3605} your land. ^{H776}

Lev 25:9 Then shall you cause the shofar ^{H7782} of **the jubile** ^{H8643}
(**This word is teruah not jubile**) to sound ^{H5674} on the tenth ^{H6218}
day of the seventh ^{H7637} month, ^{H2320} in the day ^{H3117} of
reconciliations ^{H3725} shall you make the shofar ^{H7782} sound ^{H5674}
throughout all ^{H3605} your land. ^{H776}

First off Jubilee is spelled wrong. It is now showing jubile. That is not even a word. Quantum Warrior website preserves this spelling.

Original Verse

Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

Description of Change

jubilee > jubile

We have some residual confirmation of the correct spelling and the correct wording of Lev 25:9.

so that you have the time of the seven Sabbaths of years, even forty-nine years.

⁹ And you shall sound a ram's horn abroad on the tenth day of the seventh month, on the day of atonement you shall sound a horn all through your land.

¹⁰ And you shall consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you. And each of you shall return to his own property, and each of you shall return to his family.

¹¹ You shall have the fiftieth year as a jubilee. You shall not sow, nor reap its aftergrowth, nor gather in from its untrimmed vines.

¹² For it is a jubilee, it shall be holy to you. You shall eat its crops out of the field.

¹³ On this year of jubilee each of you shall return to his own property.**

¹⁴ And when you . . . make a sale of selling to your friend or buy from your friend's hand, you shall not defraud one another.

¹⁵ Corresponding to the number of years after the jubilee, you shall buy from your friend. He is to sell to you according to the number of years of crops.

¹⁶ In proportion to the extent of the years

there shall be unto thee the days of seven sabbaths of years, even forty and nine years.

⁹ Then shalt thou make proclamation with the blast of the horn on the tenth day of the seventh month; in the day of atonement shall ye make proclamation with the horn throughout all your land.

¹⁰ And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

¹¹ A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of the undressed vines.

¹² For it is a jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field.

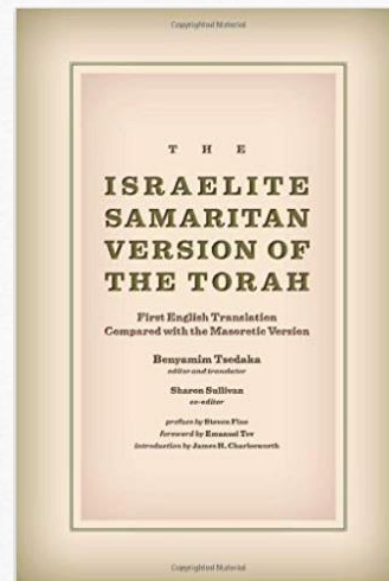
¹³ In this year of jubilee ye shall return every man unto his possession.

¹⁴ And when you all make a sale of selling to your friend or buy from your friend's hand, you shall not defraud one another.

¹⁵ According to the number of years after the jubilee thou shalt buy of thy neighbour, and according unto the number of years of the crops he shall sell unto thee.

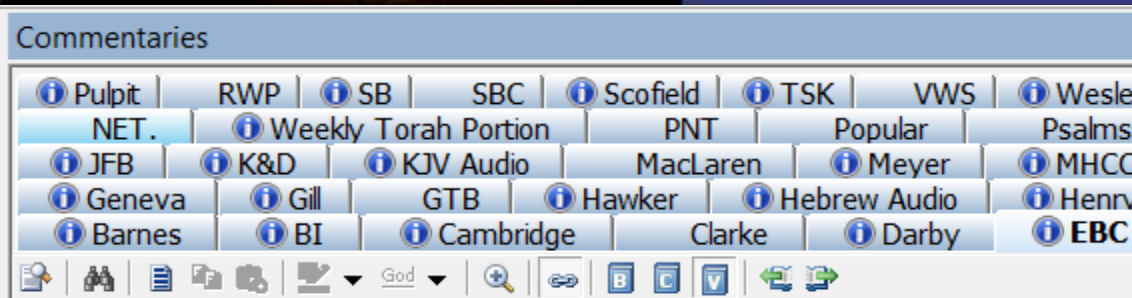
¹⁶ According to the multitude of the years

25:9 "Ram's Horn" — There are Israelite Samaritan testimonies that they sounded a horn on the Day of Atonement until the 16th century. Among the Samaritans today the Jubilee years are still counted. But this is only a tradition we keep to adjust with our own calendar.





Looking at the commentaries for this we find from E-Sword: Expositor's Bible Commentary:



Notice Jubilee is spelled correctly but when quoting the scripture it does not have Jubilee in where it shows today-mis-spelled. It correctly retains the meaning of Teruah – a loud trumpet or blowing. Later in the verses it mentions jubilee. So we think the original had shofar for trumpet and loud for Teruah.

Leviticus 25:8-12

THE JUBILEE

"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and nine years. Then shalt thou send abroad the loud trumpet on the tenth day of the seventh month; in the day of atonement shall ye send abroad the trumpet throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of the undressed vines. For it is a jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field."

