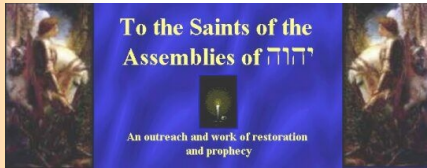


An Inheritance, Birthright, and Blessing



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Who we are

The Chodesh Report is an open dialog of topical research and studies by TTSAOY Chaplaincy and like-minded Associates.

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Scriptural Allusions I

And YHVH spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.
(Lev 23:23-24, RNKJV)

About an Inheritance

The scriptures tell us that “A good man leaveth an inheritance to his children’s children..” (Pro 13:22, RNKJV). Inheritance is the practice of passing on private property, titles, debts, rights, and obligations upon the death of an individual. The rules of inheritance differ among societies and have changed over time.¹ As do today’s parents, ancient people also shared a desire to preserve their life’s efforts and accumulated wealth, however meager or great, and to pass it on to their descendants. In this issue of the *Original Chodesh Report* we present important insights into the topic of inheritance, including a comparison of the views of Judea-Christianity, its origin, and the ancient Hebrew view. We begin with a discussion about the substance of all inheritances, property.

Property

Ultimately, we cannot claim personal ownership of property. Neither the state or man owns property. Long before any man created rules and laws regarding property ownership our Creator had declared, “The earth is the LORD’S, and the fulness thereof; the world, and they that dwell therein.” (Psa 24:1). We are simply stewards of the substance of all things upon the face of the earth. Because of man’s rebellion against יהוה’s [pronounced Yah-weh] instructions for mankind most will

consider that statement as little more than a religious sentiment based upon a foreign and historic past. Why? Read on.

Samuel the Seer once advised the people of Israel about the result if they persisted upon having a man-king like the nations around them.

And Samuel told all the words of יהוה unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maid servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and יהוה will not hear you in

1 Wikipedia contributors. (2020, August 3). *Inheritance*.

that day. (1Sam 8:10-18)

Samuel was identifying what we today call a *state* – A politically organized body of people under a single government. This state consist of layers of presumed authorities and rulers over the people. Like Humanism, the state considers itself an authority unto itself without limits. In its development, infinite laws accompanied by an insatiable appetite for money are acquired until eventually the state becomes a tyranny.

The state itself claims ultimate ownership of any and all property. Indeed, through legislation and numerous resulting laws the state is also indicative of the moral and religious condition of the people. As a result, people are very prone to blame the state for their own moral dereliction.

“Humanism regards man as a repository of authority. It affirms the sovereignty of man against the sovereignty of [יהוה]” (Rushdoony, Vol. 2, p. 438).

According to יהוה’s writings, the state has no title to property (See: Psa 13:22) nor legitimate power to tax it. So why are we taxed today? “We are taxed because of our sins; we have made the state our god and our shepherd” (Rushdoony, 1973, vol. 3, p. 57). The scriptural view, on-the-other-hand, expresses a very different and refreshing view.

The power of the state, acting through its governmental agencies, to tax its citizens, is absolute and unlimited as to persons and property. ~ James M. Gray (1906).

Ultimate Authority

The state or scripture, which?

Since most Western nations were founded upon Christian morals and ethics, here we address the Christian view vs. the original Hebrew view.

Christian Law. At first, Christianity did not have its own inheritance traditions distinct from Judaism. With the accession of Emperor Constantine in 306, Christians both began to distance themselves from Judaism and to have influence on the law and practices of secular institutions. From the beginning, this included inheritance. The Roman practice of adoption was a specific target, because it was perceived to be in conflict with the Judeo-Christian doctrine of primogeniture. As Stephanie Coontz documents in *Marriage, a History* (Penguin, 2006), not only succession but the whole constellation of rights and practices that included marriage, adoption, legitimacy, consanguinity, and inheritance changed in Western Europe from a Greco-Roman model to a Judeo-Christian pattern,

based on Biblical and traditional Judeo-Christian principles. The transformation was essentially complete in the Middle Ages, although in English-speaking countries there was additional development under the influence of Protestantism. Even when Europe became secularized and Christianity faded into the background, the legal foundation Christendom had laid remained. Only in the era of modern jurisprudence have there been significant changes. (Wikipedia, 2020)

Scriptural authority. It becomes clear that in order of development the Hebrew laws of inheritance established the basis of those developed afterward among the Western nations. Those instructions were written down from ancient times in what we today call the Hebrew scriptures, the Torah. It begs the question, then, what were those laws, and how do they apply today? Please read further to find the answer.

