



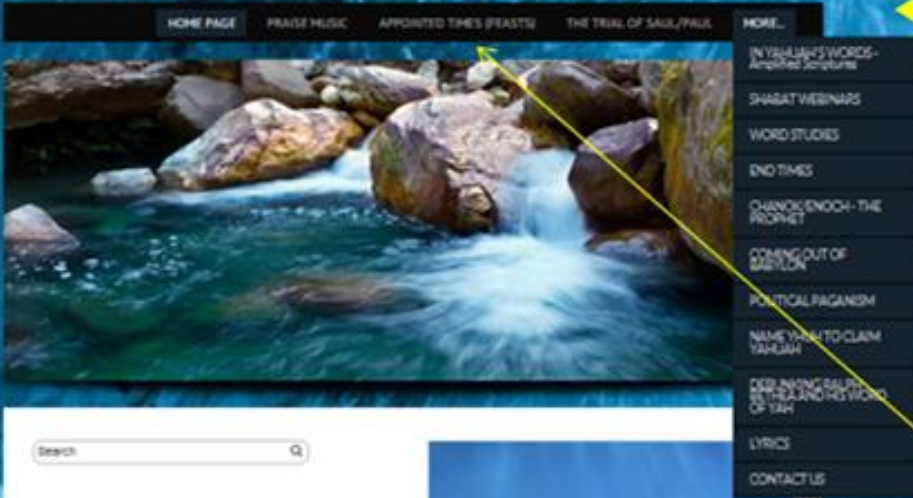
A Warning, Celebration
and Ingathering

*Feast
of Trumpets*

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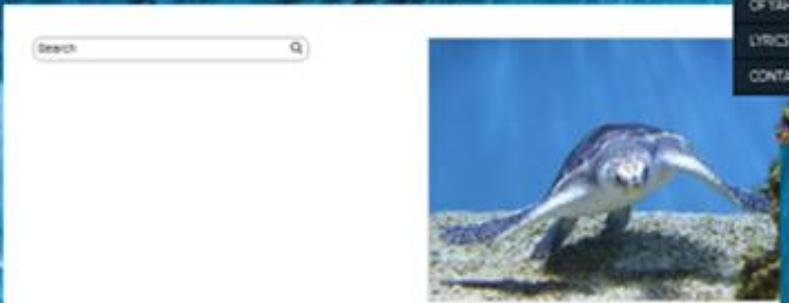
1 Blow a ram's horn in Tsiyon, and sound an alarm in My set-apart mountain! Let all the inhabitants of the earth tremble, for the day of יהוה is coming, for it is near: Joel 2

You can find the PDF for this and all webinars at Yahuwahsoasis.com by subject.



Look under the "more" Tab for other pdfs and studies.

The Feast/Exodus Webinars are under the top tab



Welcome to Yahuah's Oasis, where it's all things

Yahuah !! You will find videos and praise music and all downloads are free. We hope you'll visit often and let us know what you think or any ideas to make this site better. Also if you send us your address, we'll send Yah's bracelet. Blessings!!!

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We will be using some insight as well from the sight Yada Yah and here Craig Winn goes through each invitation and what they mean.

http://yadayah.com/Yada_Yahweh-Invitations_to_Meet_The_Eternal-Qara'-An_Invitation_to_Meet_The_Eternal_YHWH

The screenshot displays the Yada Yah website interface. At the top, there is a navigation menu with links: Genesis, Invitations, Going Astray, The Way Home, Good News, God Damn Religion, Last Days, and Forum. Below the navigation is a search bar labeled 'Google Custom Search' and a 'YADA RADIO' section indicating 'Fridays 7:30pm EST'. The main content area shows a document viewer for 'Yada' Yah Volume 2: Invitations to Meet God ...Walking to Yahowah'. The document title is 'Qara' - An Invitation to Meet God', with a page number '1' above it. The text of the document discusses the meaning of 'Qara'', its relationship to the 'Towrah' and 'Miqra'ey', and the historical context of the first four invitations. On the right side, there is a vertical list of 11 invitations: 1 Qara', 2 Salah, 3 Pesach, 4 Matsah, 5 Bikuwrym, 6 Shabuwa', 7 Taruw'ah, 8 Kippurym, 9 Sukah, 10 Yowbel, and 11 Miqra'ey.

Word (DOC)
 Acrobat (PDF)

Yada' Yah
 Volume 2: Invitations to Meet God
 ...Walking to Yahowah

1
Qara' – An Invitation to Meet God

Relationship, Not Religion...

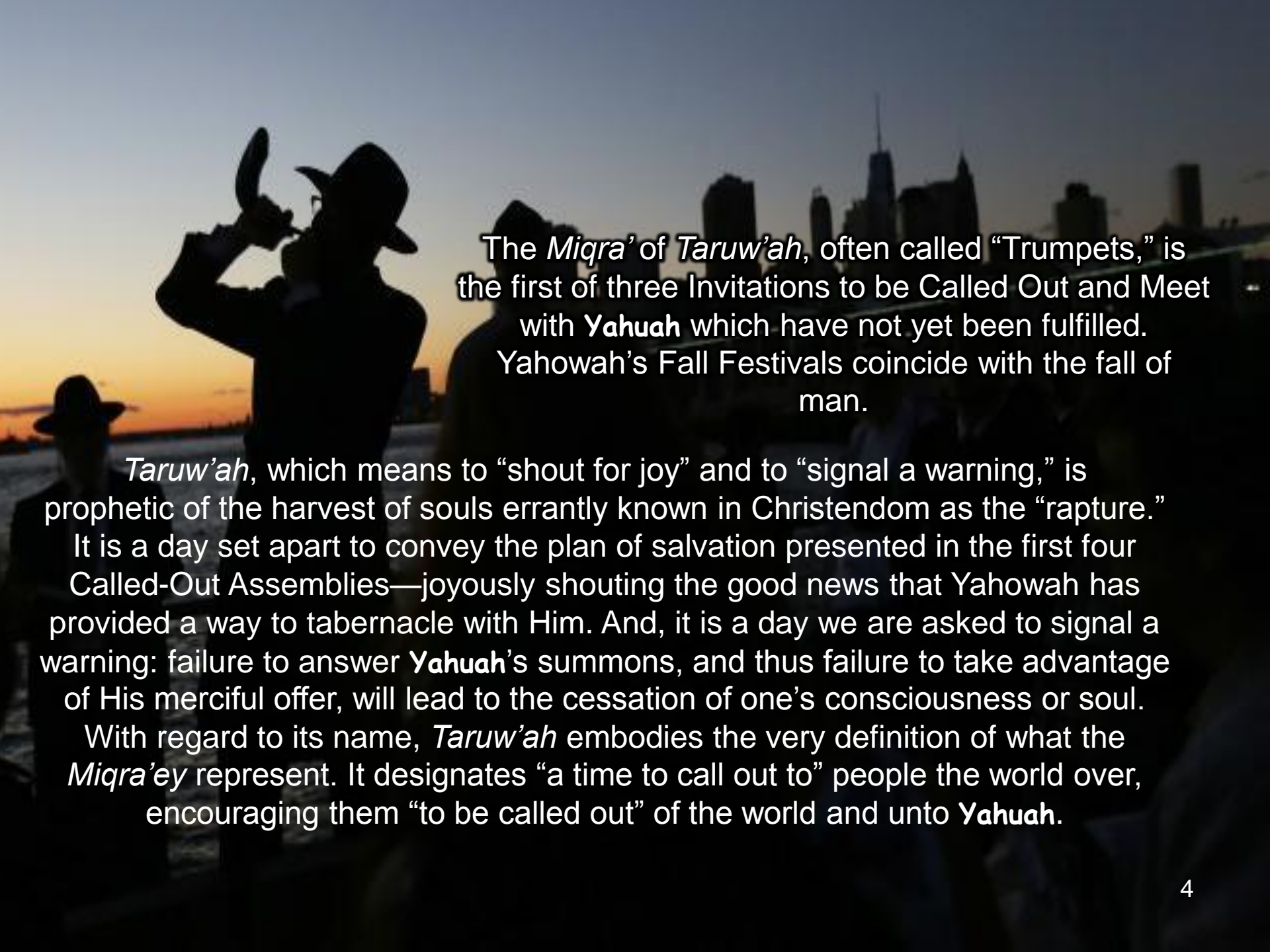
Qara', which means “to invite,” “to call out,” and “to meet,” represents the heart and soul of the *Towrah*. Yahowah has “*qara'* – invited” us to “*qara'* – meet” Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step plan of salvation. The *Miqra'ey*, meaning “Called-Out Assemblies” or “Invitations to Meet” Yahowah, begin in the spring with Passover, Unleavened Bread, and FirstFruits. These are followed seven weeks later by the celebratory ecumenical Feast of Seven Sabbaths, known as “Weeks.”

The first four *Miqra'ey* were not only prophetic, they were actually fulfilled, played out in human history during the Ma'aseyah Yahowsha's sixth corporeal visit. He sacrificed Himself as the Passover lamb on *Abyb* 14, which was *Pesach* that Friday, April 1st in 33 CE on our pagan calendars. He paid the penalty for our sins, voluntarily separating Himself from Yahowah, on *Matsah*, known as Unleavened Bread the following day. This, the most important date in human history, occurred on a Sabbath, the 15th of *Abyb* in Year 4000 Yah (Saturday, April 2nd, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).

Shout for Joy
 12pm - 3pm EST

YADA RADIO
 Fridays
 7:30pm EST

- Invitations**
- 1 **Qara'**
An Invitation to Meet God
 - 2 **Salah**
Freedom
 - 3 **Pesach**
Passover
 - 4 **Matsah**
Unleavened Bread
 - 5 **Bikuwrym**
FirstFruits
 - 6 **Shabuwa'**
Seven Sevens
 - 7 **Taruw'ah**
Shout for Joy
 - 8 **Kippurym**
Reconciliations
 - 9 **Sukah**
Shelters
 - 10 **Yowbel**
Yah's Lamb
 - 11 **Miqra'ey**
Invitations to Meet God

The background of the slide features a silhouette of a city skyline, likely New York City, with prominent skyscrapers like the Empire State Building. In the foreground, several people are silhouetted against the bright, low sun of a sunset. One person in the center-left is blowing a trumpet, and another person to their right is also silhouetted. The overall scene is a dramatic, high-contrast image of people celebrating or signaling against a city backdrop.

The *Miqra'* of *Taruw'ah*, often called “Trumpets,” is the first of three Invitations to be Called Out and Meet with **Yahuah** which have not yet been fulfilled. Yahowah’s Fall Festivals coincide with the fall of man.

Taruw'ah, which means to “shout for joy” and to “signal a warning,” is prophetic of the harvest of souls errantly known in Christendom as the “rapture.” It is a day set apart to convey the plan of salvation presented in the first four Called-Out Assemblies—joyously shouting the good news that Yahowah has provided a way to tabernacle with Him. And, it is a day we are asked to signal a warning: failure to answer **Yahuah**’s summons, and thus failure to take advantage of His merciful offer, will lead to the cessation of one’s consciousness or soul.

With regard to its name, *Taruw'ah* embodies the very definition of what the *Miqra'ey* represent. It designates “a time to call out to” people the world over, encouraging them “to be called out” of the world and unto **Yahuah**.

Speaking of calling out a warning, during their Babylonian captivity, Yahuwdym (Jews) developed more than just an aversion to proclaiming Yahowah's name—they adopted aspects of the Adversary's religion. As a result, *Taruw'ah* no longer plays any role in the Jewish religious calendar. It has been replaced by the Babylonian New Year, now called "*Rosh Hashanah*." This practice is similar to Christianity's blatant replacement of Passover, Unleavened Bread, and First Fruits with the Babylonian religious observance of Easter. It is one of many examples where the precepts of religions remain in conflict with the Scriptures upon which they claim to be based. It is one of many reasons why I say that rational and informed people recognize that Judaism and Christianity are false.

ROSH HASHANAH

As a specific example of their rebellion, religious rabbis renamed the fifth feast *Rosh Hashanah*, or Head of the Year. It now honors the Babylonian religion, aligning the Jewish calendar with that of those who instigated the first sun-g religion. This bad habit was picked up during the long vacation the Jews experienced in Babylon during the sixth century BCE. So now, Rosh Hashanah, not the *Miqra'* of *Taruw'ah*, is observed by religious Jews on the first day of Tishri.

It's even referred to as the "Jewish New Year," even though it's Babylonian and falls on the seventh month of Yahowah's calendar. Most Jews have elected to brand themselves with man's instructions and not Yahowah's.

NEW YEAR'S DAY.

THE season of the Jewish year, which we are now approaching, naturally leads us to the consideration of some subjects more important than those which we have lately discussed, the oral law teaches that the festival of the new year is nothing less than a day of judgment, on which God pronounces sentence respecting the state of every individual:

“As the merits and the sins of a man are weighed at the hour of his death, so likewise every year, on the festival of New Year's Day, the sins of every one that cometh into the world are weighed against his merits. Every one who is found righteous is sealed to life. Every one who is found wicked is sealed to death. But the judgment of the intermediate class is suspended until the Day of Atonement. If they repent, they are sealed to life, but if not, they are sealed to death.” (Hilchoth T'shuvah, c. iii. 3.) This naturally

This law teaches, first, that he whose merits are more than his sins is accounted a righteous man :—

“Every one of the children of man has merits and sins. If his merits exceed his sins, he is righteous. If his sins exceed his merits, he is wicked. If they be half and half, he is a middling or intermediate person.” (Ibid. 1.)

It teaches, secondly, that in estimating the comparative state, respect is had not only to the number but to the quality of the actions :—

“And this weighing is made, not with respect to the number of the merits and the sins, but according to their greatness. There is a merit which may outweigh many sins, as it is said, ‘Because in him there is found some good thing.’ (1 Kings xiv. 13.) And there are sins which may outweigh many merits, for it is said, ‘One sinner destroyeth much good.’” (Ecclesiast. ix. 18.)

It teaches, thirdly, that it is possible by transgression or obedience to turn the scale :—

“If a man sin one sin, he gives the preponderance for himself and for all the world to the scale of guilt, and causes destruction. But if he perform one commandment, he gives the preponderance both for himself and all the world to the scale of merit, and causes salvation and deliverance to himself and them, as it is said, ‘The righteous is the foundation of the world’ (Prov. x. 25), which means that righteousness gives the world a preponderance in the scale of merit and delivers it. And on this account all the house of Israel are accustomed to abound in almsgiving, and in good deeds, and to be diligent in the commandments in the interval between New Year’s Day and the Day of Atonement more than in all the year besides.” (Ibid. 4.) This then is the doctrine which we have to consider.

he said, “How should man be just with God?” for the rabbies say, Only be careful for the first ten days of the year, and you will be just and sealed unto life.

But we cannot pass this subject without observing here also how the religion of the rabbies exhibits itself at every turn as a religion for the rich and the learned, rather than for the poor and laborious class of mankind. It teaches that almsgiving and good works, at a certain season of the year, will turn the wicked into righteous men, and transform the sinner into the saint. So the rich sinner puts his hand into his pocket, and lavishes his gold to the poor and needy, and buys what is wanting to make up his deficit of merit. The learned man sets to work at his books; for the oral law says:—

“Amongst all the commandments, there is not one that is equivalent to the study of the law. Whereas the study of the law is equivalent to all the commandments: for study

leads to practice. Therefore, study always goes before good deeds." (Hilchoth Talmud Torah.) The one with his money, therefore, and the other with his books, can effect a balance in his favour; but what is to become of the poor labouring classes, who have no money to buy righteousness, and no time for study, which is equivalent to all the other commandments? For them to turn the balance is impossible—they have not the means; and therefore, according to the oral law, they stand but a poor chance when the final account comes to be made up. This of itself would prove that the doctrine of the oral law cannot be true. God is a righteous judge, and he accepts no man's money and no man's learning. He takes no bribes, and will not wrest the judgment of the poor. The true mode, therefore, of appearing just before God, is some other than that pointed out by the oral law, and one according to which the poor sinner will stand on equal terms with his rich brother.

There is, however, another point to which we wish to direct attention. The oral law says, if a man's merits exceed his sins, he is just and sealed unto life; but if his sins exceed his merits, then he is sealed unto death: what then are we to think of all who die in each succeeding year? It is plain that they have not been sealed unto life, for then they could not have died. Then they were sealed unto death; then we must conclude that their sins exceed their merits; and as all die, then we must conclude, further, that all die in their sins—that their sins are more than their merits; and so, after all, this rabbinical doctrine comes to nothing. It tells a man that by having his merits greater than his sins, he is righteous, and will be sealed unto life; and yet, after all his almsgiving and good works, he dies like other men, and it turns out that he is not a just man, nor even one of the intermediate class, but one of the wicked. How can any rational man put his faith in such a system, which promises a great deal, but does not keep its promise? Above all, how can he trust his soul's everlasting welfare upon a promise which each successive year proves to be false? Many an one has passed into eternity already before the New Year, and of all such the oral law says they have died in their sins. Many more may pass into eternity between the New Year and the Day of Atonement. If the oral law be true, all such belong to the decidedly wicked who did not deserve the ten days' grace. Their friends and relations must, therefore, stamp their memory with the brand of the impenitently wicked, or if they entertain a hope that such persons have not died in their sins, they must declare of the oral law that it is false. If they would have

we also find the following parable, intended to explain God's dealings in the judgment of the New Year:—

“A parable. There was a certain city, which owed tribute to the king, but did not pay it, whereupon he came upon it with an army to collect it. When he came within ten leagues of it, the great men of the city went forth to meet him, and said to him, We have nothing wherewith to pay thee, so he forgave them one-third. When he approached nearer still,

the middle classes of the city went forth to meet him, and he forgave them a second-third. When he approached still nearer, all the population of the city went forth to meet him, and he forgave them all. The King here is the Holy One, blessed be He. The inhabitants of the city are Israel, who accumulate sins all the year. On the eve of the New Year, the great men fast, and one-third of their sins is remitted to them. In the ten days, the intermediate class fast, and two-thirds are remitted. On the Day of Atonement all fast, and all is remitted to them.” (Orach Chaim, 581.) Now this representation is quite at variance with the doctrine that those are justified whose merits exceed their sins. This parable, in the first place, represents all as in debt, and secondly, that they have nothing to pay, and thirdly, that the King forgives them freely and for nothing. Now this statement is directly contrary to the notion of merit. If a man has more merits than sins, and is on that score accounted just, he cannot be said to be in debt, and he needs no remission. But if it be true of

the great men as well as the middle class, that they are in debt and have nothing wherewith to pay, then it is certain that they have no merits, and cannot be considered as just, but as sinners. Merit and forgiveness are as essentially opposed as payment and debt. The man who has paid his creditor all his demands can have no debt, and so the man who has kept God's commands so as to have merit, needs not forgiveness. But he who has nothing to pay, that is, he who has no merits, must either be condemned, or he must have a free forgiveness of all; and this the parable says is the case of Israel. They have nothing to pay, and God forgives them all. Merit is therefore altogether out of the question, and if this statement be true, then the doctrine of justification by merits is false, and therefore the oral law contradicts itself. How then can the Israelite trust his everlasting welfare to a system at variance with itself?

inventions of their own. They placed no small dependence upon fasting and almsgiving, but their troubled conscience was not satisfied with these, and they have therefore fled for refuge to observances the most trivial, and hopes the most childish. By blowing the horn the whole month of Elul, they hope to deceive Satan, so that he may not know which is the first day of the new year, and may not be able to accuse them:—

“Therefore our wise men of blessed memory have ordained that the horn should be blown on the first day of the month of Elul every year, and during the whole month, to warn Israel to repent, as it is said, ‘Shall a trumpet be blown in the city, and the people not be afraid?’ (Amos iii. 6), and also to confuse Satan.” How can any man of understanding believe that a law teaching such absurdity is from God? We are told in Zechariah and Job, that Satan does accuse the people of God: but how can any one, who has been taught by the Word of God, imagine that Satan is to be deceived by blowing the horn at a wrong time, or that even if he did not accuse at all, that God is ignorant of man’s sins, or that he will judge unjustly unless he is reminded by Satan? In accusing sinners, Satan gratifies his own