Geneva BI Cambridge Clarke Darby EBC

Barnes

God

Lev 25:9

Cause the trumpet of the jubile to sound - Rather, cause the sound of the cornet to go through (the land). **The word jubile does not occur in this verse in the Hebrew.** The trumpet is the shofar שׁוֹפָר *shôphâr*, i. e. the cornet (rendered “shawm” in the Prayer-Book version of **Psa 98:7**), either the horn of some animal or a tube of metal shaped like one. **As the sound of the cornet (see **Lev 25:10** note) was the signal of the descent of Yahweh when He came down upon Sinai to take Israel into covenant with Himself **Exo 19:13**, **Exo 19:16**, **Exo 19:19**; **Exo 20:18**, so the same sound announced, at the close of the great day of atonement, after the Evening sacrifice, the year which restored each Israelite to the freedom and the blessings of the covenant.**

Here in the Barnes Commentary he rightly states **that the Yobel or jubilee** (here spelled wrong) **does not occur in our Lev 25:9 verse!** He does show an example of it in Exodus 19:13 below.

Exo 19:13 There shall not^{H3808} an hand^{H3027} touch^{H5060} it, but^{H3588} he shall surely be stoned,^{H5619 H5619} or^{H176} shot through;^{H3384 H3384} whether^{H518} *it be* beast^{H929} or^{H518} man,^{H376} it shall not^{H3808} live:^{H2421} when the trumpet^{H3104} soundeth long,^{H4900}

H3104

יבֵּל יבֵּל

yôbêl yôbêl


yo-bale', yo-bale'

Apparently from **H2986**; **the blast of a horn** (from its *continuous* sound); specifically the *signal* of the silver trumpets; hence the instrument itself and the festival thus introduced: - **jubile**, ram's horn, trumpet.



The corrected translation of this should be:

Lev 25:9 Then shall you cause the shofar
H7782 with a loud noise (teruah) H8643 to
sound H5674 on the tenth H6218 *day* of the
seventh H7637 month, H2320 in the day H3117 of
reconciliations H3725 shall you make the
shofar H7782 sound (cross over) (abara) H5674
throughout all H3605 your land. H776



Psa 47:5 Eternal^{H430} is gone up^{H5927} with a shout –
ter-roo-ah,^{H8643} Yahuah^{H3068} with the sound^{H6963} of a
shofar.^{H7782}

*II Samuel C6:15 also uses both words when the people shouted (teruah) and blew the trumpets (shofars) in celebration of when the Ark of the Covenant came into the city of Jerusalem. Job C33:26 reveals that seeing **Yahuah's** Face causes one to shout for joy. Psalm #33:3 says to sing a new song to **Yahuah**'and shout for joy! The Psalmist states (#47:5) that when **Yahuah** ascended amid shouts (teruah) of joy and the sounding of trumpets (shofars).*

*What we believe the Tanakh is teaching us about the 5th-Feast is that a lot of shouting was going on, not necessarily trumpets blowing. **What difference does it make? What can we learn from this? ...***



Based upon that we have Feast 5 described as in the Tanakh as having neither name nor purpose (a mystery yet to be solved); yet it must be remembered, though no reason is given for what is to be remembered.

Only when his father felt he was ready would the groom come to get his bride, usually at night with his best man in a torch-lit procession. *The bride knew her husband was coming, but never knew when. She was always to be ready and to anticipate his coming for her. When the groom came, guess how he let everyone know that he was coming – **shouts and trumpets blasts!***

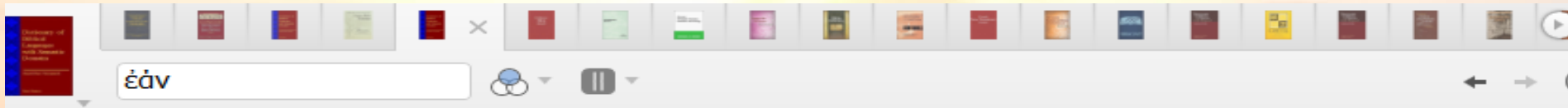
*(The Ketubah is a special type of Jewish prenuptial agreement. The Ketubah replaced the cost (*dowry) of the bride)).*

Yahusha took on our sin debt and paid it in full for anyone who wanted to be Covenant family members. He paid the Ketubah.

Joh 14:2 In^{G1722} my^{G3450} Father's^{G3962} house^{G3614} are^{G1526} many^{G4183} mansions:^{G3438} if it were not^{G1490} so, I would have told^{G2036} you.^{G5213} I go^{G4198} to prepare^{G2090} a place^{G5117} for you.^{G5213} 14:3 And^{G2532} if^{G1437} I go^{G4198} and^{G2532} prepare^{G2090} a place^{G5117} for you,^{G5213} I will come^{G2064} again,^{G3825} and^{G2532} receive^{G3880} you^{G5209} to^{G4314} myself;^{G1683} that^{G2443} where^{G3699} I^{G1473} am,^{G1510} there ye^{G5210} may be^{G5600} also.^{G2532}



Another ME change.. And IF I go? Really? Yahusha is trying to comfort them by saying, I'm going back to Father and will be I'm coming back to you, but I have to make sure you have a place to be so that when I return here you will have a place to stay, because - The New City will be coming with him! A carpenter at heart working to make sure they have a place in his city. If he said, "if I go" - it leaves room for doubt. Thayer has something interesting to say.



