



Rosh Hashanah begins on the new moon (first day of month) of the seventh month which is September 17, 2020 at sunset. September 18th is a High Sabbath.

Question: What is Feast of Trumpets? The common name for Feast of Trumpets is Rosh Hashanah which means “Head of the Year.” Just like the head controls the body, our actions on Rosh Hashanah have a tremendous impact on the rest of the year. Yom Teruah is the Hebrew name for the Feast of Trumpets which is translated “day of shouting/blasting.” This feast commemorates the creation of the world and marks the beginning of the Days of Awe, a 10-day period of self-examination and repentance that ends with Yom Kippur. The shofar should be blown on Feast of Trumpets which is intended to call the listener to awaken from his sin and beware of the coming judgment. This is a time to look back at the mistakes of the past year and plan to make changes for the next year. It is a day of prayer, a time to ask the Almighty to grant us a year of peace, prosperity and blessing. But it is also a joyous day when we proclaim יהוה King of the Universe.

1 Thessalonians 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not, even as others which have no hope. **14** For if we believe that Yahshua died and rose again, even so them also which sleep in Yahshua will Elohim bring with him. **15** For this we say to you by the word of יהוה, that we which are alive and remain to the coming of Adonai shall not prevent them which are asleep. **16** For Adonai shall descend from heaven with a shout, with the voice of the archangel, and with the trump of Elohim: and the dead in Mashiach shall rise first: **17** Then we which are alive and remain shall be caught up together with them in the clouds, to meet Adonai in the air: and so shall we ever be with יהוה. **18** Wherefore comfort one another with these words.

Question: When do you celebrate the Feast of Trumpets?

1. YOU SHOULD CELEBRATE THE FEAST OF TRUMPETS ON THE FIRST DAY OF THE SEVENTH MONTH.

Leviticus 23:24 Speak to *the* Children of Israel saying, In the seventh month, on the first day of the month, you will have a Sabbath (*Feast of Trumpets*), a memorial of blowing of trumpets, a sacred convocation. C-MATS

Numbers 29:1 And in the seventh month, on the first day of the month (*Rosh Hashanah*), you will have a sacred convocation; you will do no ordinary work: it is a day of blowing the *shofar* for you. 2 And you will offer a burnt *offering* as a sweet savor to ליהוה. C-MATS

Question: What commandments were given for the Feast of Trumpets?

**2. YOU SHOULD REST ON THE FEAST OF TRUMPETS.
3. YOU SHOULD NOT WORK ON THE FEAST OF TRUMPETS.**

Leviticus 23:24 Speak to *the* Children of Israel saying, In the seventh month, on the first *day* of the month, you will have a Sabbath (*Feast of Trumpets*), a memorial of blowing of trumpets, a sacred convocation. 25 You will do no ordinary work: but you will offer an *offering* made by fire to ליהוה. C-MATS

Numbers 29:1 And in the seventh month, on the first *day* of the month (*Rosh Hashanah*), you will have a sacred convocation; you will do no ordinary work: it is a day of blowing the *shofar* for you. 2 And you will offer a burnt *offering* as a sweet savor to ליהוה. C-MATS

4. YOU SHOULD SOUND THE SHOFAR ON THE FEAST OF TRUMPETS.

Question: What is a shofar? The shofar is an instrument that makes a trumpet-like sound. It is usually made from a hollowed-out ram's horn, but it can also be made from the horn of a sheep or goat or any kosher animal.

Leviticus 23:24 Speak to *the* Children of Israel saying, In the seventh month, on the first *day* of the month, you will have a Sabbath (*Feast of Trumpets*), a memorial of blowing of trumpets, a sacred convocation. 25 You will do no ordinary work: but you will offer an *offering* made by fire to ליהוה. C-MATS

Numbers 29:1 And in the seventh month, on the first *day* of the month (*Rosh Hashanah*), you will have a sacred convocation; you will do no ordinary work: it is a day of blowing the shofar for you. 2 And you will offer a burnt *offering* as a sweet savor to ליהוה. C-MATS

5. YOU SHOULD GIVE A VOLUNTARY OFFERING TO ELOHIM ON THE FEAST OF TRUMPETS.

Leviticus 23:24 Speak to *the* Children of Israel saying, In the seventh month, on the first *day* of the month, you will have a Sabbath (*Feast of Trumpets*), a memorial of blowing of trumpets, a sacred convocation. **25** You will do no ordinary work: but you will offer an offering made by fire to לִיהוָה. C-MATS

Numbers 29:1 And in the seventh month, on the first *day* of the month (*Rosh Hashanah*), you will have a sacred convocation; you will do no ordinary work: it is a day of blowing the *shofar* for you. **2** And you will offer a burnt offering as a sweet savor to לִיהוָה. C-MATS

Give to the poor at this time or a local charity that feeds the hungry. Be led by His Spirit as to where you should give your gift to Him. *How to Celebrate the Biblical Feast Days*



Remember the victims of Hurricane Laura in Lake Charles, Louisiana

Customs of Rosh Hashanah

Apples and honey: One of the most popular Rosh Hashanah customs involves eating apple slices dipped in honey, sometimes after saying a special prayer. Apples have healing properties, and the honey signifies the hope that the new year will be sweet. Rosh Hashanah meals usually include an assortment of sweet treats for the same reason.