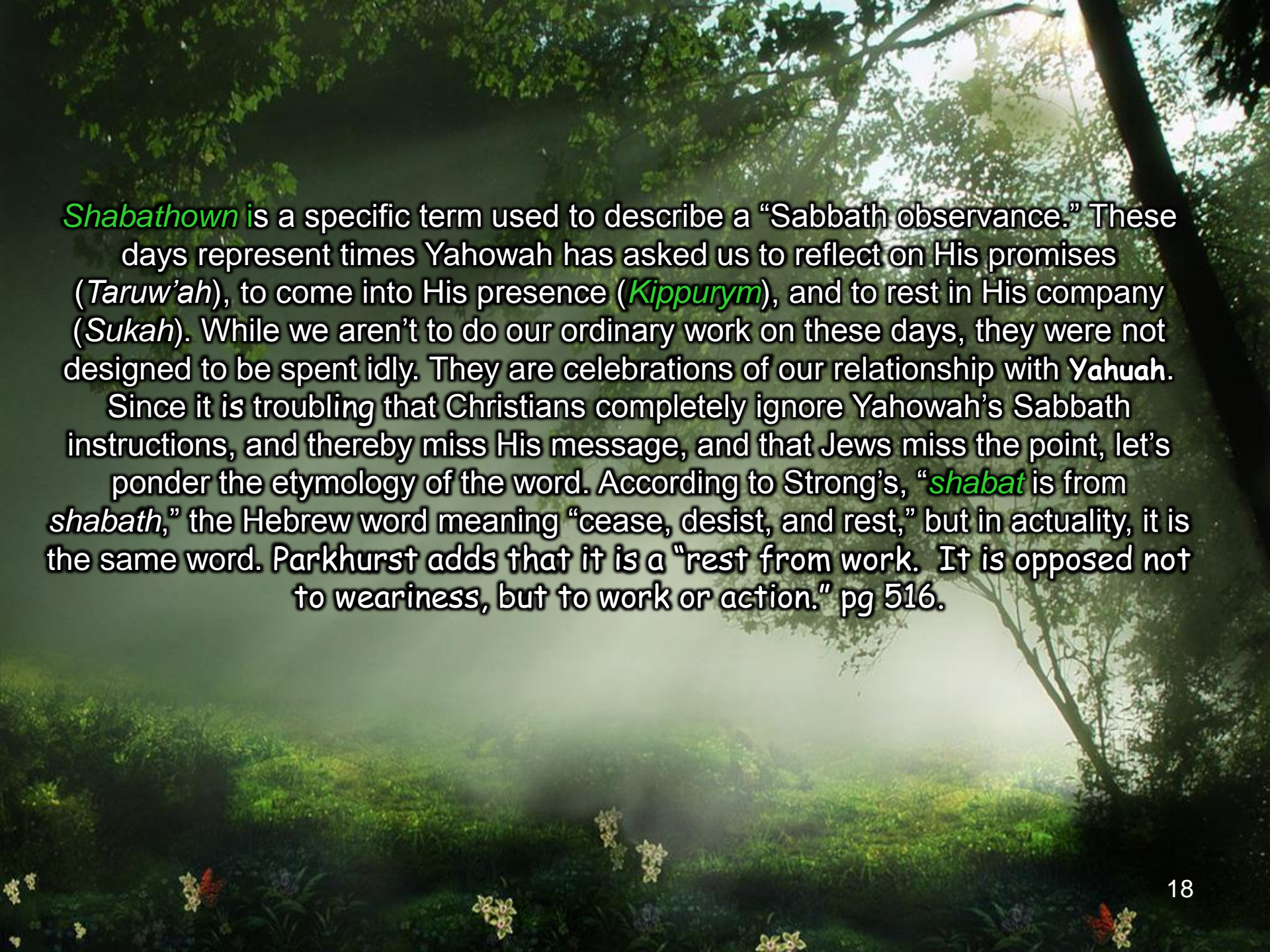
But the rabbies expect not only to confound Satan by blowing the horn at the wrong time, but to obtain God’s mercy by blowing it at the right time. Thus we are told in Vaijakra Rabbah—

“At the hour in which Israel take their horns, and sound before the Holy One, blessed be He, He rises from the throne of judgment and sits on the throne of mercy, as it is written, ‘The Lord with the sound of the trumpet’ (Ps. xlvii. 5); and he is filled with mercy towards them, and has pity upon them, and changes the attribute of judgment which was against them into mercy. When does this happen? In the seventh month.” (Vaijakra Rabbah, sect. 29.) This then is one of

the means whereby the rabbies try to quiet a guilty conscience. If true, it would no doubt be very convenient for a man who has spent the year in iniquity, and who has not repented, and does not intend to repent, to get rid of all his sins by blowing a horn on the new year, and thus turning God’s wrath into mercy. But it is a statement altogether opposed to the Word of God, and derogatory to his character for mercy and for justice. No mere ceremonial act can atone for sin, neither does God need the blowing of a horn to remind him of mercy. To suppose, that such a miserable ceremony can stop God in his course of justice, and make him reverse his determinations, is to deprive him of all the attributes of Deity, and to represent him as exceeding in imbecility the weakest of all the sons of men that ever occupied the judgment-seat. And yet this most absurd and unscriptural hope is not merely a rabbinic legend, or an allegory, but is in the prayers of the synagogue gravely inserted as a devout petition:—

Prophetically, it is important to recognize that the *Miqra'* of *Taruw'ah*, the day set apart to “shout for joy and signal a warning,” is followed by *Yowm Kippurym*, which announces Yahuah's awesome return to Earth in the waning and terrible days of the Tribulation.

There are *Shabathown's* described in Scripture in relation to the *Miqra'ey*. This is the first. The second occurs on *Yowm Kippurym*, and is presented in *Leviticus 32nd verse of the 23rd chapter*. Then, in the *39th verse of Qara' / Called Out / Leviticus 23*, we discover that the first and last days of the *Miqra'* of *Sukah*, are always a Sabbath, and using the Enoch calendar will always be on a first day or sunday.



Shabathown is a specific term used to describe a “Sabbath observance.” These days represent times Yahowah has asked us to reflect on His promises (*Taruw’ah*), to come into His presence (*Kippurym*), and to rest in His company (*Sukah*). While we aren’t to do our ordinary work on these days, they were not designed to be spent idly. They are celebrations of our relationship with **Yahuah**.

Since it is troubling that Christians completely ignore Yahowah’s Sabbath instructions, and thereby miss His message, and that Jews miss the point, let’s ponder the etymology of the word. According to Strong’s, “*shabat* is from *shabath*,” the Hebrew word meaning “cease, desist, and rest,” but in actuality, it is the same word. Parkhurst adds that it is a “rest from work. It is opposed not to weariness, but to work or action.” pg 516.

Looking At The Roots for שבאת

שָׁבֵן adj. gray, old; an old man. [Part. of שִׁיב (= to grow or be old). See שִׁיב and cp. BAram. שָׁב. cp. also שָׁב.]

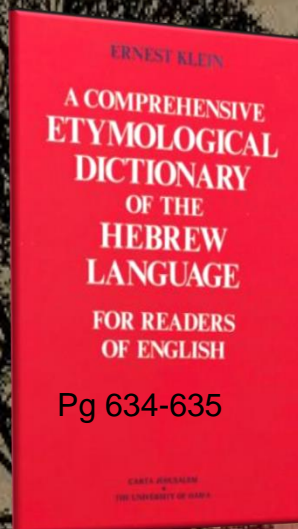
שָׁבֵן adj. 1 one who returns. 2 PBH one who repents, penitent. [From יָשׁוּב.]

שְׂבָא m.n. MH 'schwa' (another spelling for שָׁא, used especially by Jewish grammarians of the Middle Ages). [See שָׁא.] Derivative: שְׂבָאִי.

שְׂבָאִי adj. MH pertaining to, or provided with, a 'schwa'. [Formed from שְׂבָא with suff. יָאִי.]

שְׂבִיאִי m.n. PBH captor. [Nomen opificis formed from שָׁבָה (= to capture, take prisoner), according to the pattern פָּצַל cp. שְׂבוּי.]

שֶׁבֶב m.n. splinter, fragment (a hapax legomenon in the Bible, occurring Hos. 8:6). [Related to Arab. *safba* (= he cut), JAram. שְׂבָא (= splinter).] Derivative: יִשְׁבֵּב.



יִשְׁבֵּב to chip, chisel. [Denominated from שָׁבָה.] — Pi. שָׁבַב PBH 1 he chipped, chiseled; 2 he chastised, chastened. — Pu. שָׁבַב NH was chipped, was chiseled. Derivatives: שְׂבָב, מְשָׁבֵב.

שְׂבִיב m.n. name of a precious stone, prob. identical with the agate. [Prob. related to Akka. *shubū* (= name of a precious stone).]

שְׂבִיחַ m.n. 1 MH praising, lauding. 2 NH improving, raising in value. [Verbal n. of שָׁבַח, Pi. of יִשְׁבַּח.]

Looking At The Roots for שבועות

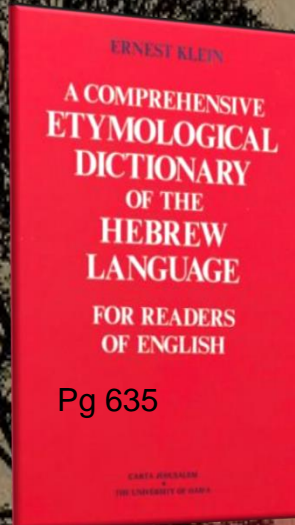
שבוע m.n. (pl. שבועות, also שבועים) 1 period of seven days. 2 seven years heptad. [From שבַע (= seven). cp. Aram. שבועתא. Arab. *usbū'*. For sense development cp. Late L. *septimāna* (= week); properly subst. use of the f. of the L. adj. *septimānus* (= pertaining to the number seven), and Hungarian *hét* (= week), from the numeral adj. *hét* (= seven).] Derivatives: שבועי, שבועון, שבועה.

שבועה f.n. 1 oath. 2 curse. [From ישבַע. For the ending see first suff. קה. For sense development see שבַע.]

שבועון m.n. NH weekly (publication). [Coined from שבוע (= week), with suff. ן on analogy of עתון (q.v.).]

שבועות m.n. pl. 'Shavuot', Pentecost. [pl. of שבוע and lit. meaning '(Feast of the weeks)'.]

שבועי adj. MH weekly, every week. [Formed from שבוע (= week), with suff. י.]



שבועה f.n. return. [Prob. a derivative of שׁוּב (= to return), so that שבועה (אָח) שב (occurring Deut. 30:3 and elsewhere) and שבועה (אָח) הָשִׁיב (Jer. 32:44 and elsewhere) lit. mean, 'he turned a turning', i.e. 'he restored'. cp. Arab. *dā'irah* (= turning of fortune, vicissitude), from *dāra* (= he turned). This derivation is surely preferable to the one that connects שבועה with שׁבַח (= to take captive), and accordingly renders it by 'captivity'. cp. שְׁבִיחַ.]

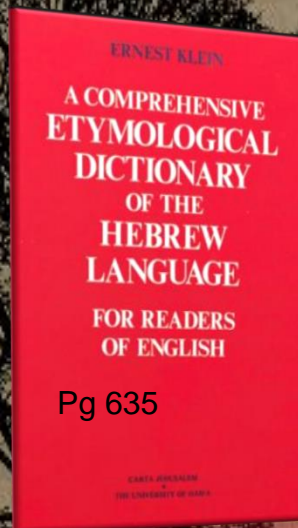
שבועה f.n. PBH 1 Sabbath rest. 2 an act forbidden on Sabbaths and Festivals by Rabbinic law. [From שָׁבַח (= he rested); see שבַח.]

שבועה f.n. PBH a substitute from שבועה (= oath). [Of uncertain origin; possibly contraction of Aram. שבועתא (= Heb. שבועה); q.v.]

Looking At The Roots for שבח

שבח to praise, laud. [Aram., also BAram., שָׁבַח (= he praised, lauded), whence Arab. *sabbaha*, Ethiop. *sabha* (of s.m.).] — Qal שָׁבַח intr. v. it improved, grew in value. — Niph. נִשְׁבַּח MH it improved, was raised in value. — Pi. שָׁבַח 1 he praised, lauded, glorified; 2 he commended, congratulated. — Pu. שָׁבַח 1 PBH he was praised, was lauded, was glorified; 2 MH was improved, was raised in value. — Hith. הִשְׁבַּח 1 he praised himself, boasted; 2 PBH was improved, was raised in value. — Hiph. הִשְׁבִּיחַ PBH 1 tr. v. he improved, raised in value; 2 intr. v. was improved, was raised in value. — Hoph. הִשְׁבַּח MH was improved, was raised in value. Derivatives: שָׁבַח, שִׁבְחָה, הַשְׁבָּחָה, שְׁבֻחַת, מְשֻׁבָּח, מְשֻׁבָּחָה, מְשֻׁבָּחָת.

שבח to still, calm, soothe, appease. [Arab. *sabaha* (= was free from care). cp. Akka. *pashahu* (= to grow calm).]



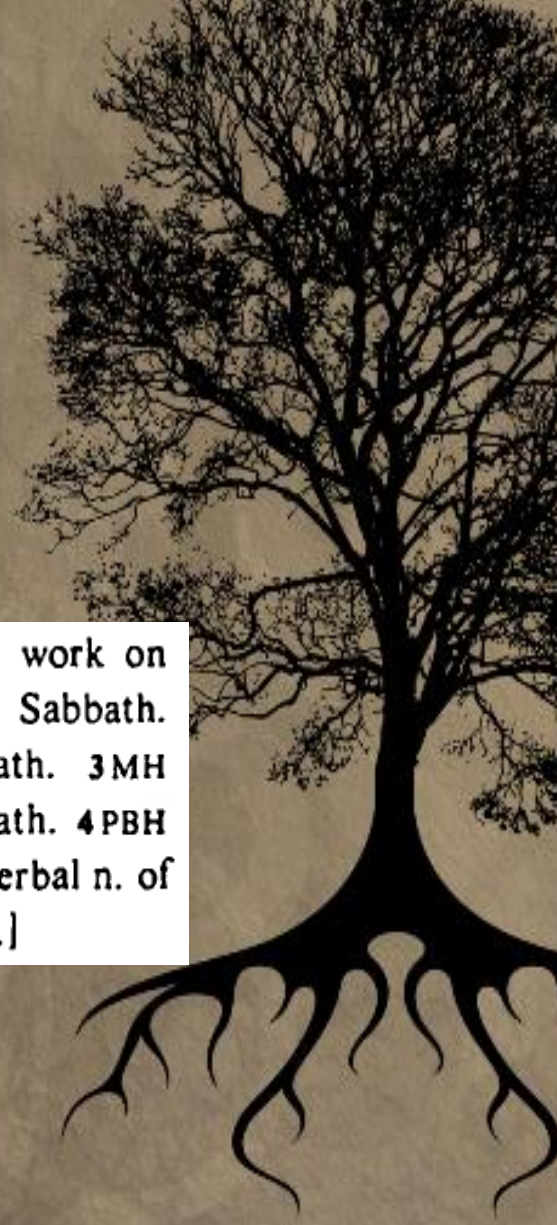
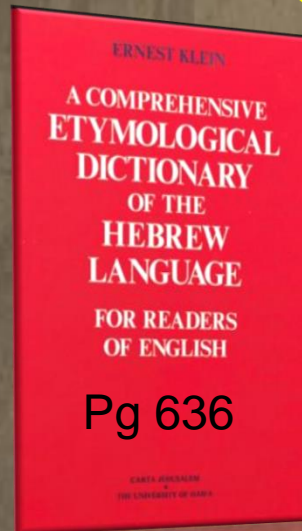
— Pi. שָׁבַח he stilled, calmed, soothed, appeased. — Hiph. הִשְׁבִּיחַ (of s.m.).

שבח, שִׁבְחָה m.n. PBH 1 praise. 2 improvement, betterment. 3 excellence, superiority, advantage. 4 choice part. [From שָׁבַח, whence also Aram. שְׁבָחָא, Syr. שְׁבַחְתָּ (= praise).]

שבחה f.n. MH praise. [A secondary form of שָׁבַח. For the ending see first suff. הָה.]

שְׁבֻחָיו adj. NH laudatory, eulogistic. [Formed from שָׁבַח, Pi. of שָׁבַח, with suff. יוֹ.]

Looking At The Roots for שבאת



שְׁבִיטָה f.n. 1 PBH resting from work on the Sabbath, observing the Sabbath. 2 PBH spending the Sabbath. 3 MH forbidden act on the Sabbath. 4 PBH resting place. 5 NH strike. [Verbal n. of שָׁבַח. See שָׁבַח and first suff. סָּבַח.]

שְׁבִיעָה f.n. PBH **satiation, satiety**. [Verbal n. of שָׁבַע. See שָׁבַע and first suff. סָּבַח.]

שְׁבִיעוּחַ f.n. MH 1 satiety. 2 **satisfaction, contentment**. [Formed from שָׁבַע (= sated, satisfied), with suff. וּחָ. cp. שְׁבִיעוּחַ.]

שְׁבִיעִי adj. 1 **seventh**. 2 PBH the seventh person called to the reading of the Torah in the synagogue. [Formed from שָׁבַע (= seven), with suff. יָ.] Derivatives: **שְׁבִיעִיָּה, שְׁבִיעִיָּה, שְׁבִיעִיָּה**.

שְׁבִיעֵי f.n. NH 1 **a set of seven objects**. 2 septet (music). [Formed from שְׁבִיעִי (= seventh) with subst. suff. יָ.]

שְׁבִיעִית f.n. NH **one seventh**, seventh part. [Subst. use of the f. of שְׁבִיעִי (= seventh).]

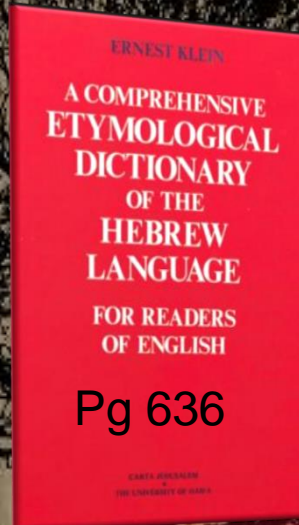
שְׁבִיעִית f.n. 1 PBH **'shemittah', the Sabbatical year**. 2 PBH fruit of the Sabbatical year. 3 'Shebhüth', name of a Mishnah and Tosephta tractate of the order **זְרָעִים**. 4 NH the seventh class (in school). [Subst. use of the f. of שְׁבִיעִי.]

Looking At The Roots for שבעת

שבע to be sated, be satisfied; to be replete, be full; to be surfeited. [Aram.-Syr. שבע (=was sated, was satisfied; was full, was filled). Ugar. *shb'*, Palm. שבע (=to be sated, be satisfied), Arab. *shabi'a* (=he satisfied his appetite, ate his fill), Ethiop. *ṣagba* (of s.m.), Akka. *shebū* (=to be sated, be satisfied).] — Qal שבע intr. v. 1 was sated, was satisfied; 2 was replete, was full; 3 was surfeited, had in excess. — Niph. נשבע was sated, was satisfied (in the Bible occurring only Job 31:31 in the part.). — Pi. שבע he satiated, satisfied. — Pu. שבע PBH was satiated, was satisfied. — Hith. השבע PBH (of s.m.). — Hiph. השביע 1 tr. he satiated, satisfied; 2 intr. MH glutted. — Hoph. השבע NH was satiated, was satisfied. Derivatives: שבע, שבע, שביע, שבעה, שבעה, שביעה, משבע, השבעה, שביעה.

שבע m.n. 1 satiety, 2 plenty. [From שבע.]

שבע adj. 1 sated, satisfied. 2 full, abounding. 3 surfeited. [From שבע.]



שבע base of שבע (= seven), and of words there referred to.

שבע to swear. [JAram. אשבע, אשבע (=he swore), Ugar. *shb'* (=to swear). Derived from שבע (= seven), and prob. meaning lit.: 'to bind oneself by seven things, or by seven oaths'.] — Niph. נשבע he swore, took an oath. — Hiph. השביע 1 he caused to take an oath, adjured, bound by an oath; 2 NH he swore in. — Hoph. השבע 1 PBH he was made to swear, was adjured, was bound by an oath; 2 NH was sworn in. Derivatives: השבעה, משבע.

שבע to do something seven times.

[Denominated from שבעה, שבעה (=seven).] — Pi. שבע tr. v. 1 MH he did something seven times; 2 NH he multiplied by seven. — Pu. שבע 1 PBH was done seven times; 2 NH was multiplied by seven. Derivatives: שבע, משבע.

Looking At The Roots for שבאת

שָׂבְעָה f.n. **satiety**. [Properly inf. of שָׂבַע (= was sated, was satisfied). See שָׁבַע. For other infinitives ending in הָ and used as nouns see אָהָה and words there referred to.]

שָׂבְעָה 1 m.adj. **seven**. 2 m.n. 'shiv'ah', short for שִׁבְעַת יְמֵי אֲבֵלוֹת (the seven days of mourning held for a near relative). [See שָׁבַע.]

שָׂבְעוֹן m.n. MH **satiety, fill**. [A secondary form of שָׂבַע. For the ending see וֹן, suff. forming abstract nouns.]

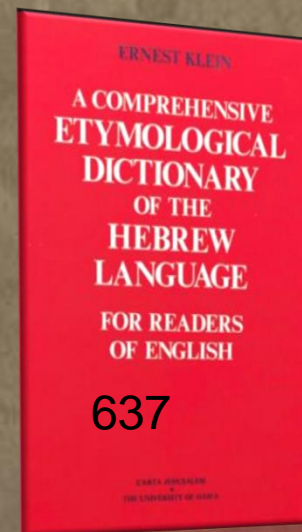
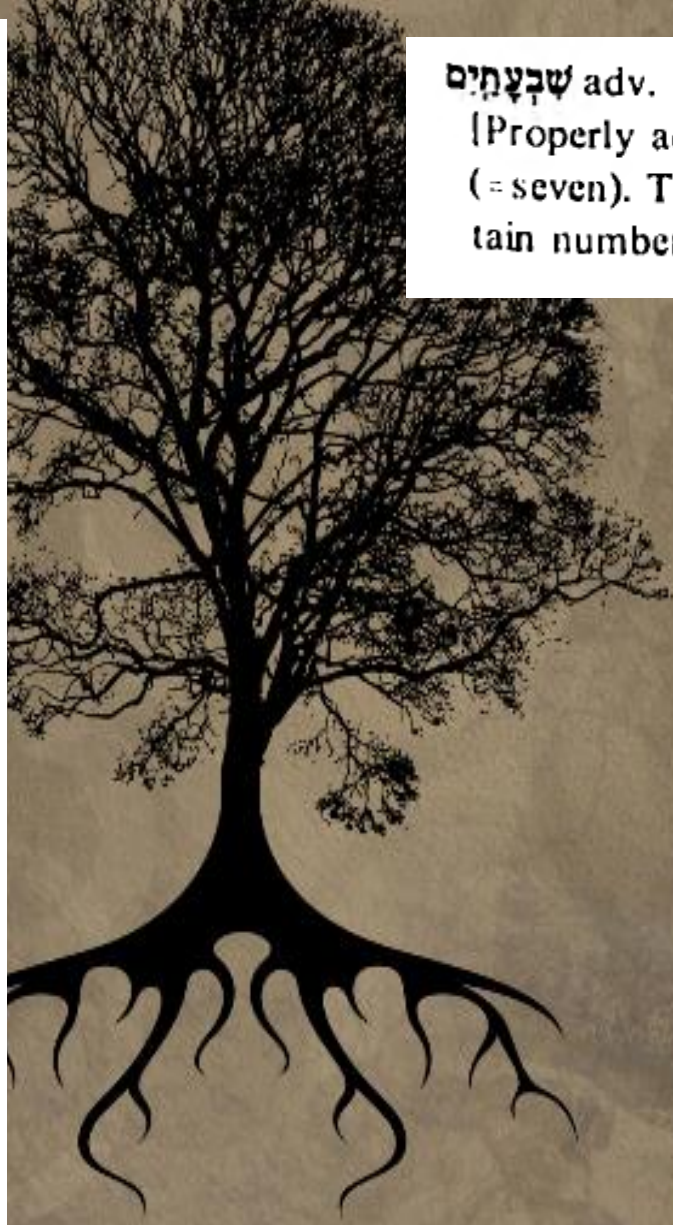
שְׂבִיעוֹת f.n. NH 1 **satiety**. 2 **satisfaction, contentment**. [Formed from שָׂבַע with suff. וֹת. cp. שְׂבִיעוֹת.]

