CHAG TERUAH 2018

Feast of Shouting - Trumpets
Welcome to Yahuah's Oasis, where it's all things Yahuah!! We have videos on Vimeo for all the PDF studies, scroll down for easy access to our Vimeo site. Praise music and all downloads are free, you can also see the music videos at our YouTube site, scroll down for easy access. 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!!!
This year we are looking at some interesting aspects of the 4th called out assembly of Yahuah’s feasts. We have looked at some amazing information in the past and hope you check out our previous studies on our website and on Vimeo. Right now, however, we have the added challenge of knowing the Scriptures are being changed supernaturally, so we must double down the efforts to make sure we are getting the truth of the translations.
A Warning, Celebration and Ingathering

Feast of Trumpets

2016

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
Teruah 2017
Are We Ready?
Between Pentecost and Trumpets there was an interval of time of about 4 months. These months in between were historically the driest months of the year for Israel.

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

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

"Day for blowing" is the Hebrew "yom teruah". Of the seven feasts, all are described in some detail, with the exception of the Feast of Trumpets. The biblical record for the Feast of Trumpets observance is neither lengthy nor complicated. Israel was simply commanded to memorialize the day by blowing trumpets and to keep the day as a sabbath day of rest.
The actual observance of the Feast of Trumpets is recorded only once in Scripture. Ezra, the scribe, related that it was during the Feast of Trumpets that the Temple altar was rebuilt, and sacrifices were reinstated by those who returned from Babylonian exile (Ezra 3:1-6). Nehemiah recorded that sweeping revival also took place in Israel that same day as Ezra rehearsed Yahuah's Instructions in the ears of the people (Neh. 7:73-8:13).

There are several things about this feast which should pique our interest. First, this feast was to be celebrated on the first day of the month. Second, this feast was to be celebrated on the first day of the seventh month. Third, the feast was marked by a blowing of trumpets. The Hebrew word here is teruah, which means: "an alarm, a signal, a sound of tempest, a shout, a shout or blast of war or alarm or joy." Why is this significant that this feast was on the first day of the month? The Feast of Trumpets is the only one of the seven feasts which began on the first day of the month.
The **Seventh Month**--we should see immediately the significance of the seventh month. As the seventh month this month was set aside as a Sabbath month. Yahuah had ordained the seventh day as the Sabbath day, the day of rest (Exodus 20:8-11). The Sabbath Day was to be a day of rest and remembrance of what Yahuah had done. Not only was there to be a Sabbath Day, but also a Sabbath Year (Lev 25:1-7), and a year of Jubilee (Lev 25:8-17), the year following seven sevens of years.

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

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

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

This is all wonderful and helpful for our Spiritual journey, but where is this Feast in the Scriptures and what hope and encouragement does it bring us?
Before we begin here, however, we must understand that the Words the Qodesh Spirit chose to have written are very important for us. When certain words are present, we must take note of them. When they are not – we must also take note: The Spirit knew what she was saying when she ( the Ruach) had these Words penned. Now, when people add or take away from these Words, we can lose the meaning of the Bible Passage at worst, or obscure what the Spirit wants us to know at best.

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

They are all traditions. Tradition is fine, but we must always take it back to Scripture, especially as being Truth Seekers.
When you study all 7 Feasts, you will note that only 5 of the 7 are given names by Yahuah. Feasts 1 and 2 are named Pesach/Passover and Unleavened Bread (Leviticus C23:4-8; Exodus C23:15). Feast 4 is called Shavuot/Weeks or Harvest (Exodus C23:16). Feast 6 is called the Day of Reconciliations or Yom Kippur (Leviticus C23:26) and Feast 7 is called Sukkot/Tabernacles or Ingathering (Leviticus C23:34: Exodus C23:16). Only Feasts 3 & 5 are not specifically given names.

