

Torah Studies – Statutes #47-48

Statute Summary:

Statute #47: The Fire on the Altar of Burnt Sacrifice (representing the Cross – Messiah’s Substitutionary Sacrifice, and my own choice to die to sin/carnal desires) is always to be kept alight (burning), day and night.

Statute #48: Burnt Offerings and Peace Offerings are to be offered upon it every morning, to Yahweh.

Leviticus 6:12-13 “And the fire upon the altar (of burnt sacrifice) shall be burning in it; it shall not **be put out**: and the priest shall burn **wood** on it every morning, and lay the **burnt offering** in order upon it; and he shall burn thereon the **fat** of the **peace offerings**. The fire **shall ever** be burning upon the altar; it shall never go out.”

Key Word Study:

| Key Word | Strong’s Number | Hebrew Word | Meaning |
|-----------------|-----------------|-------------|---|
| BE PUT OUT | 3518 | kâbâh | to <i>expire</i> or (causatively) to <i>extinguish</i> (fire, light, anger): - go (put) out, quench. |
| WOOD | 6086 | ‘êts | a <i>tree</i> (from its <i>firmness</i>); hence <i>wood, gallows</i> (to close the eyes, shut – as in death) |
| BURNT OFFERING | 5930 | ‘ôlâh | a <i>step</i> (as <i>ascending</i>); usually a <i>holocaust</i> (as <i>going up</i> in smoke): - ascent, (sacrifice), go up to |
| FAT | 2459 | cheleb | hence the <i>richest</i> or <i>choice part, best, finest</i> |
| PEACE OFFERINGS | 8002 | shelem | <i>requital</i> , that is, a (voluntary) sacrifice in <i>thanks, to be safe, completed, reciprocate</i> |
| SHALL EVER | 8548 | tâmîyd | to <i>stretch, continuance, constantly</i> , alway (-s), continual (employment), daily, ever (-more) |

Torah Studies – Statutes #47-48 continued

Synthesis:

The Cross is represented in the Altar of Burnt Sacrifice. Yahshua's Death is the shedding of Blood for the remission of my sin. I am made clean and forgiven, "by His stripes we are healed"... I need to daily request the cleansing of Yahshua's Blood over my life. In this way, the experience/influence of the Altar never goes out in the believer's life.

It is also a daily work for me to choose to die to my old sinful nature, with Christ. Both of these are how we keep the Altar Burning (figurative) continually. The Burning part of the Altar represents the destruction of sin... Sin is destroyed in Fire.

Morning Prayer: Dear Heavenly Father.... (praise and thanksgiving...) I humbly ask You today to please cover and cleanse my life in the Precious Blood of Yahshua Messiah. May I be made clean today, in His offering. May my name be found in the Lamb's Book of Life. Today, by Your Grace, I choose to die to my old man of sin. I choose to be crucified with Messiah. That though I live today, it will be Christ living in me."

Torah Studies – Statutes #49-51

Statute Summary:

Statute #49: Priests are to wear white linen garments, when they perform the work of removing the ashes from the Altar of Burnt Offering.

Statute #50: After the ashes are removed from the Altar, the priest must change his clothes into “other garments” (common clothing) and carry the ashes outside of the camp.

Statute #51: The clean ashes of the clean sacrifices must be disposed of in a clean place outside of the camp.

Statute Summary:

Leviticus 6:10-11 “And the priest shall put on his **linen garment**, and his linen breeches shall he put upon his **flesh**, and take up the **ashes** which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and **put on other** garments, and **carry forth** the ashes without the camp unto a **clean** place.”

Key Word Study:

| Key Word | Strong's Number | Hebrew Word | Meaning |
|----------|-----------------|-------------|--|
| LINEN | 906 | bad | flaxen <i>thread</i> or yarn, alone, solitary |
| GARMENT | 4055 | mad | a <i>measure</i> ; by implication a <i>vesture</i> (as measured), judgment |
| FLESH | 1320 | bâsâr | body, flesh, kin, [man-] kind, + nakedness, self, skin |
| ASHES | 1880 | deshen | <i>fatness, abundance</i> ; ashes of sacrifices: ashes, fatness, anoint, accept, satisfy |
| PUT ON | 3847 | lâbash | <i>wrap</i> around, that is, (by implication) to <i>put on</i> a garment or <i>clothe</i> |
| OTHER | 312 | 'achêr | <i>hinder</i> ; generally <i>next, other</i> , etc.: - (an-) other (man), following, next, strange |