Eε > 1569 εἰν Article

1569 εἰν (ean): cj.; ≡ Str 1437, 3362—1. LN 89.67 if, a marker of condition with the implication of reduced probability (Mt 5:46; Mk 1:40; 2Ti 2:5; Mt 7:9 v.r.); 2. LN 67.32 when, when and if (Jn 12:32; Mk 16:18 v.r.); 3. LN 71.8 ever, whenever, whoever, etc. (1Co 16:6); 4. LN 67.36 ἡνίκα εἰν (hēnika ean), whenever (2Co 3:16+); 5. LN 67.36 ὅσάκις εἰν (hosakis ean), whenever (1Co 11:25, 26; Rev 11:6+)


STRONGS NT 1437: ἕάν

COLLAPSE

ἕάν;

c. irregularly, but to be explained as an imitation of the Hebrew **כִּי** which is also a particle of time (cf. Gesenius, Thesaurus, under the word, 4), ἕάν with the subjunctive aorist is used of things which the speaker or writer thinks will certainly take place, where ὅταν, **when, whenever**, should have been used: ἕάν ὑψωθῶ, John 12:32; ἕάν πορευθῶ, John 14:3; ἕάν φανερωθῆ, 1 John 2:28 (L T Tr WH, for ὅταν R G); 1 John 3:2; ἕάν ἀκούσητε, Hebrews 3:7 from Psalm 94:8 (Ps. 95:8); (ἕάν εἰσέλθῃς εἰς τόν νυμφῶνα, Tobit 6:17 (16) (others, ὅταν); ἕάν ἀποθάνω, θάψον με, Tobit 4:3, cf. Tobit 4:4 ὅταν ἀποθάνῃ, θάψον αὐτήν; for **כִּי** **when**, Isaiah 24:13; Amos 7:2).

אִם

Transliteration	Pronunciation
'im	ēm (Key) 
Part of Speech	Root Word (Etymology)
particle	A primitive particle

Gesenius' Hebrew-Chaldee Lexicon [?]

אִם (commonly followed by Makk.)

(4) **a particle of time, when** (compare the Germ. *wenn* and *wann*, and Engl. *when*). Followed by a preterite, which often has to be rendered by a pluperfect and fut. perfect, Isa. 24:13, אִם פָּלָה בְּצִיר “**when the harvest is ended;**” Am. 7:2, וְהָיָה אִם פָּלָה לְאָכְל “and when it had consumed;” Isa. 4:4, אִם רָחַץ אֲדָנִי “when the Lord shall have washed the filth of the daughters of Zion;” Gen. 38:9; Ps. 63:7; Job 8:4; 17:13. So in composition, as עַד אִם until when, until, Gen. 24:19; אִם עַד אֲשֶׁר אִם Gen. 28:15; Num. 32:17; Isa. 6:11.

THE MANDELA EFFECT

Alert !!

What do you remember?

<https://quantumwarriors.net>



I did find the residual effect of “after or when ever” in 2 versions. Next page will show the pictures.

John 14:3

Original Verse

And **after** I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Description of Change

after > **if**

New Verse

And **if** I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

THE MANDELA EFFECT

Alert !!

What do you remember?