Why is that? Is the Spirit trying to get our attention?
Next, the Qodesh Spirit does something even more noticeable to get our attention. Of all the Feasts – only one is not given a specific reason for doing it – Feast 5. Moshe ties Feasts 1 and 2, Pesach and Unleavened Bread, to the Israelites exodus flight from Egypt (Exodus C12). He lists Feast 3 (what we call first fruits) as a time to remember when the Israelites left Egypt and entered the Promised Land where they would reap a harvest (Leviticus C23:10). He then goes on to state that Feast 4, Shavuot, is about celebrating a harvest (Exodus C23:16; Leviticus C23:22). Then Moshe explains Feast 6, Yom Kippur (yom-keep-POOR), as the national redemption of Israel (Leviticus C16; C23:28). Last, he explains that the meaning of Feast 7, Sukkot (soo-KOHT), as a celebration of a harvest (Leviticus C23:39; Deuteronomy C16:13-15) and when the nation of Israel lived in booths (sukkots) during their wilderness wanderings (Leviticus C23:42).
Yet the Spirit records **no meaning for Feast 5**. It appears as if the Spirit of **Yahuah** is drawing our attention to two Feasts, 3 and 5 for some special attention. They are not given names. She further seems to be pointing out **Feast 5** for further scrutiny as it has no stated purpose. **Why is that so?** What could the Spirit be saying to us today from the Tanakh?

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

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

The Hebrew word used in Leviticus C23 and Numbers C29 is teruah (ter-oo-aw’). There are three other Hebrew words often translated trumpet – chatsots (khats-o-ts) (Hosea C5:8); shofar (Exodus C19:16) yowbel (yo-bale’) (Exodus C19:13 – a ram’s horn), all of which are not used in this Passage. Thus the practice of blowing the shofar, though good, is not found in this Passage. They were to teruah (give 9 short blasts of the shofar) on this day. Teruah comes from the word “rua (ROO),” which means to shout, to sound the battle cry. Though some commentaries state that it has the meaning of blast as well, which can be done on an instrument, we find the following interesting:
In Joshua C6:16, the word shofar and rua are mentioned in the context of the Jericho walls coming down. The writer of Joshua states, “And it came to pass at the seventh time, when the priests blew with the trumpets (shofar), Joshua said unto the people, Shout (ewr rua); for Yahuah has given you the city.”
Jos 6:5 And it shall come to pass, \( ^{H}1961 \) that when they make a long \( ^{H}4900 \) blast \( ^{H}4900 \) with the ram's \( ^{H}3104 \) horn, \( ^{H}7161 \) and when ye hear \( ^{H}8085 \) as a strong covenant mark \( ^{H}853 \) the sound \( ^{H}6963 \) of the shofar, \( ^{H}7782 \) all \( ^{H}3605 \) the people \( ^{H}5971 \) shall shout-roo-ah \( ^{H}7321 \) with a great \( ^{H}1419 \) shout - teruah; \( ^{H}8643 \) and the wall \( ^{H}2346 \) of the city \( ^{H}5892 \) shall fall down \( ^{H}5307 \) flat, \( ^{H}8478 \) and the people \( ^{H}5971 \) shall ascend up \( ^{H}5927 \) every man \( ^{H}376 \) straight before \( ^{H}5048 \) him.

According to Joshua C6:4, only the priests carried the trumpets or shofars. What did the rest of the people use? Nothing but their mouths – shouts! They shouted or rua or teruah. If the Spirit uses different words, she must have a reason. I believe she is telling us that there is a difference between the two words.
Both words are also used in Leviticus C25:9, “the trumpet (shofar) of jubilee (teruah).” Another translates these words as “trumpet (shofar) sounded (teruah).” Why be repetitive? Trumpet – trumpet? In Numbers C23:21 teruah is translated as “the shout of the king.” The king is here, so shout!

Lev 25:9 Then shall you cause the shofar $H^7782$ of the jubile $H^8643$ (This word is teruah not jubile) to sound $H^5674$ on the tenth $H^6218$ day of the seventh $H^7637$ month, $H^2320$ in the day $H^3117$ of reconciliations $H^3725$ shall you make the shofar $H^7782$ sound $H^5674$ throughout all $H^3605$ your land. $H^776$
THE MANDELA EFFECT
What do you remember?
https://quantumwarriors.net
We find that this scripture may have been altered twice.

**Lev 25:9** Then shall you cause the shofar $^\text{H7782}$ of the jubile $^\text{H8643}$ (This word is teruah not jubile) to sound $^\text{H5674}$ on the tenth $^\text{H6218}$ day of the seventh $^\text{H7637}$ month, $^\text{H2320}$ in the day $^\text{H3117}$ of reconciliations $^\text{H3725}$ shall you make the shofar $^\text{H7782}$ sound $^\text{H5674}$ throughout all $^\text{H3605}$ your land. $^\text{H776}$
Lev 25:9  Then shall you cause the shofar $H_{7782}$ of the jubile $H_{8643}$ (This word is teruah not jubile) to sound $H_{5674}$ on the tenth day of the seventh $H_{7637}$ month, $H_{2320}$ in the day $H_{3117}$ of reconciliations $H_{3725}$ shall you make the shofar $H_{7782}$ sound $H_{5674}$ throughout all $H_{3605}$ your land. $H_{776}$

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

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

Description of Change
jubilee > jubile

We have some residual confirmation of the correct spelling and the correct wording of Lev 25:9.
so that you have the time of the seven Sabbaths of years, even forty-nine years.