Torah Studies – Statutes #49-51 continued

| Key Word | Strong's Number | Hebrew Word | Meaning |
|-------------|-----------------|-----------------|--|
| CARRY FORTH | 3318 | yâtsâ' | be condemned, depart, send with commandment |
| CLEAN | 2889 | <i>haw-hore</i> | <i>Pure, clean, fair, morally innocent, holy</i> |

Synthesis:

(See also Heb. 13:11-13) (Also note: ashes was a mark or token of grief, humiliation, or penitence - Neh 9:1, Job 42:6)

Yahshua was the One Who laid aside the white "linen" of His perfect righteousness, put on my filthy robes and suffered for me outside the "camp." It is by His humiliation and atonement that I am made clean and accepted by Heaven. Contemplation of the work of the Saviour is to bring about true repentance and sorrow for sin. The priest carried the ashes outside the camp to cause the people to think about the Saviour's Work of Redemption. This is Statute of remembrance. By beholding, we become changed. We are to cogitate Calvary daily.

Torah Studies – Statutes #52-54

Statute Summary:

Statute #52: Yahweh’s people and leaders are not to amass weaponry nor plan to protect themselves with military might.

Statute #53: We are also not to do anything - by personal choice - or by influence that causes us or our brethren to return to Egypt (spiritually represents bondage to sin) in order to find security.

Statute #54: We are never to go back to the sinful practices of spiritual Egypt (darkness), which we have forsaken, in following Yahshua – Who is the Way, the Truth and the Life.

Deuteronomy 17:16 “But he shall not **multiply horses** to himself, nor cause the **people to return to Egypt, to the end that** he should multiply horses: forasmuch as Yahweh hath said unto you, Ye shall henceforth return no more that **way**.”

Key Word Study:

| Key Word | Strong’s Number | Hebrew Word | Meaning |
|-----------------|-----------------|-------------|---|
| MULTIPLY | 7235 | râbâh | to <i>increase</i> (in whatever respect), abundance, increase archer, greatly heap, |
| HORSES | 5483 | sûs | to <i>skip</i> (properly for joy); a <i>horse</i> (as leaping); also a <i>swallow</i> (from its rapid <i>flight</i>), cavalry |
| PEOPLE | 5971 | ‘am | a <i>people</i> (as a congregated <i>unit</i>); specifically a <i>tribe</i> (as those of Israel), flock |
| RETURN | 7725 | shûb | to <i>turn</i> back (hence, away), to <i>retreat</i> , <i>do evil</i> , (cause to) bring to mind, cause to draw back |
| EGYPT | 4714 | mitsrayim | Upper and Lower Egypt: - Egypt, Egyptians, Mizraim, besieged place, fortified |
| TO THE END THAT | 4616 | ma’an | <i>heed</i> , that is, <i>purpose</i> ; <i>on account of</i> (as a motive or an aim), <i>in order that</i> : to the end (intent) that |
| WAY | 1870 | derek | a <i>road</i> , figuratively a <i>course</i> of life or <i>mode</i> of action, conversation, custom, manner |

Torah Studies – Statutes #52-54 continued

Synthesis:

We are not to trust in the “arm of flesh” – which is in weapons or any earthly protection. And we are to stay following Yahshua, the Way the Truth and the Life.

This goes along with the verse in Psalms where it says, "some trust in chariots and others in horses but we trust in the Name of God". The horses can mean the same thing where it is people trusting in material wealth, riches, and military might to get them through life instead of trusting in God continually.

Some will be tempted to trust in “military might” (the arm of flesh) when threatened... But we are not to give in to that temptation. Because who we turn to in our hour of need indicates who we worship.

Weapons are tools, which have a useful place in the life of believers... Case in point, consider David and Goliath... David used weapons such as the sling and sword... But he wasn't relying on them. And in fact told Goliath that he was coming against him “in the Name of Yahweh”.