שִׁבְעִים adj. **seventy**. [Properly pl. of שָׁבַע (= seven). cp. Aram. and Syr. שִׁבְעִין, Arab. *sab'iin* (= seventy).]

שִׁבְעִית f.n. NH **septet** (music). [Formed from שָׁבַע (= seven), with suff. יִית.]

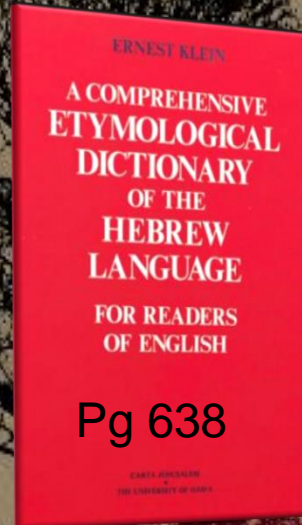
שִׁבְעָה m. adj. **seven** (a hapax legomenon in the Bible, occurring Job 42:13). [A var. of שָׁבַע. The form שִׁבְעָה possibly arose from שָׁבַע through assimilation

שִׁבְעָתִים adv. **sevenfold, seven times**. [Properly adv. use of the dual of שָׁבַע (= seven). The dual suff. added to certain numbers has the meaning '-fold';



Looking At The Roots for שבת

שַׁבָּת m.n. (pl. שַׁבָּתוֹת) 1 day of rest, Sabbath. 2 week, i.e. the seven days from Sunday to Sabbath (the JAram. and Syr. loan words also have both meanings: 'Sabbath', and 'week'; cp. also Gk. *sabbaton* and *sabbata*, which also have both these meanings). 3 feast, festival. 4 of years, i.e. a period of seven years. 5 the Sabbathical year, 'shemittah'. 6 פְּרָשֵׁי 'Sabbath', name of the first Mishnah and Talmud tractate of the order מוֹעֵד. [Derived from שָׁבַת and lit. meaning 'day of rest'.



Aram.-Syr. **ܫܒܬܐ**, Arab. *sabī*, Ethiop. *sanbat*, are Heb. loan words. So are Gk. *sabbaton* (whence L. *sabbatum*, It. *sabato*, Old Provençal-Catalan *dis-sapte*, Spanish-Portuguese *sábado*, Serbo-Croatian *subota*, Czech and Slovak *sobota*, Russ. *subbóta*, etc.), and its Gk. vulgar var. *sambaton*, whence VL *sambatium*, Rumanian *sîmbătă*, Old Slavic *sobota*, Hungarian *szombat* (= Saturday), and *sambatī diēs* (=the day of Sabbath), whence Old Fren. *sambe-di*, whence Fren. *samedi* (= Saturday), and prob. through the medium of the Gothic — the first element in Old High Ger. *sambaz-tac*, middle High Ger. *samez-tac*, Ger. *Samstag* (= Saturday).

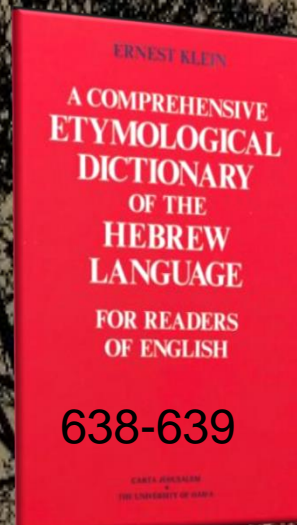
Note where lunar Sabbath folks want to believe that the 7th day was named after Saturn- clearly we can see the etymology does not support this theory. All these languages trace to Hebrew and the word for 7 a day of rest.

As we will see Saturn was named after 7 not the other way around.

Looking At The Roots for שבת

However, also Akka. *shabbatu*, *shap-patu*, and Egypt. *smdt*, in the sense '15th day of the month' (but not in the meaning '7th day of the week', nor in that of '7th or 14th day of the month', as supposed by many scholars), are borrowed from ancient Hebrew. As shown by the above facts, the name שבת and the idea it conveys are of Hebrew origin.] Derivatives: שבתאי, שבתון, שבת, שבתון. cp. סבטיון.

ישבת f.n. 1 seat, sitting. 2 dwelling place. 3 cessation from work, rest. 4 PBH indemnity for loss of time. [Subst. use of the inf. of ישב (see ישב). In senses 3 and 4 ישב is used in the meaning 'he sat idle'. Some scholars derive שבת in these senses from שבת (= to cease, to rest).]



שבתאי m.n. PBH the planet Saturn. [Formed from שבת (= Saturday), with suff. אי. cp. *Saturnus* (the Latin god Saturn), whence *diēs Sāturnī* (= Saturday), on the one hand, and *Sāt-urnus* (the planet Saturn) on the other. cp. also Eng. *Saturday*, lit.: 'Saturn's day'. cp. שבתאי השקר.]

שבתון m.n. 1 Sabbath observance. 2 NH complete rest. [Formed from שבת with suff. ון.]

שבתאי see שבתאי.

שבתאי adj. NH pertaining to the Sabbath; Sabbathlike. [Formed from שבת (= Sabbath), with suff. אי.] Derivative: שבתיות.

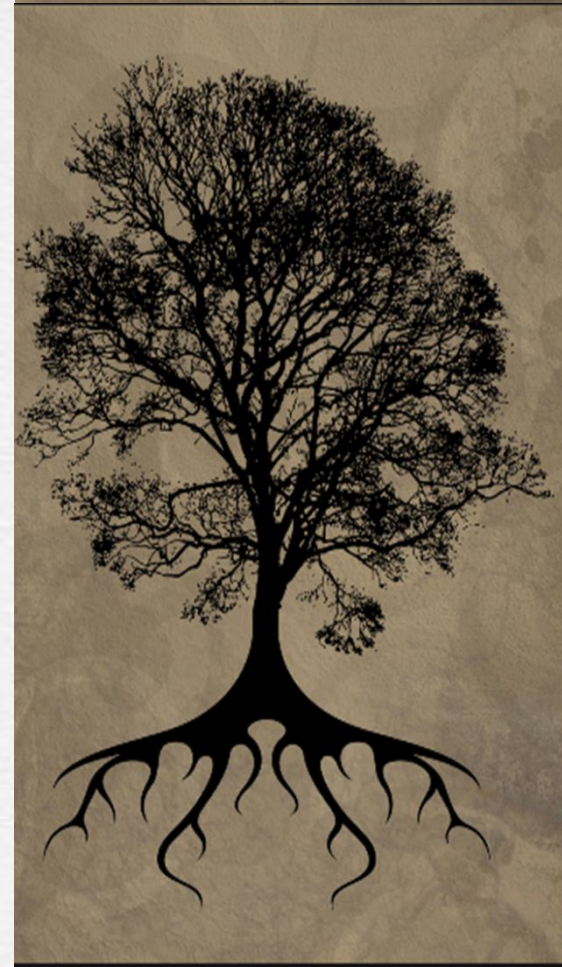
SEVEN/שֶׁבַע
S(H)IV-AH-NAH

[S(H) -V- E - (N)]

ROOTS: One can accept the IE root *septm* (seven) as the source of Old English *seofan* and our SEVEN, or one can trust the Biblical SEVEN or שֶׁבַע / S(H)EVÄNÄ ("seven"–*Job* 42:13). The prevalent "seven" is the shorter שֶׁבַע / S(H)EVÄ or SHEBHÄ—as in the city of BEER–SHEBA ("seven wells"). Unlike Dutch *zeven* or Danish *syv*, German *sieben* prefers the harder B of Arabic *sabaa* and Swahili *saba*—(all words for #7).

BRANCHES: שִׁבְעָה / SHÄVOOÄ is a week or heptad, and שַׁבָּת / SHÄBBÄT means SABBATH or week—cycles which always שֶׁבַע / SHÄV (return). The week is a radical, Biblical concept that does not correspond to cycles of the moon or sun. It is therefore possible that the Biblical שַׁבָּת / S(H)ÄBÄT (Sabbath or week) influenced the French *sept* and Latin *septem* (seven). A theory that carries weekends and S–BH seven words along cultural or trading routes may not suffice to explain why *zazpi* is seven in Basque, why *shuu* (U=V) is "week" in Japanese, why *vitu* (reverse; S→T) is seven in Fijian or why "week" is *sahp-dah* in Thai.

The number seven, too, has a meaning in the meaningful universe of Hebrew. שֶׁבַע / SÄVÄ means plenty, abundance, as the number so often signifies in Scripture. More at "SUFFICE" and "SWASTIKA." Cognates of SEVEN include SEPTEMBER, SEPTENNIAL, SEPTET, SEPTI-, SEPTUAGINT, SEPTUPLE and SEPTENTRION. The AHD also lists HEBDOMAD, HEPTA- and HEPTAD from Greek *hepta* (seven). At least Hebrew שַׁבָּת / SHÄBBÄT has the H retained by the Greek.



The Meaning of Shalom

Shalom -) שָׁלוֹם (sha-lome) "When we hear the word peace we usually associate this to mean an absence of war or strife but, the Hebrew meaning of the word shalom has a very different meaning. The verb form of the root word is shalom and is usually used in the context of making restitution. When a person has caused another to become deficient in some way, such as a loss of livestock, it is the responsibility of the person who created the deficiency to restore what has been taken, lost or stolen. The verb shalom literally means to make whole or complete. The noun shalom has the more literal meaning of being in a state of wholeness or with no deficiency. The common phrase shalom yerushalayim (pray for the peace of Jerusalem) is not speaking about an absence of war (though that is part of it) but that Jerusalem (and by extension all of Israel) is complete and whole and goes far beyond the idea of "peace"." - [Jeff A. Benner](#)

"Shabbat Shalom" together

So when "Shabbat Shalom" is put together, it is generally intended to mean "may your day of no work be peaceful", but it could have similar variants such as "may you become whole during your ceasing of laborious work" or "may your wholeness be restored as you cease work on the seventh day".

The House of Joseph (10-Israel) and the entire world will learn in the near future that it is not a matter of "them keeping the Shabbat", but more a matter of "the Shabbat keeping them".



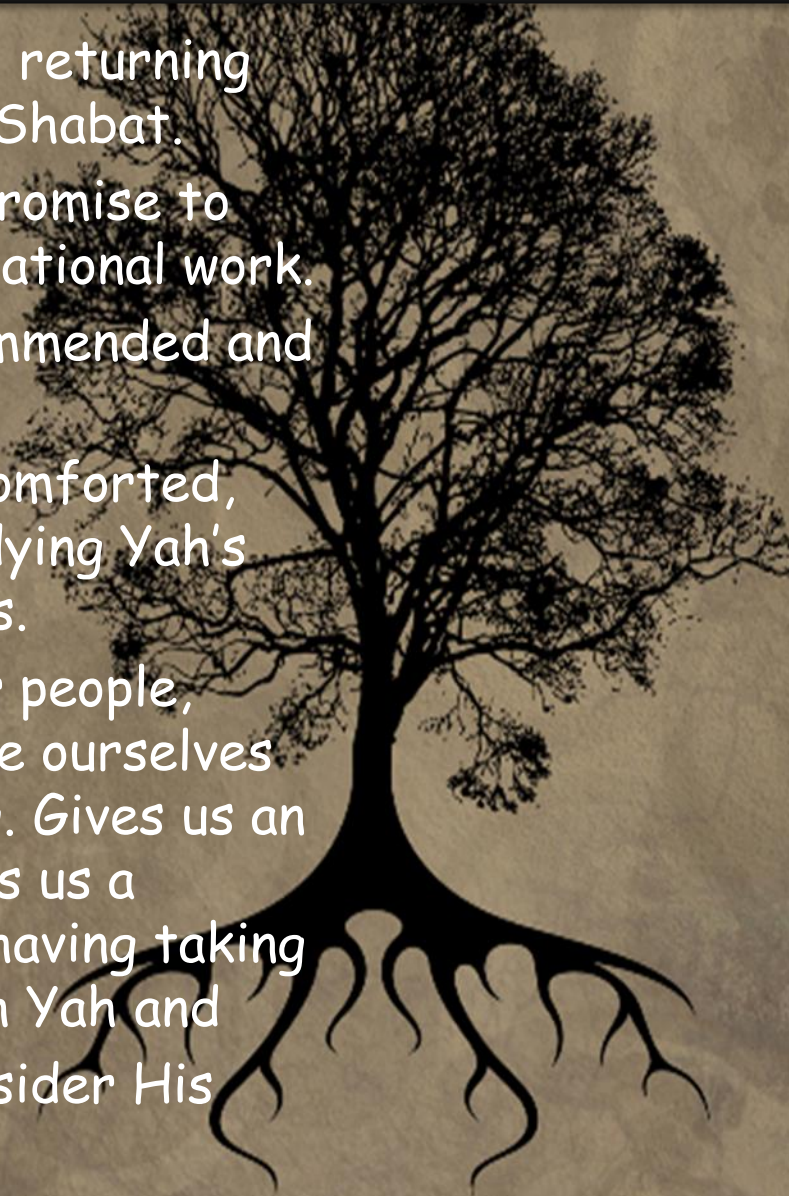
<http://mtofolives.ning.com/profiles/yahwah-bless-each-of-you-o>

Connections Regarding Shabat And The Paternal Kin Who Keep It.

- Something of old
- Speaks of those who turned back around to this practice and repentance of serving other deities on other days.
- Being captured as in captivated and taken in by Yahuah -under His realm.
- Being splintered off from others
- Being chiseled out of bondage, and chastised and chastened because Yahuah does this to those He loves.
- Being as a precious stone-a peculiar people
- Using the day to praise Yah
- When we do this we increase our value and stature to Yahuah because we improve our relationship with Him. We are both in attendance and engaged.
- The number 7. As we define the Sabbath as the 7th day of the week. The Shabat defined as a week or period of 7 days. Not cycles of the moon. Also defines 7 years.
- An oath we take as part of the covenant family to come before Yahuah on these days and His oath to be there too

Connections Regarding Shabat And The Paternal Kin Who Keep It.

- Being restored and returning back to Yah every Shabat.
 - It is a rest and a promise to cease from our vocational work.
 - For this we are commended and congratulated.
 - We are soothed, comforted, and calmed by studying Yah's words and promises.
 - It makes us better people, allows us to improve ourselves with understanding. Gives us an advantage and gives us a superior edge for having taking the time to be with Yah and
 - shama -closely consider His ways.
- Brings satisfaction and contentment. Knowing we have all that is needed. Knowing we have more than we need. Being full of the Ruach Ha Qodesh and being in the presence of Yahuah.



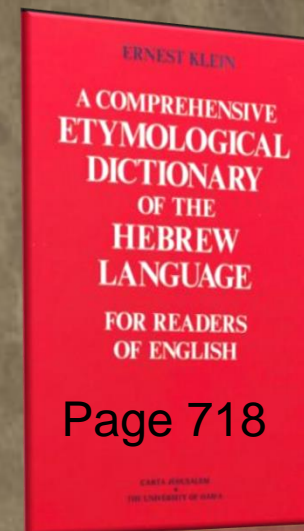
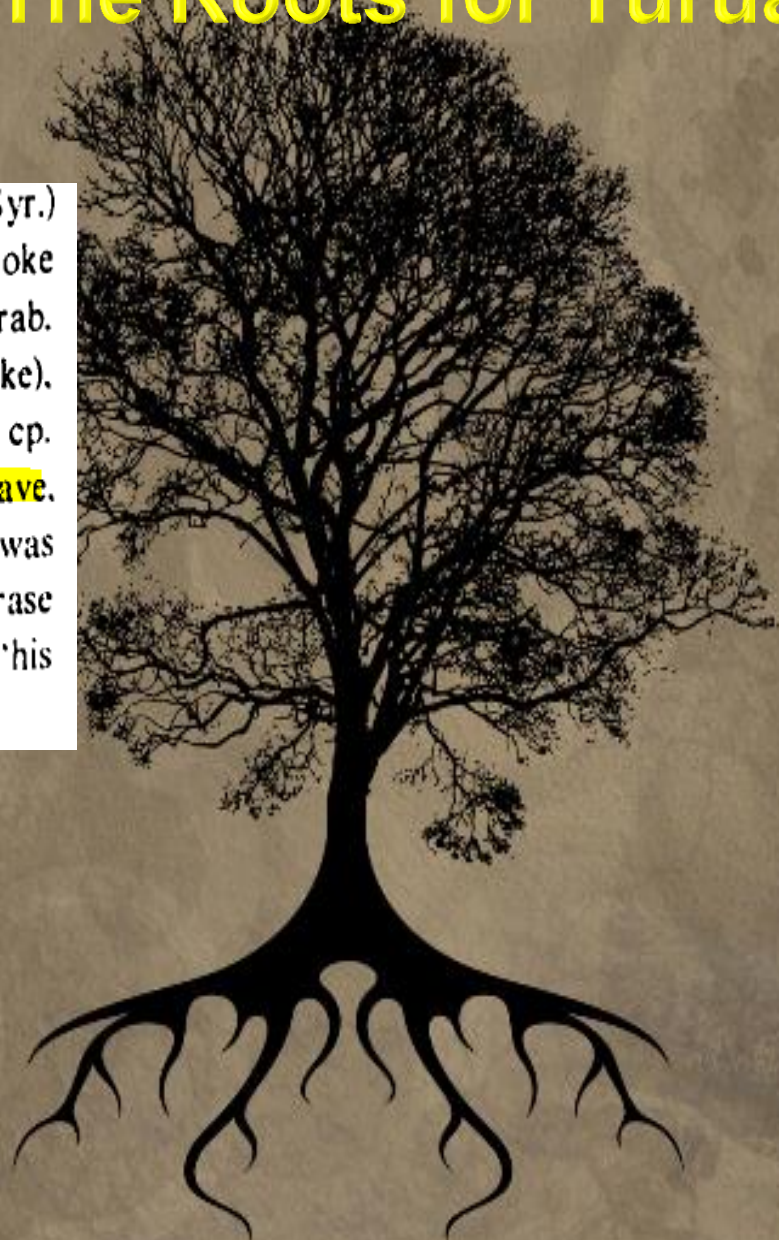
The meaning behind the Sabbath is: **Yahuah** swore a binding oath with Yahusha and us, whereby He promised to perfect us, totally satisfying us, by fulfilling His promise, and that those who rest, reflecting and relying upon what He has done, will stand upright with Him. And the number seven is the symbol which unlocks the timing, purpose, and meaning of this oath.



The Invitation to be Called Out and Meet of Trumpets is designed to call people's attention to the Path to Paradise, and to encourage them to carefully observe, even to scrutinize while logically and rationally considering every step along the Way as if their life depended upon each of them. **Because they do!**

Looking At The Roots for Turuah

תָּרַע to break, to split. [Aram. (= Syr.) **תָּרַע** (= he broke through, burst, broke forth), which is related to Arab. *thaghara* (= he cleft, split, broke), Ethiop. *sa'ara* (= he tore to pieces). cp. the related base "שָׁעַר" (= **to cleave**, split).] — Ittaph'el אֶתְרַע PBH was broken, occurring esp. in the phrase אֶתְרַע קוּלָה (= he was unlucky; lit.: 'his luck was broken').



Looking At The Roots for Turuah

תור m.n. searcher, explorer. [Subst. use of the part. of תור (= to search out, explore). See תור and cp. תיר.]

תרוצה f.n. 1 shout, cry, alarm. 2 a succession of tremulous notes of the 'shofar' or trumpet. [Verbal n. of תרץ (= he shouted, gave a blast), Hiph. of רע. For the form of this word see תבונה.] Derivatives: תרע, תרעני.

תרונה f.n. name of a tree (a hapax legomenon in the Bible, occurring Is. 44:14). [The identity of the tree is unknown. Based on the Vulgate many see in it the ilex or holm oak. Others identify it with the betula or birch. Still others see in it the tilia or linden tree. Of unknown etymology.]

ERNEST KLEIN
A COMPREHENSIVE
ETYMOLOGICAL
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Pg 716-18

יתרע to blow a horn or trumpet; to warn, to sound an alarm. [A secondary base formed from תרוצה (= shout, cry). For other secondary bases formed in a similar way see יתחל and words there referred to.] — Qal תרע intr. v. MH 1 he blew the 'shofar'; 2 he sounded the alarm, warned. — Hiph. התרע intr. v. PBH 1 he blew the 'shofar'; 2 he sounded the alarm, warned. — Hoph. התרע NH the alarm was sounded, was warned against, it was protested against. cp. תרעני.] Derivative: התרעה.

Taruwmah means “gift.” There is no greater gift than being saved and then being brought into heaven, having the opportunity to live in Yahowah’s presence for all eternity. And perhaps that is why Yahowsha’, at the conclusion of His Sermon on the Mount, spoke of His Father’s great gift in the context of the Torah and the path to life.

תְּרוּמָה f.n. 1 contribution, gift. 2 Te-
rumah', priestly dues from pro-
duce; contribution to be set apart
for priests. 3 contribution for the
Tabernacle, sacred garments, etc. 4 PBH
choice, best part. 5 PBH separation,
removal. 6 MH exaltation. [Verbal n. of
הָרַם (= he lifted up), Hiph. of רוּם. For
the form of this word see תְּבוּנָה.]
Derivatives: תְּרוּמָה, תְּרוּמָה, תְּרוּמָה.]