Round challah: On Shabbat and other holidays, we eat loaves of the traditional braided bread known as challah. On Rosh Hashanah, the challah is often baked in a round shape to symbolize either the cyclical nature of life or the crown of God. Raisins are sometimes added to the dough for a sweet new year.

Genesis 21:1 וַיִּהְיֶה יְהוָה אֵת Sarah as he had said and וַיִּהְיֶה did to Sarah as He had spoken. 2 Sarah conceived and bore Abraham a son in his old age, at the set time at which Elohim had spoken to אֵתוּ *him*. C-MATS

Question: On what day did Sarah conceive? Rosh Hashanah "Head of the year". Chumash

Question: What does "a son in his old age" mean? This means that Isaac's facial features were like Abraham. Isaac was born after nine months, so that it should not be said that Isaac was conceived in Abimelech's household. Chumash

Genesis 21:3 And called Abraham אֵת *the* name of his son, Isaac, who was born to him by Sarah. 4 And circumcised Abraham אֵת Isaac, his son, when he was eight days old as Elohim had commanded אֵתוּ *him*. 5 Abraham was 100 years old when was born to him אֵת Isaac his son. 6 Sarah said, Elohim has made me laugh, so all that hear about me will laugh with me. 7 She said, Who would have said to Abraham that Sarah would have nursed children because I have bore *him* a son in his old age? C-MATS

Question: What does the name Isaac mean? Isaac means laughter.

Question: What showed the unbelievers that Sarah really did birth a child in her old age? Some of the people were saying, "Sarah did not give birth, but brought in a foundling from the street" until they saw Sarah nursing the child. Chumash

Genesis 21:8 The child grew and was weaned: and Abraham made a great feast *the same day that he weaned* אֵת Isaac. C-MATS

Question: Why was this called a "great feast"? Shem and Eber and all the great people of the land, and Abimelech king of the Philistines, and his servants, and Phichol, the captain of his host, came to eat and drink and rejoice at the feast which Abraham made upon the day of his son Isaac's being weaned. Also Terah, the father of Abraham, and Nahor his brother, came from Haran, they and all belonging to them, for they greatly rejoiced on hearing that a son had been born to Sarah. Terah and Nahor rejoiced with Abraham, and they remained with him many days in the land of the Philistines. Jasher 21

Genesis 21:9 And saw Sarah אֵת *the* son (*Ishmael*) of Hagar the Egyptian who she had bore to Abraham, mocking *Isaac*. C-MATS

Question: Is there ever a time to use put-down humor to call others names? Everything in יְהוָה's world has its purpose, and this does too. For instance, the Torah teaches that it is a good thing to make fun of idolatry, to help people realize how pointless it is. But since this is something we rarely encounter, better we should focus on how to lift people up, and not put them down.

Question: Is "I'm only joking" ever a valid excuse to insult others? More pain probably gets dished out behind those three words than almost any others. An insult is an insult, and wrapping it within a joke doesn't make it hurt any less than wrapping a poison pill in a sugar coating.

Genesis 21:10 Therefore, she said to Abraham, Throw out **את** *this* bondwoman **ואת** *and* her son, because the son of **את** *this* bondwoman will not be heir with my son, Isaac! **11** Abraham became very distressed about this matter of his son. C-MATS

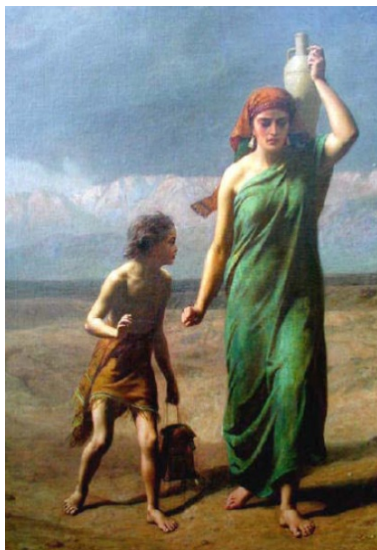
Question: Why was Sarah concerned about Ishmael mocking Isaac? When Isaac was 5 years old, Ishmael came to Isaac and seated himself opposite to him, and he took the bow and drew it and put the arrow in it, and intended to slay Isaac. Sarah saw the act which Ishmael desired to do to her son Isaac, and it grieved her exceedingly on account of her son, and she sent for Abraham, and said to him, “Cast out this bondwoman and her son, for her son shall not be heir with my son, for thus did he seek to do unto him this day”. Jasher 21

Genesis 21:12 Elohim said to Abraham, Don't let this distress you about the boy and **אמתך** *your maidservant*. All that Sarah said to you, listen to her voice, because in Isaac will your seed be named. C-MATS