Additionally, in times of threat (your enemies are coming against you) some will be tempted to return to sinful practices of the past (go back to Egypt) for security reasons. This is wrong.

Torah Studies – Statutes #55-59

Statute Summary:

Statute #55: *We (who are the seed of Abraham – Galatians 3:16 & 29) are to keep the Covenant.*

Statute #56: *When we enter the Abrahamic Covenant Relationship with Yahweh, we are to be circumcised (which is both physical and spiritual). The Covenant of Yahweh involves the shedding of blood and the entering into a bonded relationship. In the Abrahamic Covenant (which all the righteous enter) both Yahweh (Calvary) and Abraham (circumcision) shed blood.*

Statute #57: *Every male, who is a partaker of Yahweh’s Covenant, must be circumcised, which means to have the foreskin cut away.*

Statute #58: *Male children, born in the household of Abraham’s Seed are to be circumcised on the 8th day, after birth.*

Statute #59: *Circumcision is the Sign that Yahweh looks for, as evidence that we belong to Yahweh and are partakers of the Abrahamic Covenant.*

Genesis 17:9-14 “And God said unto Abraham, Thou shalt **keep** My **Covenant** therefore, thou, and thy **seed** after thee in their **generations**. This is My Covenant, which ye shall keep, between Me and you and thy seed after thee; Every man child among you shall be **circumcised**. And ye shall circumcise the flesh of your **foreskin**; and it shall be a **token** of the Covenant betwixt Me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and My Covenant shall be in your **flesh** for an **everlasting** covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be **cut off** from his people; he hath **broken** My Covenant.”

Key Word Study:

| Key Word | Strong’s Number | Hebrew Word | Meaning |
|----------|-----------------|-------------|--|
| KEEP | 8104 | shâmar | to <i>hedge</i> about (as with thorns), that is, <i>guard; protect, attend to, keep, mark, observe</i> |

Torah Studies – Statutes #55-59 continued

| Key Word | Strong's Number | Hebrew Word | Meaning |
|-------------|-----------------|----------------------|--|
| COVENANT | 1285 | b ^o rîyth | (in the sense of <i>cutting</i> , a <i>compact</i> (because made by passing between <i>pieces</i> of flesh) |
| SEED | 2233 | zera ^o | <i>seed</i> ; figuratively <i>fruit</i> , <i>plant</i> , <i>sowing time</i> , <i>posterity</i> , <i>child</i> |
| GENERATIONS | 1755 | dôr | a <i>revolution</i> of time, that is, an <i>age</i> or <i>generation</i> ; <i>dwelling</i> : - age, evermore |
| CIRCUMCISED | 4135 | mûl | to <i>cut</i> short, <i>curtail</i> specifically the prepuce (fold of skin surrounding the male organ) |
| FORESKIN | 6190 | ʿorlâh | the <i>prepuce</i> : - foreskin, + uncircumcised |
| TOKEN | 226 | ʾôth | as a <i>flag</i> , <i>beacon</i> , <i>monument</i> , <i>omen</i> , <i>prodigy</i> , <i>evidence</i> , etc.: - mark, miracle, (en-) sign, token |
| FLESH | 1320 | bâsâr | <i>flesh</i> (from its <i>freshness</i>); by extension <i>body</i> , <i>person</i> ; the <i>pudenda</i> of a man. |
| EVERLASTING | 5769 | ʿôlâm | <i>concealed vanishing</i> point; generally time <i>out of mind</i> (past or future), <i>eternity</i> , <i>always</i> |
| CUT OFF | 3772 | kârath | to <i>destroy</i> or <i>consume</i> ; specifically to <i>covenant</i> , lose, perish, utterly, want (be lacking) |
| BROKEN | 6565 | pârar | to <i>break up</i> , violate, frustrate, cast off, cause to cease, disannul, disappoint, make void |

Synthesis:

The word Covenant itself is a word which means a promise, joining and league between two parties entered into with the shedding of blood. In the Marriage Covenant, YHWH designed that the virgin's hymen would be broken so that this holy covenant is literally entered into with the shedding of blood. Some say that the shedding of blood in the covenant ended when Yahshua died. But, notably, YHWH did not end the shedding of blood's in the marriage bed. Also, when Moses did not circumcise his sons, the death angel was sent (Exodus 4:24-26). Clearly, if uncircumcision was a killing offense to YHWH this is no small matter (Hebrews 13:8)!