Inheritances

The whole of the scriptural laws of inheritance rests upon the command “*Thou Shall Not Steal*”. Nothing could be stolen if it did not belong to someone. In other words, if a right to something did not exist there could be no theft. יהוה established the right of property by preserving and protecting that right with a law, a law that forbids any one else from taking possession of what another person owns.

The Birthright

The terms inheritance and wills are best understood as a blessing. An inheritance is a blessing, and for a parent to bestow a blessing on an unbelieving child, a rebellious and contemptuous child, is to bless evil. The general rule is for the parent to bless their firstborn male child, which יהוה appointed as the right of the firstborn. The firstborn is given the duty of providing for the whole family, in case of need, and of governing [overseeing] the clan.

The firstborn receives a double portion of the material inheritance to assist in these responsibilities. For example: If there are two sons, the firstborn receives two thirds of the material inheritance, the second son one third. Should the firstborn die before the second son, the second son does not receive a double portion, but receives all. It also becomes the firstborn’s responsibility to search within the progeny who will resume this charge prior to their own demise. This is made clear in the verse saying, “*A good man leaveth an inheritance to his children's children..*” (Pro 13:22). These combined elements constitute what is called the *Birthright*.

Following is a complete list of scriptural references on the

topic of inheritance. Unlike the humanistic state views, you will see that these mitzvah [laws, statutes,] have limits, they are absolute in their expression.

~~ Scriptural Laws of Inheritance ~~

Note: The leading numbers and letters are a chronological reference of occurrence within the scriptures. Other numbers are the Concordance's contextual reference numbers.

89s. You must inherit the land. (1356c) Lv 20:24

BORDERS OF THE LAND

90s. The southern border of your land must be from the Wilderness of Zin along the border of Edom to the eastward end of the Salt Sea; it must turn from the southern side of the ascent of Akrabbim and continue to Zin on the south of Kadesh Bamea; then it must go to Hazar Addar to Azmon, to the Brook of Egypt and then end at the Sea. (2180c) Nm 34:3-5

91s. The Great Sea must be the western border of your land. (2181c) Nm 34:6

92s. The northern border of your land must be from the Great Sea to Mount Hor, to the entrance of Ha math, to Zedad, to Ziphron, and then end at Hazar Enan. (2182c) Nm 34:7-9

93s. You must mark the eastern border of your land from Hazar Enan to Shepham, to Riblah east of Ain, to the east of the Sea of Chinnereth, along the Jordan and end at the Salt Sea. (2183c) Nm 34:10-12

94s. MOSES: You must regard the potential borders of your land as everything from the wilderness of Lebanon, to the Euphrates, and to the Western Sea. (2386c) DI 11:24

EACH TRIBE MUST HAVE ITS OWN INHERITANCE

95s. The inheritance of each tribe of the children of Israel must not pass to a different tribe, but every tribe must keep its own inheritance. (2235c, 2237c) Nm 36:7, 36:9

-Systematic Order / Laws of the Land: Laws of Inheritance

96s. The daughter who possesses an inheritance in Israel must be wife to someone in the family of the tribe of her father. (2236c) Nm 36:8

97s. The inheritance of a man who has no son must go to his daughter. (2021c) Nm 27:8

98s. If the man has no daughter then his inheritance must go to his brothers. (2022c) Nm 27:9

99s. If the man has no brothers then his inheritance must go to his father's brothers. (2023c) Nm 27:10

100s. If the man's father has no brothers then his inheritance must go to the relative closest to him. (2024c) Nm 27:11

101s. These laws of inheritance must be to the children of Israel as a statute of judgment. (2025c) Nm 27:11

102s. (Aaron) It must be regarded as a statute forever, throughout your generations, that the Levites must not have any inheritance in the land. (1944c) Nm 18:23

103s. The priests and all of the Levites must not be given any inheritance with the children of Israel. (1940c, 2551c, 2553c) Nm 18:20; DE 18:1, 18:2

