

Assembly of Eloah

This is eternal life: that they may know you, the only true God, and the one you have sent -- Jesus Christ. Jn. 17:3

Blow the Shofar

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Edition 2

We blow the Shofar, as a summons on the New Covenant Assemblies of Eloah, on all of the Sabbaths, New Moons and Holy Days during the Feasts of God, as commanded.

It is our responsibility to blow this ram's horn as an alarm and warning and as a spiritual witness with the Gospel message before all of the idolatrous Churches of God and to all of the sinful people and nations.



P.O. Box 45 • Rockton • Ontario • Canada • L0R1X0 • www.assemblyofeloah.org

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Israel was given instructions regarding the blowing of the shofar. It was blown to call the elders to the tent of meeting and to call Israel to the tent of meeting. It was also used as a warning or as an alarm. Does the shofar have any significance in the lives of modern day Christians? In the following pages we will answer that question.

Zion and the Temple

We are commanded to blow the shofar in all of the covenant keeping Assemblies and Churches of God, as Zion.

Joel 2:1-2 Blow a Shofar (trumpet 7782) in Zion, and sound an alarm on My holy mountain! Let all the inhabitants of the land tremble, For the day of Y^ehovah (the LORD) is coming; Surely it is near, 2) A day of darkness and gloom, A day of clouds and thick darkness. As the dawn is spread over the mountains (NASV used throughout except where noted).

Joel 2:15-16 Blow a Shofar (SHD 7782) (trumpet) in Zion, Consecrate a fast, proclaim a solemn assembly, 16) Gather the people, sanctify the congregation, Assemble the elders, Gather the children and the nursing infants. Let the bridegroom come out of his room and the bride out of her *bridal* chamber.

The bride at the upcoming Marriage Supper of the Lamb will be the acceptable individuals in all of the Churches and Assemblies of God, as the Body of Christ, who will gather with the future Bridegroom in solemn assembly, in Zion.

Revelation 19:7-9 "Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready." 8) It was given to her to clothe herself in fine linen, bright *and* clean; for the fine linen is the righteous acts of the saints. 9) Then he said to me, "Write, 'Blessed are those who are invited to the marriage supper

of the Lamb.'" And he said to me, "These are true words of God."

As we see above, the shofar is commanded to be blown as a summons for all to assemble in Zion. Initially this was the location of the hill on which the physical Temple was placed in Jerusalem, Psalm 2:6 "But as for Me, I have installed My King Upon Zion, My holy mountain."

and at the second coming,

1Thessalonians 4:16-17 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first. 17) Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord.

as Zion was and is the City of God, having been established by the Most High as His dwelling place.

Psalm 87:1-5 His foundation is in the holy mountains. 2) Y^ehovah (The LORD) loves the gates of Zion More than all the other dwelling places of Jacob. 3) Glorious things are spoken of you, O city of God. Selah. 4) "I shall mention Rahab and Babylon among those who know Me; Behold, Philistia and Tyre with Ethiopia: 'This one was born there.'" 5) But of Zion it shall be said, "This one and that one were born in her"; And the Most High Himself will establish her.

Revelation 21:1-3 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer *any* sea. 2) And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. 3) And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He shall dwell among them, and they shall be His people, and God Himself shall be among them.

Zion is also a name for the people of God, who served Him joyfully and who permitted no idolatry in their worship.

Psalm 97:7-9 Let all those be ashamed who serve graven images, Who boast themselves of idols; Worship Him, all you gods. 8) Zion heard *this* and was glad, And the daughters of Judah have rejoiced Because of Thy judgments, O Y^ehovah (LORD). 9) For Thou art Y^ehovah (the LORD) Most High (*el elyon*) over all the earth; Thou art exalted far above all gods.

Psalm 81:1-12 Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. 2) Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. 3) Blow up the Shofar (trumpet) in the new moon, in the time appointed, on our solemn feast day. 4) For this was a statute for Israel, and a law of the God of Jacob. 5) This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not. 6) I removed his shoulder from the burden: his hands were delivered from the pots. 7) Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah. 8) Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me; 9) There shall no strange god be in thee; neither shalt thou worship any strange god. 10) I *am* Y^ehovah (the LORD) thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. 11) But my people would not hearken to my voice; and Israel would (*have*) none of me. 12) So I gave them up unto their own hearts' lust: *and* they walked in their own counsels.

This is because the people of God are today and have been the living stones of the Spiritual Temple of God, the Naos, which has been under construction for the past 2000 years.

Ephesians 2:19-22 So then you are no longer strangers and aliens, but you are fellow

citizens with the saints, and are of God's household, 20) having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*, 21) in whom the whole building, being fitted together is growing into a holy temple in the Lord; 22) in whom you also are being built together into a dwelling of God in the Spirit.

1Peter 2:4-6 And coming to Him as to a living stone, rejected by men, but choice and precious in the sight of God, 5) you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. 6) For *this* is contained in Scripture: "Behold I lay in Zion a choice stone, a precious corner *stone*, And he who believes in Him shall not be disappointed."

Here we see that Jesus Christ is the corner stone of a spiritual structure or Temple that is under construction and which is called Zion.

This Temple, which God our Father dwells in with His people through His Holy Spirit, will be free of all forms of idolatry.

