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Issue 69

“Speak unto the children of Israel, saying, In the seventh month, in the first [day] of the month, shall ye have a sabbath [2812 (j)], a memorial of blowing of trumpets, an holy convocation.”
(Vayikra 23:24, SP)

In Lev 23:11; the word *Shabbat* [שַׁבָּת] contains the disjunctive-conjunction ׀ indicating 'this sabbath' as contextually compared to the regular weekly shabbat [שַׁבָּת]. By adding the phonetic '-on' [ׁו], as in shabbathon, in the language of Moses, this emphasizes the identifier 'this' as in 'this sabbath' - relevant to its contextual reference, the Passover sabbath on 15 Abib [Nisan] (See [Lev 23:11, 14, 15, KJV](#)).

1 Torat HaKohanim – *The Paleo-Hebrew Tanakh*, <http://crowndiamond.org/cd/torah.html>; See also: *The Tanakh (The*
Stone ed.), **Lev. 23:24**, p. 305. “The shofar is a call to repentance”, and the *JPS Hebrew-English Tanakh*, pp. 261-262.
2 Transliterated with *The Ancient Hebrew Lexicon of the Bible* (Benner, 2005). Translation from *The Mechanical*
Translation of the Torah Lexicon of Hebrew Roots and Words (Benner, 2014).

vegetative and animal], the very sustenance of their survival. Above all, the Israelites glorified **YHWH**, because in so doing all else was through the promise of His blessings (**Deu Ch 28; 30:19**). How the Israelites lived and celebrated **YHWH**'s festivals offers great insight into Yah'shua's first century presence as well.

Yahweh's Feasts

Accurate historical accounts of events as they were in times past can be found in A. Edershiem's *Sketches of Jewish Social Life*³, for example, we learn,

There are two Talmuds – the Jerusalem and the Babylonian – to the text of the Mishnah. The Babylonian Talmud is considerably younger than that of Jerusalem, and its traditions far more deeply tinged with superstition and error of every kind. For historical purposes, also, the Jerusalem Talmud is of much greater value and authority than that of the Eastern Schools. [Emphasis mine].

Daily life in Israel

Edershiem describes the background of Palestine when describing life in Nazareth, Galilee - Yah'shua's home town.

We are now in Galilee proper, and a more fertile or beautiful region could scarcely be conceived. It was truly the land where Asher dipped his foot in oil (**Deu 33:24**). The Rabbis speak of the oil as flowing like a river, and they say that it was easier in Galilee to rear a forest of olive-trees than one child in Judaea! The wine, although not so plentiful as the oil, was generous and rich. Corn grew in abundance, especially in the neighbourhood of Capernaum; flax also was cultivated. The price of living was much lower than in Judaea, where one measure was said to cost as much as five in Galilee. Fruit also grew to perfection; and it was probably a piece of jealousy on the part of the inhabitants of Jerusalem, that they would not allow it to be sold at the feasts in the city, lest people should forsooth say, "We have only come up in order to taste fruit from Galilee" (*Pes. 8 b*). Josephus speaks of the country in perfectly rapturous terms. He counts no fewer than 240 towns and villages, and speaks of the smallest as containing not less than 15,000 inhabitants! This, of course, must be gross exaggeration, as it would make the country more than twice as thickly populated as the densest districts in England or Belgium. Some one has compared Galilee to the manufacturing districts of this country. This comparison, of course, applies only to the fact of its busy life, although various industries were also carried on there – large potteries of different kinds, and dyeworks. From the heights of Galilee the eye would rest on harbours, filled with merchant ships, and on the sea, dotted with white sails. There, by the shore, and also inland, smoked furnaces, where glass was made; along the great road moved the caravans; in field, vineyard, and orchard all was activity. The great road quite traversed Galilee, entering it where the Jordan is crossed by the so-called bridge of Jacob, then touching Capernaum, going down to Nazareth, and passing on to the sea-coast. This was one advantage that Nazareth had – that it lay on the route of the world's traffic and intercourse. Another peculiarity is strangely unknown to Christian writers. It appears from ancient Rabbinical writings that Nazareth was one of the stations of the priests. All the priests were divided into twenty-four courses, one of which was always on ministry in the Temple. Now, the priests of the course which was to be on duty always gathered in certain towns, whence they went up in company to the Temple; those who were unable to go spending the week in fasting and prayer for their brethren. Nazareth was one of these priestly centres; so that there, with symbolic significance, alike those passed who carried on the traffic of the world, and those who ministered in the Temple.