Yahowah is putting us on notice that *Taruw'ah* is an essential step in the narrow, restrictive, and unpopular path which leads to life. **Yahuah** is telling us that this is one of the gates we must pass through if we want our souls to be gathered by Yahowsha' during His upcoming spiritual harvest of saved souls.

Coupled with *ruwa'* (רוּע), meaning “to signal a warning or alarm, to cry out, and to shout,” we have **Yahuah** trying to get people to notice that He has opened a door through which souls will be harvested. Collectively, these concepts help define the purpose of the *Miqra'ey*, and most especially, *Taruw'ah*.

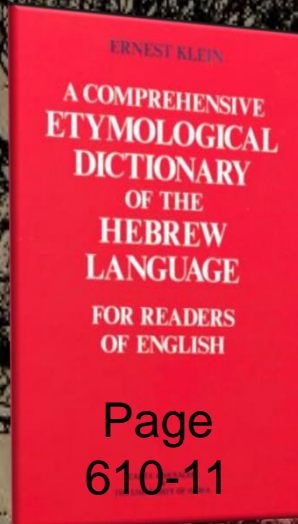
Looking At The Roots for Turuah

רוּחַ m. & f.n. (pl. רוּחוֹת, also רוּחוֹן) **1 wind, breeze. 2 air. 3 breath. 4 soul, spirit. 5 side, quarter (of heaven). 6 courage. 7 NH mind, disposition. 8 PBH evil spirit, demon.** [From רוּחַ, whence also Phoen. רוּח, Samaritan רוּח, Mand. רוּחא (= spirit). BAram. רוּחא, רוּחא, Aram.-Syr. רוּחא (= wind, breath, spirit), Ugar. *rḥ* (= wind, odor), Arab. *rūḥ* (= soul, spirit), *rīḥ* (= breath, wind, spirit).] Derivative: רוּחוֹנִי cp. the second element in רוּחוֹנוֹת and in רוּחוֹנוֹת.

רוּחָא m.n. PBH **space, room.** [Aram., related to Heb. רוּחַ (q.v.).]

רוּחוֹתָא f.n. **1 relief, ease, respite** (in the Bible occurring only Ex. 8:11 and Lam. 3:56). **2 NH welfare.** [Formed from רוּחַ with first suff. רוּחוֹתָא.]

רוּחוֹתִי adj. NH **profitable.** [Formed from רוּחַ with suff. רוּחוֹתִי.] Derivative: רוּחוֹתִי.



רוּחָה f.n. **saturation, fullness.** (in the Bible occurring only Ps. 23:5 and 66:12). [From רוּחַ.]

רוּחָה f.n. PBH **drinking one's fill, quenching one's thirst.** [Verbal n. of רוּחַ. See רוּחַ and first suff. רוּחוֹתָא.]

רוּחַ to shout; to give a blast (with a horn or trumpet). [Arab. *raghā* (= he uttered a grumbling cry).] — Hiph. הִרְיַח intr. v. **1 he shouted a war cry; 2 he shouted in triumph; 3 he cried in distress; 4 he sounded a signal for war or march; he sounded an alarm; 5 he blew a quivering blast.** — Pol. רוּחַע was shouted (in the Bible occurring only Is. 16:10). — Hithpol. הִתְרוּחַע **1 he shouted in triumph (Ps. 60:10); 2 he shouted for joy (Ps. 65:14).** Derivatives: הִרְיַח, הִרְיַחָה, הִתְרוּחַע, הִתְרוּחַעָה.

רוּחָה m.n. **shepherd.** [Subst. use of the act. part. of רוּחַ, Qal of ירעה cp. Arab. *rā'ī*. cp. also רוּחָה.] Derivative: רוּחָה.

Considering the words of Taruah

- To seek out and explore
- To cry out, shout out, or use the shofar or trumpet to sound a warning or alarm.
- To break from man and cleave to Yahuah.
- Having our thirst quenched
- Shepherded by Yah's breath (Ruach)/understanding what the sound of Taruah means.

Symbolically, the approach of *Taruw'ah* was to be announced by a blast of a ram's horn trumpet known as a *sophar*.

This trumpet was designed to signal an alarm, to announce something important, to proclaim news, to assemble people for movement, and to blast out a joyous sound in celebration of something wonderful.

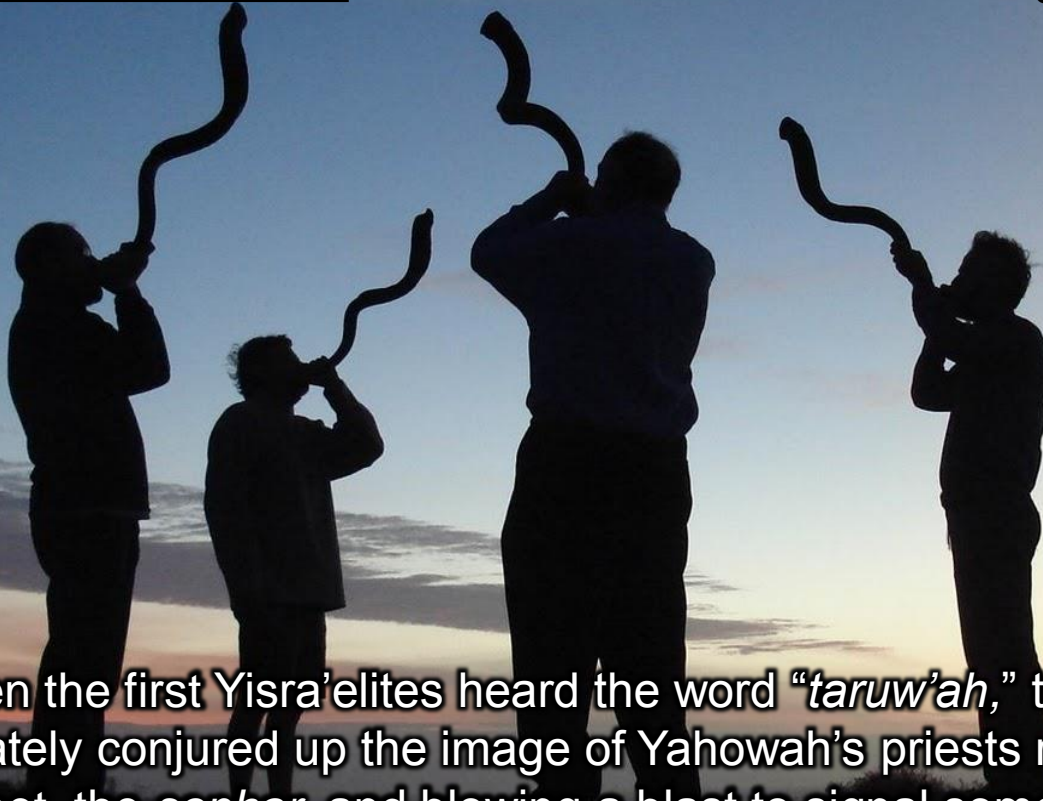
YOM TERUAH

The instrument itself, comprised of the “horn of a male Ram,” serves as a metaphor for these things, and helps us correlate the promises regarding Trumpets with this presentation of *Taruw'ah*.

So, based upon what we now know, *Taruw'ah* is about boldly and publicly calling out to people in such a way that those near and far can hear the healing message and receive the merciful gift. Along these lines, the verb upon which it is based, *ruwa'*, depicts “screaming out a message which is designed to mobilize people, to evoke passion, to excite them, to even alarm them, but most importantly to arouse them to be aware of a great wonder and triumph—of the good news, and of the consequence of ignoring it.” Therefore, it shouldn't be surprising that Yasha'yahuw's (Isaiah's) presentation of *Taruw'ah* in the context of the last days concludes by emphasizing the importance of raising our voices like *sophar* trumpets to call Yisra'el home.



Taruw'ah is as much about providing a warning as it is about rejoicing. And that is because *Taruw'ah* produces a great divide. On this day, all of Yahowah's *Yahuwdym* will be called, gathered together from *Sheol* and lovingly removed by *Yahusha*. That is cause indeed for rejoicing. But most people will be left behind, so this harvest of souls will not be noticed –its not a living rapture.



When the first *Yisra'elites* heard the word "*taruw'ah*," they would have immediately conjured up the image of Yahowah's priests raising a ram's horn trumpet, the *sophar*, and blowing a blast to signal something which was essential for them to know. The air they blew into the instrument symbolized our soul as the Hebrew word for "soul," *nepesh* also means "breath."

The wind-instrument itself was a ram's horn—with “ram” symbolizing “the strong leader-who fights for his flock” and “horn” representing His “power and authority to call to His People.” And the fact that these *sophars* were used as trumpets was important too, because the references to the *Taruw'ah* harvest of souls speak of “trumpets” being used to announce the harvest.

Taruw'ah, like all seven of Yahowah's *Miqra'ey*, is “a summons for an assembly of those who are called out for the purpose of reading and reciting.” This aspect of the Invitations to be Called Out and Meet with **Yahuah** has always been central to their purpose, because Scripture is the foundation and cornerstone of Yahowah's plan of redemption and reconciliation. Today, “reading and reciting” the Word of **Yahuah** is the best way to observe each of the *Miqra'ey*. Our observance should recognize that the first four have been magnificently fulfilled, and we should therefore celebrate what these gifts mean to us and to our brothers and sisters. And with the final three, starting with *Taruw'ah*, our celebrations should focus on telling everyone that their awesome promises will be fulfilled as well, and that those who understand them, who trust and rely upon them, will be saved.

The final word in this passage affirms that the *Miqra'ey* aren't racial in nature, parochial, optional, abrogated, or insignificant. They are a "summons" which is a "formal and official mandate by an authority (in this case **Yahuah**) to appear on a specified day for a specific reason." Yahowah has asked us to meet with Him at these times and for these reasons, setting seven periods a year apart from all others to rejoice in the relationship He has made possible.

According to Yahowah and Yahowsha', the *Miqra'ey* have not been repealed.

They weren't just for the Jews. They were fulfilled—acted out if you will—not rescinded or replaced by the Ma'aseyah Yahowsha'. And while this fact has now been repeatedly confirmed, there can be no better affirmation than the word itself.

The Greek equivalent of *Miqra'* is *ekklesia*, a word which also means "Called-Out Assembly." The name of the prophetic assemblies which lie at the heart of the Covenant's redemptive message is identical to the name of the called-out assembly of souls born out of their fulfillment.



With the spring and summer Miqra'ey delineated, Yahowah moved on to the nature and purpose of the *Taruw'ah* Harvest. And while the “You shall carefully observe” introduction isn't repeated in the Hebrew text, it is implied by the *wa* which connects these thoughts to those which preceded them.



“And [you shall heed] (*wa* – and so then *you shall observe the*) **Festival Feast** (*chag* – celebratory gathering) of the Harvest (*qatsyr* – the time of reaping what was sown, of gathering the crop) of the first fruits (*bikuwrym*) of your (*‘atah*) labors (*ma’aseh* – work, undertakings, pursuits, and accomplishments) which (*‘asher* – by way of making a connection and through relationship) you sow (*zara’* – plant seeds) in the field (*sadeh* – the land), the celebratory Festival Feast (*chag*) of the Ingathering (*‘acyph* – of collecting, gathering, assembling, receiving and withdrawing the harvest), at the conclusion of (*yatsa’* – bringing to an end and finishing) the year (*sanah* – time of renewal), in which (*ba* – where) you are brought together, received, and removed (*‘asaph* – gathered in, assembled together, withdrawn, and harvested) from (*min*) your אַתְּ alef tau labors (*ma’aseh* – work) in the field of cultivation (*sadeh*).” (*Shemowth / Names / Exodus 23:16*)

Exodus 23:16

וְחַג הַקָּצִיר בְּכוֹרֵי מַעֲשֵׂיךָ אֲשֶׁר תִּזְרַע
 בַּשָּׂדֶה וְחַג הָאָסֶף בְּצֵאת הַשָּׁנָה בְּאֶסְפְּךָ
 אֶת־מַעֲשֵׂיךָ מִן־הַשָּׂדֶה: | LEB OT RI

And you will keep the Feast of Harvest, with the firstfruits of your work, what you sow in the field. And you will keep the Feast of Harvest Gathering when the year goes out, when you gather your work from the field. | LEB

2282 [e]	7704 [e]	2232 [e]	834 [e]	4639 [e]	1061 [e]	7105 [e]	2282 [e]
wə-ḥaḡ	baś-śā-deh;	tiz-ra'	'ā-šer	ma-'ā-še-kā,	bik-kū-rê	haq-qā-šîr	wə-ḥaḡ
וְחַג	– בַּשָּׂדֶה	תִּזְרַע	אֲשֶׁר	מֵעֲשִׂיךָ	בְּכוֹרֵי	הַקָּצִיר	וְחַג 16
and the feast	in the field	you have sown	that	of your labors	of the firstfruits	of harvest	And the feast
Noun	Noun	Verb	Prt	Noun	Noun	Noun	Noun

7704 [e]	4480 [e]	4639 [e]	853 [e]	622 [e]	8141 [e]	3318 [e]	614 [e]
haś-śā-deh.	min-	ma-'ā-še-kā	'et-	bə-'ā-se-pe-kā	haš-šā-nāh,	bə-šêt	hā-'ā-siḡ
הַשָּׂדֶה:	מִן	מֵעֲשִׂיךָ	אַתָּה	בְּאַסְפָּךָ	הַשָּׁנָה	בְּצֵאת	הָאֶסָף
the field	out of	your labors	-	when you have gathered in	of the year	at the end	of ingathering
Noun	Prep	Noun	Acc	Verb	Noun	Verb	Noun

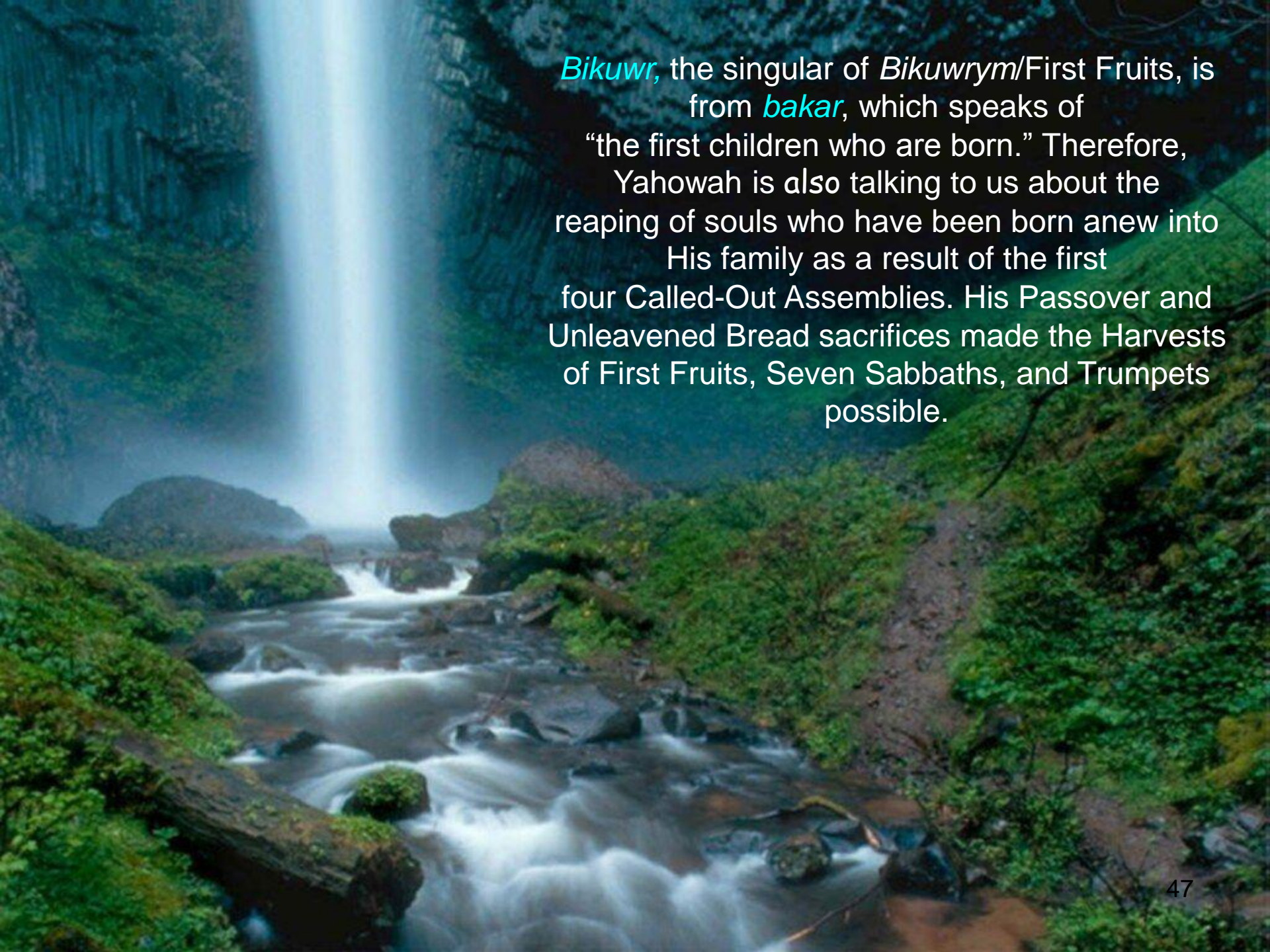
Mat 24:27 For^{G1063} as^{G5618} the^{G3588} lightning^{G796} cometh^{G1831} out of^{G575} the east,^{G395} and^{G2532} shineth^{G5316} even unto^{G2193} the west;^{G1424} so^{G3779} shall also^{G2532} the^{G3588} coming^{G3952} of the^{G3588} Son^{G5207} of man^{G444} be.^{G2071}

Mat 24:28 For^{G1063} wheresoever^{G3699} ^{G1437} the^{G3588} carcase^{G4430} is,^{G5600} there^{G1563} will the^{G3588} eagles^{G105} be gathered together.^{G4863}

Mat 24:29 Immediately^{G2112} after^{G3326} the^{G3588} tribulation^{G2347} of those^{G1565} days^{G2250} shall the^{G3588} sun^{G2246} be darkened,^{G4654} and^{G2532} the^{G3588} moon^{G4582} shall not^{G3756} give^{G1325} her^{G848} light,^{G5338} and^{G2532} the^{G3588} stars^{G792} shall fall^{G4098} from^{G575} heaven,^{G3772} and^{G2532} the^{G3588} powers^{G1411} of the^{G3588} heavens^{G3772} shall be shaken:^{G4531}

Mat 24:30 And^{G2532} then^{G5119} shall appear^{G5316} the^{G3588} sign^{G4592} of the^{G3588} Son^{G5207} of man^{G444} in^{G1722} heaven:^{G3772} and^{G2532} then^{G5119} shall all^{G3956} the^{G3588} tribes^{G5443} of the^{G3588} earth^{G1093} mourn,^{G2875} and^{G2532} they shall see^{G3700} the^{G3588} Son^{G5207} of man^{G444} coming^{G2064} in^{G1909} the^{G3588} clouds^{G3507} of heaven^{G3772} with^{G3326} power^{G1411} and^{G2532} great^{G4183} glory.^{G1391}

Mat 24:31 And^{G2532} he shall send^{G649} his^{G846} angels^{G32} with^{G3326} a great^{G3173} sound^{G5456} of a trumpet,^{G4536} and^{G2532} they shall gather together^{G1996} his^{G848} elect^{G1588} from^{G1537} the^{G3588} four^{G5064} winds,^{G417} from^{G575} one end^{G206} of heaven^{G3772} to^{G2193} the other.^{G206}



Bikuwr, the singular of *Bikuwrym*/First Fruits, is from *bakar*, which speaks of “the first children who are born.” Therefore, Yahowah is also talking to us about the reaping of souls who have been born anew into His family as a result of the first four Called-Out Assemblies. His Passover and Unleavened Bread sacrifices made the Harvests of First Fruits, Seven Sabbaths, and Trumpets possible.

We now know that the initial four *Miqra'ey* were fulfilled two-thousand years ago during the Ma'aseyah's redemptive advent. And as a result of this pattern, we know that while the harvest of *Taruw'ah* is still on our horizon, our Redeemer will return to reap what we have sown in Yah's name. So, our job has been and continues to be to sow the seeds of truth over the intervening two-thousand years so that many souls are gathered into Yahowah's family, and adopted as His children. While **Yahuah** has done all the hard work, He expects us to spread the word, and to labor in the field, so that the resulting harvest is something to celebrate.