2Corinthians 6:16-18 Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I will dwell in them and walk among them; And I will be their God, and they shall be My people. (17) "Therefore, come out from their midst and be separate," says the Lord. "And do not touch what is unclean; And I will welcome you. 18) "And I will be a father to you, And you shall be sons and daughters to Me," Says the Lord Almighty.

1Corinthians 6:19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?

1Corinthians 3:16-17 Do you not know that you are a temple of God, and *that* the Spirit of God dwells in you? 17) If any man destroys the temple of God, God will destroy him, for the

temple of God is holy, and that is what you are.

The stones in this Temple, as the Holy of Holies, have been getting measured for their suitability, in order to ensure that they are a correct fit in the structure, for these past millennia.

Revelation 11:1 And there was given me a measuring rod like a staff; and someone said, "Rise and measure the temple of God, and the altar, and those who worship in it.

This is prophetic and shows that the correct understanding of the Covenant and of the keeping of the Law of God will be correctly developed as a commission by a spiritual body in the Last Days.

Isaiah 2:1-3 The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2) Now it will come about that In the last days, The mountain of the house of Y^ehovah (the LORD) Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it. 3) And many peoples will come and say, "Come, let us go up to the mountain of Y^ehovah (the LORD), To the house of the God of Jacob; That He may teach us concerning His ways, And that we may walk in His paths." For the law will go forth from Zion, And the word of Y^ehovah (the LORD) from Jerusalem.

The Last Days may refer to the last two thousand years of the New or renewed Covenant, being the fifth and sixth last days of the week. This is before the upcoming seventh and one thousand year representative day (2Pet 3:8), and not just the time close to Christ's return.

Hebrews 12:22-23 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, 23) to the general assembly and church of the first-born who are enrolled in heaven, and to God, the Judge of all, and to the spirits of righteous men made perfect.

The words *zion* and *temple* are studies in their own right.

The shofar is to be blown as an alarm, and as a summons in order to gather the people for an assembly, and to make proclamations.

Exodus 19:13-22 'No hand shall touch him, but he shall surely be stoned or shot through; whether beast or man, he shall not live.' When the ram's horn (*yobel* 3104) sounds a long blast, they shall come up to the mountain." 14) So Moses went down from the mountain to the people and consecrated the people, and they washed their garments. 15) And he said to the people, "Be ready for the third day; do not go near a woman." 16) So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a very loud Shofar (trumpet) sound, so that all the people who *were* in the camp trembled. 17) And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain. 18) Now Mount Sinai was all in smoke because Y^ehovah (the LORD) descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently. 19) When the sound of the Shofar (trumpet) grew louder and louder, Moses spoke and God answered him with thunder. 20) And Y^ehovah (the LORD) came down on Mount Sinai, to the top of the mountain; and Y^ehovah (the LORD) called Moses to the top of the mountain, and Moses went up. 21) Then Y^ehovah (the LORD) spoke to Moses, "Go down, warn the people, lest they break through to Y^ehovah (the LORD) to gaze, and many of them perish. 22) "And also let the priests who come near to Y^ehovah (the LORD) consecrate themselves, lest Y^ehovah (the LORD) break out against them

What is a Shofar?

The *American Heritage Dictionary* defines the Hebrew word *Shofar* as:

"A trumpet made of a ram's horn, blown by

the ancient Hebrews during religious ceremonies and as a signal in battle, now sounded in the synagogue during Rosh Hashanah and at the end of Yom Kippur.”

Strong's *Hebrew Dictionary* defines it similarly.

<SHD 07782> (shophar)

Meaning: a horn (for blowing)

Origin: from 8231b

Usage: horn (4), horns (1), ram's horn (1), trumpet (46), trumpeter (1), trumpets (19).

The word *shofar* is translated as *horn*, *ram's horn*, *trumpet* and *cornet* in different versions in 72 places. The shofar is usually made from the horn of a domestic ram but sometimes that of other sheep, goats, or an African antelope, the Kudu. Horns of domestic bulls or any bovine are not used by modern Judah because of the association with the golden calf.

Another word, *yobel* is used and it is usually translated as *Jubilee* and occasionally as *ram's horn*, meaning a shofar is being used. Probably the distinction in the words and translations is made as the event was signified by a certain type of sound or measure that was used for the blowing on the Day of Atonement, for proclaiming the start of the Jubilee year.

<SHD 3104> (*yobel* or *yobel*) (385c)

Meaning: a ram, ram's horn (a wind instrument)

Origin: from 2986

Usage: jubilee (21), ram's (1), ram's horn (1), rams' horns (4).

Leviticus 25 8-11 'You are also to count off seven sabbaths of years for yourself, seven times seven years, so that you have the time of the seven sabbaths of years, *namely*, forty-

nine years. 9) 'You shall then sound a Shofar (ram's horn) abroad on the tenth day of the seventh month; on the day of atonement you shall sound a Shofar (horn) all through your land. 10) 'You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee (*Yobel*/3104) for you, and each of you shall return to his own property, and each of you shall return to his family. 11) 'You shall have the fiftieth year as a jubilee; (*Yobel*/3104) you shall not sow, nor reap its aftergrowth, nor gather in *from* its untrimmed vines.

Another different word *chatsotrah* is used for the hand made solid silver trumpets.

<SHD 02689> (chatsotrah)

Meaning: (an ancient) trumpet

Origin: from an unused word

Usage: trumpet (1), trumpeters (3), trumpets (22).