<https://quantumwarriors.net>



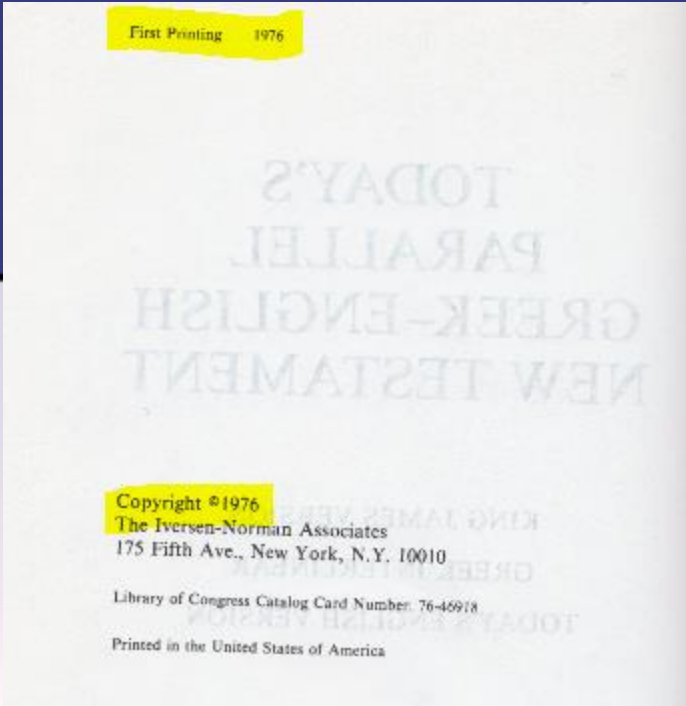
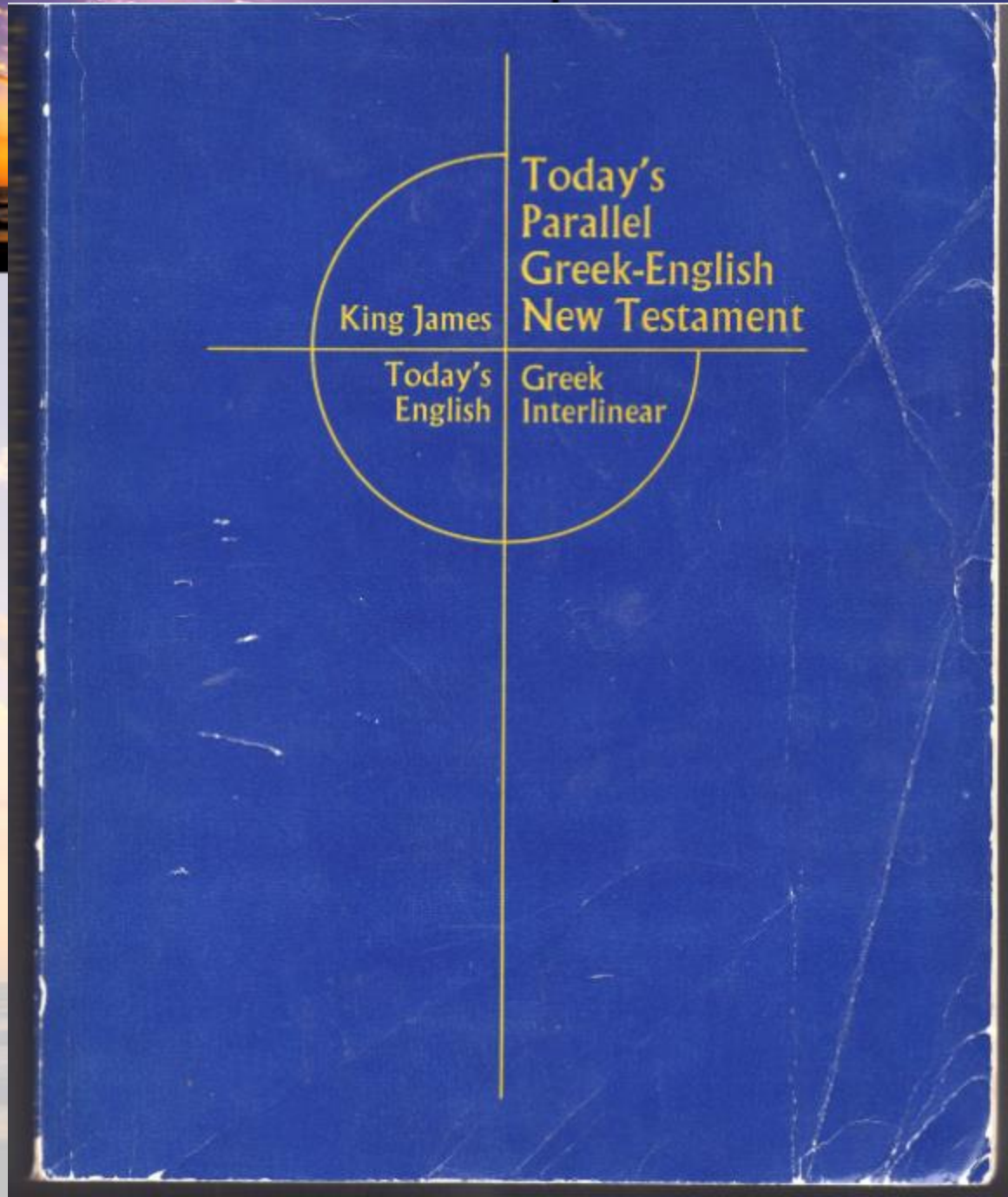
Today's Parallel Greek-English New Testament with the KJV and Today's English. The today's English preserved it.

Also the Apostolic Bible Polyglot Greek English Interlinear preserved "whenever".

John 14:3

2532	1437	4198	2532	2090	1473	5117		
14:3	και	εάν	πορευθώ	και	ετοιμάσω	υμίν	τόπον	
	And	whenever	I should go	and	should prepare	for you	a place,	
3825	2064	2532	3880	1473	4314	1683	2443	3699
πάλιν	έρχομαι	και	παραλήψομαι	υμάς	προς	εμαυτόν	ίνα	όπου
again	I will come	and	take	you	to	myself;	that	where
1510.2.1-1473	2532	1473	1510.3					
ειμί εγώ	και	υμείς	ήτε					
I am,	[³ also	¹ you	² should be].					

<https://studybible.info/interlinear/John%2014:3>



First Printing 1976

TODAY'S
PARALLEL
GREEK-ENGLISH
NEW TESTAMENT

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Here we will see
both "if I go", and
"After I go".

The Fenton Version shows "after I have gone".

THE
HOLY BIBLE
IN MODERN ENGLISH

CONTAINING THE COMPLETE SACRED SCRIPTURES
OF THE OLD AND NEW TESTAMENTS
TRANSLATED INTO ENGLISH
DIRECT FROM THE ORIGINAL HEBREW,
CHALDEE AND GREEK

BY
FERRAR FENTON

M.A., M.C.A.

WITH INTRODUCTION AND CRITICAL NOTES

DESTINY PUBLISHERS
Merrimac, Massachusetts, U.S.A.