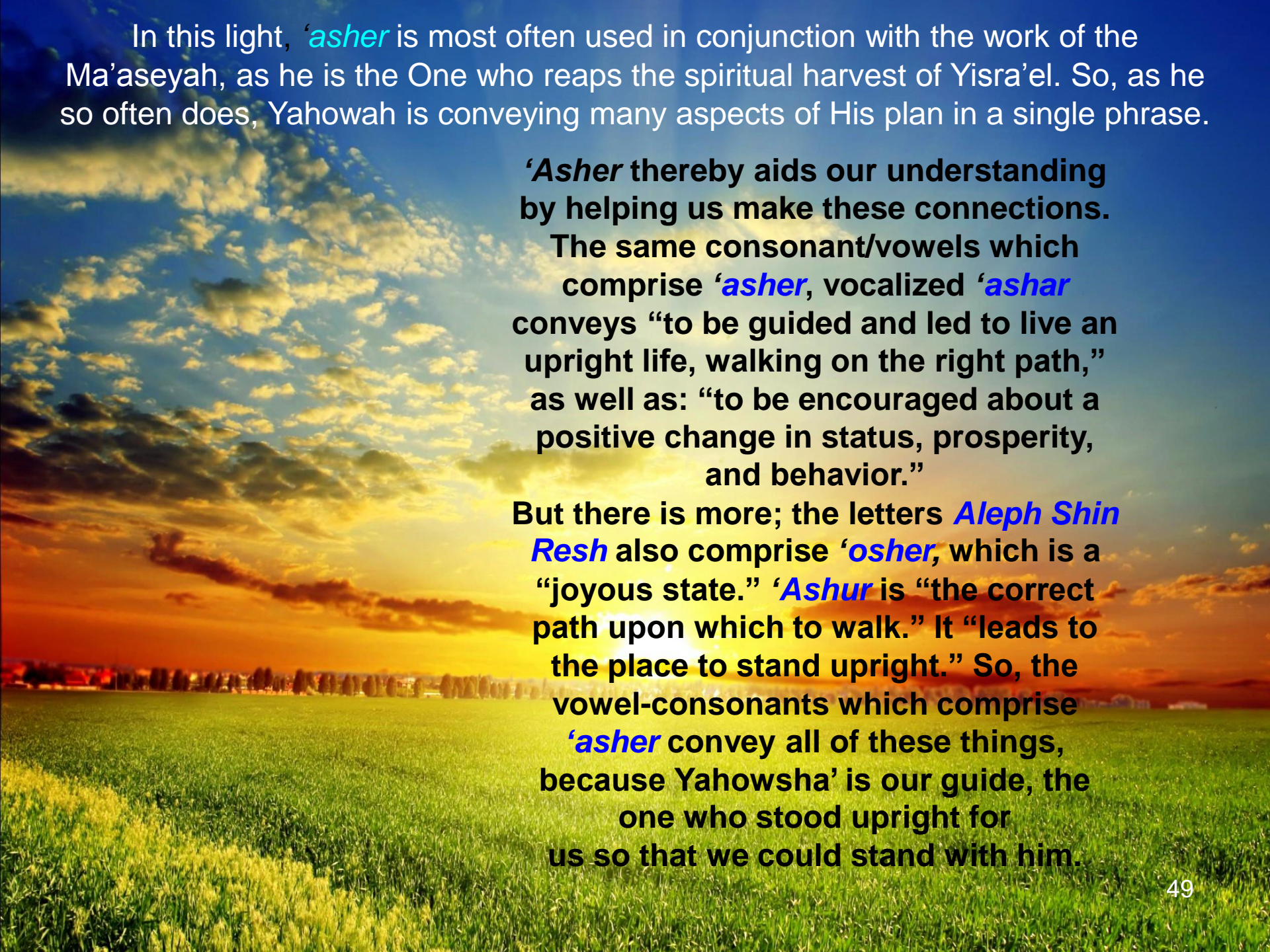
Moving on to the next interesting word, '*asher*, which can be translated "by way of relationship or connection," conveys an "association." In the context of this verse, it connects the Children of Yisra'el with the fruit of the Promised Land.

In this regard, we are being told that we can make a difference, that we can be useful implements by helping to "sow," to plant the seeds and cultivate Yahowah's message which in turn will help increase the fruits of His harvest.

Don't judge each day by the harvest
you reap, but by the seeds you plant.
~ Robert Louis Stevenson



© StateOfMindz



In this light, *‘asher* is most often used in conjunction with the work of the Ma’aseyah, as he is the One who reaps the spiritual harvest of Yisra’el. So, as he so often does, Yahowah is conveying many aspects of His plan in a single phrase.

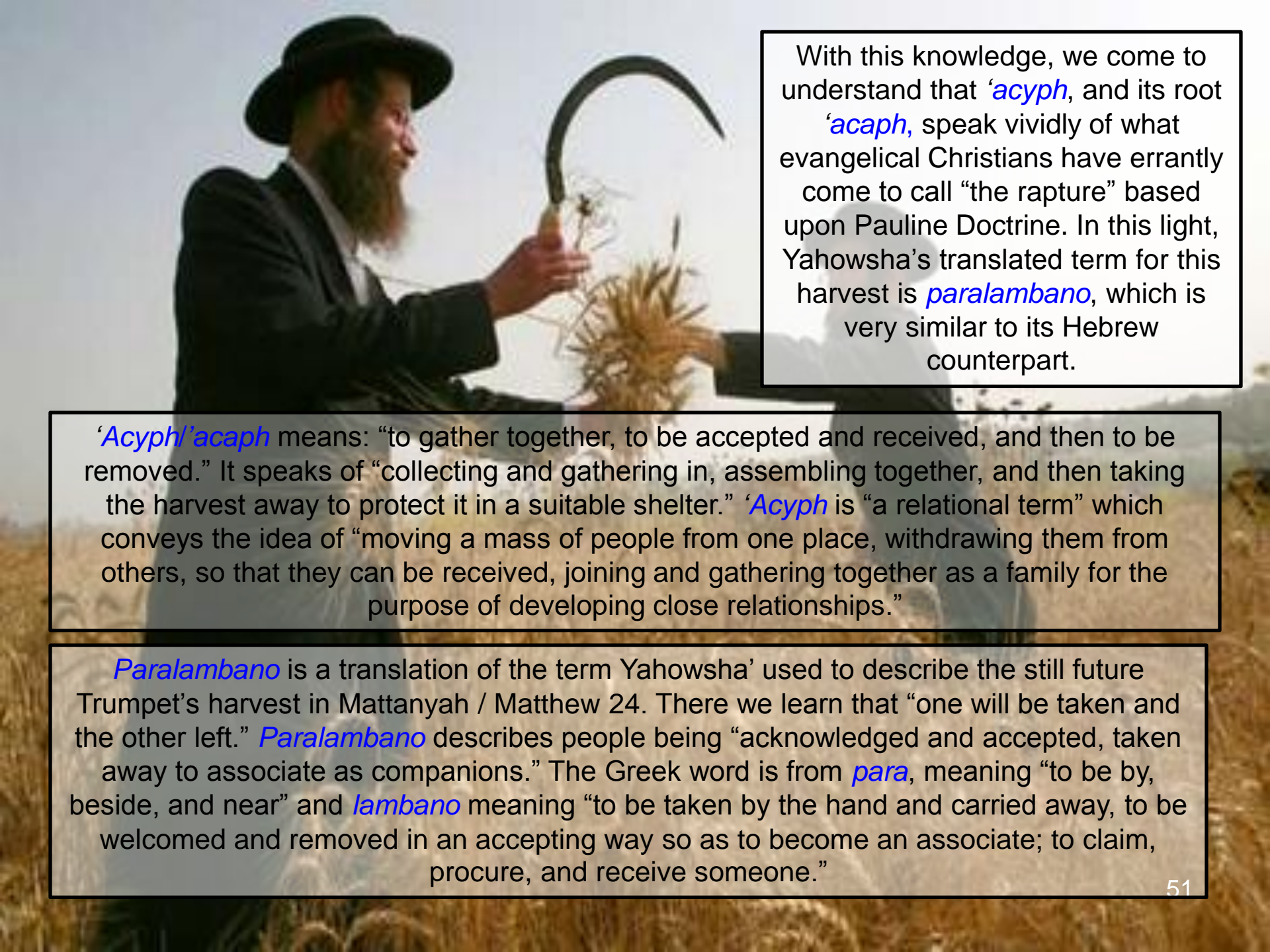
‘Asher thereby aids our understanding by helping us make these connections.

The same consonant/vowels which comprise *‘asher*, vocalized *‘ashar* conveys “to be guided and led to live an upright life, walking on the right path,” as well as: “to be encouraged about a positive change in status, prosperity, and behavior.”

But there is more; the letters *Aleph Shin Resh* also comprise *‘osher*, which is a “joyous state.” *‘Ashur* is “the correct path upon which to walk.” It “leads to the place to stand upright.” So, the vowel-consonants which comprise *‘asher* convey all of these things, because Yahowsha’ is our guide, the one who stood upright for us so that we could stand with him.



“Ingathering,” based upon ‘*acyph*, is another interesting term. It is based upon ‘*acaph* which means “collected, gathered together, assembled and then withdrawn, received after having been removed.” It is used in conjunction with “the harvest of pure grain from a threshing floor once it has been separated from the chaff.” But ‘*acyph* isn’t limited to grain. It also speaks of the “collection of wine out of the press before winter.” As such, ‘*acyph* provides substance to one of Yahowah’s most common metaphors for the ingathering of souls. What is also intriguing about ‘*acyph* is that the ingathering process it describes includes “placing the gathered grains and wine within a shelter so as to protect them from the elements.” So, in a word, it connects First Fruits to Sevens and Trumpets to Shelters.

A man with a long white beard, wearing a black hat and a dark suit, is shown in profile, harvesting wheat with a scythe. He is holding a bundle of harvested wheat in his left hand and the scythe in his right. The background is a bright, overcast sky.

With this knowledge, we come to understand that *'acyph*, and its root *'acaph*, speak vividly of what evangelical Christians have errantly come to call “the rapture” based upon Pauline Doctrine. In this light, Yahowsha’s translated term for this harvest is *paralambano*, which is very similar to its Hebrew counterpart.

'Acyph' *acaph* means: “to gather together, to be accepted and received, and then to be removed.” It speaks of “collecting and gathering in, assembling together, and then taking the harvest away to protect it in a suitable shelter.” *'Acyph* is “a relational term” which conveys the idea of “moving a mass of people from one place, withdrawing them from others, so that they can be received, joining and gathering together as a family for the purpose of developing close relationships.”

Paralambano is a translation of the term Yahowsha’ used to describe the still future Trumpet’s harvest in Mattanyah / Matthew 24. There we learn that “one will be taken and the other left.” *Paralambano* describes people being “acknowledged and accepted, taken away to associate as companions.” The Greek word is from *para*, meaning “to be by, beside, and near” and *lambano* meaning “to be taken by the hand and carried away, to be welcomed and removed in an accepting way so as to become an associate; to claim, procure, and receive someone.”

So, when we are diligent in examining the actual meaning of the words Yahowah used to explain the *Taruw'ah* harvest, the connection between the Covenant promise and the fulfillment of the event is pretty hard to miss.



Should you be interested, the term translated “rapture” is from *harpazo*—a violent and inappropriate term found in Paul’s first letter to the Thessalonians. Christians who believe Paul and expect to be snatched away in a rapture, will all be left behind during the “*acaph* – harvest” of *Taruw'ah*. By introducing the Fall Festivals, which begin with *Taruw'ah*/Trumpets, using terms which are indistinguishable from the words which reflect Yahowsha’s testimony regarding this harvest in the last days, Yahowah has conveyed *Taruw'ah*’s purpose. He has implied that a gathering in and carrying away of souls will commence on this day. And while it’s helpful to know this, to be “received and accepted” in this harvest, you will need to be filled with the Set-Apart Spirit which is why *Taruw'ah* follows Seven Sevens.

Yahowah’s next sentence is just ten words long and yet everyone seems to have a different take on what **Yahuah** revealed. Here is Craig’s:

“Three (*salos*) occasions in the conduct of your life (*pa’am* – times to step forward upon the foundation) in the year (*sanah* – repeated annual times for being changed and renewed), all (*kol*) of your adult males shall remember to (*zakuwr* – men shall be mindful to respond and) be seen (*ra’ah* – to appear, be present, inspected, considered, and regarded) in the presence of (*panym* – before) Almighty (‘el), the Upright One (*ha ‘edon / ‘eden* – the established foundation, the upright pillar, and the base of the Tabernacle), **Yahowah** .”
(*Shemowth* / Names / Exodus 23:17)

Exodus 23:17

שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה יִרְאֶה כָּל־זְכוּרְךָ אֶל־פְּנֵי הָאֱדֹן | יְהוָה: | LEB
Three times in the year all your men will appear *before* the Lord Yahweh. | LEB

136 [e]	6440 [e]	413 [e]	2138 [e]	3605 [e]	7200 [e]	8141 [e]	6471 [e]	7969 [e]	
hā-'ā-dōn	pə-nê	'el-	zə-kū-rə-kā,	kāl-	yê-rā-'eh	baš-šā-nāh;	pə-'ā-mîm	šā-lōš	17
הָאֲדֹנָי	פְּנֵי	אֶל-	זְכוֹרְךָ	כָּל-	יִרְאֶה	בַּשָּׁנָה	בְּעֵמִים	שָׁלֹשׁ	
the Lord	the face of	before	your males	all	shall appear	in the year	times	Three	
Noun	Noun	Prep	Noun	Noun	Verb	Noun	Noun	Noun	

3068 [e]
Yah-weh.

יְהוָה:
GOD
Noun

Before we analyze the words, let's contemplate the message. Since, *sanah* can mean "annually," "repeatedly," "renewal," or "change," there are multiple possibilities. First, the *Miqra'ey* are celebrated on three occasions each year—in the Spring (Passover, Unleavened Bread, First Fruits), Summer (Sevens), and Fall (Trumpets, Reconciliations, and Shelters). These represent the times that we are to appear before **Yahuah**. They are *sanah*/yearly meetings with Yah.

Second, during the conduct of our life, we are afforded three opportunities each year to *sanah*/change our thinking, attitude, and perspective. Those who avail themselves of these opportunities are renewed, and thus born anew into Yahowah's Spiritual family.

Those who elect to form a relationship with **Yahuah** through this process are transformed from above by The Ruach Ha Qodesh. And as a result of having made this choice, and having accepted **Yahuah**'s invitation to meet with us, the Set-Apart Spirit works to enlighten, nurture, empower, and embolden us. This insight is reinforced by the fact that *sanah* can also mean "to change one's clothes." Yahowah will have more to say about our new, divine appeal in *Yasha'yahu/Isaiah*.

Our ultimate transformation occurs when we are harvested by Yahusha. This reaping, or harvest, lies at the heart of *Taruw'ah's* prophetic message. In an instant, we become like Yahowsha', gaining dimensions, power, time, and knowledge.

Zakuwr is another word with two potential meanings. It can convey “adult male” or “to be mindful and respond.” So we are either being told that all “adult males need to be seen in the presence” of Yahowah three times a year, or that we “all need to remember to appear before Yahowah.” And since the *Miqra'* of *Shabuwa* specifically includes women and children, if we were forced to choose between the two, I prefer “mindful,” to “male.” It is from this place on that the real disagreements begin. First, in most English translations, *'el*, which means “Almighty,” is ignored and isn't translated at all. And while *'el* can be translated “to, by, toward, concerning, and inside,” these designations don't work effectively in this context.

As further evidence, consider how Yahowah used *pa'am*, meaning “upon the foundation” in the midst of this life changing *Miqra'* explanation.
Remember, He said:

“Three occasions in the conduct of your life (*pa’am* – times to step forward upon the foundation) in the year (annual times of change and renewal) all of you shall remember to be seen (to appear and be present) before Yahuah, the Upright One and Established Foundation (*‘edon* - *‘eden*) Yahowah .”
(*Shemowth* / Names / Exodus 23:17)

Exodus 23:17

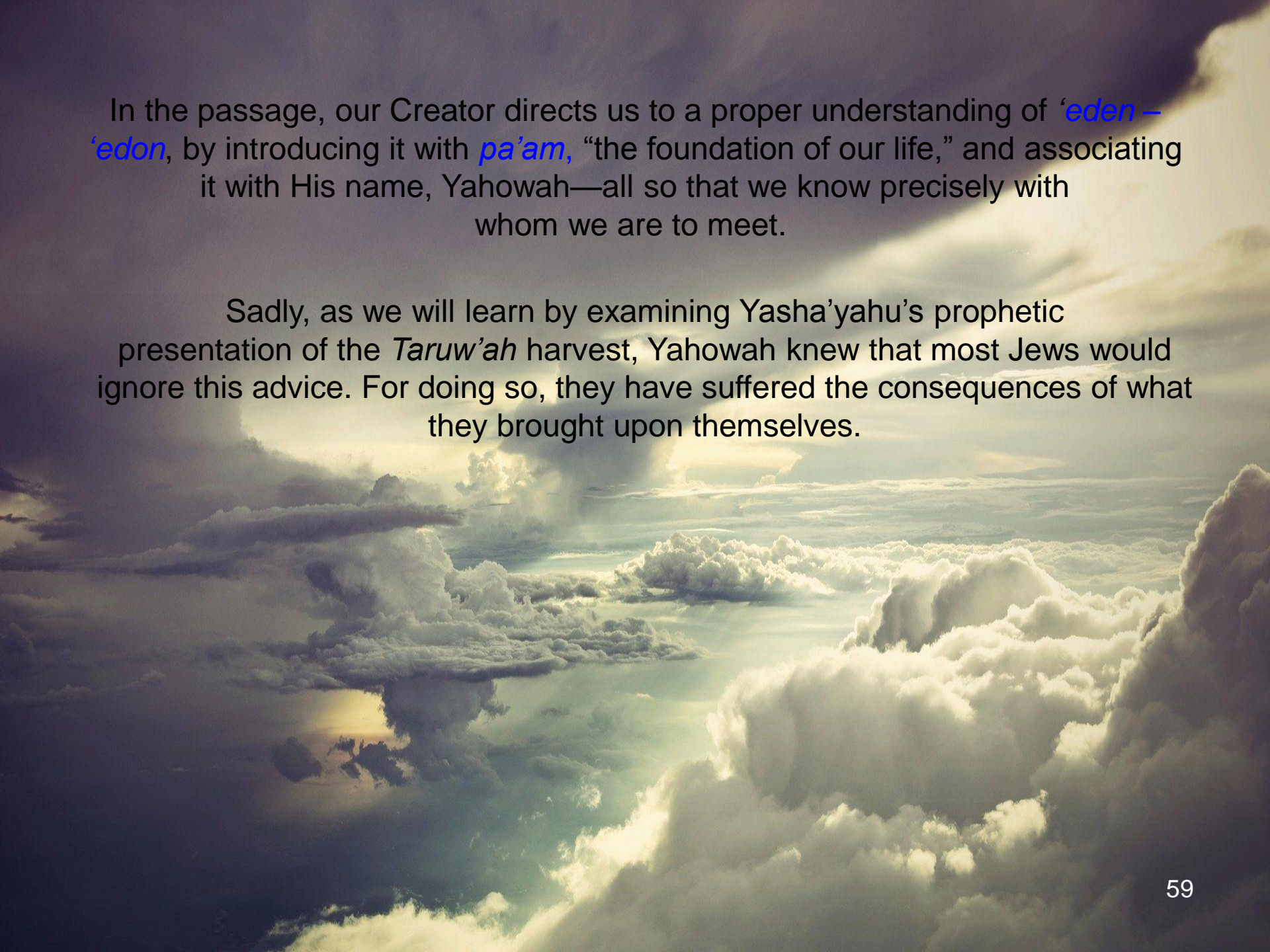
שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל־זְכוּרְךָ
אַל־פְּנֵי הָאֱדֹן | יְהוָה: | LEB OT RI

Three times in the year all your men will appear before the Lord Yahweh. | LEB

136 [e]	6440 [e]	413 [e]	2138 [e]	3605 [e]	7200 [e]	8141 [e]	6471 [e]	7969 [e]	
hā·'ā·dōn	pə·nê	'el-	zə·kū·rə·kā,	kāl-	yê·rā·'eh	baš·šā·nāh;	pə·'ā·mîm	šā·lōš	
הָאֱלֹהִים	פְּנֵי	אֶל-	זְכוֹרְךָ	כָּל-	יִרְאֶה	בַּשָּׁנָה	פְּעָמִים	שָׁלֹשׁ	17
the Lord	the face of	before	your males	all	shall appear	in the year	times	Three	
Noun	Noun	Prep	Noun	Noun	Verb	Noun	Noun	Noun	

3068 [e]
Yah·weh.

יְהוָה :
GOD
Noun



In the passage, our Creator directs us to a proper understanding of ‘*eden* – ‘*edon*, by introducing it with *pa’am*, “the foundation of our life,” and associating it with His name, Yahowah—all so that we know precisely with whom we are to meet.

Sadly, as we will learn by examining Yasha’yahu’s prophetic presentation of the *Taruw’ah* harvest, Yahowah knew that most Jews would ignore this advice. For doing so, they have suffered the consequences of what they brought upon themselves.

Revelation 14 - ISR

12 Here is the endurance of the set-apart ones, **a** here are those guarding the instructions of Yahuah and the belief of **b** יהושע.

13 And I heard a voice out of the heaven saying to me, "Write, 'Blessed are the dead who die in Yahuah from now on.'" "Yes," says the Spirit, "in order that they rest from their labours, and their works follow with them."

14 And I looked and saw a white cloud, and sitting on the cloud was One like the Son of Adam, having on His head a golden crown, and in His hand a sharp sickle.

15 And another messenger came out of the Dwelling Place, crying with a loud voice to the One sitting on the cloud, "Send Your sickle and reap, because the hour has come for You to reap, because the harvest of the earth is ripe."

16 And the One sitting on the cloud thrust in His sickle on (in) the earth, and the earth was reaped.

17 And another messenger came out of the Dwelling Place which is in the heaven, and he too held a sharp sickle.

18 And another messenger came out from the altar, having authority over the fire, and he cried with a loud cry to him having the sharp sickle, saying, "Send your sharp sickle and gather the clusters of the vine of the earth, because her grapes are ripe."

19 And the messenger thrust his sickle into the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of Elohim.

20 And the winepress was trodden outside the city, and blood came out of the winepress, up to the bridles of the horses, for about three hundred kilometres.

Yahusha's harvest is again out of Sheol. Notice there is no blood. Because the harvest is souls.