Note: The word *temple* represents local *synagogues* that frequented the larger communities throughout Palestine upon submitting for and having been approved by the priesthood in Jerusalem.

³ *Sketches of Jewish Social Life*, p.30 [Note 2].

From the *Jerusalem Talmud* we learn that during the three annual chagag [H2287] festivals ["the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles", Deu 16:16] the Israelites would take a pilgrimage to Shiloh [OT for Jerusalem] for the great celebrations wherein all efforts were focused upon glorifying El as their Elohim in acts of thanksgiving and praise - worship by any other name. These pilgrimages were for the gathering together for a worship festival and feasting. Worship included the form of a circle for dancing. Yahweh's feasts were truly a joyful time of celebration.

The festival days

After performing their necessary ritual purifications, one of the duties of the priests on festival days was to read the Torah. These readings often included a reminder of their release from Egypt, reading the Ten Commandments, and reference to the festival at hand. At times a child could even read the Torah along with a "meturgeman," or interpreter, by their side to help the young talmidim [disciple, or student] to read it. One could easily picture Yah'shua in his youth among those considered by the local Rabbis to read at such times. Readings were not just for special days. The Israelites considered the festival's daily formal worship service as special; for they were not performed every day during the remainder of the year. Adds Edershiem,

It was customary to have service in the synagogues, not only on Sabbaths and feast-days, but also on the second and fifth days of the week (Monday and Thursday), when the country-people came to market...

[Note: Fri-day was the designated *preparation day* for the weekly sabbath. Duties centered upon meal preparations and setting up the evening for sabbath day observation.]

The sounding of the trumpet also hailed in the new moons (H2320, chodesh) (Num 10:10; Psa 81:3). See: The use of the silver trumpets (Num 10:1-10.)

Perhaps today's saints should derive their weekly bible study schedules from this pattern?

The masses kept their celebration quiet during these intervals while embracing the moments between in joyful conversation recounting their blessings of the season, familiar anecdotes, and all while sharing the plenteous fruits of the season. Throughout the year, Israelite dietary

staples were bread, wine and olive oil, and in varying degrees, legumes, fruits and vegetables, dairy products, fish and goat's meat. The feast included roasted delicacies such as the prized lamb's tail⁴ which was usually served for special and honored guests.

Not unlike the combination of USA's Thanksgiving Day and 4th of July celebrations, less the fireworks, the early Israelites themselves celebrated not only by feasting but with music and dancing. The word chagag above itself implies dancing in circles, much like the Davidic dance performed in synagogues today - **חגג** (HhGG) **Feast** ab: The participants of a festival would gather together and dance in a circle (AHLB #1164-B).

Activities during the in-between sabbath days included **מַטָּנָה** [mattanah – the giving of gifts; H4979 (Lev 23:38)]. The streets were a carnival of their own during feasts. People would wander through bright tapestry colored street markets and cafes dining and acquiring for the giving of gifts and treats among families and friends. Israelites and participating strangers among them from all over the lands had made pilgrimage to these festival sights and brought their unique items of clothing, exotic materials, wicker, and

Israelite Business – 101

The Rabbis appointed regular inspectors, whose duty it was to go from market to market, and, more than that, to fix the current market prices (Baba B. 88, Talmud). The prices for produce were ultimately determined by each community. Few merchants would submit to interference with what is called the law of supply and demand.

Similarly, it was prohibited artificially to raise prices, especially of produce. Indeed, it was regarded as cheating to charge a higher profit than sixteen per cent. In general, some would have it that in Palestine no one should make profit out of the necessities of life. Cheating was declared to involve heavier punishment than a breach of some of the other moral commandments.