DOUBLE PORTION FOR THE FIRSTBORN

I 04s. If a man has 2 wives and loves one more than the other and his true firstborn son is of the wife that is less loved, he must not give preference to the firstborn of the loved wife over the firstborn of the less loved wife when he gives his inheritance to his sons. (2618c) D 21:15-16

105s. He must acknowledge the firstborn of the less loved wife by giving him a double portion. (2619c) D 21:17

CITIES OF THE LEVITES

106s. You must give the Levites cities to dwell in and the common-lands around them from your inheritance. (2199c, 2208c) Nm 35:2, 35:8

Systematic Order / Laws of the Land: Laws of Inheritance

107s. From the larger tribes you must give more cities and from the smaller tribes fewer cities. (2209c) Nm 35:8

108s. Every tribe must give some cities to the Levites according to the amount of their inheritance. (2210c) Nm 35:8

109s. You must allow them to dwell in the cities and graze their livestock in the common-lands around the cities. (2200c) Nm 35:3

110s. The amount of land you must give to the Levites must be 1000 cubits from the wall all around the city. (2201c, 2204c) Nm 35:4, 35:5

111s. The land on the north, west, south, and east sides of the cities must be 2000 cubits. (2202c, 2204c) Nm 35:5, 35:5

112s. The city must be in the middle of the land allotted to the Levites. (2203c) Nm 35:5

113s. Among the cities you give to the Levites you must appoint 6 cities of refuge where the manslayer may flee. (2205c) Nm 35:6

114s. You must add to the 6 cities of refuge 42 more cities for the Levites. (2206c) Nm 35:6

115s. You must give a total of 48 cities to the Levites with their common lands. (2207c) Nm 35:7

REDEMPTION FOR THE LAND

116s. Do not sell the land forever. (1540c) Lv 25:23

117s. In all the land that you possess, you must grant redemption of the land. (1541c) Lv 25:24

118s. Do not remove your neighbor's landmark that has been set in your inheritance from old times. (2580c) Dt 19:1

The Blessing

The blessing warrants special consideration. There are differences of blessings. In the 49th chapter of Genesis we read about Jacob blessing all of his sons, each blessing was descriptive of their character and included an individual prophetic message. However, in the shadow of his son's sinful and rebellious behavior over the years he remained favorable to Joseph. Near his death, but with great pleasure, Jacob then passes the Covenant blessing to Joseph's sons Manasseh and Ephraim. This blessing ensures manifold blessings if they continued to abide by יהוה's will, but included the natural curses upon rebellion. One such example of this blessing is written as follows,

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. (Gen 12:3)

Many other promises accompany this blessing. Understandably, it is with great consideration to whom this blessing may be passed to. With it comes great duty and responsibility, and becoming directly answerable to יהוה alone.

Conclusion

The laws of inheritance can become a complex matter if alternative views are considered. One such rule suggests, "If a man dies, his possessions are divided by his sons. His wife can either take her ketubah or can live off her husband's estate for as long as she wishes" (Silberberg, n.d.). Another indicates,

... the wife of the dead shall not marry without unto a stranger; her husband's brother shall take her to him to wife — This usage existed before the age of Moses (Ge 38:8). The Mosaic law rendered the custom obligatory (Mt 22:25) on younger brothers, or the nearest kinsman, to marry the widow (Ru 4:4) (Jamieson, Fausset, Brown, 1961).

This arrangement is also known as a Levirate Marriage - from the Latin *levir* meaning husband's brother or brother-in-law, refers to marriage between a widow and her deceased husband's brother. If a married man died without a son, his brother was to marry the widow. The arrangement may be rejected by either party. The law then provides an appropriate course of action in this event as well but is not germane and central to our topic.

In our discussion we have covered the views of Judea-Christianity, origin, and the ancient Hebrew laws regarding inheritances. It may be quite different than many would have supposed. Now, we have to ask, "What are you going to do with יהוה's laws of inheritance?"

For more information about the life and times of the ancient Hebrews, see *The Nazarene Hebrews: Culture & Lifestyle* in the *Chodesh Report* (Issue 41).