Also this can also be translated in as in the the earth as well as on the earth.

on

ε1909

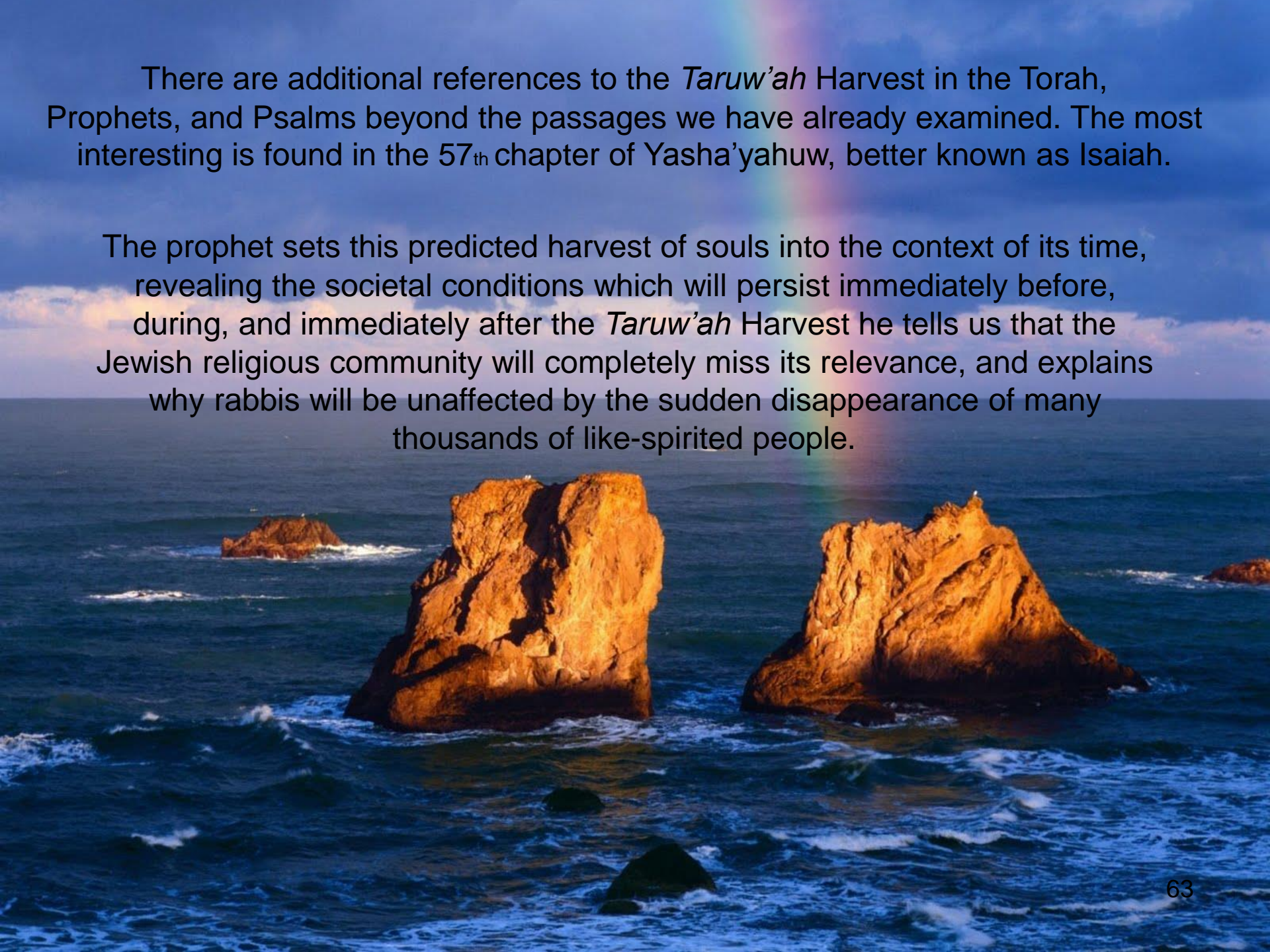
ἐπί ἐπί

16And the One sitting on the cloud thrust in His sickle *on (in)* the earth, and the earth was reaped.

Speaking of the Covenant family dyeing and being gathered in to sheol waiting for Yahusha's harvesting of souls on Taruah...

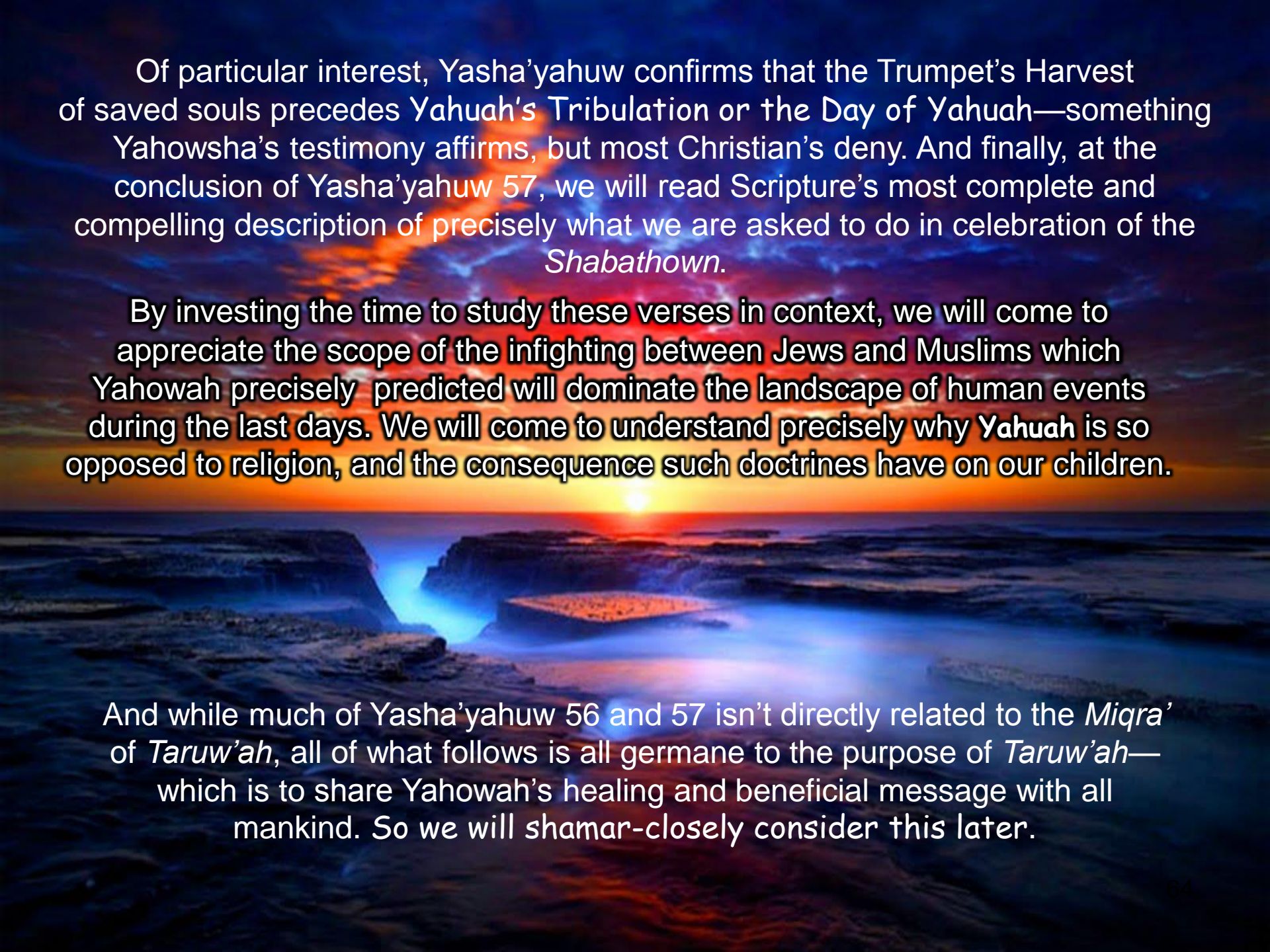
Isa 57:1 The righteous^{H6662} perished,^{H6} and no^{H369} man^{H376} considered it or changed^{H7760} over^{H5921} heart:^{H3820} and merciful^{H2617} men^{H376} *are* received for a purpose -taken away (**asaph**),^{H622} none^{H369} considering-understand or discern^{H995} that^{H3588} the righteous^{H6662} is taken away^{H622} from^{H4480 H6440} the evil^{H7451} .

Isa 57:2 He shall enter^{H935} into peace (shalom) whole and completeness:^{H7965} they shall rest-withdraw, settle^{H5117} in^{H5921} their beds -sleep,^{H4904} *each one* walking-carried away^{H1980} *in* his uprightiness-integreity.^{H5228}



There are additional references to the *Taruw'ah* Harvest in the Torah, Prophets, and Psalms beyond the passages we have already examined. The most interesting is found in the 57th chapter of Yasha'yahuw, better known as Isaiah.

The prophet sets this predicted harvest of souls into the context of its time, revealing the societal conditions which will persist immediately before, during, and immediately after the *Taruw'ah* Harvest he tells us that the Jewish religious community will completely miss its relevance, and explains why rabbis will be unaffected by the sudden disappearance of many thousands of like-spirited people.



Of particular interest, Yasha'yahuw confirms that the Trumpet's Harvest of saved souls precedes Yahuah's Tribulation or the Day of Yahuah—something Yahowsha's testimony affirms, but most Christians deny. And finally, at the conclusion of Yasha'yahuw 57, we will read Scripture's most complete and compelling description of precisely what we are asked to do in celebration of the *Shabathown*.

By investing the time to study these verses in context, we will come to appreciate the scope of the infighting between Jews and Muslims which Yahowah precisely predicted will dominate the landscape of human events during the last days. We will come to understand precisely why **Yahuah** is so opposed to religion, and the consequence such doctrines have on our children.

And while much of Yasha'yahuw 56 and 57 isn't directly related to the *Miqra'* of *Taruw'ah*, all of what follows is all germane to the purpose of *Taruw'ah*—which is to share Yahowah's healing and beneficial message with all mankind. So we will shamar-closely consider this later.

23 And יהוה spoke to Mosheh, saying,

24 “Speak to the children of Yisra’ël, 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.

Leviticus 23:23-24 ISR

Leviticus 23:24

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֹדֶשׁ
 הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ יִהְיֶה לָּכֶם שַׁבָּתוֹן
 זִכְרוֹן תְּרוּעָה מִקְרֵא־קֹדֶשׁ׃

“Speak to *the Israelites*, saying, ‘In the seventh month, on the first day of the month, you must have a rest period, a remembrance of the trumpet blast, a holy assembly. | LEB

Leviticus 23 Interlinear

559 [e]	4872 [e]	413 [e]	3068 [e]	1696 [e]	
lê·môr.	mō·šeh	'el-	Yah·weh	way·dab·bêr	
׀ לֵאמֹר׃ ׀	׀ מֹשֶׁה ׀	׀ אֶל־ ׀	׀ יְהוָה ׀	׀ וַיְדַבֵּר ׀	23
saying	Moses	unto	the LORD	And spoke	
Verb	Noun	Prep	Noun	Verb	

Leviticus 23 Interlinear

259 [e]	7637 [e]	2320 [e]	559 [e]	3478 [e]	1121 [e]	413 [e]	1696 [e]
bə-'e-ḥāḡ	haš-šə-ḥî-'î	ba-ḥō-deš	lê-mōr,	yiś-rā-'êl	bə-nê	'el-	dab-bêr
בְּאֶחָד	הַשְּׁבִיעִי	בַּחֹדֶשׁ	לֵאמֹר	יִשְׂרָאֵל	בְּנֵי	אֶל-	דַּבֵּר
on the first	seventh	in the month	saying	of Israel	the sons	unto	Speak
Adj	Adj	Noun	Verb	Noun	Noun	Prep	Verb

4744 [e]	8643 [e]	2146 [e]	7677 [e]	1961 [e]	2320 [e]
miq-rā-	tə-rū-'āh	zik-rō-wn	šab-bā-tō-wn,	lā-ḵem	yih-yeh
מִקְרָא	תְּרוּעָה	זִכְרוֹן	שַׁבָּתוֹן	לָכֶם	יִהְיֶה
an assembly	of blowing of trumpets	a memorial	a Sabbath	to you	shall have
Noun	Noun	Noun	Noun	Prep	Verb

6944 [e]
qō-deš.

קֹדֶשׁ:

holy

Noun

25:25 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.

25 'You do no servile work, and you shall bring an offering made by fire to יהוה.'
Leviticus 23:25 ISR

Leviticus 23:25
 כָּל־מְלֹאכֶת עֲבֹדָה לֹא תַעֲשׂוּ וְהִקְרַבְתֶּם אִשָּׁה לַיהוָה: | LEB OT RI
 You must not do any *regular work*, and you shall present an offering made by fire to Yahweh.” | LEB

801 [e]	7126 [e]	6213 [e]	3808 [e]	5656 [e]	4399 [e]	3605 [e]	
'iš-šeh	wə-hiq-rab-tem	ta-’ā-šū;	lō	’ā-bō-dāh	mə-le-keṭ	kāl-	
אִשָּׁה	וְהִקְרַבְתֶּם	תַּעֲשׂוּ	לֹא	עֲבֹדָה	מְלֹאכֶת	כָּל־	25
an offering made by fire	but you shall offer	shall you do	not	ordinary	work	any	
Noun	Verb	Verb	Adv	Noun	Noun	Noun	

3068 [e]
 s Yah-weh.
 לַיהוָה: .
 - to the LORD
 Noun

Highly problematic translation of this verse to prop up sacrifice

7126 [e]
wə·hiq·rāb·tem
וְהִקְרַבְתֶּם
but you shall offer
Verb

This is not "you should offer" but "you should approach".

801 [e]
'iś-šeh
אִשָּׁה
an offering made by fire
Noun

There is no word for "offering made by". It is a single word meaning "fire".

Parkhurst pg 31

וְהִקְרַבְתֶּם *hiq·rāb·tēm'* and **you shall present** an offering

קרב *qrb* to get/come closer, approach, come...
verb, Hif'il, second person, masculine, plural ±
w³qātal (waw + perfect), perfect, active, suffixed
(perfect) sequential

Sense: to offer (worship) – to present as an act of
worship; often in the form of a sacrifice.

- BDB come near, approach
- GHCLOT TO APPROACH, TO COME NEAR...
- CHALOT draw near, approach; come near...
- DBL Hebrew come near; bring near; offer; p...
- TLOT to approach
- NASB Dictionaries
- BYBHV to get closer, approach; to co...
- CDWGTHB
- BGQ:TTC

אִשָּׁה

I. As a N. **אִשָּׁה** *fire*, the well-known emblem of *wrath*. See inter al. Ezek. xxxvi. 5. Zeph. iii. 8, freq. occ. May not this word be a derivative from **אִשָּׁה** *being, substance*, and so eminently denote the *substance or matter of the heavens*, i. e. subsisting in *atoms*, without cohesion or such-like accidents?

II. **אִשָּׁה** is, according to the printed copies, used for **אִשָּׁה** *is*, 2 Sam. xiv. 19. Mic. vi. 10. But in Samuel many of Dr Kennicott's codices read **אִשָּׁה** and four or six **אִשָּׁה**; so in Micah many read **אִשָּׁה** and one **אִשָּׁה**.

III. As a N. **אִשָּׁה** *pl. אִשָּׁה* *fire offering*

אִשָּׁה f.n. (pl. **אִשָּׁה**. also. very rare. **אִשָּׁה**)
woman, wife. | Related to Aram. **אִשָּׁה**.
אִשָּׁה. Syr. **אִשָּׁה**. Nab. **אִשָּׁה**. Ugar. **אִשָּׁה**.
Arab. *'unthā*. Ethiop. *'anest*. Akka. *ashshatu*. OSArab. **אִשָּׁה** (= woman, wife). The origin of these words is uncertain. They are not related to **אִשָּׁה** and **אִשָּׁה**. |

Looking At Other Words for offering

<u>H1890</u>	<i>habhab</i>	hav·häv'	offering
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<u>H4503</u>	<i>minchah</i>	min·khä'	offering , present, gift
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<u>H5262</u>	<i>necek</i>	neh'·sek	offering , image, cover withal
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<u>H8426</u>	<i>towdah</i>	tō·dä'	thanksgiving, praise, thanks, thank offerings , confession
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Even the word Teruwmah!

<u>H8641</u>	<i>těruwmah</i>	ter·ü·mä'	offering , oblation, heave, gifts, offered
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Numbers 29:1

29:1 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

Numbers 29:1

וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ
מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכָת
עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם׃

LEB OT RI

“On the seventh month, on the first day of the month, you will have a holy convocation; you will not do any *regular work*. It will be a day for you of blowing trumpets. | LEB

Numbers 29 Interlinear

6944 [e]	4744 [e]	2320 [e]	259 [e]	7637 [e]	2320 [e]
qō·deš	miq·rā-	la·hō·deš,	bə·'e·hād	haš·šə·bī·'ī	ū·ba·hō·deš
קֹדֶשׁ	מִקְרָא	לַחֹדֶשׁ	בַּאֶחָד	הַשְּׁבִיעִי	וּבַחֹדֶשׁ 1
holy	an assembly	[day] of the month	on the first	seventh	and in the month
Noun	Noun	Noun	Adj	Adj	Noun

3117 [e]	6213 [e]	3808 [e]	5656 [e]	4399 [e]	3605 [e]	1961 [e]	
yō·wm	ta·'ā·sū;	lō	'ā·bō·dāh	mə·le·ket	kāl- lā·kem,	yih·yeh	
יוֹם	תַּעֲשׂוּ	לֹא	עֲבֹדָה	מְלָאכֶת	כָּל־ לָכֶם	יְהִיָּה	
a day	shall you do	not	ordinary	work	all	to you shall have	
Noun	Verb	Adv	Noun	Noun	Noun	Prep	Verb

1961 [e]	8643 [e]
lā·kem. yih·yeh	tə·rū·'āh
לָכֶם:	יְהִיָּה
to	it is
Prep	Verb
	of blowing the trumpets
	Noun

The Pentateuch



The Book of Numbers

10:1-10

Numbers 10:1

LEB OT RI | וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: Yahweh spoke to Moses, saying, | LEB

Numbers 10:2

עֲשֵׂה לָךְ שְׁתֵּי חֲצוֹצְרוֹת כֹּסֶף מְקֻשָּׁה
תַּעֲשֶׂה אֹתָם וְהָיוּ לָךְ לְמִקְרָא הָעֵדָה
וּלְמַסַּע אֶת־הַמַּחֲנֹת: LEB OT RI | “Make yourself two silver trumpets; make them of hammered-work. *You will use them* for calling the community and for breaking the camp. | LEB

Numbers 10:3

וְתִקְעוּ בָהֶן וְנוֹעְדוּ אֵלַי כָּל־הָעֵדָה
אֶל־פֶּתַח אֹהֶל מוֹעֵד: LEB OT RI | You will blow them, and all the community will assemble to the doorway of the tent of assembly. | LEB

Numbers 10:4

וְאִם־בְּאַחַת יִתְקַעוּ וְנוֹעְדוּ אֵלֶיךָ
LEB OT RI | הַנְּשִׂאִים רְאֵשֵׁי אֲלֵפֵי יִשְׂרָאֵל:
But if they blow only one, the leaders, the heads of the thousands of Israel, will assemble to you. | LEB

Numbers 10:5

וְתִקְעֶתֶם תְּרוּעָה וְנָסְעוּ הַמַּחֲנֹת הַחֲנִים
LEB OT RI | קִדְמָה:
When you will blow a blast, the camps that are camping on the east will set out; | LEB

Numbers 10:6

וְתִקְעֶתֶם תְּרוּעָה שְׁנִיית וְנָסְעוּ הַמַּחֲנֹת
הַחֲנִים תִּימָנָה תְּרוּעָה יִתְקַעוּ לְמַסְעֵיהֶם:
LEB OT RI |
when you blow a second blast, the camps that are camping on the south will set out; they will blow a blast for their journeys. | LEB

Numbers 10:7

וּבְהִקְהִיל אֶת־הַקָּהָל תִּתְקַעוּ וְלֹא תִרְיעוּ:
LEB OT RI |

But when summoning the assembly, you will blow, but you will not signal with a loud noise. | [LEB](#)

Numbers 10:8

וּבְנֵי אַהֲרֹן הַכֹּהֲנִים יִתְקַעוּ בַּחֲצָצְרוֹת וְהָיוּ
לְכֶם לְחֻקַּת עוֹלָם לְדוֹרֹתֵיכֶם:
LEB OT RI |

The sons of Aaron, the priests, will blow on the trumpets ; this will be an eternal decree for your generations. | [LEB](#)

Numbers 10:9

וְכִי־תִבְאוּ מִלְחָמָה בְּאֶרֶצְכֶם עַל־הַצֹּר
הַצֹּרֵר אֶתְכֶם וְהִרְעַתֶם בַּחֲצָצְרוֹת
וְנִזְכַּרְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם וְנוֹשַׁעְתֶּם
מֵאִיְבֵיכֶם:
LEB OT RI |

If you go to war in your land against the enemy who attacks you , you will signal with a loud noise on the trumpets . You will be remembered before Yahweh your God, and you will be rescued from your enemies. | [LEB](#)

Then in the day of your joy and jubilation and in appointed time for your assembly, then in first part or head of your months, then you will sound with the trumpet before you go up and with regard to the meat provided for the festival, showing your fellowship/friendship and full devotion and thanksgiving. And it shall exist for you as a memorial /reminder and official record in the direction of the front your Everlasting. I am Yahuah your Everlasting. Numbers 10:10

Numbers 10:10

וּבְיוֹם שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי
חֳדָשֵׁיכֶם וּתְקַעְתֶּם בַּחֲצֹצְרוֹת עַל עֲלֹתֵיכֶם
וְעַל זִבְחֵי שְׁלָמֵיכֶם וְהָיוּ לָכֶם לְזִכְרוֹן לִפְנֵי
אֱלֹהֵיכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: | LEB OT RI

“And on the day of your joy and in your appointed times, at the beginning of your months, you will blow on the trumpets in addition to your burnt offerings and in addition to the sacrifices of your fellowship offerings. And they will be as a memorial for you before your God; I am Yahweh your God.”

| LEB

- **Num. 10:2-10**

- **“Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. (3) And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. (4) And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee. (5) When ye blow an alarm, then the camps that lie on the east parts shall go forward. (6) When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. (7) But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. (9) And if ye go to war in your land against the enemy that oppresse you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before Yahweh your Elohim, and ye shall be saved from your enemies. (10) Also in the day of your gladness, and in your solemn days, and in the beginnings of your months (Rosh Chodesh), ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your Elohim: I am Yahweh your Elohim.”** ISR Scriptures



PSALM 81

A STUDY THROUGH THE BOOK OF PSALMS

Psalm 81 -The Scriptures (ISR 1998)

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

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

3 Blow the ram's horn at the time of the New **Month**, At the full moon, on our festival day.

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

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

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

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

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

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

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

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

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

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

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

15 "Those who hate יהוה would cringe before Him; And their time *of punishment* be forever.