According to the Mishnah, the horn of any cloven hoofed ruminant could be used as shofar. The horns of wild goats were used on Trumpets and Jubilee.

The Mishnah is a compendium of comments and opinions on how to observe the Law of God and the oral law of man. It was compiled between 200 BCE (Before Current Era) and 200 CE (Current Era)

In Rosh Ha-Shanah, a lot of description is provided on the blowing of the shofar in the Temple and in the provinces on normal work days, and on the Sabbaths, New Moons and Feast Days. The manner of blowing the shofar, as described in section 4:9, is as follow: there to be a sustained and then a quavering and a sustained blast repeated three times. A

sustained blast is three times the length of a quavering blast, which is three times the length of the alarm blast.

There were never less than 21 blasts on normal days and never more than 48 blasts on High Days. The New Moons were considered to be High Days. The blowing was done at different locations and for different offerings. (Sukkah section 5:5). They were blown to mark the change from profane to sacred time, on Sabbath evenings. Taanith 1:6 discusses blowing to identify the times for weekly fasting, and allows shops to open after dark.

Modern Judah only blows the shofar on the day of the Feast of Trumpets. The Jews often move the day and all High Days to prevent back to back Sabbaths occurring. The Day of Trumpets is to be observed on the first day of the Seventh Month, which is on the day of the lunar solar conjunction and on no other day.

Numbers 29:1 Now in the seventh month, on the first day of the month, you shall also have a holy convocation; you shall do no laborious work. It will be to you a day for blowing trumpets (SHD 8643 *teruah*).

Leviticus 23:24-25 "Speak to the sons of Israel, saying, 'In the seventh month on the first of the month, you shall have a rest, a reminder by blowing (SHD 8643 *teruah*) of trumpets, a holy convocation. 25) 'You shall not do any laborious work, but you shall present (Yourself as) an offering by fire to Y^ehovah (the LORD).'"

There are no longer animal sacrifices, since we are to be that living sacrifice.

Romans 12:1 And so, dear brothers and sisters, I please with you to give your bodies

to God. Let them be a living and holy sacrifice—the kind he will accept. When you think of what he has done for you, is this too much to ask? (KJV)

It is felt by Judah that, as the Temple no longer exists and that as the Sanhedrin had lost their authority, the blowing of the horns on Sabbaths and New Moons became work on these Holy Days. This thinking is in the category of claiming that pulling a chair along the ground on a Sabbath was also a sin, because if the ground was turned over this became plowing and was therefore working.

However, they all blow the shofar on the Day of Trumpets. It is not considered work in this instance in spite of the fact that the physical Temple no longer exists and no court is present.

In various Scriptures, we can see that the shofar was blown for numerous reasons and usually outside of the Temple and Jerusalem. The reasoning for not blowing the shofar is aligned with the change in the lunar Calendar after Hillel II, and causing postponements to move the Holy Days of God to days of convenience for the Jews with the exception of the Karaites.

Why was the Shofar blown?

The shofar was blown as a summons in order to receive news or battle orders, and to make announcements as an alarm and warning, and as a call to action or restraint. Today we receive our battle orders at services on Sabbaths, New Moons and Feasts, at which times we

always blow the shofar. We have done this since 1997.

There are several ways of blowing but generally a series of short bursts are for an alarm, and a long even burst (o 19:13) is for a summons to receive instructions.

Amos 3:6-7 If a Shofar (trumpet) is blown in a city will not the people tremble? If a calamity occurs in a city has not Y^ehovah (the LORD) done it? 7) Surely Y^ehovah (the Lord) God does nothing Unless He reveals His secret counsel To His servants the prophets.

Isaiah 58:1 "Cry loudly, do not hold back; Raise your voice like a Shofar (trumpet), And declare to My people their transgression, And to the house of Jacob their sins.

There is no curse without its cause,

Proverbs 26:2 Like a sparrow in its flitting, like a swallow in its flying, So a curse without cause does not alight.

and it is our job to point out sin or the breaking of the Law of God, and its eventual repercussions to all people and to the fallen Host who do not have our understanding of this good news.

1Peter 1:12 It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven-- things into which angels long to look.

The blowing of the shofar is to be used as a warning that accompanies the written or oral message. Voices are often compared to the shofar, but that does not mean that the physical representation of the voice of man and of God is not to be heard as well.

The shofar was blown by the people as a:

1. Signal for an alarm:

Jeremiah 4:18-22 "Your ways and your deeds

Have brought these things to you. This is your evil. How bitter! How it has touched your heart!" 19) My soul, my soul! I am in anguish! Oh, my heart! My heart is pounding in me; I cannot be silent, Because you have heard, O my soul, The sound of the Shofar (trumpet), the alarm of war. 20) Disaster on disaster is proclaimed, For the whole land is devastated; Suddenly my tents are devastated, My curtains in an instant. 21) How long must I see the standard, And hear the sound of the Shofar (trumpet)? 22) "For My people are foolish, They know Me not; They are stupid children, And they have no understanding. They are shrewd to do evil, But to do good they do not know"

Amos 2:1-3 Thus says Y^ehovah (the LORD), "For three transgressions of Moab and for four I will not revoke its punishment, Because he burned the bones of the king of Edom to lime. 2) "So I will send fire upon Moab, And it will consume the citadels of Kerioth; And Moab will die amid tumult, With war cries and the sound of a Shofar (trumpet). 3) "I will also cut off the judge from her midst, And slay all her princes with him," says Y^ehovah (the LORD).