Traditionally, Christians have set aside the command to circumcise believing that this ended at the Cross. Clearly, the Holy Spirit fell upon the circumcised and uncircumcised alike in the New Testament (Acts

Torah Studies – Statutes #55-59 continued

10:45). Paul taught that it was profitable to be circumcised (Romans 2:25), but only if one kept the Torah. If one was circumcised, yet broke the Torah, their physical circumcision was counted before YHWH as uncircumcision. Some misinterpret Galatians 5:2 and say that Paul taught that if you were circumcised, you were making the work of Messiah of no effect. But, the Aramaic New Testament predates the Greek (Yahshua and His followers spoke Hebrew and Aramaic), and in the English Bible translated from the Aramaic Peshitta, we find this verse to have different meaning: “If you are circumcised (marginal note: to please the status quo, or for acceptance into a peer group) then Mashiach is a thing that has no benefit to you.” This doesn’t mean that CIRCUMCISION is evil and does away with Messiah, as it appears to state in KJV or Greek. It means that if we circumcise to impress people, it is of no value.

But, it should be noted that, in all the New Testament controversy regarding circumcision, it was never over whether parents should circumcise their newborn babies! The fact that Torah-keeping parents would circumcise their babies was established – beyond question. The question about whether or not to circumcise was regarding the newly converted adults, joining the body of Messiah.

The Bible clearly teaches (as we will see in the next statutes) that circumcision was more than flesh. It was predominantly of the heart (Romans 2:28-29). If we have the body circumcised, but not the heart, the physical circumcision is meaningless (1 Corinthians 7:19). Still, does this set aside the circumcision of the body? The Bible clearly teaches that circumcision is not necessary to be called of YHWH or receive the Holy Spirit. Even Abraham himself (of whom we are spiritual seed) was called before he was circumcised (Romans 4:12).

Many have thought that Paul taught that circumcision was no longer necessary, but Paul himself said that he could not understand why the Jews were so upset with him, since he had not preached against circumcision (Galatians 5:11). In other words, just because the uncircumcised Gentiles could come to YHWH and even receive the Holy Spirit without circumcision, doesn’t mean they were to stay permanently uncircumcised. Paul circumcised Timothy, as a teenager, clearly showing that Paul didn’t believe it was “slapping the Saviour in the Face” (denying Calvary) by doing so (Acts 16:3) However, Titus, who was a Greek, was not compelled (forced) to be circumcised (Galatians 2:3). This verse is used by many to show that one didn’t have to be circumcised. But, as is clear in the translation from the Aramaic Peshitta, it doesn’t mean that Titus never became circumcised! It does mean that no one could *force* Titus to become circumcised. Such an act, like baptism, was to be kept entirely voluntary. Whether or not he chose to do it later was not stated. Merely, the Jews who tried to pressure him into being circumcised were stopped.

Most notably of all, Yahshua, Who is our Example in all things, was circumcised (which if this were wrong, YHWH would have prevented, in order for Him to be a perfect Sacrifice - Luke 2:21). Ultimately, however, Paul (nor any New Testament writer) is not to add to nor take away from Torah (Deuteronomy 4:2). If he had added to or taken away from the Torah in any way, the Bereans would have rejected Paul’s teachings (Acts 17:10-12), and his writings would not be in the Bible (Isaiah 8:20). New Testament writings cannot remove a command of Torah.

Torah Studies – Statutes #60-61

Statute Summary:

Statute #60: *Every person who worships Yahweh must be circumcised in the heart.*

Statute #61: *Do not be stiff-necked (hard-hearted against Yahweh, or spiritually dense).*

Deuteronomy 10:16-17 “**Circumcise** therefore the **foreskin** of your **heart**, and be no more **stiffnecked**. For the LORD your God is God of gods, and Lord of lords, a great God, a **mighty**, and a **terrible**, which regardeth not persons, nor taketh **reward**.”