Jesus Comforts His Disciples.

"Do not allow your hearts to be ¹⁴ troubled. Trust in God, and trust in Me. In the home of My Father there ² are many abodes. If it were not so, I would have told you; because I am going to prepare a place for you. ³ And after I have gone and prepared a place for you, I will return, and take you to Myself; so that where I am, there you may also be. And where ⁴ I am going, you know the way."

Thomas exclaimed to Him: "Mas- ⁵ ter, we do not know where You are going; and how can we know the way?"

"I am the Way, the Truth, and the ⁶ Life," Jesus answered him; "no one can come to the Father except through Me. If you had known Me, ⁷ you would have known My Father also; from now you do know Him, and have seen Him."


Philip replied to Him, "Master, ⁸ show the Father to us, and that will satisfy us."

¹ The Roman bugle, called in Latin, "Gal-
lus," *i.e.*, "The Cock," or, "The Crower."
It was a Roman army bugle for signalling the
relief of the Guard.

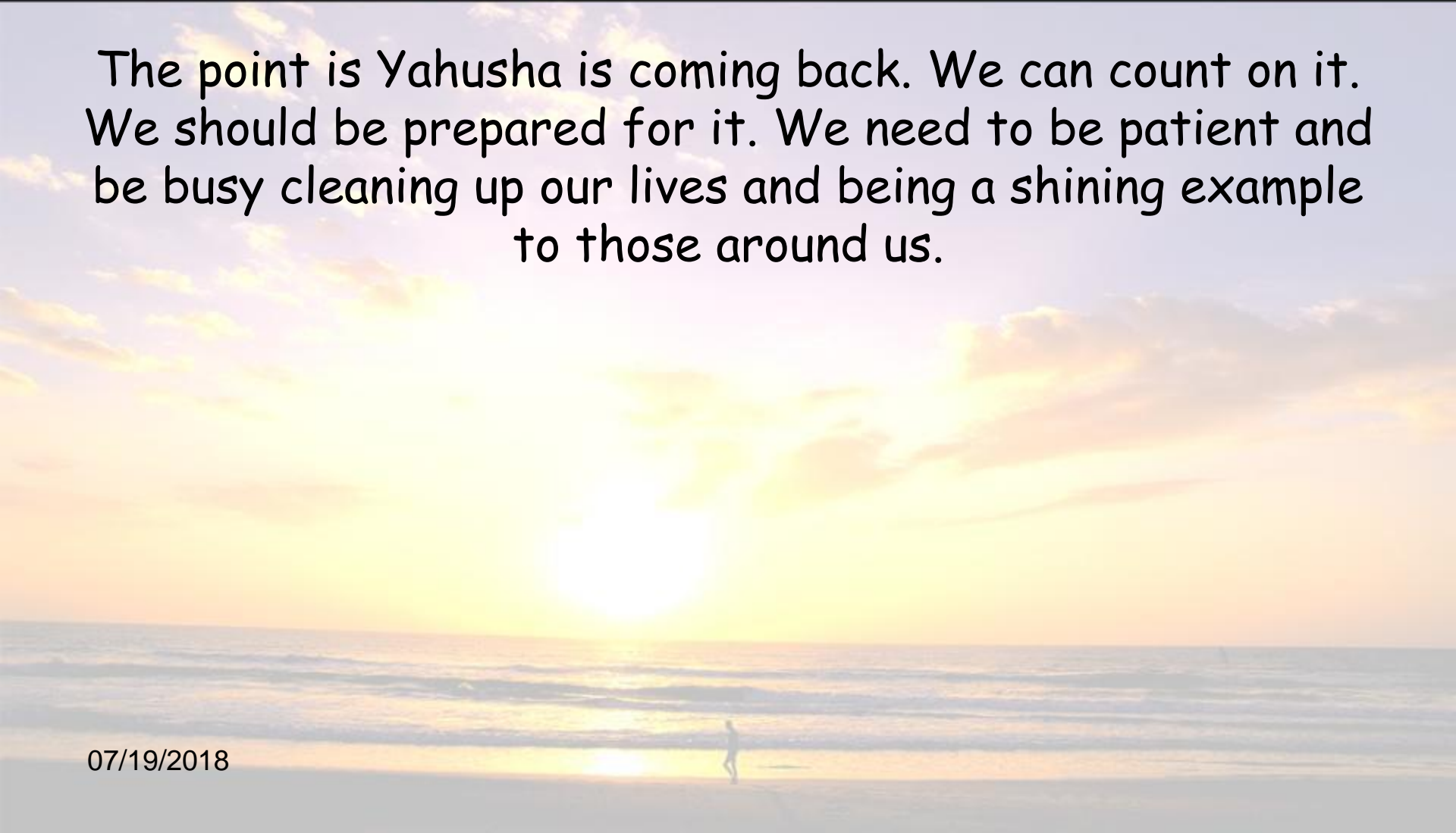


We would conclude that Yahusha said (in Hebrew) to calm the fears of us all, not if - but when. After works as well, when after I go...