Question: Why did **יהוה** command Abraham to send away Ishmael? He was a menace to the spiritual health -- and perhaps the very life -- of Isaac. To signify Ishmael's gross nature, the Torah describes him as the son of Hagar, the Egyptian. Despite her many years in the home of Abraham and Sarah, Hagar remained an Egyptian princess, and Ishmael gravitated to her influence rather than Abraham's. That Abraham found it repugnant to send Ishmael away is clear from the narrative, but he was strong enough to do whatever he was commanded. Chumash

Question: Why did **יהוה** say for Abraham to obey Sarah's voice? **יהוה** had revealed to Sarah what evils would befall Isaac if Ishmael would remain with them. Chumash

Genesis 21:13 And also *from* **את** *the* son of the bondwoman I will make a nation, because he *is* your seed also. **14** Abraham rose up early in the morning and took bread and a bottle of water and gave it to Hagar, putting it on her shoulder **ואת** *and* the child and sent her away: and she left and wandered in the wilderness of Beer-sheba. C-MATS



Hagar and Ishmael are driven away

Question: Why didn't Abraham give Hagar silver and gold, but only water and bread? Abraham was angry that Ishmael had fallen into evil ways. Abraham did give them enough water for the trip, but they must have gotten lost in the desert due to the distress of Hagar and Ishmael being forced from their home. Chumash

Genesis 21:15 After the water was gone in the bottle, she put **את** the child under one of the shrubs. **16** And she went about a bowshots distance from him and sat down and looked away from him, *because she said, Do not let me see the death of the child.* So she sat there and lifted up **את** her voice and wept. C-MATS

Question: Why was Hagar's behavior disgraceful? Her behavior was disgraceful and indicative of her flawed character. Rather than comfort her child in his dying moments, she thought only of herself and the discomfort she would feel in the presence of his agony. Therefore, **יהוה** heard his cry, not hers. Her loud weeping was selfish and therefore valueless (R' Hirsch). Chumash

Genesis 21:17 And heard Elohim **את** the voice of the boy; and the Angel of Elohim called Hagar from heaven and said to her, What troubles you Hagar? Do not be afraid, because Elohim has heard the voice of the boy. C-MATS

Question: Why did Elohim hear the lad's voice and not Hagar's voice in the desert? The lad was from the seed of Abraham and was promised to become a great nation. Chumash



The Angel appears to Hagar

Genesis 21:18 Arise, pick up **את** the boy and hold him in *your* **את** hand; because I will make him a great nation. **19** And opened Elohim **את** her eyes and she saw a well of water; and she went and filled **את** the bottle *with* water and gave drink to **את** the boy. C-MATS

Question: Did **יהוה** perform a miracle for Hagar? The Torah does not say that a well was created miraculously; the verse implies that her eyes were opened and she saw a well that had been there all along. This teaches that **יהוה** always provides what we need, but we must be ready to open our eyes and see it (Midrash). Chumash

Genesis 21:20 And was Elohim with אֵת the boy; and he grew and lived in the wilderness and became an archer. 21 And he lived in the wilderness of Paran: and his mother found him a wife from the land of Egypt. C-MATS

Question: Why did Hagar choose to live in Egypt? Hagar was still an Egyptian Princess. She went back to the place of her birth. Hagar took a wife for her son from Egypt, and her name was Meribah, and she bare four sons and two daughters, and Ishmael and his mother and his wife and children afterward went and returned to the wilderness and lived in tents. יהוה gave Ishmael flocks and herds and tents on account of Abraham his father, and the man increased in cattle. Jasher 21

Question: Did Abraham ever visit Ishmael? Abraham went to the wilderness, and he reached the tent of Ishmael about noon, and he asked for Ishmael, and he found the wife of Ishmael sitting in the tent with her children, and Ishmael and his mother were not with them. Abraham asked the wife of Ishmael, saying, "Where has Ishmael gone?" and she said, "He has gone to the field to hunt," and Abraham was still mounted upon the camel, for he would not get off to the ground as he had sworn to his wife Sarah that he would not get off from the camel. Abraham said to Ishmael's wife, "My daughter, give me a little water that I may drink, for I am fatigued from the journey." Ishmael's wife answered and said to Abraham, "We have neither water nor bread", and she continued sitting in the tent and did not notice Abraham, neither did she ask him who he was. But she was beating her children in the tent, and she was cursing them, and she also cursed her husband Ishmael and Abraham heard the words of Ishmael's wife to her children, and he was very angry and displeased. Abraham called to the woman to come out to him from the tent, and the woman came and stood opposite to Abraham, for Abraham was still mounted upon the camel. Abraham said to Ishmael's wife, "When your husband Ishmael returns home say these words to him, A very old man from the land of the Philistines came to see you, and thus was his appearance and figure; I did not ask him who he was, but he said, "When Ishmael returns tell him that this man said, 'When you come home put away this nail of the tent which you have placed here, and place another nail in its place.'" Abraham finished his instructions to the woman, and he went on the camel homeward. After that Ishmael came from the chase he and his mother, and returned to the tent, and his wife told him what happened. Ishmael heard the words of his wife, and he knew that it was his father, and that his wife did not honor him. Ishmael understood his father's words that he had spoken to his wife, and Ishmael listened to the voice of his father, and Ishmael sent the woman away. Ishmael afterward went to the land of Canaan, and he took another wife and he brought her to his tent to the place where he then dwelt. At the end of three years Abraham said, "I will go again and see Ishmael my son, for I have not seen him for a long time". He rode upon his camel and went to the wilderness, and he reached the tent of Ishmael about noon. He asked about Ishmael, and his wife came out of the tent and she said, "He is not here my lord, for he has gone to hunt in the fields, and to feed the camels," and the woman said to Abraham, "Come in my lord into the tent, and eat a morsel of bread, you must be wearied on account of the journey." Abraham said to her, "I will not stop for I am in haste to continue my journey, but give me a little water to drink, because I am thirsty"; and the woman hurried and ran into the tent and she brought out water and bread to Abraham, which she placed before him and she urged him to eat, and he ate and drank and his heart was comforted and he blessed his son Ishmael.