Key Word Study:

| Key Word | Strong's Number | Hebrew Word | Meaning |
|-------------|-----------------|-------------|--|
| CIRCUMCISE | 4135 | mûl | to cut short, curtail specifically the prepuce (fold of skin surrounding the male organ) |
| FORESKIN | 6190 | ʿorlâh | the prepuce: - foreskin, + uncircumcised |
| HEART | 3824 | lêbâb | bethink themselves, breast, comfortably, courage, midst, mind, understanding |
| STIFFNECKED | 7185 | qâshâh | be dense, that is, tough or severe, be cruel, hard, harden |
| MIGHTY | 1368 | gibbôr | Powerful, warrior, champion, chief, giant, man, mighty (one), strong (man), valiant man |
| TERRIBLE | 3372 | yârê' | To fear; to revere, to frighten, (be had in) reverence. |
| REWARD | 7810 | shachad | a donation (venal or redemptive): - bribe (-ry), gift, present, reward. |

Synthesis:

YHWH commands His people to be circumcised in our hearts. This means that the innermost person - our thinking and understanding, out of which flows our actions and words - is to have the “old man” of sin, cut away and removed (see Colossians 2:11-13). YHWH commands us not to be hardened in sin nor dense in understanding spiritual Truth. Our motivation for having circumcised hearts is to be our awareness that YHWH is THE ALMIGHTY.

Torah Studies – Statute #62

Statute Summary:

Statute #62: *Seek for Yahweh to circumcise your heart, causing you to love Him with all your heart and soul.*

Deuteronomy 30:6 “The LORD thy God will **circumcise** thine **heart**, and the heart of thy **seed**, to love the LORD thy God **with all** thine heart, and with all thy **soul**, that thou mayest **live**.”

| Key Word | Strong's Number | Hebrew Word | Meaning |
|------------|-----------------|-------------|--|
| CIRCUMCISE | 4135 | mûl | to <i>cut</i> short, <i>curtail</i> specifically the prepuce (fold of skin surrounding the male organ) |
| HEART | 3824 | lêbâb | bethink themselves, breast, comfortably, courage, midst, mind, understanding |
| SEED | 2233 | zera' | <i>seed, posterity</i> : child, fruitful, seed (-time), sowing-time |
| WITH ALL | 3605 | kôl | the <i>whole</i> ; hence <i>all</i> , altogether |
| SOUL | 5315 | nephesh | a <i>breathing</i> creature, vitality, appetite, body, breath, pleasure, mind, |
| LIVE | 2416 | chay | <i>alive; fresh</i> (plant, water, year), <i>strong, lively creature, springing troop</i> |

Synthesis:

YHWH not only commands His people to be circumcised, He promises to perform this spiritual surgery, if we seek it of Him (James 4:2). Not only does YHWH promise to circumcise our hearts, but also the hearts of our children. YHWH's people are to love Him with our whole hearts, vitality, and breath. We are to love Him in choosing Him over appetite. His pleasure is to be our own. When we love YHWH and are fully given to Him, we are fully alive and made strong.

Judgment: Life

Torah Studies – Statutes #63-65

Statute Summary:

Statute #63: *When you plant a fruit tree, you are not to eat or harvest the fruit of it for the first three years.*

Statute #64: *In the fourth year, after planting a tree, the fruit of the tree is holy and 100% of it is to be given as an offering to Yahweh.*

Statute #65: *In the fifth year, after planting a tree, you may eat the fruit of the tree.*

Leviticus 19:23-25 “And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall **count** the **fruit** thereof as **uncircumcised**: three years shall it be as uncircumcised unto you: it shall not be eaten of. But in the fourth year all the fruit thereof shall be **holy** to **praise** the LORD withal. And in the fifth year shall ye eat of the fruit thereof, **that it may yield** unto you the **increase** thereof: I am the LORD your God.”