The Feast of Trumpets²

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 יהוה'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)
- Signaling the events scheduled for the close of this age. (Revelation chapters 8 & 9)
- The Second Advent of Yeshua HaMoshiach; at

² *The Feast Days of the Elohim of Israel*, D.B. Loughran (1978)

which the resurrection will take place. (Matt. 24:31, 1 Cor. 15:51-52)

YHVH in the future that believers should beware of ignoring this important feast day.

A study of the texts listed above will show how יהוה 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:

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. (Isa 18:3)

And YHVH shall be seen over them, and his arrow shall go forth as the lightning: and the Sovereign YHVH shall blow the trumpet, and shall go with whirlwinds of the south. (Zech 9:14)

On some future Feast of Trumpets the mighty **Trumpet of the YHVH** 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:

And YHVH shall be seen over them, and his arrow shall go forth as the lightning: and the Sovereign YHVH shall blow the trumpet, and shall go with whirlwinds of the south. (Zech 9:14)

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. (Isa 18:3)

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 יהוה's people in the last days and the final war in heaven between the forces of good and evil. (Rev 12) See chart below.

Only when that event happens can we justifiably say that the Feast of Trumpets has found fulfillment. For further information see the [Shofar](#); herald of the coming kingdom.

~ end ~

No one will doubt but that the Feast to Trumpets has still to find even partial fulfillment; and it is because of this fact and the many texts which tell of the use of the Trumpets of