Zepheniah 1:15-17 A day of wrath is that day, A day of trouble and distress, A day of destruction and desolation, A day of darkness and gloom, A day of clouds and thick darkness, 16) A day of Shofar (trumpet) and battle cry, Against the fortified cities And the high corner towers. 17) And I will bring distress on men, So that they will walk like the blind, because they have sinned against Y^ehovah (the LORD); And their blood will be poured out like dust, And their flesh like dung.

The reason for the curse of war and destruction is sin.

Hosea 5:7-9 They have dealt treacherously against Y^ehovah (the LORD), For they have borne illegitimate children. Now the new moon will devour them with their land. 8) Blow the Shofar (horn) in Gibeah, The Chatsotsrah ('silver' trumpet 2689) in Ramah. Sound an alarm at Beth-aven: "Behind you, Benjamin!"

9) Ephraim will become a desolation in the day of rebuke; Among the tribes of Israel I declare what is sure.

2. Signal for a warning:

Ezekiel 33:1-7 And the word of Y^ehovah (the LORD) came to me saying, 2) "Son of man, speak to the sons of your people, and say to them, 'If I bring a sword upon a land, and the people of the land take one man from among them and make him their watchman; 3) and he sees the sword coming upon the land, and he blows on the Shofar (trumpet) and warns the people, 4) then he who hears the sound of the Shofar (trumpet) and does not take warning, and a sword comes and takes him away, his blood will be on his own head. 5) 'He heard the sound of the Shofar (trumpet), but did not take warning; his blood will be on himself. But had he taken warning, he would have delivered his life. 6) 'But if the watchman sees the sword coming and does not blow the Shofar (trumpet), and the people are not warned, and a sword comes and takes a person from them, he is taken away in his iniquity; but his blood I will require from the watchman's hand.' 7) "Now as for you, son of man, I have appointed you a watchman for the house of Israel; so you will hear a message from My mouth, and give them warning from Me.

This is done principally to warn us all of our iniquity and false worship.

Hosea 5:7-8 They have dealt treacherously against Y^ehovah (the LORD), For they have borne illegitimate children. Now the new moon will devour them with their land. 8) Blow the Shofar (horn) in Gibeah, the Chatsotrath (silver trumpet 2689) in Ramah. Sound an alarm at Beth-aven:..."

Hosea 8:1-3 Put the Shofar (trumpet) to your lips! Like an eagle *the enemy comes* against the house of Y^ehovah (the LORD), Because they have transgressed My covenant, And rebelled against My law. 2) They cry out to Me, "My God, we of Israel know Thee!" 3) Israel has rejected the good; The enemy will pursue him.

It is our responsibility to blow this warning as a signal and witness to all of the Churches of God and to all of the sinful nations.

Jeremiah 51:25-28 "But I will repay Babylon and all the inhabitants of Chaldea for all their evil that they have done in Zion before your eyes," declares Y^ehovah (the LORD). "Behold, I am against you, O destroying mountain, Who destroys the whole earth," declares Y^ehovah (the LORD), "And I will stretch out My hand against you, And roll you down from the crags And I will make you a burnt out mountain. 26) "And they will not take from you even a stone for a corner Nor a stone for foundations, But you will be desolate forever," declares Y^ehovah (the LORD). 27) Lift up a signal in the land, Blow a Shofar (trumpet) among the nations! Consecrate the nations against her, Summon against her the kingdoms of Ararat, Minni and Ashkenaz; Appoint a marshal against her, Bring up the horses like bristly locusts. 28) Consecrate the nations against her, The kings of the Medes, Their governors and all their prefects, And every land of their dominion.

The activity of blowing the shofar is a notification of our duty and a reminder of Whom we worship. It is a witness and it is a perpetual statute (Num 10:8) in spiritual Israel, although most refuse to listen.

Jeremiah 6:16-18 Thus says Y^ehovah (the LORD), "Stand by the ways and see and ask for the ancient paths, Where the good way is, and walk in it; And you shall find rest for your souls. But they said, 'We will not walk in it.' 17) "And I set watchmen over you, saying, 'Listen to the sound of the Shofar (trumpet)!' But they said, 'We will not listen.' 18) "Therefore hear, O nations, And know, O congregation, what is among them.

3. Signal for a summons:

Judges 3:26-27 Now Ehud escaped while they were delaying, and he passed by the idols and escaped to Seirah. 27) And it came about when he had arrived, that he blew the Shofar (trumpet) in the hill country of Ephraim; and

the sons of Israel went down with him from the hill country, and he was in front of them.

Nehemiah 4:18-20 As for the builders, each wore his sword girded at his side as he built, while the trumpeter stood near me. 19) And I said to the nobles, the officials, and the rest of the people, "The work is great and extensive, and we are separated on the wall far from one another. 20) "At whatever place you hear the sound of the Shofar (trumpet), rally to us there. Our God will fight for us."

Horns, and many different ways of blowing them as signals, have been used in sending instruction and orders in all armies engaged in battle throughout history. However, above we can see that our God fights for us and is with us as we assemble with the sound of the shofar.

Usually there is a reason that God wants us to fulfill certain activities and, even if we do not understand completely, there is no reason not to follow the simple instructions.