After he finished his meal and he blessed יהוה, he said to Ishmael's wife, "When Ishmael comes home say these words to him, 'A very old man from the land of the Philistines came to see you, and you were not here; and I brought him out bread and water and he ate and drank and his heart was comforted. He spoke these words to me: 'When Ishmael returns home, say unto him, The nail of the tent which you have is very good, do not put it away from the tent.'" His wife told him what happened when he arrived home. Ishmael knew that it was his father, and that his wife had honored him, and יהוה blessed Ishmael. Ishmael then rose up and took his wife and his children and his cattle and all belonging to him, and he journeyed from there and he went to his father in the land of the Philistines. And Ishmael and his children dwelt with Abraham many days in that land, and Abraham dwelt in the land of the Philistines a long time. Jasher 21

Genesis 21:22 And it came to pass at that time that Abimelech and Phichol, the chief captain of his host, spoke to Abraham saying, Elohim is with you in all that אתה you do. C-MATS

Question: Why did Abimelech say to Abraham, "Elohim is with you in all that אתה you do"? Abimelech saw that Abraham had come out of the region of Sodom unscathed, and that he had fought with the kings and they fell into his hand, and that his wife was remembered with a child in his old age. *Chumash*



Abraham and Abimelech make a peace treaty

Genesis 21:23 Now swear to me here by Elohim that you will not deal falsely with me, or with my son, or with my grandson: but according to the kindness that I have treated you, you will do to me and to the land which you have lived as a foreigner. C-MATS

Question: Did the descendants of King Abimelech keep this peace agreement? The Philistines observed this oath until the days of Samson, when they began to attack Israel for the first time (Sotah 10a). *Chumash*

Genesis 21:24 And Abraham said, I will swear. 25 And reproved (*argued*) Abraham אֶת־ to Abimelech about a well of water, which Abimelech's servants had violently taken away. 26 And Abimelech said, I do not know who has done *this* אֵת־ thing. Yet הֲאֵתָּה you did not tell me about it and this is the first I have heard of it today. 27 Abraham took sheep and oxen and gave *them* to Abimelech; and both of them made a covenant. 28 And put Abraham אֶת־ seven ewe (*female*) lambs of the flock by themselves. 29 Abimelech said to Abraham, *what is the meaning of these seven ewe lambs which you have separated from the others?* 30 And he (*Abraham*) said, For *these* אֵת־ seven ewe lambs you are to accept from me as a witness that I have dug אֶתְּךָ־ this אֶת־ well. C-MATS

Question: Why did Abraham give Abimelech the seven ewe lambs? This gift was a witness to everyone that Abraham did dig the well. *Chumash*

Genesis 21:31 Therefore, Abraham called that place Beer-sheba (*well of seven*), because there they swore to each other. 32 So they made a covenant at Beer-sheba: then Abimelech and Phichol, the chief captain of his host, got up and they returned to the land of the Philistines. 33 Abraham planted a grove in Beer-sheba and he called there on the name of יהוה, the everlasting Elohim. 34 Abraham lived in the Philistines land many days. C-MATS

Question: Why did Abraham plant a grove in Beer-sheba? Abraham planted a large grove in Beersheba, and he made to it four gates facing the four sides of the earth (north, south, east, west), and he planted a vineyard in it, so that if a traveler came to Abraham he entered any gate which was in his road, and remained there and ate and drank and satisfied himself and then departed. For the house of Abraham was always open to the sons of men that passed and passed by again, who came daily to eat and drink in the house of Abraham. And any man who had hunger and came to Abraham's house, Abraham would give him bread that he might eat and drink and be satisfied, and any one that came naked to his house he would clothe with garments as he might choose, and give him silver and gold and make known to him יהוה who had created him in the earth; this did Abraham all his life. Jasher 22

Question: Why does it say “many days”? This means Abraham lived more days in the land of the Philistines than those in Hebron. In Hebron he spent 25 years, and here he spent 26 years.

As we celebrate Rosh Hashannah let us remember Joshua and how the Israelites conquered Jericho by blowing the trumpets.