4 For most people, meat was eaten only a few times a year when animals were slaughtered for the major festivals, or at tribal meetings, celebrations such as weddings, and for the visits of important guests (1 Samuel 28:24). The fat-tail sheep beared prized cooking fats and could weigh up to 10 pounds.

crafts of all kinds – even fine gold and silver jewelry- and of such quantity that none could complete their window shopping in a single day's viewing. Although coinage was discouraged when travelling to the feasts because of the devaluation of material goods in exchange (**Lev 27:31**) but bartering was as much the norm. It was a street market that today's shop clerks would do well to recognize.

A day-long festival of feasting, dancing and worship... all in the celebration of **YHWH** as their Elohim in the manifold blessings of His favor knowing they are the apple of His eye, Israel (**Deu 32:10**).

That's what the feasts should offer for you, today's saints. See you at the feasts!

Note: In the following message the term **LORD** refers to the name **Yahweh**, (**H3068**) the Elohim (God) of the 'Old Testament', the term **Lord** is translated from the word **Adonai** (**G2962**) which meaning is actually "**Yahweh** God of Israel" (**G2962 kurios** in the Gr. New Testament). Throughout the term **God** (**Elohim**) refers to 'supreme beings', generally to the Creator, the God of Abraham, Isaac, and Jacob, **Yahweh** by name (**H430**; **G2316**).

Introduction To the Feasts of Yahweh

D.B. Loughran (1996)

By far the best way to determine the real interests of a person is to note the festivals that he/she attends. Festivals are generally happy events, when people with similar interests assemble to celebrate something.

At a festival all the age-old barriers of race, colour and class are usually swept aside as people give themselves over to the "spirit of the occasion". And so we have music festivals, sports festivals, film festivals, wine festivals, carnivals, fetes, fairs, religious festivals and Feasts of various kinds. Indeed there is a festival to suit almost every taste and they are all normally well attended.

My Name is **Yah** (**Jer 16:21**)

יהוה *Jehovah* [Anglican pronunciation of **YHWH**], pr. name of the supreme God (**יהוה**) amongst the Hebrews. The later Hebrews, for some centuries before the time of Christ, either misled by a false interpretation of certain laws (**Ex. 20:7**; **Lev. 24:11**), or else following some old superstition, regarded this name as so very holy, that it might not even be pronounced (see *Philo, Vit. Mosis t. iii. p. 519, 529*). Whenever, therefore, this *nomen tetragrammaton* occurred in the sacred text (**יהוה** **שם המפך**), they were accustomed to substitute for it **אֲדֹנָי** [Lord], and thus the vowels of the noun **אֲדֹנָי** are in the Masoretic text placed under the four letters **יהוה**, but with this difference, that the initial Yod receives a simple and not a compound Sh'va (**יהוה**, not **יהוה**). ~ *Gesenius Hebrew Lexicon*

Other more ancient scripts depict the *name* as:

𐤀𐤏𐤍𐤁 in Ancient Proto Siniatic (sometimes called Early Hebrew, Proto-Canaanite or Proto-Semitic). Of course they did not yet know His name at that time. It later became Pale-Hebrew and His name was written as **𐤏𐤏𐤁𐤏**. Paleo-Hebrew was still in use around 100 CE – 1561 years since the Israelites left Mt. Sinia (Reese Chronological Bible, 1980).

Festivals are often held to commemorate some important event, and in this connection they may be referred to as **memorial festivals**. Many religious festivals fall into this category; they are 'memorial festivals' held to commemorate the actions of the various Gods people worship.

This study is of the **Feast Days of Yahweh the Holy One of Israel**, the Creator of the mighty universe, the LORD God of Abraham, Isaac and Jacob; the One who is intensely interested in the welfare of every soul on earth. Yes, the Almighty has certain memorials. He calls them 'My Feasts;' for they are the **Sacred Memorial Banquets** of His greatest acts in the Programme of Salvation; banquets to which all His subjects are invited.