Joh 14:2 In^{G1722} my^{G3450} Father's^{G3962} house^{G3614}
are^{G1526} many^{G4183} mansions:^{G3438} if *it were* not^{G1490}
so, I would have told^{G2036} you.^{G302} I go^{G5213} to^{G4198}
prepare^{G2090} a place^{G5117} for you.^{G5213} 14:3
And^{G2532} **WHEN (after)** ^{G1437} I go^{G4198} and^{G2532}
prepare^{G2090} a place^{G5117} for you,^{G5213} I will
come^{G2064} again,^{G3825} and^{G2532} receive^{G3880} you^{G5209}
to^{G4314} myself;^{G1683} that^{G2443} where^{G3699} I^{G1473}
am,^{G1510} *there* ye^{G5210} may be^{G5600} also.^{G2532}



The point is Yahusha is coming back. We can count on it. We should be prepared for it. We need to be patient and be busy cleaning up our lives and being a shining example to those around us.





Another Alert ! Is something is missing from the KJV?

Mat 24:36 But of that day and hour knows no one, not the angels of heaven, but my Father only.

Matthew 24:36-51

³⁶ "However, no one knows the day or hour when these things will happen, not even the angels in heaven **or the Son himself**. Only the Father knows.

³⁷ "When the Son of Man returns, it will be like it was in Noah's day.³⁸ In those days before the flood, the people were enjoying banquets and parties and weddings right up to the time Noah entered his boat.³⁹ People didn't realize what was going to happen until the flood came and swept them all away. That is the way it will be when the Son of Man comes.

To the faithful you show yourself faithful

Comments

William Gonsalves saved to Spiritual



NIV NLT ESV BSB NAS KJV CSB CEV GNT HCS ASV DBT DRB ERV GWT ISR ISV KJP NET NHE OJB WEB WBT

Parallel

Sermons

Topics

Strong's

Comment

Interlinear

Greek

Lexicon

Multi



Bible > Matthew > Chapter 24 > Verse 36

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◀ Matthew 24:36 ▶

New International Version

"But about that day or hour no one knows, not even the angels in heaven, **nor the Son**, but only the Father.

New Living Translation

"However, no one knows the day or hour when these things will happen, not even the angels in heaven **or the Son himself**. Only the Father knows.

English Standard Version

"But concerning that day and hour no one knows, not even the angels of heaven, **nor the Son**, but the Father only.

Berean Study Bible

No one knows about that day or hour, not even the angels in heaven, **nor the Son**, but only the Father.

Berean Literal Bible

But concerning that day and hour, no one knows, not even the angels of the heavens, **nor the Son**, except the Father only.

New American Standard Bible

"But of that day and hour no one knows, not even the angels of heaven, **nor the Son**, but the Father alone.

King James Bible

But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

Holman Christian Standard Bible

"Now concerning that day and hour no one knows—neither the angels in heaven, **nor the Son**—except the Father only.

International Standard Version

"No one knows when that day or hour will come —not the angels in heaven, **nor the Son**, but only the Father,

NET Bible

"But as for that day and hour no one knows it—not even the angels in heaven—except the Father alone.

New Heart English Bible

But no one knows of that day and hour, not even the angels of heaven, **nor the Son**, but my Father only.

Aramaic Bible in Plain English

But about that day and about that hour no one knows, not even the Angels of Heaven, but The Father alone.

GOD'S WORD® Translation

"No one knows when that day or hour will come. Even the angels in heaven **and the Son don't know**. Only the Father knows.

New American Standard 1977

"But of that day and hour no one knows, not even the angels of heaven, **nor the Son**, but the Father alone.

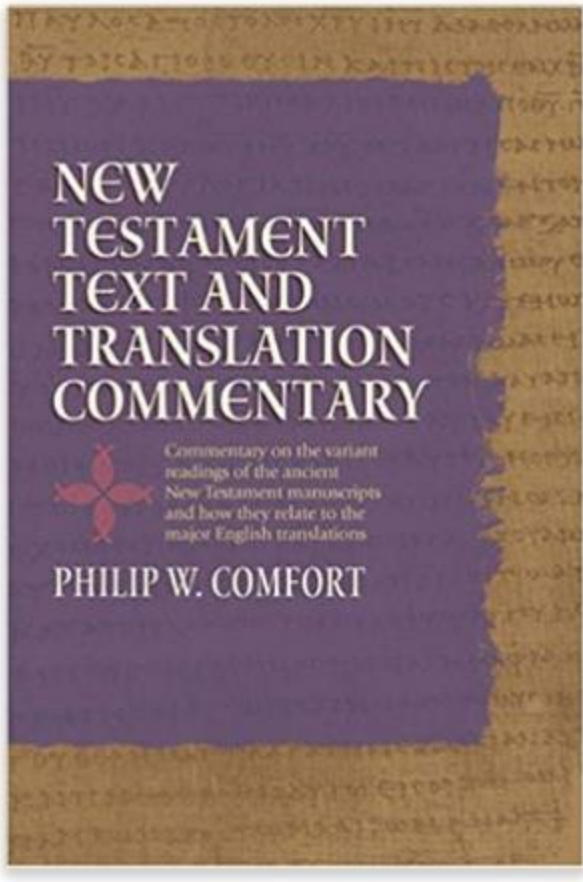
Jubilee Bible 2000

But of that day and hour no one knows, no, not even the angels of the heavens, but my Father only.