Story of Joshua

Y'hoshua 3:1 And Y'hoshua rose up early in the morning; and they removed from Shittim and came to the Jordan, he and all *the* Children of Israel; and they lodged there before they passed over. 2 And it came to pass after three days, that the officers went through the midst of the camp; 3 And they commanded אֶת־ the people, saying, When you see אֵת the Ark of the Covenant of יהוה your Elohim and the priests *with* the Levites bearing אֹתוֹ it (*him*), וְאַתֶּם and you shall remove from your place and go after it. 4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near to it that you may know אֶת־ the way by which you must go; for you have not passed *this* way before. C-MATS

Y'hoshua 3:5 And Y'hoshua said to the people sanctify yourselves; for tomorrow יהוה will do wonders among you. 6 And Y'hoshua spoke to the priests, saying, Take up אֶת־ the Ark of the Covenant and pass over before the people. And they took up אֶת־ the Ark of the Covenant and went before the people. 7 And יהוה said to Y'hoshua, This day will I begin to magnify you in the sight of all Israel, that they may know that, as I was with Moses, so I will be with you. 8 וְאַתָּה And you shall command אֶת־ the priests that bear the Ark of the Covenant, saying, When you are come to the brink of the waters of the Jordan, you shall stand still in the Jordan. 9 And Y'hoshua said to the Children of Israel, Come here and hear אֶת־ the words of יהוה your Elohim. 10 And Y'hoshua said, בְּזֹאת In this you shall know that the living Elohim is among you and that He will without fail drive out from before you אֶת־ the Canaanite וְאֶת־ and the Hittite וְאֶת־ and the Hivite וְאֶת־ and the Perizzite וְאֶת־ and the Girgashite and the Amorite and the Jebusite. 11 Behold, the Ark of the Covenant of יהוה of all the earth passes over before you into the Jordan. 12 Now therefore, take you twelve men out of the tribes of Israel, for every tribe a man. 13 And it shall come to pass, when the soles of the feet of the priests who bear the Ark of יהוה, Adonai of all the earth, shall rest in the waters of the Jordan that the waters of the Jordan shall be cut off, from the waters that come down from above; and they shall stand in one heap. C-MATS



Crossing the Jordan

Y'hoshua 3:14 And it came to pass, when the people removed from their tents, to pass over אֶת־ the Jordan, the priests that bare the Ark of the Covenant being before the people; 15 And when they that bare the Ark were come to the Jordan and the feet of the priests that bare the Ark were dipped in the brink of the water for the Jordan over flows all its banks during the time of harvest, 16 That the waters which came down from above stood and rose up in one heap, a great way off, at Adam, the city that is beside Zarethan; and those that went down toward the sea of the Arabah, even the Salt Sea, were completely cut off: and the people passed over right against Jericho. 17 And the priests that bare the Ark of the Covenant of יהוה stood firm on dry ground in the midst of the Jordan; and all Israel passed over on dry ground, until all the nation were passed clean over אֶת־ the Jordan. Y'hoshua 4:1 and it came to pass, when all the nation were clean passed over אֶת־ the Jordan, that יהוה spoke to Y'hoshua saying, 2 Take you twelve men out of the people, out of every tribe a man, 3 and command אֹתָם them saying, Take for yourself out of the midst of the Jordan, out of the place where the priests feet stood firm, twelve stones and carry אֹתָם them over with you and lay אֹתָם them down in the lodging-place, where you shall lodge this night. 4 Then Y'hoshua called the twelve men, who he had prepared of the Children of Israel, out of every tribe a man. C-MATS

Y'hoshua 4:5 And Y'hoshua said to them, Pass over before the Ark of יהוה your Elohim into the midst of the Jordan and take up *every* man אָקָה *one* stone upon his shoulder, according to the number of the tribes of *the* Children of Israel. 6 That may be זָאת *this* אֵיטָה *sign* among you, when your children ask in time to come, saying, What did these stones *mean to you*? 7 Then you shall say to them, because the waters of the Jordan were cut off before the Ark of the Covenant of יהוה; when it passed over the Jordan, the waters of the Jordan were cut off: and these stones shall be for a memorial to *the* Children of Israel forever. C-MATS



12 stones

Y'hoshua 4:8 And *the* Children of Israel did so as Y'hoshua commanded and took up twelve stones out of the midst of the Jordan, as יהוה spoke to Y'hoshua, according to the number of the tribes of *the* Children of Israel; and they carried them over with them to the place where they lodged and laid them down there. 9 And Y'hoshua set up twelve stones in the midst of the Jordan, in the place where the feet of the priests that bare the Ark of the Covenant stood: and they are there to this day. 10 For the priests that bare the Ark stood in the midst of the Jordan, until was finished everything that commanded יהוה אָתָּה Y'hoshua to speak to the people, according to all that commanded Moses אָתָּה Y'hoshua: and the people hastened and passed over. 11 And it came to pass, when all the people were completely passed over, that the Ark of יהוה passed over and the priests, in the presence of the people. 12 And *the* children of Reuben and *the* children of Gad and *the* half-tribe of Manasseh, passed over armed before *the* Children of Israel, as Moses spoke to them: 13 About forty thousand ready armed for war passed over before יהוה to battle, to the plains of Jericho. 14 On that day magnified יהוה אָתָּה Y'hoshua in the sight of all Israel; and they feared אֹתוֹ *him*, as they feared אָתָּה Moses, all the days of his life. 15 And יהוה spoke to Y'hoshua saying, 16 Command אָתָּה the priests that bear the Ark of the Testimony that they come up out of the Jordan. 17 Therefore, commanded Y'hoshua אָתָּה the priests, saying, Come up out of the Jordan. 18 And it came to pass, when the priests that bare the Ark of the Covenant of יהוה were come up out of the midst of the Jordan and the soles of the priests feet were lifted up to the dry ground, that the waters of the Jordan returned to their place and went over all its banks, as it did before. C-MATS