Judges 6:33-35 Then all the Midianites and the Amalekites and the sons of the east assembled themselves; and they crossed over and camped in the valley of Jezreel. 34) So the Spirit of Y^ehovah (the LORD) came upon Gideon; and he blew a Shofar (trumpet), and the Abiezrites were called together to follow him. 35) And he sent messengers throughout Manasseh, and they also were called together to follow him; and he sent messengers to Asher, Zebulun, and Naphtali, and they came up to meet them.

Jeremiah 4:4-6 "Circumcise yourselves to Y^ehovah (the LORD) And remove the foreskins of your heart, Men of Judah and inhabitants of Jerusalem, Lest My wrath go forth like fire And burn with none to quench it, Because of the evil of your deeds." 5) Declare in Judah and proclaim in Jerusalem, and say, "Blow the Shofar (trumpet) in the land; Cry aloud and

say, 'Assemble yourselves, and let us go Into the fortified cities.' 6) "Lift up a standard toward Zion! Seek refuge, do not stand still, For I am bringing evil from the north, And great destruction

4. Signal to attend services and worship
Psalm 47:1-9 O Clap your hands, all peoples; Shout to God with the voice of joy. 2) For Y^ehovah (the LORD) Most High is to be feared, A great King over all the earth. 3) He subdues peoples under us, And nations under our feet. 4) He chooses our inheritance for us, The glory of Jacob whom He loves. Selah. 5) God has ascended with a shout, Y^ehovah (The LORD), with the sound of a Shofar (trumpet). 6) Sing praises to God, sing praises; Sing praises to our King, sing praises. 7) For God is the King of all the earth; Sing praises with a skillful psalm. 8) God reigns over the nations, God sits on His holy throne. 9) The princes of the people have assembled themselves as the people of the God of Abraham; For the shields of the earth belong to God; He is highly exalted.

We might say that the Most High God is represented in the sound or voice of the shofar. We assemble for worship with joy and praise for our God and Father.

Joel 2:15-16 Blow a Shofar (trumpet) in Zion, Consecrate a fast, proclaim a solemn assembly, 16) Gather the people, sanctify the congregation, Assemble the elders, Gather the children and the nursing infants

Isaiah 27:13 It will come about also in that day that a great Shofar (trumpet) will be blown; and those who were perishing in the land of Assyria and who were scattered in the land of Egypt will come and worship Y^ehovah (the LORD) in the holy mountain at Jerusalem.

Ezekiel 46:1-3 'Thus says Y^ehovah (the LORD) God, "The gate of the inner court facing east shall be shut the six working days; but it shall be opened on the sabbath day, and opened on the day of the new moon. 2) "And the prince shall enter by way of the porch of the gate from outside and stand by the post of the gate.

Then the priests shall provide his burnt offering and his peace offerings, and he shall worship at the threshold of the gate and then go out; but the gate shall not be shut until the evening. 3) "The people of the land shall also worship at the doorway of that gate before Y^ehovah (the LORD) on the sabbaths and on the new moons.

5. Signal to receive news or battle orders and to make announcements:

1Samuel 13:1-4 Saul was 30 years old when he began to reign, and he ruled for 42 years over Israel. 2 Saul chose for himself 3,000 men from Israel. There were 2,000 with Saul in Michmash and the hill country of Bethel, while 1,000 were with Jonathan in Gibeah of Benjamin. He had sent the rest of the people home. 3 Jonathan attacked the Philistine garrison in Geba, and the Philistines heard about it. Saul blew the trumpet throughout the land: "Listen, Hebrews!" 4 All Israel heard the report, "Saul has attacked the Philistine garrison[f] and Israel has also become repulsive to the Philistines." Then the people were summoned to Saul at Gilgal. (ISV) .

1Kings 1:33-34, 39-41 And the king said to them, "Take with you the servants of your lord, and have my son Solomon ride on my own mule, and bring him down to Gihon. 34) "And let Zadok the priest and Nathan the prophet anoint him there as king over Israel, and blow the Shofar (trumpet) and say, 'Long live King Solomon!' 39) Zadok the priest then took the horn of oil from the tent and anointed Solomon. Then they blew the Shofar (trumpet), and all the people said, "Long live King Solomon!" 40) And all the people went up after him, and the people were playing on flutes and rejoicing with great joy, so that the earth shook at their noise. 41) Now Adonijah and all the guests who were with him heard it, as they finished eating. When Joab heard the sound of the Shofar (trumpet), he said, "Why is the city making such an uproar?"

(Lev 25:9 & 10; 2Sam 6:14; 15:10; 20:1, 22; 1King 1:34-41)

6. Signal for action:

Judges 7:15-22 And it came about when Gideon heard the account of the dream and its interpretation, that he bowed in worship. He returned to the camp of Israel and said, "Arise, for Y^ehovah (the LORD) has given the camp of Midian into your hands." 16) And he divided the 300 men into three companies, and he put Shofars (trumpets) and empty pitchers into the hands of all of them, with torches inside the pitchers. 17) And he said to them, "Look at me, and do likewise. And behold, when I come to the outskirts of the camp, do as I do. 18) "When I and all who are with me blow the trumpet, then you also blow the Shofars (trumpets) all around the camp, and say, 'For Y^ehovah (the LORD) and for Gideon.'" 19) So Gideon and the hundred men who were with him came to the outskirts of the camp at the beginning of the middle watch, when they had just posted the watch; and they blew the Shofars trumpets and smashed the pitchers that were in their hands. 20) When the three companies blew the Shofars (trumpets) and broke the pitchers, they held the torches in their left hands and the Shofars (trumpets) in their right hands for blowing, and cried, "A sword for Y^ehovah (the LORD) and for Gideon!" 21) And each stood in his place around the camp; and all the army ran, crying out as they fled. 22) And when they blew 300 Shofars (trumpets), Y^ehovah (the LORD) set the sword of one against another even throughout the whole army

As we see above, it was not only the Levitical Priests who blew the Shofar, but all 300 men from Manasseh blew their own as Saul, who was a Benjamite had done.