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

Psalm 81:1

הֲרִינֵנוּ לַאלֹהִים עֲזָרָנוּ הִרְיֵעֵנוּ לַאלֹהֵי יַעֲקֹב: | LEB OT RI | Shout out to God our strength; shout joyfully to the God of Jacob. | LEB

Psalm 81:2

שִׂאוּ זִמְרָה וּתְנוּ תָף כַּנּוֹר נְעִים עִם־נְבֶל: | LEB OT RI | Lift up a song and strike the tambourine, the pleasant lyre, together with the harp. | LEB

Blow in the month, the shophar at the seat of honor in the day of our feast. Psalm 81:3

Psalm 81:3

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּבֶּסֶה לְיוֹם חַגֵּנוּ: |
LEB OT RI Blow the horn at new moon, at full moon, for
our feast day, | LEB

Psalm 81:4

כִּי חֶק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי
LEB OT RI | יַעֲקֹב: |
because it is a statute for Israel, an ordinance
of the God of Jacob. | LEB

Psalm 81:5

עֲדוֹת | בִּיהוֹסֵף שָׁמוּ בְּצֵאתוֹ עַל-אֶרֶץ
LEB OT | מִצְרַיִם שִׁפְתַי לֹא-יָדַעְתִּי אֲשַׁמַּע: |
RI
He made it a statute in Joseph when he went
out against the land of Egypt, where I heard
a language I did not know. | LEB

Psalm 81:6

הִסִּירוֹתַי מִסָּבֶל שְׂכָמוֹ כַּפָּיו מִדָּוֶד
LEB OT RI | תַּעֲבֹרְנָה: |
“I removed his shoulder from a burden. His
hands were freed from the basket. | LEB

Psalm 81:7

בְּצָרָה קָרָאתָ וְאֶחֱלָצְךָ אֶעֱנֶךָ בְּסִתְרֵי רַעַם
LEB OT RI | אֲבַחֲנֶךָ עַל-מֵי מְרִיבָה סֵלָה: |
In this trouble you called, and I rescued you.
Within the secret place of thunder I
answered you; I tested you at the waters of
Meribah. Selah | LEB

Psalm 81:8

שְׁמַע עַמִּי וְאַעֲיֹדָה בְּךָ יִשְׂרָאֵל
אִם־תִּשְׁמַע־לִי: | LEB OT RI

Hear, O my people, and I will admonish you;
O Israel, if you would but listen to me. | LEB

Psalm 81:9

לֹא־יִהְיֶה בְּךָ אֱלֹהִים זָר וְלֹא תִשְׁתַּחֲוֶה לְאֱלֹהִים
נִכְרִים: | LEB OT RI

There shall be no strange god among you,
and you shall not bow down to a foreign god.
| LEB

Psalm 81:10

אֲנֹכִי יְהוָה אֱלֹהֶיךָ הַמַּעֲלֶךְךָ מֵאֶרֶץ
מִצְרַיִם הַרְחֵב־פִּיךָ וְאִמְלֵאֲהוּ: | LEB OT RI

I am Yahweh your God, who brought you up
from the land of Egypt. Open wide your
mouth and I will fill it. | LEB

Psalm 81:11

וְלֹא־שָׁמַע עַמִּי לְקוֹלִי וְיִשְׂרָאֵל לֹא־אָבָה
לִי: | LEB OT RI

But my people did not listen to my voice,
and Israel did not yield to me. | LEB

Psalm 81:12

וְאַשְׁלַחֵהוּ בְּשָׁרִירוֹת לִבָּם יֵלְכוּ
LEB OT RI | בְּמוֹעֲצוֹתֵיהֶם: |

So I let them go in the stubbornness of their heart; they walked in their counsels. | **LEB**

Psalm 81:13

לֹא עַמִּי שָׁמַע לִי יִשְׂרָאֵל בְּדַרְכֵי יְהוָה: |
LEB OT RI

Oh that my people would listen to me; that Israel would walk in my ways. | **LEB**

Psalm 81:14

כִּמְעַט אוֹיְבֵיהֶם אֶכְנִיעַ וְעַל צָרֵיהֶם אָשִׁיב
LEB OT RI | יָדַי: |

I would subdue their enemies quickly, and turn my hand against their adversaries. | **LEB**

Psalm 81:15

מִשְׂנְאֵי יְהוָה יִכְחָשׁוּ-לוֹ וְיִהְיֶה עַתְּמָם לְעוֹלָם:
LEB OT RI |

Those who hate Yahweh would cringe before him, and their fate would be forever. | **LEB**

Psalm 81:16

וְיֹאכִילֵהוּ מִחֶלֶב חֹטָה וּמִצֹּר דָּבֶשׁ
LEB OT RI | אֲשַׁבֵּיעֶדְךָ: |

But he would feed him from the choicest wheat, and I would satisfy you with honey from a rock.” | **LEB**

Psalm 81 Interlinear

5797 [e]	430 [e]	7442 [e]		623 [e]	1665 [e]	5921 [e]		5329 [e]
'ūz·zê·nū;	lê·lō·hîm	har·nî·nū		lə·'ā·sāp̄.	hag·git·tîṭ	'al-		lam·naṣ·ṣê·aḥ
— עֲזָנוּ	לֵאלֹהִים	הִרְנִינוּ	.	לְאַסָּף:	הַגִּתִּית	עַל-		לְמַנְצֵחַ 1
our strength	to God	Sing aloud		[A Psalm] of Asaph	Gittith	on	To the chief	Musician
Noun	Noun	Verb		Noun	Noun	Prep		Verb

	3290 [e]	430 [e]	7321 [e]
	ya·'ā·qōḇ.	lê·lō·hê	hā·rî·'ū,
	יַעֲקֹב:	לֵאלֹהֵי	הִרְיֵעוּ
	of Jacob	to the God	make a joyful noise
	Noun	Noun	Verb

Psalm 81 Interlinear

5035 [e]	5973 [e]	5273 [e]	3658 [e]		8596 [e]	5414 [e]	2172 [e]	5375 [e]
nā·ḅel.	'im-	nā·'îm	kin·nō·wr		t̄ōḇ;	ū·t̄ə·nū-	zim·rāh	śə·'ū-
· נְבֻלָּ:	עִם-	נְעִים	כַּנּוֹר	.	תָּה	וּתְנוּ-	זִמְרָה	שְׂאוּ- 2
the psaltery	with	pleasant	the harp		here the tambourine	and bring	a psalm	Take
Noun	Prep	Adj	Noun		Noun	Verb	Noun	Verb

Psalm 81 Interlinear

2282 [e]	3117 [e]	3677 [e]	7782 [e]	2320 [e]	8628 [e]
ḥag-gê-nū.	lə-yō-wm	bak-kê-seh,	šō-w-pār;	ba-ḥō-deš	tiq-'ū
חַגְגֵנוּ:	לְיוֹם	בַּכֶּסֶה	שׁוֹפָר	בְּחֹדֶשׁ	תִּקְעוּ
on our solemn feast	day	At the full	the trumpet	at the new	Blow up
Noun	Noun	Noun	Noun	Noun	Verb

3

Psalm 81 Interlinear

3290 [e]	430 [e]	4941 [e]	1931 [e]	3478 [e]	2706 [e]	3588 [e]
ya-'ā-qōb.	lê-lō-hê	miš-pāt,	hū;	lə-yiś-rā-'ēl	ḥōq	kī
יַעֲקֹב:	לֵאלֹהֵי	מִשְׁפָּט	הוּא	לְיִשְׂרָאֵל	חֹק	כִּי
of Jacob	of the God	a law	this	for Israel	a statute	For [was]
Noun	Noun	Noun	Pro	Noun	Noun	Conj

4

Psalm 81 Interlinear

4714 [e]	776 [e]	5921 [e]	3318 [e]	7760 [e]	3084 [e]	5715 [e]
miṣ·rā·yim;	'e·reṣ	'al-	bə·ṣê·tōw	śā·mōw,	bī·hō·w·sêḇ	'ê·dūt
מִצְרַיִם	אֶרֶץ	עַל-	בְּצֵאתוֹ	שָׁמוֹ	בִּיהוֹסֵף	עֵדוּת 5
of Egypt	the land	through	when he went out	This he ordained	in Joseph	[for] a testimony
Noun	Noun	Prep	Verb	Verb	Noun	Noun

8085 [e]	3045 [e]	3808 [e]	8193 [e]
'eš·mā'.	yā·da'tī	lō-	śə·pāt
אֲשַׁמָּע :	יִדְעֵתִי	לֹא-	שִׁפְת
[where] I heard	do [that] I understood	not	a language
Verb	Verb	Adv	Noun

5674 [e]
ta·'ā·bō·rə·nāh.

תַּעֲבֹרְנָה:

were delivered

Verb

1731 [e]
mid·dūd

מִדּוּד

from the basket

Noun

3709 [e]
kap·pāw,

כַּפָּיו

his hands

Noun

7926 [e]
šik·mōw;

שִׁכְמוֹ

his shoulder

Noun

5447 [e]
mis·sê·bel

מִסְבֵּל

of the burden

Noun

5493 [e]
hă·sî·rō·w·tî

הִסִּירוֹתַי

I removed

Verb

6

7482 [e]
ra·'am;

רָעַם

of thunder

Noun

5643 [e]
bə·sê·ter

בְּסֵתֶר

in the secret place

Noun

6030 [e]
'e·'en·kā

אֶעֱנֶךָ

you I answered you

Verb

2502 [e]
wā·'ā·hal·lə·se·kā

וְאֶחֱלַצְךָ

and I delivered

Verb

7121 [e]
qā·rā·tā,

קָרָאתָ

you called

Verb

6869 [e]
baṣ·ṣā·rāh

בַּצָּרָה

in trouble

Noun

7

5542 [e]
se·lāh.

סֵלָה:

Selah

Verb

4809 [e]
mə·rî·bāh

מְרִיבָה

of Meribah

Noun

4325 [e]
mê

מַי

the waters

Noun

5921 [e]
'al-

עַל-

at

Prep

974 [e]
'eb·hā·nə·kā

אֶבְחַנְךָ

I proved

Verb

	8085 [e]	518 [e]	3478 [e]		5749 [e]	5971 [e]	8085 [e]
lî.	tiš·ma'-	'im-	yiš·rā·'êl,	bāk;	wə·'ā·'î·dāh	'am·mî	šə·ma'
לִי :	תִּשְׁמַע-	אִם-	יִשְׂרָאֵל	בְּךָ	וְאֶעֱדָה	עַמִּי	שָׁמַע 8
to	you will Listen	if	O Israel	in	and I will testify	O my people	Hear
Prep	Verb	Conj	Noun	Prep	Verb	Noun	Verb

	5236 [e]	410 [e]	7812 [e]	3808 [e]	2114 [e]	410 [e]	1961 [e]	3808 [e]
nê·kār.	lə·'êl	tjš·ta·hă·weh,	wə·lō	zār;	'êl	bə·kā	yih·yeh	lō-
נֹכַר :	לֵאלֹהִים	תִּשְׁתַּחֲוֶה	וְלֹא	זָר	אֵל	בְּךָ	יִהְיֶה	לֹא 9
any strange	god	shall You worship	neither	strange	god	in	do be	not
Noun	Noun	Verb	Adv	Verb	Noun	Prep	Verb	Adv

	7337 [e]	4714 [e]	776 [e]	5927 [e]	430 [e]	3068 [e]	595 [e]
har·həb-	miš·rā·yim;	mê·'e·reš	ham·ma·'al·kā	'ë·lō·he·kā,	Yah·weh	'ā·nō·kî	
הַרְחֵב-	מִצְרַיִם	מֵאֶרֶץ	הַמַּעֲלָךְ	אֱלֹהֶיךָ	יְהוָה	אֲנֹכִי	10
wide	of Egypt	out of the land	that brought you	Your God	the LORD	I [am]	
Verb	Noun	Noun	Verb	Noun	Noun	Pro	

	4390 [e]	6310 [e]
	wa·'ā·mal·'ê·hū.	pî·kā,
	וְאִמְלֵאתִיו :	פִּיךָ
	and I will fill	open Your mouth
	Verb	Noun

14 [e]	3808 [e]	3478 [e]	6963 [e]	5971 [e]	8085 [e]	3808 [e]	
lī.	'ā-bāh	lō-	wə-yiś-rā-'ēl,	lə-qō-w-lī;	'am-mī	šā-ma'	wə-lō-
לִי :	אָבַח לֹא-	וְיִשְׂרָאֵל	- לְקוֹלִי	עַמִּי	שָׁמַע	וְלֹא-	11
to	would	none	and Israel	to My voice	But my people	do Listen	and not
Prep	Verb	Adv	Noun	Noun	Noun	Verb	Adv

4156 [e]	1980 [e]	3820 [e]	8307 [e]	7971 [e]
bə-mō-w-'ā-šō-w-tê-hem.	yê-lə-kū,	lib-bām;	biš-rī-rūt	wā-'ā-šal-lə-ḥē-hū
בְּמוֹעֲצוֹתֵיהֶם :	יָלְכוּ	לְבָם	- בְּשָׁרִירוֹת	וְאֲשַׁלְּחֵהוּ
in their own devices	they walked	of their heart	to the stubbornness	so I gave them up
Noun	Verb	Noun	Noun	Verb

1980 [e]	1870 [e]	3478 [e]	8085 [e]	5971 [e]	3863 [e]	
yə-hal-lê-kū.	biḡ-rā-ḵay	yiś-rā-'ēl,	lī;	šō-mē-a'	'am-mī	lū,
יְהָלְכוּ :	בְּדַרְכֵי	יִשְׂרָאֵל	לִי	שָׁמַע	עַמִּי	לוֹ
had walked	in My ways	Israel	to	had listened	that my people	Oh
Verb	Noun	Noun	Prep	Verb	Noun	Conj

3027 [e]

yā-dī.

יָדִי:

my hand

Noun

7725 [e]

'ā-šīḇ

אָשִׁיב

turned

Verb

6862 [e]

šā-rê-hem,

צָרֵיהֶם

their adversaries

Adj

5921 [e]

wə-'al

וְעַל

and against

Prep

3665 [e]

'ak-nî-a';

אֶכְנִיעַ

have subdued

Verb

341 [e]

'ō-wy-bê-hem

אֹיְבֵיהֶם

their enemies

Noun

4592 [e]

kim-'at

כִּמְעַט

I should soon

Subst

14

6256 [e]

'it-tām

עֵתָם

but their time

Noun

1961 [e]

wî-hî

וְיָהִי

should have endured

Verb

lōw;

לֹ

to

Prep

3584 [e]

yə-ka-hă-šū-

יִכְחָשׁוּ-

should have submitted

Verb

3068 [e]

Yah-weh

יְהוָה

of the LORD

Noun

8130 [e]

mə-šān-'ê

מְשַׂנְאֵי

The haters

Verb

15

5769 [e]

lə-'ō-w-lām.

לְעוֹלָם:

forever

Noun

1706 [e]

də-ḅaš

דְּבַשׁ

with honey

Noun

6697 [e]

ū-miš-šūr,

וּמִצֹּר

and out of the rock

Noun

2406 [e]

ḥit-tāh;

חֹטָה

of the wheat

Noun

2459 [e]

mê-hê-leḅ

מִתְּלֵב

also with the finest

Noun

398 [e]

way-ya-'ă-ḵî-lê-hū

וַיֹּאכִילֵהוּ

and He should have fed them

Verb

16

7646 [e]

'aš-bî-'e-ḵā.

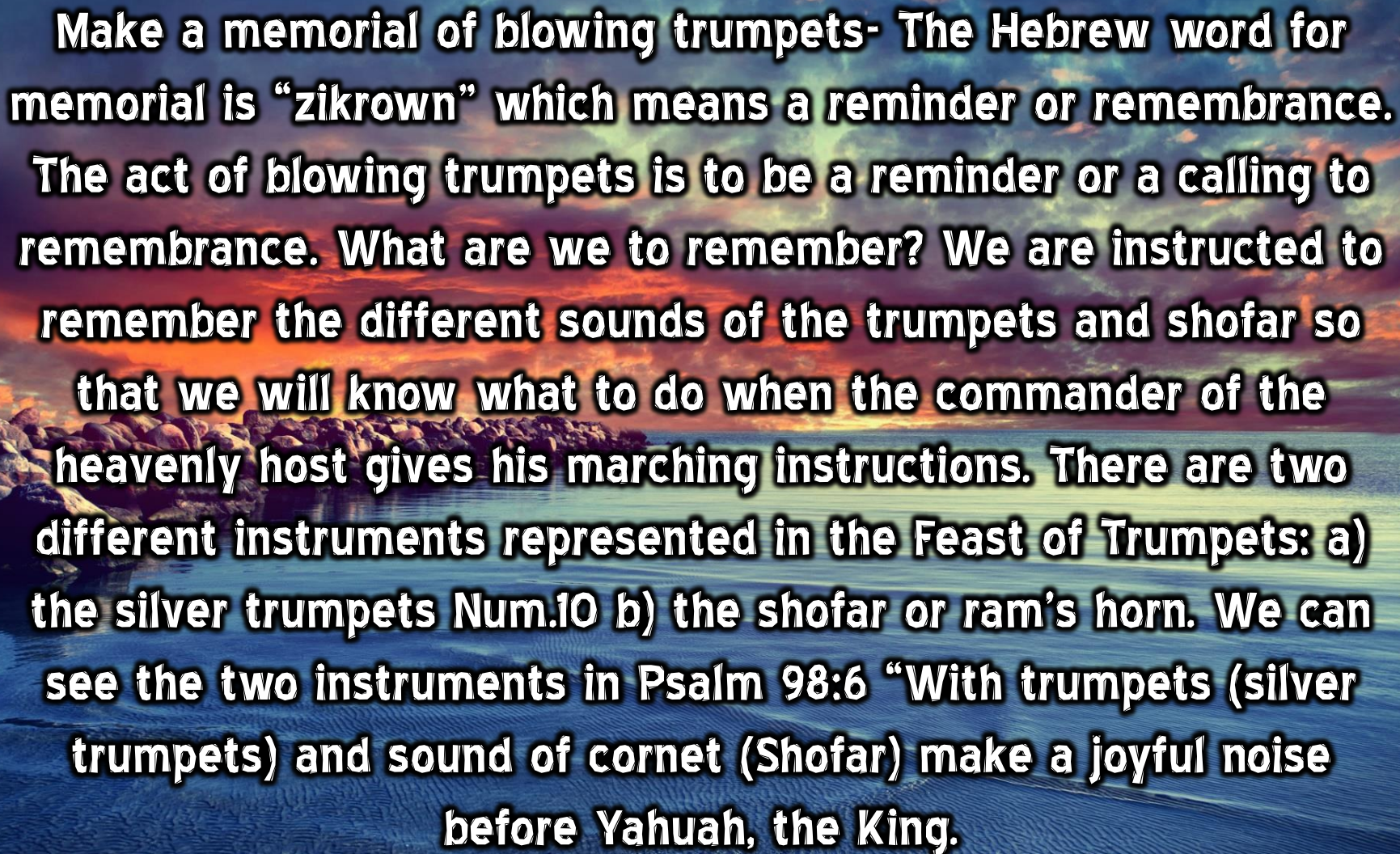
אֲשֶׁבִיעֶךָ :

should I have satisfied

Verb

Other Observations

There are a number of reasons to sound the shofar aside from this festival. Two of the most common reasons given in Scripture are: the arrival of a king or the anointing of a king. For example: 2 Samuel 15:10, 1 Kings 1:34, 1 Kings 1:39, 2 Kings 9:13. All of these mention a *shofar* being sounded as a person is anointed and proclaimed king. So, too, we can recognize the King who reigns over Kings, the Set Apart One, blessed be He when we hear the shofar being sounded on *Yom Teruah*.



Make a memorial of blowing trumpets- The Hebrew word for memorial is “zikrown” which means a reminder or remembrance. The act of blowing trumpets is to be a reminder or a calling to remembrance. What are we to remember? We are instructed to remember the different sounds of the trumpets and shofar so that we will know what to do when the commander of the heavenly host gives his marching instructions. There are two different instruments represented in the Feast of Trumpets: a) the silver trumpets Num.10 b) the shofar or ram’s horn. We can see the two instruments in Psalm 98:6 “With trumpets (silver trumpets) and sound of cornet (Shofar) make a joyful noise before Yahuah, the King.

The Voice Of The Trumpet Sounded Long

Shemoth (Exodus) 19:18 And mount Sinai was altogether on a smoke, because Yahuah descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. 19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moshe spoke, and Yahuah answered him by a voice. 20 And Yahuah came down upon mount Sinai, on the top of the mount: and Yahuah called Moshe up to the top of the mount; and Moshe went up. 21 And Yahuah said unto Moshe, Go down, charge the people, lest they break through unto Yahuah to gaze, and many of them perish. 22 And let the kohen (priests) also, which come near to Yahuah, SetApart (sanctify) themselves, lest Yahuah break forth upon them.