Joshua marches to Jericho

Y'hoshua 6:1 Now Jericho was straightly shut up because of *the* Children of Israel: none went out and none came in. 2 And יהוה said to Y'hoshua, See, I have given into your hand **אֶת־** Jericho **וְאֶת־** *and* the king there and the mighty men of valor. 3 And you shall compass **אֶת־** the city, all the men of war, going about **אֶת־** the city **אֶתְּ** *once*. So shall you do six days. 4 And seven priests shall bear seven trumpets of ram's horns before the Ark: and the seventh day you shall compass **אֶת־** the city seven times and the priests shall blow the trumpets. 5 And it shall be, *that*, when they make a long *blast* with the ram's horn and when you hear **אֶת־** sound of the trumpet, all the people shall shout *with* a great shout; and the wall of the city shall fall down flat and the people shall go up every man *straight* before him. 6 And Y'hoshua the son of Nun called the priests and said to them, Take up **אֶת־** the Ark of the Covenant and let seven priests bear seven trumpets of ram's horns before the Ark of יהוה. 7 And they said to the people, Pass on and compass **אֶת־** the city and let the armed men pass on before the Ark of יהוה. 8 And it was so, that, when Y'hoshua had spoken to the people, the seven priests bearing the seven trumpets of rams horns before יהוה passed on and blew the trumpets: and the Ark of the Covenant of יהוה followed them. 9 And the armed men went before the priests that blew the trumpets and the rear guard went after the Ark, *the priests* blowing the trumpets as they went. 10 **וְאֶת־** *and* the people Y'hoshua commanded, saying, You shall not make any noise with **אֶת־** your voice be heard, neither shall *any* word precede out of your mouth, until the day I bid you shout; then shall you shout. 11 So compass the Ark of יהוה **אֶת־** *to* the city, going about *it* **אֶתְּ** *once*: and they came into the camp and lodged in the camp. 12 And Y'hoshua rose early in the morning and took up, the priest's **אֶת־** *the* Ark of יהוה. 13 And the seven priests bearing the seven trumpets of ram's horns before the Ark of יהוה went on continually and blew the trumpets: and the armed men went before them; and the rear guard came after the Ark of יהוה, *the priests* blowing the trumpets as they went.

Y'hoshua 6:14 And the second day they compassed אֶת־ the city אֶת־ once and returned into the camp: so they did six days. 15 And it came to pass on the seventh day that they rose early at the dawning of the day and compassed אֶת־ the city after the same manner seven times: only on the day they compassed אֶת־ the city seven times. 16 And it came to pass at the seventh time, when the priests blew the trumpets, Y'hoshua said to the people, Shout; for יהוה has given you אֶת־ the city. 17 And the city shall be devoted, even it and all that is in it, to ליהוה: only Rahab the harlot shall live, she and all that are with אֶת־ her in the house, because she hid אֶת־ the messengers that we sent. 18 But as for אַתֶּם you, only keep yourselves from the accursed things, lest when you have taken of the accursed things you would make אֶת־ the camp of Israel accursed and trouble אֹתוֹ it (him). 19 But all the silver and gold and vessels of brass and iron, are holy to ליהוה: they shall come into the treasury of יהוה. 20 So the people shouted and the priests blew the trumpets; and it came to pass, when hearing, the people אֶת־ sound of the trumpet that the people shouted with a great shout and the wall fell down flat, so that the people went up into the city, every man straight before him and they took אֶת־ the city. 21 And they utterly destroyed אֶת־ all that was in the city, both man and woman, both young and old and ox and sheep and donkey, with the edge of the sword. 22 And Y'hoshua said to the two men that had spied out אֶת־ the land, Go into the harlots house and bring out from there אֶת־ the woman אֶת־ and all that she has, as you swore to her. 23 And the young men that were spies went in and brought out אֶת־ Rahab, אֶת־ and her father אֶת־ and her mother אֶת־ and her brethren אֶת־ and all that she had; אֶת־ and all her kindred also they brought out; אֶת־ and all her kindred, set them outside the camp of Israel. 24 And they burned the city with fire and all that was in it; only the silver and the gold and the vessels of brass and of iron, they put into the treasury of the House of יהוה. 25 אֶת־ and Rahab the harlot אֶת־ and her father's household אֶת־ and all that she had, did Y'hoshua save alive; and she lived in the midst of Israel to this day, because she hid אֶת־ the messengers, who Y'hoshua sent to spy out אֶת־ Jericho. 26 And Y'hoshua charged them with an oath at that time, saying, Cursed be the man before יהוה, that rises up and builds אֶת־ this אֶת־ city אֶת־ Jericho: with the loss of his first-born shall he lay the foundation there and with the loss of his youngest son shall he set up the gates of it. 27 So was אֶת־ יהוה with Y'hoshua; and his fame was in all the land. C-MATS



The walls of Jericho fall

Do You Know?