7. Signal for restraint:

2Samuel 2:27-28 And Joab said, "As God lives, if you had not spoken, surely then the people would have gone away in the morning, each from following his brother." 28) So Joab blew the Shofar (trumpet); and all the people halted and pursued Israel no longer, nor did they continue to fight anymore.

2Samuel 18:15-16 And ten young men who

carried Joab's armor gathered around and struck Absalom and killed him. 16) Then Joab blew the Shofar (trumpet), and the people returned from pursuing Israel, for Joab restrained the people.

We will not be with those who make a show of worship, but who are actually looking for a physical place of safety and who do not support the battle plans. This Commission of presenting the Gospel of the Kingdom of God to all of the world as a witness, is a true war.

Ezekiel 7:12-15 'The time has come, the day has arrived. Let not the buyer rejoice nor the seller mourn; for wrath is against all their multitude. 13) 'Indeed, the seller will not regain what he sold as long as they both live; for the vision regarding all their multitude will not be averted, nor will any of them maintain his life by his iniquity. 14) 'They have blown the Shofar (trumpet) and made everything ready, but no one is going to the battle; for My wrath is against all their multitude. 15) 'The sword is outside, and the plague and the famine are within. He who is in the field will die by the sword; famine and the plague will also consume those in the city.

We must prepare ourselves for the spiritual warfare that we will all be engaged in. This is the end time battle of a long term and vicious war. Even though we may not be completely ready, we will still stand our ground in fulfilling this Commission. Even though we may be caught up in some of the end time national penalties, we are not afraid of them and we will assist in this battle where we can, and let God take care of what we cannot do for ourselves. We will do what we can.

Jeremiah 42:11-14 'Do not be afraid of the king of Babylon, whom you are now fearing; do not be afraid of him,' declares Y^ehovah (the LORD), 'for am with you to save you and

deliver you from his hand. 12) 'I will also show you compassion, so that he will have compassion on you and restore you to your own soil. 13) 'But if you are going to say, "We will not stay in this land," so as not to listen to the voice of Y^ehovah (the LORD) your God, 14) saying, "No, but we will go to the land of Egypt, where we shall not see war or hear the sound of a Shofar (trumpet) or hunger for bread, and we will stay there"

We will work to assist in the reconciliation of all people to our God and Father so that the severity of the penalties might be reduced.

Jeremiah 6:1-19 "Flee for safety, O sons of Benjamin, From the midst of Jerusalem! Now blow a Shofar (trumpet) in Tekoa And raise a signal over Beth-haccerem; For evil looks down from the north, And a great destruction. 2) "The comely and dainty one, the daughter of Zion, I will cut off. 3) "Shepherds and their flocks will come to her, They will pitch their tents around her, They will pasture each in his place. 4) "Prepare war against her; Arise, and let us attack at noon. Woe to us, for the day declines, For the shadows of the evening lengthen! 5) "Arise, and let us attack by night And destroy her palaces!" 6) For thus says Y^ehovah (the LORD) of hosts, "Cut down her trees And cast up a siege against Jerusalem. This is the city to be punished, In whose midst there is only oppression. 7) "As a well keeps its waters fresh, So she keeps fresh her wickedness. Violence and destruction are heard in her; Sickness and wounds are ever before Me. 8) "Be warned, O Jerusalem, Or I shall be alienated from you, And make you a desolation, A land not inhabited." 9) Thus says Y^ehovah (the LORD) of hosts, "They will thoroughly glean as the vine the remnant of Israel; Pass your hand again like a grape gatherer Over the branches." 10) To whom shall I speak and give warning That they may hear? Behold, their ears are closed And they cannot listen. Behold, the word of Y^ehovah (the LORD) has become a reproach to them; They have no delight in it. 11) But I am full of the wrath of Y^ehovah (the LORD); I am weary with

holding it in. "Pour it out on the children in the street And on the gathering of young men together; For both husband and wife shall be taken, The aged and the very old. 12) "Their houses shall be turned over to others, Their fields and their wives together; For I will stretch out My hand Against the inhabitants of the land," declares Y^ehovah (the LORD). 13) "For from the least of them even to the greatest of them, Everyone is greedy for gain, And from the prophet even to the priest Everyone deals falsely. 14) "They have healed the brokenness of My people superficially, Saying, 'Peace, peace,' But there is no peace. 15) "Were they ashamed because of the abomination they have done? They were not even ashamed at all; They did not even know how to blush. Therefore they shall fall among those who fall; At the time that I punish them, They shall be cast down," says Y^ehovah (the LORD). 16) Thus says Y^ehovah (the LORD), "Stand by the ways and see and ask for the ancient paths, Where the good way is, and walk in it; And you will find rest for your souls. But they said, 'We will not walk in it.' 17) "And I set watchmen over you, saying, 'Listen to the sound of the Shofar (trumpet)!' But they said, 'We will not listen.' 18) "Therefore hear, O nations, And know, O congregation, what is among them. 19) "Hear, O earth: behold, I am bringing disaster on this people, The fruit of their plans, Because they have not listened to My words, And as for My law, they have rejected it also.