Leviticus 23:1-4 *And the LORD soake unto Moses, saying. "Speak unto the children of Israel, and say unto them, Concerning the Feasts of the LORD, which ye shall proclaim to be holy convocations, even these are MY FEASTS! ... These are the Feasts of the LORD, even holy convocationss, which ye shall proclaim in their seasons."*

Note the Almighty's words "**These are My Feasts**" and "**These are the Feasts of the LORD.**"

Undoubtedly Yahweh's festivals were initially given to the people of Israel, for it was His plan that through them salvation was to be proclaimed to the world. But the feasts themselves are the LORD'S, not Israel's or Judah's, but

Yahweh's. Remember this vital fact.

Unlike the popular festivals of Ash Wednesday, Easter, Hallowe'en and Christmas, whose observance is nowhere commanded in the Scriptures, the Feast Days of Yahweh are described in the Bible in considerable detail. They are to be **proclaimed to** and **observed by** all true believers in the LORD God of Israel. Read about these sacred memorials in [Leviticus 23](#), [Numbers 28 & 29](#) and [Zechariah 14](#). There you will see overwhelming evidence of their divine origin and everlasting nature.

Stewarton Bible School's aim is to draw the church's attention to these appointed feasts of the Most High; to proclaim them to all the world in accordance with this divine direction:

[Leviticus 23:4](#) *"These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons."*

A holy convocation is a **commanded assembly**. In other words, you are commanded to attend and join with fellow worshippers of the God of Israel. This publication is part of that proclamation. It outlines the reasons why you should attend the Feasts of the Holy One of Israel.

What do these sacred feasts commemorate?

The answer is: ***They are the spiritual anniversaries of Yahweh's mightiest deeds; each and every one of them being an eternal memorial of some distinct, divine accomplishment in the great Programme of Salvation.*** If you read this booklet to the end you will see that statement proved over and over again.

Let us now consider Yahweh's feast days in turn, for there are several, and open our minds to the profound spiritual realities they represent.

The Feast of Trumpets

The Feast of Trumpets is celebrated on the first day of Ethanim (Tishri) the seventh month in the sacred calendar. ([Lev. 23:24](#))

Trumpets were used by Yahweh's command in ancient Israel:

- To assemble the congregation and to start journeying ([Numbers 10:2](#))
- To call the leaders of Israel together ([verse 4](#))
- To sound the alarm for war and to signal an attack ([verse 9](#), [Judges 3:27](#), [Job 39:25](#))
- To accompany the praises of Israel at the appointed festivals and the days of the new moon ([Numbers 10:10](#))
- To proclaim the accession of kings ([2 Sam. 15:10](#), [1 Kings 1:34](#), [2 Kings 9:13](#))
- And to announce the Jubilee year of freedom ([Lev. 25:9](#))

The Feast of Trumpets is a memorial Sabbath, a day of special significance, designed to bring the faithful into remembrance before the Almighty. The two silver trumpets mentioned in [Numbers 10](#) were types of the great originals in the heavens - the **Trumpets of Yahweh & His Son**. Those divine originals are mentioned several times in the Scriptures and at their sounding events of awesome importance have and still will take place. We read about the trumpets past and future used in:

- The giving of the Ten Commandments ([Exodus 19:14-19](#))
- **The world wide warning still scheduled for the future when Yahweh Himself will blow the trumpet.** ([Zech. 9:14](#), [Isaiah 18:3](#), [Zeph. 1:14-16](#))
- Signalling the events scheduled for the close of this age. ([Revelation chapters 8 & 9](#))
- The Second Advent of Jesus Christ; at which the resurrection will take place. ([Matt. 24:31](#), [1 Cor. 15:51-52](#))

A study of the texts listed above will show how Yahweh Himself has planned to use His heavenly trumpets again. **He and His Son will blow them** to gather His people as in days gone by; gather them for the climatic events scheduled to take place at the Messiah's return. Did he not say:

[Isaiah 18:3](#) "All ye inhabitants of the world, and dwellers on the earth, see ye, when He lifteth up an ensign on

the mountains; and **when He bloweth a trumpet, HEAR YE."**

Zechariah 9:14 "And the LORD shall be seen over them, and His arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with the whirlwinds of the south."