1. Rosh Hashanah means ____ of the ____.
2. Yom Teruah means Day of ____/ ____.
3. You should celebrate the Feast of Trumpets on the ____ day (new moon) of the ____ month.
4. You should not ____ on the Feast of Trumpets.
5. You should blow the ____ on the Feast of Trumpets.
6. You should give an _____ to Elohim on the Feast of Trumpets.
7. _____ conceived Isaac on the Feast of Trumpets.
8. Isaac means _____.
9. After Moses died, _____ led the Israelites across the Jordan River. (who?)
10. The Levis priests carrying the ____ went before the Israelites as they crossed the Jordan River.
11. One man from each tribe placed a ____ in the middle of the Jordan River as a memorial of what **יהוה** had done for them.
12. The Israelites blew the ____ and the walls of ____ fell down.

Answers:

1. Head, year
2. Shouting/blast
3. First, seventh
4. Work
5. Shofar
6. Offering
7. Sarah
8. Laughter
9. Joshua
10. Ark of the Covenant
11. Stone
12. Trumpets, Jericho

Haftorah

This portion is directed towards the people of Israel and announces in tender language that יהוה has loved them with an everlasting love. It states that יהוה will certainly fulfill His pledge to re-gather His chosen people back into their own land. It is a reminder that He drew them to Himself in love and His love for them is everlasting. It has given them confidence that will fulfill the promises He made to their forefather Abraham and His seed forever.

Jeremiah 31:1 At that time says יהוה, will I be the Elohim of all the families of Israel and they shall be My people. **2** So says יהוה, The people that were left of the sword found favor in the wilderness; even Israel, when I went to cause him to rest. **3** יהוה appeared of old to me, saying, Yes, אהבתיך *I loved you* with an everlasting love: therefore, with loving-kindness have I drawn you. **4** Again will I build you and you shall be built, O virgin of Israel: again shall you be adorned with your tambourines and shall go forth in the dances of them that make merry. **5** Again shall you plant vineyards upon the mountains of Samaria; the planters shall plant and shall enjoy *the fruit there*. **6** For there shall be a day that the watchmen (*notzrim*) upon the hills of Ephraim shall cry, Arise you and let us go up to Zion to יהוה our Elohim. **7** For so says יהוה, Sing with gladness for Jacob and shout for the chief of the nations: publish you, praise you and say, Save (*yashah*) O יהוה, אהי Your people, אהי remnant of Israel. **8** Surely, I will bring אותם *them* from the North Country and gather them from the uttermost parts of the earth and with them the blind and the lame, the woman with child and her that travails with child together: a great company shall they return here. **9** They shall come with weeping; and with supplications will I lead them: I will cause them to walk by rivers of waters, in a straight way in which they shall not stumble; for I am a father to Israel and Ephraim is My first-born. **10** Hear the word of יהוה, O you nations and declare it in the coastlands afar off; and say, He that scattered Israel will gather him and keep him, as a shepherd does his flock. **11** For has ransomed (*redeemed*) יהוה אהי Jacob and redeemed him from the hand of him that was stronger than he. **12** And they shall come and sing in the height of Zion and shall flow to the goodness of יהוה, to the grain and to the new wine and to the oil and to the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow anymore at all. **13** Then shall the virgin rejoice in the dance and the young men and the old together; for I will turn their mourning into joy and will comfort them and make them rejoice from their sorrow. **14** And I will satisfy the soul of the priests with fatness and My people shall be satisfied *with* אהי My goodness, says יהוה. **15** So says יהוה: A voice is heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children; she refuse to be comforted for her children, because they are not. *Prophecy Fulfilled-Slaughter of the children Jeremiah 31:15 Matthew 2:18*. **16** So says יהוה: Refrain your voice from weeping and your eyes from tears; for your work shall be rewarded, says יהוה; and they shall come again from the land of the enemy. **17** And there is hope for your latter end, says יהוה and *your* children shall come again to their own border. **18** I have surely heard Ephraim bemoaning himself *so*, you have chastised me and I was chastised, as a calf unaccustomed *to the yoke*: restore me and I shall return; for אהי You are יהוה my Elohim. **19** Surely after that I was turned, I repented; and after that I was instructed, I struck myself upon my thigh: I was ashamed, yea, even confounded, because נשאתי *I bore* the reproach of my youth. C-MATS

Brit Chadashah

Question: When will Yahusha return? He will return on the Feast of Trumpets.