Feast of Trumpets



YOM KIPPUR

A JOURNEY
BEYOND
TIME
AND
SPACE



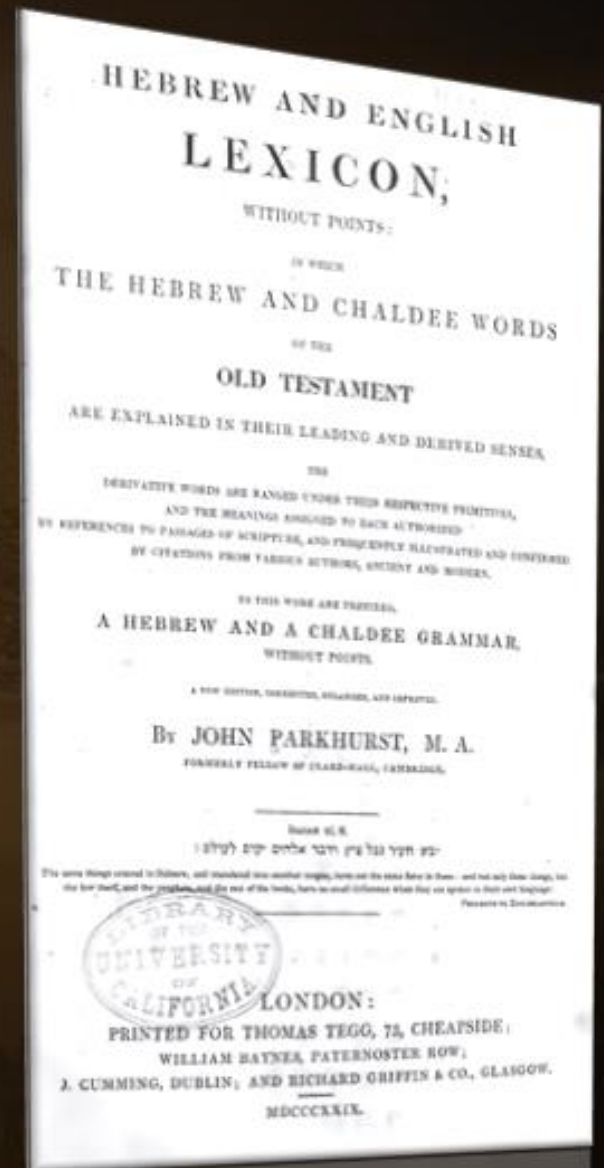
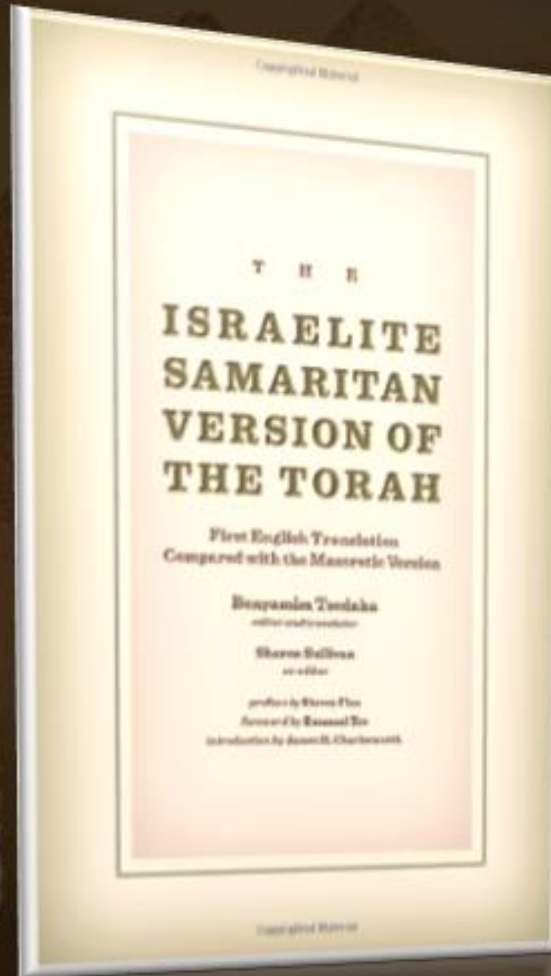
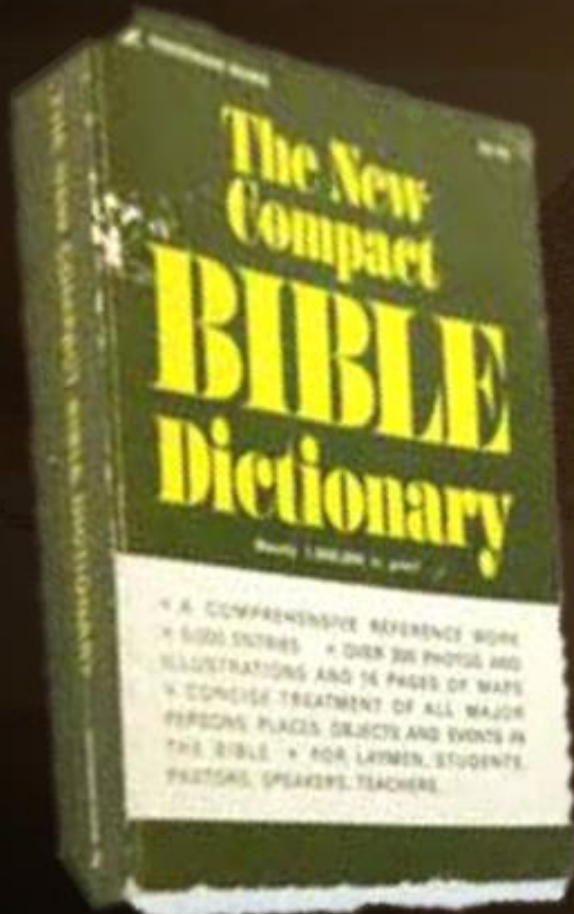
Come Let Us Reason.....

**What would you like to discuss
about today's presentation?**

Isaiah 1:18 (KJV)

¹⁸ Come now, and let us reason together, says Yahuah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

References



References

The screenshot shows the qbible.com website with a search bar at the top containing the text "Type Here to Search the Greatest Study Bible on the Net...". Below the search bar are radio buttons for "All Words", "Any Word", and "Exact Phrase", along with links for "Home" and "Like Us". A navigation menu at the top includes "Book", "Chapter", "Verse", and "Chapter >>". The current page is identified as "Genesis" with chapter and verse dropdowns set to "1" and "1".

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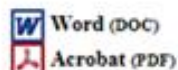
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Lexicons: Strong's Hebrew/Chaldee & Greek dictionaries (OT/NT); Brown-Driver-Briggs Hebrew & Aramaic Lexicon (OT); Thayer's Greek Lexicon (NT); NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries; with an Exhaustive Concordance mapping the English Authorized Version (AV) -- All fully integrated into several English, Hebrew and Greek Bibles, using Strong's Numbers and the qBible color-coded collation system. (lexicons homepage)

References



Yada' Yah
Volume 2: Invitations to Meet God
...Walking to Yahowah

Invitations

- 1 **Qara'**
An Invitation to Meet God
- 2 **Salah**
Freedom
- 3 **Pesach**
Passover
- 4 **Matsah**
Unleavened Bread
- 5 **Bikuwrym**
FirstFruits
- 6 **Shabuwa'**
Seven Sevens
- 7 **Taruw'ah**
Shout for Joy
- 8 **Kippuryim**
Reconciliations
- 9 **Sukah**
Shelters
- 10 **Yowbel**
Yah's Lamb
- 11 **Miqra'ey**
Invitations to Meet God

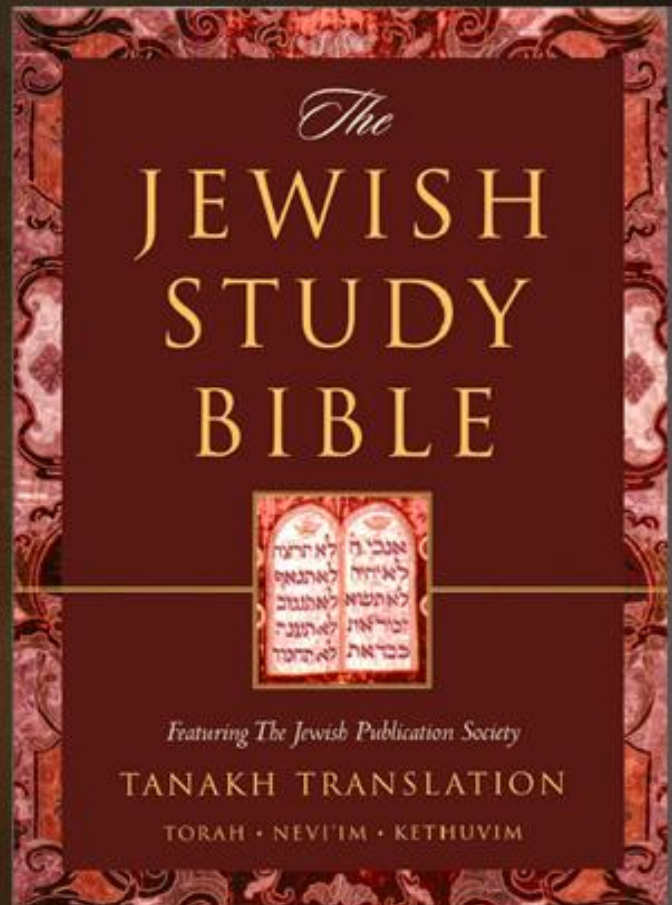
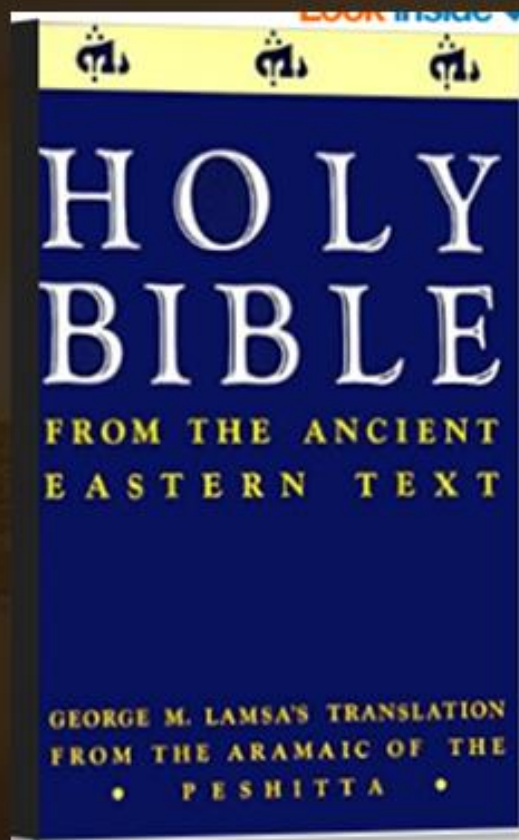
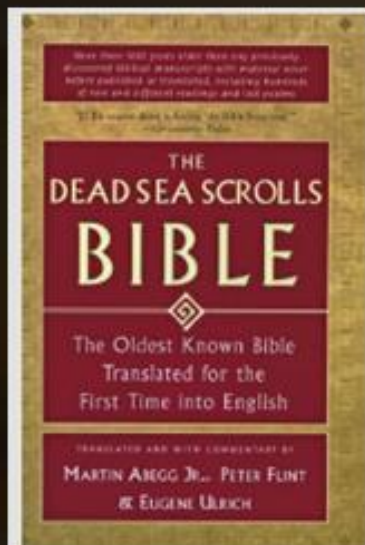
1 **Qara' – An Invitation to Meet God**

Relationship, Not Religion...

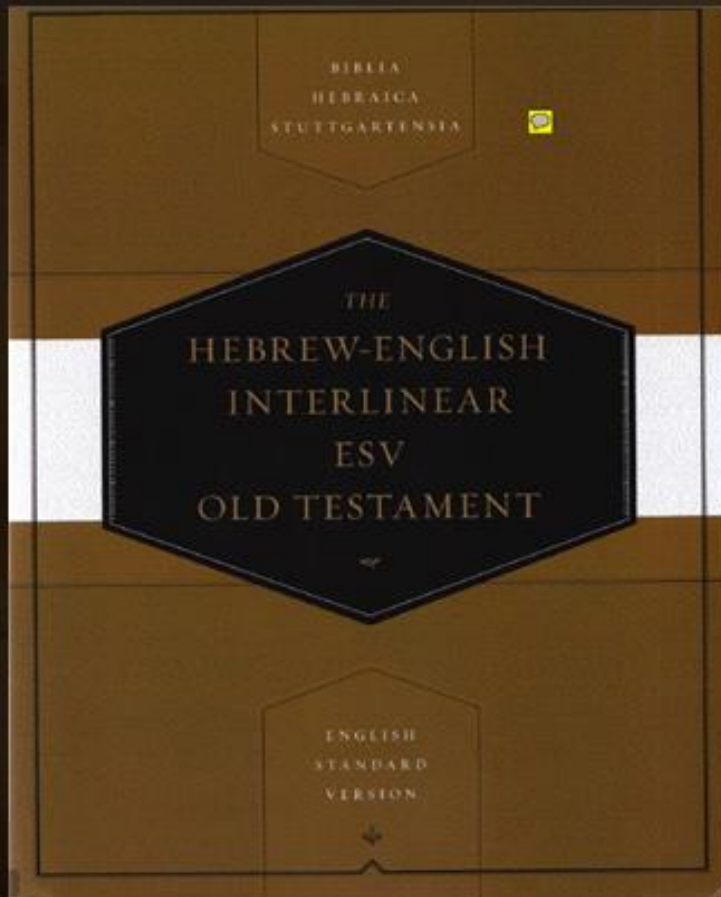
Qara', which means "to invite," "to call out," and "to meet," represents the heart and soul of the *Towrah*. Yahowah has "*qara'* – invited" us to "*qara'* – meet" Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step plan of salvation. The *Miqra'ey*, meaning "Called-Out Assemblies" or "Invitations to Meet" Yahowah, begin in the spring with Passover, Unleavened Bread, and FirstFruits. These are followed seven weeks later by the celebratory ecumenical Feast of Seven Sabbaths, known as "Weeks."

The first four *Miqra'ey* were not only prophetic, they were actually fulfilled, played out in human history during the Ma'aseyah Yahowsha's sixth corporeal visit. He sacrificed Himself as the Passover lamb on *Abyb* 14, which was *Pesach* that Friday, April 1st in 33 CE on our pagan calendars. He paid the penalty for our sins, voluntarily separating Himself from Yahowah, on *Matsah*, known as Unleavened Bread the following day. This, the most important date in human history, occurred on a Sabbath, the 15th of *Abyb* in Year 4000 Yah (Saturday, April 2nd, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).

References



References



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The Aleph and Tau Messianic comings are for all mortals to repent and to fulfill

Home Shalom Matthew 24 Messianic comings Book of Revelation Colored Scriptures
Torah (613 Mitzvot) Chodesh at full moon Shabbat Pesach Shavuot Sukkot

Ancient Hebrew alphabet. אָתָּא Names bearing His eternal Name listed, New Testament (B'rit haChadashah) Hebrew-Greek Names, Elohim (El of all), Father, Son, Holy Spirit, Adonai (Master), Baptism with Repentance, Writings of Yisrael, The Gospel of Thomas
Home

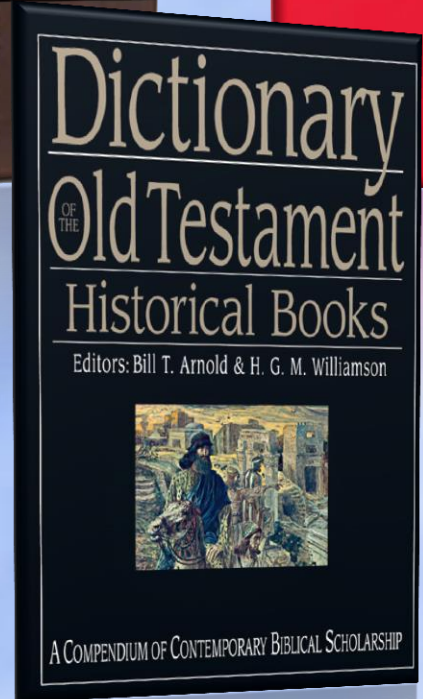
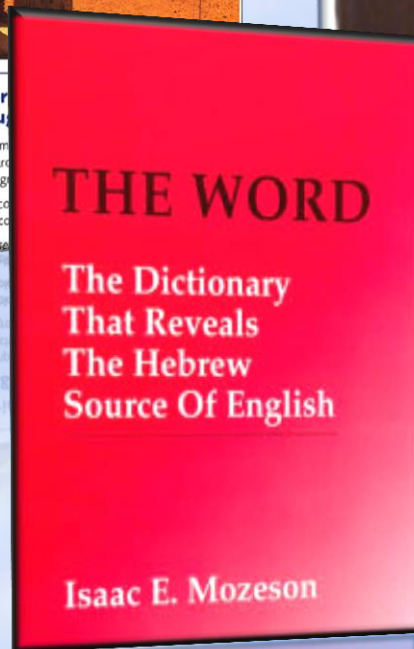
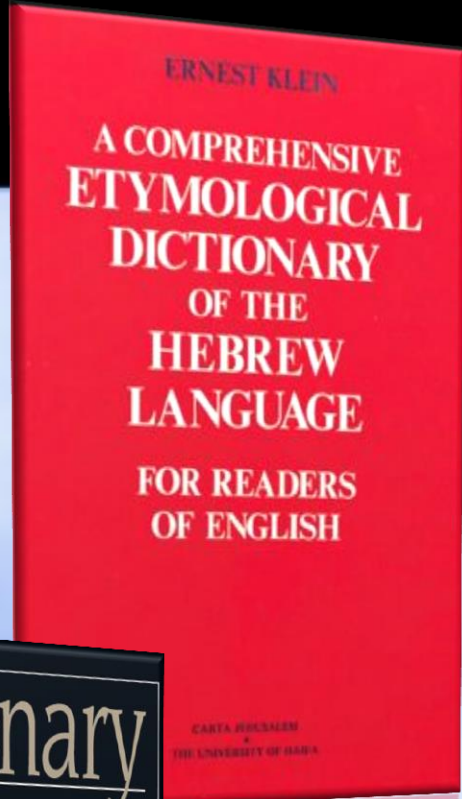
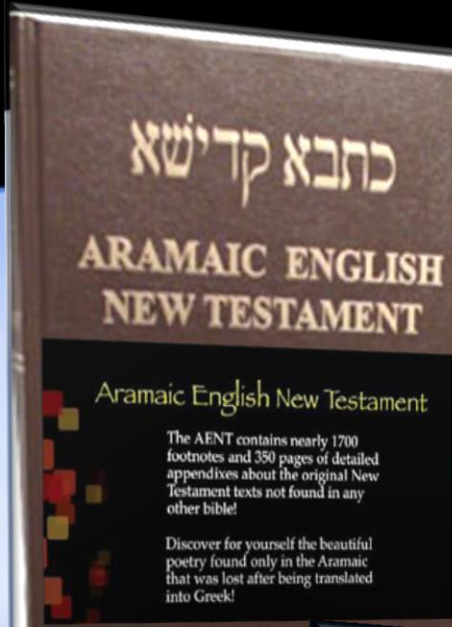
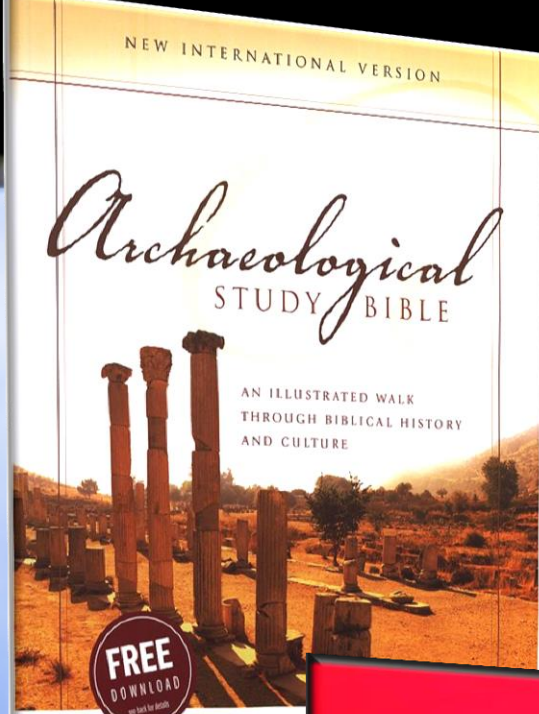
HaMiqraot [The Scriptures]: (Torah, Neviim, and Chetuvim)

(in downward order of each verse of its texts of the paleo-Hebrew Phoenician, modern Hebrew at right, and its Hebrew color coded transliteration, interlining with the translated color coded words mostly in English, along with the transliterated names/titles and Septuagint Greek Old Testament (Brenton) and its color coded transliterated text along with its color coded translated English text)

(with the help of Jay Green's The Interlinear Bible, Interlinear Scriptures Analysis, The Pentateuch [Linear translation into English], The Septuagint [Lancelot Brenton], Rothenham Old Testament, Septuagint-Interlinear-Greek-Bible.com, HalleluYah! Scriptures English-Hebrew Parallel edition, NASB, NRSV, NKJV, New Jerusalem Bible) edited and translated by Lanny Mebust (Benyamin benKohath)

(in progress to update all color coded interlinear Greek writings from Genesis chapter 1 to Isaiah chapter 17, plus the verification and correction on all OT interlinears), currently on Exodus ch32.

Torah (the Law) -




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Used most frequently
for our amplified
translation.



<http://www.ao.net/~fmoeller/isa53trn.htm>

MoellerHaus

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This is a wonderful website that has done painstakingly awesome work in translating the Dead Sea Scrolls and notating issues. Mr. Miller has also provided his translations which we will be including in white and will correct "lord and god" with the proper word. This is such a major and



Grammar Helps

Forms

perfect conjugation- you should do something , an influence

imperfect conjugation- on going influence

consecutive = volition= will, desire, choice, wish, option, choice, preference

Perfect= a completed action -not one that will be ongoing

Imperfect= ongoing action, yesterday, today , tomorrow

Yiqtol (imperfect)- the prefixed conjugation shows the imperfective aspect of the verb.

It views the action of the verb from the inside or from the perspective of the action's unfolding. This imperfective aspect can speak of (depending of context) habitual actions, actions in progress, or even completed actions that have unfolding, ongoing.

Stems

Hiphil Stem - the subject in the sentence (for example us) cause the object in the sentence (for example Yah) to respond and participate in the specific action of the verb (any word involving action.)

Qal Stem- On going yesterday, today, forever

Piel Stem – being directly influenced by the subject. Brings about the actions and direction, implying subject is willing.

Qal Yiqtol: The imperfect-action is unfolding, a habitual action, actions in progress, or even completed actions that have ongoing unfolding results.

Piel Perfect-completed action.