What is the issue? Is it Mandela or bad manuscripts?

We need to be careful about calling everything now ME when other culprits are to blame. The KJV has never been in our opinion the "go to" version.



It's heritage with Francis Bacon and Dr. Dee - both known occultists should give anyone pause. We have covered this in previous studies in our Name Yahuah to Claim Yahuah. What this boils down to is that the KJV was using bad manuscripts found in the trash, the Sinaiticus, and the Vaticanus spent time in the hands of the Catholics. This is also omitted in the Syriac - Aramaic. This next snippet is found on page 73-74.

WH NU

Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν,
οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ
πατὴρ μόνος.

“But concerning that day and hour no one knows, not even the angels of
heaven, nor the Son, no one except the Father.”

ℵ^{*.2} B D Θ f¹³ it MSS^{according to Jerome}

RSV NRSV ESV NASB NIV TNIV NEB REB NJB NAB NLT HCSB NETmg

variant/TR

Περι δε της ημερας εκεινης και ωρας ουδεις οιδεν,
ουδε οι αγγελοι των ουρανων, ει μη ο πατηρ μονος
“But concerning that day and hour no one knows, not even the angels of
heaven, no one except the Father.”

ℵ¹ L W f¹ 33 Maj syr cop MSS^{according to Jerome}

KJV NKJV RSVmg NRSVmg ESVmg NIVmg TNIVmg NJBmg NLTmg HCSBmg NET

The same omission of “nor the Son” occurs in the parallel passage, Mark 13:32, but in very few manuscripts. The documentary support in favor of its inclusion is impressive in both gospels. Some have argued that the words were added in ℵ^{*.2} B D etc. in order to harmonize Matthew with Mark (see note in NET), but it is far more likely that the words were omitted in ℵ¹ L W f¹ Maj because scribes found it difficult to conceive of Jesus not knowing something his Father knew—specifically, the time of the second coming. How could Jesus not know the time of his return when he had just predicted all the events that would lead up to it? This is hard to answer. What can be said is that the Son, after his incarnation, took a position of dependence on his Father. The Son, who was one with the Father, acted and spoke in dependence on the Father. If the Father did not reveal something to him, it was not revealed. The timing of the second coming was the Father’s prerogative- see Acts 1:71



Yahuah knows us very well. Of course it will be on His time table. If He told us in advance when it would be, we would definitely not be diligent until right up to the last minute. That is not the kind of family He is looking for. Of course Yahusha is on a need to know basis. This is as much about him as us. Yahuah is grooming him to take the reigns of this world when he gets back. If we think he had it hard the first time, I don't think the next time back will be with out some bumps as well. This will be brand new territory for everyone! It is the father of groom that tells him he is ready to get the bride-remember?



Only when his father felt he was ready would the groom come to get his bride, usually at night with his best man in a torch-lit procession. *The bride knew her husband was coming, but never knew when. She was always to be ready and to anticipate his coming for her. When the groom came, guess how he let everyone know that he was coming – **shouts and trumpets blasts!***

THE MANDELA EFFECT

What do you remember?

Alert !!

<https://quantumwarriors.net>



Mat 24:42 Watch^{G1127} therefore:^{G3767} for^{G3754} you know^{G1492} not^{G3756} what^{G4169} hour^{G5610}
your^{G5216} master^{G2962} does come.^{G2064} 43 But^{G1161} know^{G1097} this,^{G1565} that^{G3754} if^{G1487}
the^{G3588} **goodman of the house**^{G3617} had known^{G1492} in what^{G4169} watch^{G5438} the^{G3588}
thief^{G2812} would come,^{G2064} he would have watched,^{G1127 G302} and^{G2532} would not^{G3756}
have suffered^{G1439 G302} his^{G848} house^{G3614} to be broken up.^{G1358} 44 Therefore^{G1223 G5124}
be^{G1096} you^{G5210} also^{G2532} ready:^{G2092} for^{G3754} in such^{G3739} an hour^{G5610} as you think^{G1380}
not^{G3756} , the^{G3588} Son^{G5207} of man^{G444} comes.^{G2064}

Goodman of the house?

KJV Translation Count — Total: 12x

The KJV translates Strong's G3617 in the following manner:

householder (4x), **goodman of the house** (4x), master of the house (3x), **goodman** (1x).

οἰκοδεσπότης

Transliteration

oikodespotēs

Pronunciation

oi-ko-de-spo'-tās (Key)



Part of Speech

masculine noun

Root Word (Etymology)

From οἶκος (G3624) and δεσπότης (G1203)

G3624 is house or house hold

G1203 means lord and master.

Outline of Biblical Usage [?]

/ master of the house, householder

Strong's Definitions [?]

(Strong's Definitions Legend)

οἰκοδεσπότης *oikodespotēs*, oy-kod-es-pot'-ace; from G3624 and G1203; the head of a family:—goodman (of the house), householder, master of the house.