Matthew 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: **30** And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. **31** And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. **32** Now learn a parable of the fig tree; When his branch is yet tender, and puts forth leaves, you know that summer is nigh: **33** So likewise you, when you shall see all these things, know that it is near, even at the doors. **34** I say to you, This generation shall not pass till all these things are fulfilled. **35** Heaven and earth shall pass away, but my words shall not pass away. **36** But of that day and hour no man knows, not the angels of heaven, but only my Father knows. C-MATS

Question: When was Yahusha conceived? Yahusha was conceived on the last day of Hanukkah, the Feast of Lights and the “light of the world” was announced as promised.

Question: When was Yahusha born? Yahusha was born on the first day of Feast of Tabernacles or Sukkot. This is why he was born in a barn-a Sukkah in Hebrew. He came and dwelled among us. **And the Word became flesh, and tabernacled among us (and we ourselves beheld His glory, the glory as of the only begotten with the Father), full of grace and truth. John1:14**

Question: יהוה did a miracle for Sarah, so she could conceive and have a child in her old age. What miracle did יהוה do for Mary? Mary was a virgin yet she conceived Yahusha through the power of the Ruach haKodesh and without sexual intercourse with her husband Joseph.

Luke 1:39 And Mary went into the hill country with haste into a city of Judah; **40** And she entered into the house of Zacharias and saluted Elisabeth. **41** And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Ruach haKodesh: **42** And she spoke out with a loud voice, and said, Blessed are you among women, and blessed is the fruit of your womb. **43** And why am I so favored that the mother of my Master should come to me? **44** For, lo, as soon as the voice of your salutation sounded in mine ears, the babe leaped in my womb for joy. **45** And blessed is she that believed: for there shall be a performance of those things which were told her from יהוה. **46** And Mary said, My soul does magnify יהוה, **47** And my spirit has rejoiced in Elohim my Savior. **48** For he has regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. **49** For he that is mighty has done to me great things; and holy is his name. **50** And his mercy is on them that fear him from generation to generation. **51** He has showed strength with his arm; he has scattered the proud in the imagination of their hearts. **52** He has put down the mighty from their seats, and exalted them of low degree. **53** He has filled the hungry with good things; and the rich he has sent empty away. **54** He has helped his servant Israel, in remembrance of his mercy; **55** As he spoke to our fathers, to Abraham, and to his seed for ever. C-MATS

The Pardon

A king went hunting in the forest. Chasing after a deer, he went deep into the woods, and when he looked around, he found himself alone. He began to look for a way out of the woods, and for the road which would lead him back to his city and palace.

In his search he met some country folk, but nobody recognized him, or wanted to have anything to do with him. When he began to speak to them, they did not even understand what he was saying, nor did they care.

Wandering about in the woods for a long time, the king heard a fine melody that someone was playing on a flute. Following the sound, the king came across a man and engaged him in conversation. The man recognized the king at once, and spoke to him with humility and respect.

The king saw that here was a man after his heart, and liked him at once. When he told the man that he was hoping to meet someone who would be able to lead him out of the woods and back to his palace and throne, the man was happy to do it and the king felt grateful to him. He invited him to his palace and gave him a place of honor among his royal counselors and advisers. Then he ordered costly garments for his friend, befitting his rank.

Sometime later, the king's friend disobeyed the king. The king became very angry, and ordered him to appear before the royal court for trial. When the day of trial came, the king's friend took off his robes, and put on the simple clothes he wore on the day when he first met the king. He also took his flute with him, and appeared before the royal court very humble and repentant. Before passing judgment the king asked him if he had any request to make.

"Permit me, Your Majesty, to play a melody on my flute," the defendant asked, and his request was granted.

He played the beautiful melody that he had played on that day when he had met the king for the first time. The king remembered it well. At once that happy meeting came to his mind, when the stranger had made the king so happy, and led him out of the forest back to his palace. The king thereupon pardoned his friend and took him back into his grace and favor.

This story will help us understand a little better the meaning of the blowing of the shofar on *Rosh Hashanah*. For what happened to us is very similar to the story.

When יהוה was about to give the Torah, he turned to various peoples, but no people on earth wanted to accept it. In the end יהוה turned to our people, and we accepted Him and the Torah with the beautiful words of "naaseh v'nishma"-we will Do and Obey-a promise to fulfill יהוה's commands without question. We took upon ourselves the Divine rule, and proclaimed יהוה as the King of the whole world. This pleased יהוה very much.

When *Rosh Hashanah* comes, and all our actions come before יהוה and are weighed on the scale, the good deeds against the bad deeds during the whole year, we may rightly be worried what the outcome may be, if we were judged according to our merits.

We want יהוה to be merciful to us and forgive us no matter what our record may have been in the past. Therefore we appear before יהוה in the way we appeared before Him on that great day at Sinai. On that day the sound of the *shofar* was heard, and we sang the beautiful melody of "*naase v'nishma*."

Then יהוה remembers that day and turns towards us with mercy and forgiveness, and our love for יהוה and יהוה's love for us becomes as strong as ever. Then we may be sure that we will be inscribed unto a New Year of good health and happiness.

Resources:

The Stone Edition of The Chumash

The Complete Messianic Aleph Tav Scriptures C-MATS www.AlephTavScriptures.com

"Weekly Torah Portion" from www.aish.com

How to Celebrate the Biblical Feast Days by Debra Stuart Sanford