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

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

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

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

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

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

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

16 In proportion to the extent of the years there shall be unto thee the days of seven sabbaths of years, even forty and nine years.

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

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

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

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

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

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

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

16 According to the multitude of the years.
Looking at the commentaries for this we find from E-Sword: Expositor’s Bible Commentary:

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

Leviticus 25:8-12

"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and nine years. Then shalt thou send abroad the loud trumpet on the tenth day of the seventh month; in the day of atonement shall ye send abroad the trumpet throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of the undressed vines. For it is a jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field."
Lev 25:9

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

Exo 19:13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long.

Applying the Yobel (i.e. jubilee) sign is problematic. As a matter of fact the Heb. word is исход, which means “to go out” or “to go forth” as a mark of deliverance. The Manna (which was the food of the redeemed) was brought out on the six days and did not come on the sabbath, and since it was ready to eat it was to be put away. In the time of the Psalmist the jubilee (in a modified form) was the sign of the Introductory year in their cycle of years.

Exo 19:13 is a similar passage. The Trumpet is not jubilee, but it is the Yobel. In the time of the Psalmist the jubilee (in a modified form) was the sign of the Introductory year in their cycle of years. In the time of the Psalmist the jubilee (in a modified form) was the sign of the Introductory year in their cycle of years.
Then shall you cause the shofar with a loud noise (teruah) to sound on the tenth day of the seventh month, in the day of reconciliations shall you make the shofar sound (cross over) throughout all your land.
II Samuel 6:15 also uses both words when the people shouted (teruah) and blew the trumpets (shofars) in celebration of when the Ark of the Covenant came into the city of Jerusalem. Job 33:26 reveals that seeing Yahuah’s Face causes one to shout for joy. Psalm #33:3 says to sing a new song to Yahuah and shout for joy! The Psalmist states (#47:5) that when Yahuah ascended amid shouts (teruah) of joy and the sounding of trumpets (shofars).

What we believe the Tanakh is teaching us about the 5th-Feast is that a lot of shouting was going on, not necessarily trumpets blowing. **What difference does it make? What can we learn from this? …**
Based upon that we have Feast 5 described as in the Tanakh as having neither name nor purpose (a mystery yet to be solved); yet it must be remembered, though no reason is given for what is to be remembered.

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

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

Yahusha took on our sin debt and paid it in full for anyone who wanted to be Covenant family members. He paid the Ketubah.
Another ME change.. And IF I go? Really? Yahusha is trying to comfort them by saying, I'm going back to Father and will be I'm coming back to you, but I have to make sure you have a place to be so that when I return here you will have a place to stay, because - The New City will be coming with him! A carpenter at heart working to make sure they have a place in his city. If he said, “if I go” - it leaves room for doubt. Thayer has something interesting to say.

1569 ἐὰν (ean): cj.; = Str 1437, 3362 — 1. LN 89.67 if, a marker of condition with the implication of reduced probability (Mt 5:46; Mk 1:40; 2Ti 2:5; Mt 7:9 v.r.); 2. LN 67.32 when, when and if (Jn 12:32; Mk 16:18 v.r.); 3. LN 71.8 ever, whenever, whoever, etc. (1Co 16:6); 4. LN 67.36 ἣνικα ἐὰν (henika ean), whenever (2Co 3:16+); 5. LN 67.36 ὅσακις ἐὰν (hosakis ean), whenever (1Co 11:25, 26 Rev 11:6+)
c. irregularly, but to be explained as an imitation of the Hebrew מֻּלֶּא which is also a particle of time (cf. Gesenius, Thesaurus, under the word, 4), ἔαν with the subjunctive aorist is used of things which the speaker or writer thinks will certainly take place, where ὅταν, when, whenever, should have been used: ἔαν υψωθῶ, John 12:32; ἔαν πορευθῶ, John 14:3; ἔαν φανερωθῇ, 1 John 2:28 (L T Tr WH, for ὅταν R G); 1 John 3:2; ἔαν ἀκούσητε, Hebrews 3:7 from Psalm 94:8 (Ps. 95:8); (ἔαν εἰσέλθης εἰς τὸν νεκρῶν, Tobit 6:17 (16) (others, ὅταν); ἔαν ἀποθάνω, θάψον με, Tobit 4:3, cf. Tobit 4:4 ὅταν ἀποθάνη, θάψον αὐτήν; for ὅταν when, Isaiah 24:13; Amos 7:2).
### 'im