Key Word Study:

| Key Word | Strong's Number | Hebrew Word | Meaning |
|-------------------|-----------------|----------------------|--|
| COUNT | 6188 | ʿârêl | to <i>expose</i> , figuratively (to <i>refrain</i> from using), count as uncircumcised |
| FRUIT | 6529 | p ^é rîy | <i>fruit</i> (literally or figuratively): - bough, first fruit, fruitful, reward |
| UNCIRCUMCISED | 6189 | ʿârêl | properly <i>exposed</i> , <i>uncircumcised person</i> |
| HOLY | 6944 | qôdesh | a <i>sacred</i> place or thing, consecrated (thing), dedicated (thing), hallowed (thing) |
| PRAISE | 1974 | hillûl | (in the sense of <i>rejoicing</i>); a <i>celebration</i> of thanksgiving for harvest, praise, (give glory) |
| THAT IT MAY YIELD | 3254 | yâsaph | to <i>add</i> or <i>augment</i> , conceive again, continue, exceed, (the, much, yet) more (and more), proceed (further), be stronger |
| INCREASE | 8393 | t ^é bû'âh | <i>income</i> , that is, <i>produce</i> (literally or figuratively): - fruit, gain, increase, revenue |

Torah Studies – Statutes #63-65 continued

Synthesis: There is a great deal of question about these fruit Statutes among Torah-keepers. The Statutes are clear... Don't eat the fruit off a new tree until the fifth year after planting. That's clear. What's not so clear is "why?". So what about the "why"?

First, it should be noted that obedience should be rendered to Yahweh whether or not we understand. He is our Heavenly Father. Just as a young child should obey whether or not he/she understands the parents' commands, so also we should obey our Heavenly Father.

If we take the stance that our obedience is conditional upon understanding, we have placed ourselves in an idolatrous position. How so? Well, if we say, "I need to understand this before I decide whether or not to obey," the implied meaning is, "I have to weigh God's rules against my own "better" judgment. I decide whether something He says should be obeyed or not." Obviously, if we get to sit in a position of judgment determining which of *Yahweh's* Commands are "worthy" and which are not, we have taken a god position.

So, in order to keep Yahweh rightly on the Throne, in our own lives, we are to obey, even if we do not fully understand. Like an earthly parent has a right to command their children, whether or not the children fully understand, so our Heavenly Parent lovingly has the right to make the rules. Understanding usually comes with greater maturity, on our part. But obedience comes before understanding.

From that perspective, what understanding can we find regarding the commands for fruit? Many who are skilled in agriculture state that these laws are good practices for farmers. Early harvesting can conflict with careful cultivation and pruning during the first three years in order to insure later good harvests and allow maturing of the new trees. For example, grape vines produce fruit in three to six years, almond trees produce some flower buds in the fourth year and some fruit in the fifth, and a good crop of dates is expected in the fourth year.

But more than producing stronger, healthier fruit trees by waiting to harvest the fruit, 100% of the fourth year's fruit is to be given to Yahweh. Clearly, this is not a Statute about tree/fruit health. This is a Statute about rendering the first fruits unto Yahweh. All the first fruits rightly belong to Him. Presenting the fruit to Yahweh in the 4th year involves praying to know where Yahweh would have us give the fruit. Perhaps it should be donated to a Christian ministry, a soup kitchen, or maybe it should be given to a Feast-keeping camp to provide food to the Feast-keepers during Sukkot or Unleavened Bread gatherings... Now that we no longer have an obvious Tabernacle of Yahweh to bring the fourth-year fruit to, we can still obey the Statute by praying to seek where Yahweh would have it to go.

Judgment:

If YHWH's people will remember to keep these Statutes, their fruit trees will produce better quality fruit in greater abundance, for YHWH will bless them. Obedience to these statutes of the fruit trees demonstrates that we recognize YHWH as our God.

Torah Studies – Statutes #66-71

Statute Summary:

Statute #66: *Two solid silver trumpets are to be blown for worship and prayer at specified times.*

Statute #67: *Blow the trumpets to call the assembly for gathering/organizational times.*

Statute #68: *Blow the trumpets in an alarm, at the start of war, as a prayer for Divine Deliverance.*

Statute #69: *Blow the trumpets as a form of praise to Yahweh, on days of gladness and rejoicing.*

Statute #70: *Blow the trumpets as part of the worship service on the Holy Feast Days and on New Moons.*

Statute #71: *Blow the trumpets in the morning, when you offer the Burnt Offerings and Peace Offerings.*

Numbers 10:2, 9-10 “Make thee two **trumpets** of **silver**; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And if ye go to **war** in your land against the enemy that **oppresseth** you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies. Also in the day of your **gladness**, and in your **solemn days**, and in the beginnings of your **months**, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God.”