Let us check with Thayer

STRONGS NT 3617: οἰκοδεσπότης

οἰκοδεσπότης, οἰκοδεσπότου, ὁ (οἶκος, δεσπότης), **master of a house, householder**: Matthew 10:25; Matthew 13:27;

Matthew 20:11; Matthew 24:43; Mark 14:14; Luke 12:39;

Luke 13:25; Luke 14:21; ἄνθρωπος οἰκοδεσπότης (see

ἄνθρωπος, 4 a.), Matthew 13:52; Matthew 20:1; Matthew 21:33;

οἰκοδεσπότης τῆς οἰκίας, Luke 22:11, on this pleonasm cf.

Bornemann, Schol. at the passage; Winers Grammar, § 65, 2.

(Alexis, a comic poet of the IV. century B.C. quoted in Pollux 10, 4,

21; Josephus, contra Apion 2, 11, 3; Plutarch, quaest. Rom. 30;

Ignatius ad Eph. 6 [ET]. Lob. ad Phryn., p. 313 shows that the

earlier Greeks said οἴκου or οἰκίας δεσπότης.)

Thayer never mentions the title goodman or goodman of the house for this which he would have surely done had that been an option. Our dictionaries do not recognize it as a real word.

This is an ME exchange for Master of the house or house holder.



Another shout out of warning to expect Yahusha on an unexpected day. Are we ready?

Mat 25:10 And^{G1161} while they^{G846} went^{G565} to buy,^{G59} the^{G3588} bridegroom^{G3566} came;^{G2064} and^{G2532} they that were ready^{G2092} went in^{G1525} with^{G3326} him^{G846} to^{G1519} the^{G3588} marriage:^{G1062} and^{G2532} the^{G3588} door^{G2374} was shut.^{G2808} 25:11 (^{G1161})
Afterward^{G5305} came^{G2064} also^{G2532} the^{G3588} other^{G3062} virgins,^{G3933} saying,^{G3004} master,^{G2962} master,^{G2962} open^{G455} to us.^{G2254} 25:12 But^{G1161} he^{G3588} answered^{G611} and said,^{G2036} truly^{G281} I say^{G3004} to you,^{G5213} I know^{G1492} you^{G5209} not.^{G3756}
Mat 25:13 Watch^{G1127} therefore,^{G3767} for^{G3754} you know^{G1492} neither^{G3756} the^{G3588} day^{G2250} nor^{G3761} the^{G3588} hour^{G5610} wherein^{G1722} ^{G3739} the^{G3588} Son^{G5207} of man^{G444} comes.^{G2064}

Yahusha is behind all
the feasts.



*Can you mess around all year and get your act together just before Shouts? **No**, as the point of this season is to reflect back on how you have spent the previous year. If you waited until days before **the feast** to get right, you will be like the person in thorny soil – green stalks but no wheat! You cannot plant the seed two days or even a month before you need the fruit to be eaten. It has to be in the ground long before. The point being is that we are to live each day in light of tomorrow.*

Mat 9:35 And^{G2532} Yahusha^{G2424} went about^{G4013} all^{G3956} the^{G3588} cities^{G4172} and^{G2532} villages,^{G2968} teaching^{G1321} in^{G1722} their^{G846} synagogues,^{G4864} and^{G2532} preaching^{G2784} the^{G3588} good and beneficial message^{G2098} of the^{G3588} kingdom,^{G932} and^{G2532} healing^{G2323} every^{G3956} sickness^{G3554} and^{G2532} every^{G3956} disease^{G3119} among^{G1722} the^{G3588} people.^{G2992} 9:36 But^{G1161} when he saw^{G1492} the^{G3588} multitudes,^{G3793} he was moved with compassion^{G4697} on^{G4012} them,^{G846} because^{G3754} they fainted,^{G2258} ^{G1590} and^{G2532} were scattered abroad,^{G4496} as^{G5616} sheep^{G4263} having^{G2192} no^{G3361} shepherd.^{G4166} 9:37 Then^{G5119} said^{G3004} he to his^{G848} disciples,^{G3101} **The^{G3588} harvest^{G2326} truly^{G3303} is plenteous,^{G4183} but^{G1161} the^{G3588} labourers^{G2040} are few;** ^{G3641} 9:38 Pray^{G1189} you therefore^{G3767} to ^{G3588} Yahuah^{G2962} of the^{G3588} harvest,^{G2326} that^{G3704} He will send forth^{G1544} labourers^{G2040} into^{G1519} His^{G848} harvest.^{G2326}



*Therefore, this coming time would be a great time to evaluate your life. The shofar is blown as a call for repentance, to return to the path as outlined in the Scripture. It helps us remember who our Creator is and our need to live for Him. It is time to evaluate our lives. **Are you ready for Yahusha's return? How healthy is your trust in Yahuah and Yahusha seen on a daily basis? Are you asking Yahuah to send you into the harvest? (Matthew C9:35-38), Are you willing to let go of your distractions and fears to see those who are without hope, those who have pasts that are eating them up in the present, come to trust in Yahusha? The **Feast of Shouts** is coming and so could our master Yahusha MessiYah. Are you ready? You could be hearing the **shout and trumpets** from Heaven on this day –***

07/19/2018 *whenever that is.*

The warning has been sounded. The Scriptures are changing! The oil is getting low.

What are you going to do about it?

Yahusha will be back! Are we ready?

Are we worthy?

FBI



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