THE SEVEN SEALS OF THE REVELATION					
Seal	Text	WHAT THE PROPHET JOHN SAW		THE MEANING	Related Texts
1	Rev: 6:2	A WHITE HORSE	Its rider carried a bow and went forth conquering and to conquer.	This seal portrays the going forth of Yahweh's Warning Truth concerning COUNTERFEIT: Baptisms, Sabbath Days, Messiahs and Bibles. Beware!	Jer: 29:17-18 Matt: 24:4-5 Luke 21:8
2	Rev: 6:3-4	A RED HORSE	Its rider was given a great sword and proceeded to take peace from the earth.	This seal tells of wars, revolutions and bloodshed on an unparalleled scale. The great sword symbolises world wars involving many nations.	Matt: 24:6 Luke 21:9-10 Jer: 25:27-38
3	Rev: 6:5-6	A BLACK HORSE	Its rider held a pair of scales and weighed out food at extremely high prices. (e.g. a whole day's wages for two measures of wheat).	This seal brings to view world-wide famines when prices for even the barest of life's necessities will spiral out of control. (A whole day's wages for two measures of wheat).	Matt: 24:6 Luke 21:11
4	Rev: 6:7-8	A PALE, SICKLY HORSE	Its rider's name was Death and Hell followed him.	This seal symbolises pestilence and disease epidemics of various kinds which will lay low millions of people.	Matt: 24:7 Luke 21:11
5	Rev: 6:9-11	SOULS UNDER THE ALTAR	Souls were heard crying for justice. They were told to wait for a while till a further martyrdom took place.	This seal reveals a further persecution of God's people, a persecution as intense as any which occurred in the past.	Matt: 24:9-10 Luke 21:12-19
6	Rev: 6:12-17	CELESTIAL SIGNS	1. A great earthquake. 2. The sun turned black. 3. The moon turned blood-red. 4. The stars (meteors) fell. 5. The sky was rolled back as a scroll. 6. Earth's population was terrified.	These are literal signs in the physical universe. When they occur blind panic will overtake the inhabitants of the world. Note: The Messiah does not return to earth during this seal.	Matt: 24:29 Luke 21:25-26 Jer: 4:23-28
Revelation chapter 7 is inserted between Seals 6 & 7		THE SEALING OF YAHWEH'S SERVANTS	By divine authority the devastation of the earth, the sea and the trees was delayed till the servants of God were sealed in their foreheads and right hands. 144,000 Israelites were sealed.	The Signature of Yahweh the God of Israel is the Sabbath days in the sacred calendar. These are the seventh day of the week (Saturday) and the seven annual Sabbaths as specified in Lev: chapter 23. Each one is a sacred memorial of a divine achievement in the plan of Salvation. In short, Yahweh seals his people with obedience.	Eze: 20:12&20 Exodus 13:9 Exodus 31:13-17 Ezekiel 9
7	Rev: 8:7	Trumpet 1	A third of the earth, a third of the trees and all the green grass were burned.	This damaging of the earth, the sea and the trees will only take place after the sealing work is completed (Rev: 7:3). The Trumpets, in other words, cannot even commence their destruction till all 144,000 Israelites are sealed. When the Trumpets eventually do sound, a time of great devastation will begin on earth. The terms earth, sea, trees, grass, fish, ships etc. may have symbolic as well as literal meanings. But it must be remembered that ONE THIRD OF MANKIND are slain at Trumpet No. 6, so it is most unlikely that these terms also represent mankind.	
	Rev: 8:8-9	Trumpet 2	A third of the sea became like the blood of a dead man. A third of the fish perished and a third of the ships sank.		
	Rev: 8:10-11	Trumpet 3	A third of the rivers of water were made bitter and many people died.		
	Rev: 8:12	Trumpet 4	The sun, moon and the stars were then darkened by a third.		
Rev: 9:1-12	Trumpet 5 FIRST WOE!	The Bottomless Pit (Abyss) was then opened and an evil host led by Abaddon the King of the Abyss came forth. They proceeded to torture all mankind for five months - all except those who had received Yahweh's Seal at the time of the sealing. These believers were supernaturally protected from Abaddon's power.	The Abyss is a place - or condition - in which God has imprisoned a host of evil angels. Abaddon, the King of the Abyss, is a demon of great depravity. At this Trumpet, he is given leave to torture and brutalise mankind for 5 months: that is, all except the servants of the Most High who accepted the Seal of God in their foreheads and right hands (minds and actions) at the time of the sealing.	Luke 8:30-33 2 Peter 2:4 Jude 6	
Rev: 9:13 to Rev: 11:14	Trumpet 6 SECOND WOE!	Four mighty angels were then loosed from the Great River Euphrates. Aided by a force of 200,000,000 they killed ONE THIRD OF MANKIND. At this time the holy city is trampled under foot for a period of 42 months (3½ years). Yahweh's Two Witnesses also preach to the world during this 42 month period. At the end of this woe the Beast who ascends from out of the Abyss will kill the Two Witnesses; but after 3½ days they are resurrected and carried to heaven in great glory.	During this seal, ONE THIRD OF MANKIND will be slain. The Beast, who we are told also rises from the Abyss, could well be Abaddon the Destroyer, the Lawless One, the Son of Hell, the Exterminator from Sheol. His Mark is the age-old counterfeit of Yahweh's Signature and will again manifest itself when the bogus sabbaths of Christendom (Sunday, Christmas, Easter etc.) are enforced by law throughout the world.	Daniel 7:25 Daniel 12 Rev: 12:6-14 Rev: 13 Zech: 14:1-2 2 Thess: 2:1-17	
Rev: 11:15	Trumpet 7 THIRD WOE!	This is a time for God's anger, his judgment of the nations and the rewarding of his saints. At this Trumpet the kingdoms of this world will pass to their rightful ruler, the Messiah of Israel.	Yahshua, the Son of God, will return to earth at this Last Trumpet. The Beast will vainly attempt to make war with the returning Christ, but he will perish in the attempt. The Messiah's millennial reign of peace will then begin.	Matt: 24:30 Rev: 19:11-21 1 Thess: 4:14-17	

Enlarge for closer viewing; or, visit: <http://www.stewartonbibleschool.org.uk/PROPHECY/REVBOOK/SEALS.html>

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FYI

In the Hebrew calendar, the day of the **Feast of Trumpets** also marks the beginning of the civil year. The name itself, **Rosh Hashanah**, proclaims it a day of shouting and blowing of horns. People were awakened to the sounds of the **shofar**, a horn made of a rams, goats or antelope horns.