Key Word Study:

| Key Word | Strong's Number | Hebrew Word | Meaning |
|----------|-----------------|---------------------------|---|
| TRUMPETS | 2689 | chătsôts ^e râh | a <i>trumpet</i> (from its <i>sundered</i> or quavering note): - trumpet (-er) |
| SILVER | 3701 | keseph | <i>silver</i> (from its <i>pale</i> color); by implication <i>money</i> : - money, price, silver (-ling) |
| WAR | 4421 | milchâmâh | (in the sense of <i>fighting</i>); a <i>battle</i> (that is, the <i>engagement</i>); generally <i>war</i> (that is, <i>warfare</i>): |

Torah Studies – Statutes #66-71 continued

| Key Word | Strong's Number | Hebrew Word | Meaning |
|-------------|-----------------|-------------|---|
| OPPRESSETH | 6887 | tsârar | adversary, (be in) affliction, besiege, bind up, be in, bring distress, enemy, be in (trouble) |
| GLADNESS | 8057 | śimchâh | <i>blithesomeness</i> or <i>glee</i> , (religious or festival): - exceeding gladness, joyfulness, mirth, pleasure |
| SOLEMN DAYS | 4150 | mô'êd | a festival, (set, solemn) feast, (appointed, due) season, assembly, place of meeting |
| MONTHS | 2320 | chôdesh | the <i>new</i> moon; by implication a <i>month</i> : - month (-ly), new moon |

Synthesis:

Bible trumpets were made in different ways. For example, in Numbers 10:2 Yahweh told His people to make two long silver trumpets. These trumpets were blown by the priests to announce approaching festivals and in giving signals of war.

The two trumpets are made of silver. What is the spiritual significance of silver? Using E-Sword, we find that SILVER in Numbers 10:2 is Strong's number H3701, *keseph* which means "money, price" having to do with a payment or purchase.

- **Silver represents Redemption** - This concept of silver representing money or a purchase price is deepened in Zechariah 11:12 – 30 pieces of silver was the price of our Redemption. Thus, the first spiritual meaning of silver is that it indicates Yahweh's Redemption of His people. Blowing the two silver trumpets is a memorial of and a prayer for Heaven's Redemption.
- **Silver represents the Pure Word of God** - In addition to Redemption, silver also signifies the pure Word of Yahweh, as we see in Psalm 12:6. Blowing the two silver trumpets is a proclamation of Yahweh's Word and a Call for His Truth to be upon the hearers.
- **Silver represents Wisdom and Understanding** - Going right along with the Pure Word of Yahweh, silver also represents Wisdom and Understanding of the Knowledge of Yah – Proverbs 2:2-5. Blowing the two silver trumpets is a prayer request of the hearers seeking Wisdom and Understanding from Yahweh. It also indicates Yahweh's Promise to bestow these gifts upon those who diligently seek Him.
- **Silver represents godly Speech and Righteous Words** - Finally, silver represents godly speech and righteous words – Proverbs 10:19-20. Blowing the two silver trumpets is a prayer request of the hearers seeking the Word of Yahweh.

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Considering this, it will be no surprise to learn that Trumpets are deeply connected with VOICE and MESSAGE in the Bible. In fact, Trumpets are among the symbols used to represent the Voice of Yahweh proclaiming final Judgment, as is recorded in the Book of Revelation.

In Scripture, the sound of the trumpet is associated with shouting. Notice the connection between the blast of trumpets and shouting: 2 Samuel 6:15; Job 39:24-25; Amos 2:2;

Messiah described the time of His return as being accompanied by an angelic host and the sound of a trumpet (see Matthew 24:31). Paul spoke of the same event to the church in Thessalonica in 1 Thessalonians 4:16.

Both Yahshua and Paul speak of two elements in the Final Seventh month – in which our King will return: —the sound of shouting and the sound of a trumpet.

Paul added more detail in describing the angelic hosts being led by an archangel. These elements are essential to the day of Trumpets. Surprisingly, the source of these comments hearkens to a Scripture we reference every time we celebrate this Feast: Leviticus 23:24. A careful reading of this verse causes us to notice something that usually doesn't come to our attention. In some modern translations, the word "trumpets" is written in italics, indicating that the term was added for understanding or else an alternative word is used instead.