The prophecy of the Revelation tells of the sounding of heavenly trumpets - possibly starting at a Feast of Trumpets - which will probably coincide with the gathering of Yahweh's people in the last days and the final war in heaven between the forces of good and evil. (**Rev 12**) See **Understand the Revelation**, in which the Seven Trumpets are explained.

No one will doubt but that the Feast to Trumpets has still to find even partial fulfilment; and it is because of this fact and the many texts which tell of the use of the Trumpets of God in the future that believers should beware of ignoring this important feast day.

On some future Feast of Trumpets the mighty **Trumpet of the LORD** will sound. It will be heard **throughout the world!** and will reverberate with tones as awesome as the rushing sound which filled Jerusalem on the **Day of Pentecost** some 2000 years ago (**Acts 2:2**). All of mankind will hear the Trumpet, for the Bible says:

Zechariah 9:14 "And the LORD shall be seen over them, and his arrow shall go forth as the lightning: **and the Lord God shall blow the trumpet, and shall go with the whirlwinds of the south."**

Isaiah 18:3 "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; **and when he bloweth a trumpet, hear ye."**

Only when that event happens can we justifiably say that the Feast of Trumpets has found fulfilment.

For further information see the **Shofar**; herald of the coming kingdom.

FYI: The Three Faces of Man

There are two of the self: The spirit of man and the potential of the Ruach Chodesh. These are often referred to in scripture as the *spirit of man* (**Zec 12:1**) and the *inner man* (**Eph 3:16**).

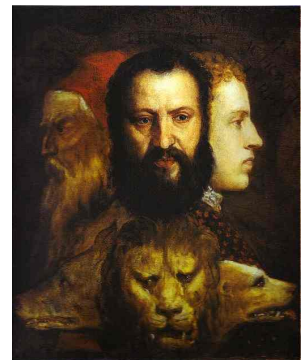
The *spirit of man* [SM] – that which we are born with, the lamp into our hearts (Pro 20:27), and that which is forever in pursuit of those needs and gratifications of the flesh. Biblical words that describe it include the heart, the mind, and those who walk after their own ungodly lusts.

Breath, of course, comes and goes. The *human spirit* will either be transformed by the holy Spirit when resurrected or cease to exist (**Revelation 21:8**). *Angels* (of God) are created beings and will continue unless they become disobedient, while the *unclean spirits* are destined for oblivion (**Revelation 21:8, 27**) (*What is Spirit?* The Newsletter of the Churches of God, UK).

The Ruach Chodesh [RC] – that which is the gift of **YHWH** to His chosen: not to be acquired, not to be learned, ... an inviolable entity not of this world nor of Creation; but, the very essence of El Elohim (**Joh 14:20**).

The SM is at enmity with the Holy. It cannot see nor understand the message of the Creator on its own. It is not totally evil by nature [in opposition to Yah's commandments], albeit carnal. Evil itself is learned over a lifetime. The carnal mind can reason only through subjective reasoning – the end justifies the means. Evil itself is learned from the social influences of one's environment as currently influenced by the presence of *the haSatan(s)*.

The third essence of man is his spiritual being [SP] – fulfillment of the potential offering of eternal existence as in *I Am – Elohim*. At this stage one has become as El-Elohim [**YHWH**] just as Yah'shua Himself has become (see **Rom 8:29; Col 1:18**). This process requires physical change, or quickening, from the physical to



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The *spirit of man* (1 Cor 2:11), or the *inner man* (Eph 3:16), is the breathing and intellectual inspiration of the living soul [nephesh. H5315]. ...

נֵר יְהוָה נִשְׁמַת אָדָם חֹפֵשׁ כָּל-חֲדָרֵי-בֶטֶן: (Prov 20:27, TNK)

The spirit of man [is] the candle of YHVH [יְהוָה], searching all the inward parts of the belly. ~ RNKJV

~ TTSAOY

spiritual domain.