H7782 שׁוֹפָר שׁוֹפָר **showphar** (sho-far') (or shophar {sho-far'}) **n-m. 1. a cornet (as giving a clear sound) or curved horn**

The shofar had many other uses as well:

- It was sounded at Mt. Sinai (Exo 19:16, 19; 20:18)
- Is blown on Yah's sabbaths (Psa 81:3; Lev 23:24; 25:9)
- Was used at the destruction of Jericho (Jos 6:4; 20)
- Is sounded upon victory in warfare (Judg 7:16, 20; 2 Chron 13:12)
- Was blown at the return of the ark (2 Sam 6:15)
- When anointing King Solomon (1Kgs 1:34)
- The dedication of the Temple (2 Chron 5:13)
- Rebuilding of Jerusalem (Neh 4:18, 20)
- A Watchman's responsibility (Ezek 33:3)
- Warnings concerning sin (Isa 58:1; Joel 2:1)
- Upon the Messiah's return [Trumpets] (Zech 9:14; Isa 18:3; Isa 27:13)

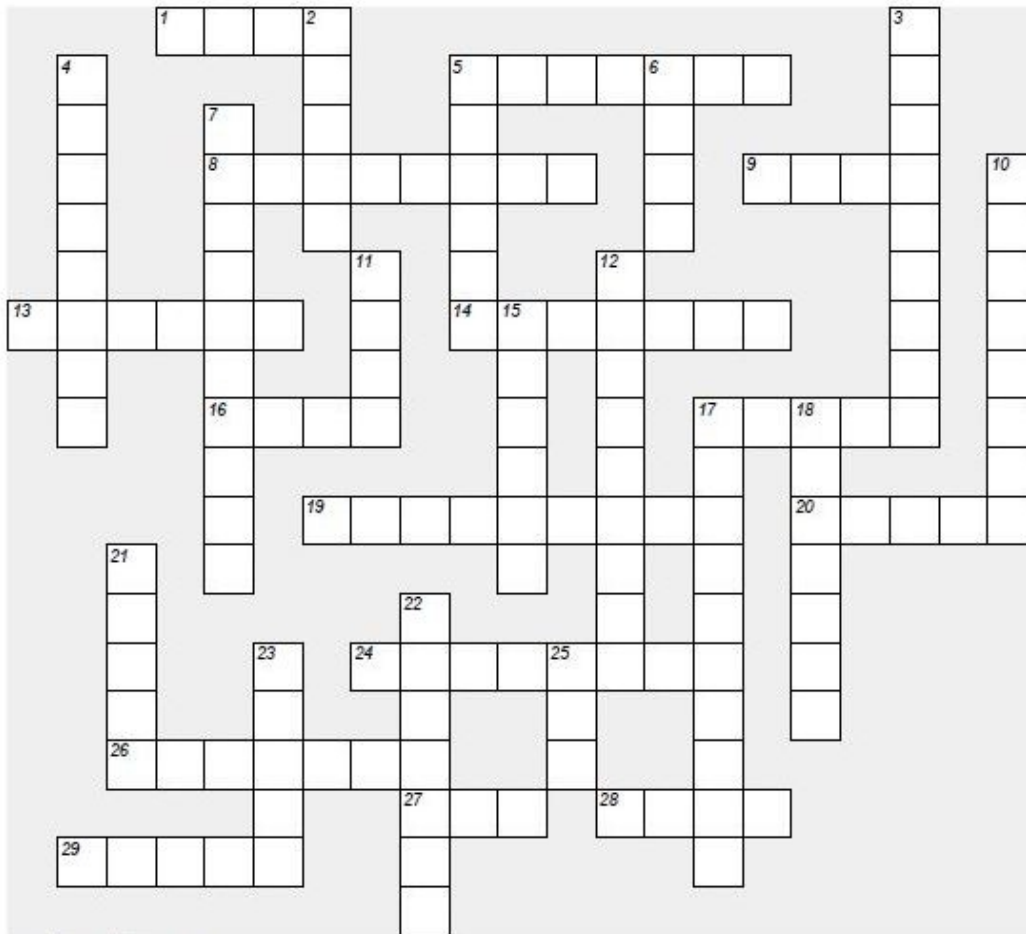
Indeed, the shofar has an important role in the past as well as future events of our Creator's chosen ones.

Scriptural Allusions II

Immediately after the tribulation... 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.