The *Tanakh*, reads "you shall observe complete rest, a sacred occasion commemorated with loud blasts" (Leviticus 23:24). The Hebrew term translated as "trumpets" is *teruah*, which refers to a loud shout, created either by human voices or by trumpets. Significantly, in Hebrew, the Feast of Trumpets is called Yom Teruah which literally means both "Day of Shouting" and "Day of Trumpets".

Significance of the Sound of the Trumpet:

- **WORSHIP** - In Scripture, the sound of the Biblical trumpets is the way Heaven has ordained for calling the people of Yahweh together to worship – Exodus 19:13; Isaiah 27:13
- **COVENANT** - The sound of the shofar is also deeply connected with the Covenant. In Exodus 19:16-17, it says: *"Then it came to pass on the third day, in the morning, that there were thunderings and lightning, and a thick cloud on the mountain; and the sound of the trumpet was very loud so that all the people who were in the camp trembled. And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain."* The blast of the shofar, known as the trump of God. This sound caused great fear and reverence when God came down upon Sinai to establish His Covenant with the people. The sound of the Shofar calls us close to Yahshua and reminds us of the Covenant that He has established with His people.
- **JUBILEE** – The sound of the shofar announces the start of the Jubilee, and the freedom which comes with it - Leviticus 25:9-10
- **WARFARE PRAYER** – The blast of the trumpet is also a prayer which breaks down walls and brings the defeat of our enemies – Joshua 6:2-5, 20. When the shofars were blown and the people...

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...shouted, the walls came down and their enemies were defeated. Today, the Shofar and trumpet blasts still signify a shout of victory. It is the sound of Yahweh's Promise that every wall that Hell has built will come crumbling down. Our enemies will be defeated.

- **WORSHIP IN THE PRESENCE OF YAHWEH – ACKNOWLEDGMENT OF HIS THRONE** - The Ark of the Covenant represented Yahweh's Throne on Earth. This makes it especially significant that the Presence of the Ark was announced with trumpet blasts. 2 Samuel 6:15 "So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the trumpet."
 - David and all the nation of Israel brought up the Ark of Yahweh with great joy and the blowing of the Shofar. The trumpet blasts expressed the sound of worship and the joyous shouting of the people, rejoicing in the Presence of Yahweh. When the Shofar is blown we also rejoice, shout and celebrate just like David did. For as we worship Yahweh today, we prayerfully come into His Presence, honoring Him by faith, before His Throne.
- **RALLY TO WAR** - The blast of the Trumpet is also a well-established Biblical Call, which is meant to Rally Yahweh's people for war. Jeremiah 4:5 Declare in Judah and proclaim in Jerusalem, and say: "Blow the trumpet in the land; Cry, 'Gather together,' And say, 'Assemble yourselves, And let us go into the fortified cities.'
 - In 1 Samuel, the King of Israel blew the shofar throughout all the land rallying the people together to fight and bring about the defeat of their enemy. The first blast was blown in the places nearby and a signal fire was lit. A second blast was blown, then answered in a more distant locality along with a signal fire, this way the proclamation was sent quickly throughout the whole country to call the people together to fight.

The sound of the Shofar calls Yahweh's people to rally together to break the oppression that the devil is bringing upon us and this world. In the power of Yahweh will defeat his oppression. We unite in the all-consuming Fire, which ignites our lives and draws us together to serve God.

- **CALL TO UNITY IN CHRIST** - The sound of the trumpet is also a warning call to cease fighting among brethren – In 2 Samuel 2:26-29 Joab used the sound of the Shofar to stop the people from fighting among each other. When the Shofar is blown it is a call to stop division among the brethren. It's sound calls Yahweh's people to stop any fighting among ourselves and come together in love and unity.
- **WARNING OF SOON-COMING JUDGMENT** - The sound of the trumpet is also a Warning of soon-coming judgment for sin – Ezekiel 33:3-6. The sound of the Shofar was used to warn the people to repent and turn to Yahweh. When the Shofar is blown it is a reminder to us also, that we must turn away from our sin and turn to Yahweh. Then, through Yahshua, He has delivered us from the Wrath to come.