What Horns were blown?

In ancient Israel, two handmade silver trumpets, or *Chatsotsrah*, were used by the Priests to summon an assembly. Two very ancient silver trumpets were excavated in Denmark from a battle field.

<SHD 02689> (chatsotsrah)

Meaning: (an ancient) trumpet

Origin: from an unused word

Usage: trumpet (1), trumpeters (3), trumpets (22).

This summons was for the purpose of issuing news and instructions, as well as for convening every weekly Sabbath, annual High Days and monthly New Moon congregations and assemblies. They also were blown singly, one trumpet, for the leaders to attend and jointly, two trumpets, for the congregation to assemble.

Numbers 10:1-10 Y^ehovah (the LORD) spoke further to Moses, saying, 2) "Make yourself two Chatsotsrah (SHD 2689) (trumpets) of silver, of hammered work you shall make them; and you shall use them for summoning the congregation and for having the camps set out. 3) "And when both are blown, all the congregation shall gather themselves to you at the doorway of the tent of meeting. 4) "Yet if only one is blown, then the leaders, the heads of the divisions of Israel, shall assemble before you. 5) "But when you blow an alarm, the camps that are pitched on the east side shall set out. 6) "And when you blow an alarm the second time, the camps that are pitched on the south side shall set out; an alarm is to be blown for them to set out. 7) "When convening the assembly, however, you shall blow without sounding an alarm. 8) "The priestly sons of Aaron, moreover, shall blow the trumpets; and this shall be for you a perpetual statute throughout your generations. 9) "And when you go to war in your land against the adversary who attacks you, then you shall sound an alarm with the Chatsotsrah (trumpets 2689), that you may be remembered before Y^ehovah (the LORD) your God, and be saved from your enemies. 10) "Also in the day of your gladness and in your appointed feasts, and on the first days of your months, you shall blow the Chatsotsrah (trumpets 2689) over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be as a reminder of you before your God. I am Y^ehovah (the LORD) your God."

These hand worked silver trumpets were blown on all Sabbaths, New Moons and Feasts (verse 10). They were blown on all

Holy Days as a perpetual statute (verse 8) and as a memorial or reminder. The shofar was blown for these same purposes. We were not able to get a pair of silver trumpets made. Perhaps this is in the same category of making the specially prepared Holy Anointing Oil or singing the Song of the Lamb, which will have to wait for a later time to be done.

When was the Shofar blown?

The shofar was blown for the identical purposes that the silver trumpets were used and they were blown together, or side by side, from some historical references. (i.e. Talmud), as well as from Scripture.

Hosea 5:7-9 They have dealt treacherously against Y^ehovah (the LORD), For they have borne illegitimate children. Now the new moon will devour them with their land. 8) Blow the Shofar (horn) in Gibeah, The Chatsotsrah (silver) trumpet (SHD 2689) in Ramah. Sound an alarm at Beth-aven: "Behind you, Benjamin!" 9) Ephraim will become a desolation in the day of rebuke; Among the tribes of Israel I declare what is sure.

The shofar was blown by the priests when they were away from Jerusalem, as well as the silver trumpets. On this occasion a miraculous event accompanied the blowing.

Joshua 6:1-16 Now Jericho was tightly shut because of the sons of Israel; no one went out and no one came in. 2) And Y^ehovah (the LORD) said to Joshua, "See, I have given Jericho into your hand, with its king and the valiant warriors. 3) "And you shall march around the city, all the men of war circling the city once. You shall do so for six days. 4) "Also seven priests shall carry seven Shofars

(trumpets) of rams' horns (yobel 3104) before the ark; then on the seventh day you shall march around the city seven times, and the priests shall blow the Shofars (trumpets). 5) "And it shall be that when they make a long blast with the ram's horn (yobel 3104), and when you hear the sound of the Shofar (trumpet), all the people shall shout with a great shout; and the wall of the city will fall down flat, and the people will go up every man straight ahead." 6) So Joshua the son of Nun called the priests and said to them, "Take up the ark of the covenant, and let seven priests carry seven Shofars (trumpets) of rams' horns (yobel 3104), before the ark of Y^ehovah (the LORD)." 7) Then he said to the people, "Go forward, and march around the city, and let the armed men go on before the ark of Y^ehovah (the LORD)." 8) And it was so, that when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams' horns (yobel 3104) before Y^ehovah (the LORD) went forward and blew the Shofars (trumpets); and the ark of the covenant of Y^ehovah (the LORD) followed them. 9) And the armed men went before the priests who blew the Shofars (trumpets), and the rear guard came after the ark, while they continued to blow the Shofars (trumpets). 10) But Joshua commanded the people, saying, "You shall not shout nor let your voice be heard, nor let a word proceed out of your mouth, until the day I tell you, 'Shout!' Then you shall shout!" 11) So he had the ark of Y^ehovah (the LORD) taken around the city, circling it once; then they came into the camp and spent the night in the camp. 12) Now Joshua rose early in the morning, and the priests took up the ark of Y^ehovah (the LORD). 13) And the seven priests carrying the seven Shofars (trumpets) of rams' horns (yobel 3104), before the ark of Y^ehovah (the LORD) went on continually, and blew the Shofars (trumpets); and the armed men went before them, and the rear guard came after the ark of Y^ehovah (the LORD), while they continued to blow the Shofars (trumpets). 14) Thus the second day they marched around the city once and returned to the camp; they did so for six days. 15) Then it came about on the

seventh day that they rose early at the dawning of the day and marched around the city in the same manner seven times; only on that day they marched around the city seven times. 16) And it came about at the seventh time, when the priests blew the Shofars (trumpets), Joshua said to the people, "Shout! For Y^ehovah (the LORD) has given you the city.