<table>
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<th>Transliteration</th>
<th>Pronunciation</th>
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<td>'im</td>
<td>ēm (Key)</td>
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**Part of Speech:** particle

**Root Word (Etymology):** A primitive particle

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(4) a particle of time, *when* (compare the Germ. *wenn* and *wann*, and Engl. *when*). Followed by a preterite, which often has to be rendered by a pluperfect and fut. perfect, Isa. 24:13, “אָמַּר בָּאָרָיָה נַחֲלָה נָחֳלָה,” “when the harvest is ended;” Am. 7:2, “וּכְהֵן אָמַּר בָּאָרָיָה נַחֲלָה נָחֳלָה,” “and when it had consumed;” Isa. 4:4, “כִּי בָּאָרָיָה נַחֲלָה נָחֳלָה,” “when the Lord shall have washed the filth of the daughters of Zion;” Gen. 38:9; Ps. 63:7; Job 8:4; 17:13. So in composition, as until when, until, Gen. 24:19; 28:15; Num. 32:17; Isa. 6:11.
John 14:3

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

Description of Change
after > if

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

I did find the residual effect of “after or when ever” in 2 versions. Next page will show the pictures.
Today’s Parallel Greek-English New Testament with the KJV and Today’s English. The todays English preserved it.

Also the Apostolic Bible Polyglot Greek English Interlinear preserved “whenever”.

John 14:3

καὶ ἐὰν πορευθῶ καὶ ἐτοιμάσω ὑμῖν τόπον
And whenever I should go and should prepare for you a place,

καὶ παραλήψωμαι υμᾶς πρὸς εμαυτῶν ἵνα ὅπου
and take you to myself; that where

εἰμί εγώ καὶ υμεῖς ἦτε
I am, also you should be.

https://studybible.info/interlinear/John%2014:3
Here we will see both “if I go”, and “After I go”.
It's the same Greek word but in the "Today's English version of the KJV they use after."
The Fenton Version shows “after I have gone”.

Jesus Comforts His Disciples.

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

Thomas exclaimed to Him: “Master, we do not know where You are going; and how can we know the way?”

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

Philip replied to Him, “Master, show the Father to us, and that will satisfy us.”

1 The Roman bugle, called in Latin, “Gal-lus,” i.e., “The Cock,” or, “The Crower.” It was a Roman army bugle for signalling the relief of the Guard.
We would conclude that Yahusha said (in Hebrew) to calm the fears of us all, not if - but when. After works as well, when after I go...

Joh 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And WHEN (after) I go and prepare a place for you, I will come again, and receive you to myself; that where I am, there ye may be also.
The point is Yahusha is coming back. We can count on it. We should be prepared for it. We need to be patient and be busy cleaning up our lives and being a shining example to those around us.
Mat 24:36  But no, not the angels of heaven, but my Father only.

Matthew 24:36-51

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

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

To the faithful you show yourself faithful.
Matthew 24:36

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

New Living Translation
"However, no one knows the day or hour when these things will happen, not even the angels in heaven, nor the Son himself. Only the Father knows.

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

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

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

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

King James Bible
But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.
What is the issue? Is it Mandela or bad manuscripts? We need to be careful about calling everything now ME when other culprits are to blame. The KJV has never been in our opinion the “go to” version.

It’s heritage with Francis Bacon and Dr. Dee - both known occultists should give anyone pause. We have covered this is previous studies in our Name Yahuah to Claim Yahuah. What this boils down to is that the KJV was using bad manuscripts found in the trash, the Sinaticus, and the Vaticanus spent time in the hands of the Catholics. This is also omitted in the Syriac – Aramaic. This next snipit is found on page 73-74.
Matthew 24:36