(Matt 24:29,31)

Bible Crossword: In the Beginning



www.CrosswordWeaver.com

ACROSS

- 1 second son
- 5 first book
- 8 surrounded by river
- 9 grandson of oldest man
- 13 Ham was his father
- 14 symbol of God's promise
- 16 first home for first couple
- 17 author of first book
- 19 _____ was called heaven
- 20 a bird
- 24 _____ was upon the face of the deep
- 26 land where there is gold
- 27 first woman
- 28 first man
- 29 but Noah found _____ in the eyes of God

DOWN

- 2 let there be _____
- 3 river flowing from the garden
- 4 Noah planted a _____
- 5 type of wood
- 6 a third son
- 7 first five books
- 10 Adam had _____ over the . . .
- 11 first son
- 12 _____ of good and evil
- 15 mountains
- 17 oldest man
- 18 first form of evil
- 21 walked with God
- 22 son of Noah
- 23 an _____ branch
- 25 where Cain dwelt

Answers on page 9

Rosh Chodesh 7, September 2020

The new moon should be visible within the realm of Israel on Sep. 18, 2020 Jerusalem Standard Time [JST] after sunset [1][2].

Data for September 18, 2020:

Sunset 6:23 PM (JST)
 Moonset 7:40 PM
 Age 1.1d/30 since last
 Illumination 2%'

[1] Lunisolcal V4.5 (Voeking, 2013)

[2] [3] SkyViewCafe V5.8.6 (Shetline, 2000-2018)

Note: Gregorian calendar years 2020-21 should not host an Adar 2, a 13 month biblical calendar leap year.

Amazing Quotes

THE ORIGINAL MAKE MY DAY LAW:

If a thief is found breaking into a house and is wounded so that he dies, there is no penalty for bloodshed. (Exod 22:2, LBP (ES))

Sell a country?! Why not sell the air, the great sea, as well as the earth? Did not the Great Spirit make them all for the use of his children? ~ Tecumseh

The Feast Days of יהוה

-	Abib 1 (Starts @ sunset Mar 25)	-	Mar 26
-	Yah'shua's Kiddush	Abib 13	Apr 7
-	Passover Memorial (at even)	Abib 14	Apr 8
I, II	Passover Feast (DUB)	Abib 15-21	Apr 9-15
-	Wave Sheaf	Abib 16	Apr 10
III	Feast of First Fruits (Pentecost)	Abib 16 + 49	May 29
IV	Feast of Trumpets	Day 1 of 7 th new moon	Sep 19
V	Atonement	Day 10 of 7 th new moon	Sep 28
VI	Feast of Booths (FOT)	Day 15-21 of 7 th new moon	Oct 3-9
VII	Last Great Day (8 th Day)	Day 22 of 7 th new moon	Oct 10

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Thanks to Andrew Baer

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SORRY GUYS, IT'S A TRUMPET THING

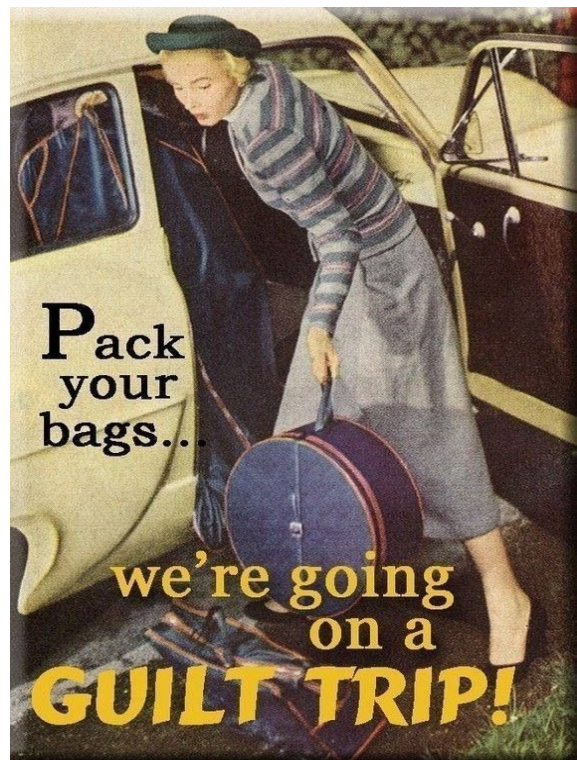
To change a light-bulb...

Q: How many trumpet players does it take to change a light bulb?

A: Twenty. One to change the bulb and 19 to say they could do a better job.

Q: How many Jewish Grandmothers does it take to change a light-bulb?

A: None. They'll say, "I'll just sit here in the dark."



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