And how, one may ask, is this accomplished? A first step is by following *the way* found in YHWH's handbook for life – the inspired and original scriptures as preserved through the tribe of Yahudah (see Gen 49:10; Pro 6:23; Joh 14:6; 2 Tim 3:16).

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The Lighter Side

If it is a Miracle, any sort of evidence will answer; but if it is a Fact, proof is necessary. ~ Mark Twain

"Whoever undertakes to set himself up as a judge of Truth and Knowledge is shipwrecked

by the laughter of the gods." ~ Albert Einstein

My brethren, do not many of you become teachers, knowing that we will receive more severe judgment; ~

Fred Coulter (James 3:1, FV)

"There is also a festival on the day of the paschal feast which succeeds the first day, and this is named the sheaf, from what takes place on it; for the sheaf is brought to the altar as a first fruit both of the country which the nation has received for its own, and also of the whole land; so as to be an offering ... for the nation,..." ~ Philo, The Special Laws I – Part 3: The Sixth Festival, XXIX. (162)



Origin's approach to re-writing Aquila's non-extant Greek Septuagint. [Evidence suggests that Origin's Septuagint was not actually published until after 220 CE.]

... and little wonder why so many become confused with over 300 bible-ish versions now in circulation. Another contributing factor may be the [sub-conscious] practice of personal *permutations*.

per·mu·ta·tion

noun \,pər-myū-'tā-shən\ : one of the many different ways or forms in which something exists or can be arranged.

Full Definition of PERMUTATION 1 : often major or fundamental change (as in character or condition) based primarily on rearrangement of existent elements <the system has gone through several permutations>; also : a form or variety resulting from such change <technology available in various permutations>

2 a : the act or process of changing the lineal order of an ordered set of objects b : an ordered arrangement of a set of objects

Origin of PERMUTATION : Middle English permutacioun exchange, transformation, from Anglo-French, from Latin permutation-, permutatio, from permutare. First Known Use: 14th century.

As it applies to *linguistics*, here are a few examples of permutations.

RIGOR MORRIS - The cat is dead.

RESPONDEZ S'IL VOUS PLAID - Honk if you're Scottish.

HARLEZ-VOUS FRANCAIS? - Can you drive a French motorcycle?

And a few singularly Southern permutations.

BARD - verb. Past tense of the infinitive "to borrow." Usage: "My brother bard my pickup truck."

JAWJUH - noun. A highly flammable state just north of Florida. Usage: "My brother from Jawjah bard my pickup truck."

MUNTS - noun. A calendar division. Usage: "My brother from Jawjuh bard my pickup truck, and I aint herd from him in munts."

As the saying goes, "Lost in translation", so too can the message get "lost in permutations".



Yahweh's Feast Days of (2026)

2026 Festival/Holiday Calendar		Dates	Gregorian
Chodesh Abib (חדש אביב) 2	Chodesh 1	Abib 1	Mar 21, 2026
• Yeshua's Memorial (at even)		Abib 13	Apr 02, 2026
• Passover Memorial (at even)		Abib 13	Apr 03, 2026
Passover Feast (מועד פסח) (Mem meal precedes)		Abib 15	Apr 04, 2026
• Omer Offering (עמר נוף)		Abib 16	Apr 05, 2026
7th Day of Unleavened Bread (שבועי של פסח)		Abib 21	Apr 10, 2026
Feast of Weeks (Shavuot חג שבוע)		Sivan 6	May 24, 2026
Trumpets (Rosh Hashanah ראש השנה) 2	Chodesh 7	Tishri 1	Sep 13, 2026
Atonement (Yom Kippur יום כפור)		Tishri 10	Sep 22, 2026
Feast of Booths (Sukkot סוכות)		Tishri 15	Sep 27, 2026
8th Day (Shemini Atzeret שמני עצרת)		Tishri 22	Oct 04, 2026

Notes: Dates shown are based upon archaeological and historical evidence documented by the Temple priesthood of the 2nd Temple era. Note that the omer count began on 16 Abib.

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~⌘~ (End) ~