The same omission of "nor the Son" occurs in the parallel passage, Mark 13:32, but in very few manuscripts. The documentary support in favor of its inclusion is impressive in both gospels. Some have argued that the words were added in $\textit{X}^2$, B, D etc. in order to harmonize Matthew with Mark (see note in NET), but it is far more likely that the words were omitted in $\textit{X}^1$, L, W etc. Maj because scribes found it difficult to conceive of Jesus not knowing something his Father knew—specifically, the time of the second coming. How could Jesus not know the time of his return when he had just predicted all the events that would lead up to it? This is hard to answer. What can be said is that the Son, after his incarnation, took a position of dependence on his Father. The Son, who was one with the Father, acted and spoke in dependence on the Father. If the Father did not reveal something to him, it was not revealed. The timing of the second coming was the Father's prerogative—see Acts 1:71.
Yahuahah knows us very well. Of course it will be on His time table. If He told us in advance when it would be, we would definitely not be diligent until right up to the last minute. That is not the kind of family He is looking for. Of course Yahusha is on a need to know basis. This is as much about him as us. Yahuah is grooming him to take the reigns of this world when he gets back. If we think he had it hard the first time, I don’t think the next time back will be without some bumps as well. This will be brand new territory for everyone! It is the father of groom that tells him he is ready to get the bride—remember?
Only when his father felt he was ready would the groom come to get his bride, usually at night with his best man in a torch-lit procession. The bride knew her husband was coming, but never knew when. She was always to be ready and to anticipate his coming for her. When the groom came, guess how he let everyone know that he was coming – shouts and trumpets blasts!
Watch therefore: for you know not what hour your master does come. But know this, that if the goodman of the house had known in what hour the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be you also ready: for in such an hour as you think not, the Son of man comes.

Goodman of the house?

KJV Translation Count — Total: 12x

The KJV translates Strong's G3617 in the following manner:
householder (4x), goodman of the house (4x), master of the house (3x), goodman (1x).
Let us check with Thayer

G3624 is house or household

G1203 means lord and master.

Outline of Biblical Usage

1. master of the house, householder

Strong's Definitions

οἰκοδεσπότης oikodespotēs, oy-kod-es-pot'ace; from G3624 and G1203; the head of a family:—goodman (of the house), householder, master of the house.
Thayer never mentions the title goodman or goodman of the house for this which he would have surely done had that been an option. Our dictionaries do not recognize it as a real word.

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

STRONGS NT 3617: οἰκοδεσπότης


(Alexis, a comic poet of the IV. century B.C. quoted in Pollux 10, 4, 21; Josephus, contra Apion 2, 11, 3; Plutarch, quaest. Rom. 30; Ignatius ad Eph. 6 [ET]. Lob. ad Phryn., p. 313 shows that the earlier Greeks said οἶκου or οἰκίας δεσπότης.)
Another shout out of warning to expect Yahusha on an unexpected day. Are we ready?

Mat 25:10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 

25:11 Afterward came also the other virgins, saying, master, open to us.

25:12 But he answered and said, truly I say to you, I know you not.

Mat 25:13 Watch therefore, for you know neither the day nor the hour where in the Son of man comes.
Yahusha is behind all the feasts.
Can you mess around all year and get your act together just before Shouts? **No**, as the point of this season is to reflect back on how you have spent the previous year. If you waited until days before **the feast** to get right, you will be like the person in thorny soil – green stalks but no wheat! You cannot plant the seed two days or even a month before you need the fruit to be eaten. It has to be in the ground long before. The point being is that we are to live each day in light of tomorrow.
Mat 9:35 And Yahusha went about all the cities and villages, teaching in their synagogues, preaching the good and beneficial message of the kingdom, and healing every sickness and disease among the people.

9:36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

9:37 Then said he to his disciples, The harvest is plenteous, but the labourers are few; pray you therefore to Yahuah of the harvest, that He will send forth labourers into His harvest.
Therefore, this coming time would be a great time to evaluate your life. The shofar is blown as a call for repentance, to return to the path as outlined in the Scripture. It helps us remember who our Creator is and our need to live for Him. It is time to evaluate our lives. Are you ready for Yahusha’s return? How healthy is your trust in Yahuah and Yahusha seen on a daily basis? Are you asking Yahuah to send you into the harvest? (Matthew C9:35-38), Are you willing to let go of your distractions and fears to see those who are without hope, those who have pasts that are eating them up in the present, come to trust in Yahusha? The Feast of Shouts is coming and so could our master Yahusha MessiYah. Are you ready? You could be hearing the shout and trumpets from Heaven on this day – whenever that is.
The warning has been sounded. The Scriptures are changing! The oil is getting low.

What are you going to do about it?

Yahusha will be back! Are we ready?

Are we worthy?
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