Psalm Eighty One verse Three

An example of mistranslating Scripture for gaining the effect of generating confusion and resulting in sin for people in neglecting their responsibilities is found in Psalm 81. Below are a few accurate translations.

Most translations follow an incorrect rendering and which permit the Hebrew word *Kece* SHD 3677 in verse three to be translated as *full moon*, which it does not mean. Six translations, including the Septuagint translated the word *Kece* and *Chag* as *feast day* and *appointed time*, which it correctly describes the New Moon. It is to be kept as a Sabbath Day.

The Septuagint was quoted in the New Testament and was used without contest until 90 CE, after the Council at Jamnia. Many translators have a different understanding of the language used, because it was only the dispersed Jews who wished to alter the lunar Calendar and stop keeping the New Moon as a Holy Day observance. The seventy Greek speaking Hebrew scholars of 200 BCE understood the language.

Tertullian, the most ancient of the Latin Church fathers and whose works still exist, complained about the early churches accommodations to pagan

observances and their failure to keep God's Holy Days holy. This was in about 230 CE.

"By us who are strangers to Sabbaths and new moons, and festivals, once acceptable to God, the Saturnalia, the feasts of January, the Brumalia, and Matronalia are now frequented; gifts are carried to and fro, new year's day presents are made with din, and sports and banquets are celebrated with uproar." (Tertullian, *De Idolatria*, c.14, vol. i, p.682).

We also can understand the language used and the direction God has given us.

Psalm 81:1-5 Rejoice ye in God our helper; shout aloud to the God of Jacob. 2) Take a psalm, and produce the timbrel, the pleasant psaltery with the harp. 3) Blow the Shofar (trumpet) at the new moon, in the glorious day of your feast. 4) For this is an ordinance for Israel, and a statute of the God of Jacob. 5) He made it to be a testimony in Joseph, when he came forth out of the land of Egypt: he heard a language which he understood not. (Septuagint [LXX]).

Psalm 81:1-5 Cry aloud to God our strength, Shout to the God of Jacob. 2) Lift up a song, and give out a timbrel, A pleasant harp with psaltery. 3) Blow in the month a Shofar (trumpet), In the new moon, at the day of our festival, 4) For a statute to Israel it is, An ordinance of the God of Jacob. 5) A testimony on Joseph He hath placed it, In his going forth over the land of Egypt. A lip, I have not known -- I hear. Selah (Young's Literal Translation [YLT]).

Psalm 81:1-5 Sing ye joyously unto God our strength, shout aloud unto the God of Jacob; 2) Raise a song, and sound the tambour, the pleasant harp with the lute. 3) Blow the Shofar (trumpet) at the new moon, at the set time, on our feast day: 4) For this is a statute for Israel, an ordinance of the God of Jacob; 5) He ordained it in Joseph for a testimony, when he went forth over the land of Egypt, where I heard a language that I knew not. Selah (to praise or exalt). (Darby).

Psalm 81:1-5 Rejoice to God our helper: sing aloud to the God of Jacob. 2) Take a psalm, and bring hither the timbrel: the pleasant psaltery with the harp. 3) Blow up the Shofar (trumpet) on the new moon, on the noted day of your solemnity. 4) For it is a commandment in Israel, and a judgment to the God of Jacob. 5) He ordained it for a testimony in Joseph, when he came out of the land of Egypt: he heard a tongue which he knew not (Douay - Rheims).

Psalm 81:1-5 Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. 2) Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. 3) Blow up the Shofar (trumpet) in the new moon, in the time appointed, on our solemn feast day. 4) For this was a statute for Israel, and a law of the God of Jacob. 5) This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not. (KJV).

Psalm 81:1-5 Sing aloud to God our strength: make a joyful noise to the God of Jacob. 2) Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. 3) Blow the Shofar (trumpet) in the new moon, in the time appointed, on our solemn feast day. 4) For this {was} a statute for Israel, {and} a law of the God of Jacob. 5) This he ordained in Joseph {for} a testimony, when he went out through the land of Egypt: {where} I heard a language {that} I understood not. (Webster).

The reason the Massoratic based translations call the appointed Feast Day a full moon day, is because both the 15th day of the First Month, Passover, and the 15th day of the Seventh Month the first day of Tabernacles, also are High and Feast Days. They are transferring the New Moons as Feasts and High Day Sabbaths in their own right to the 1st Holy Day of both the spring and fall Feasts, which they could not dispense with except through the criminal use of postponements.

Over time, this assault caused the New Moons to be no longer sanctioned as necessary to set apart the Feasts at their correct times. This causes Judah to keep Passover and even Atonement on the incorrect days. This is a sin. Blowing the Shofar on Sabbaths, New Moons and High Days in calling people to worship and making plans for the work is doing God's work and is not sin.

Blowing the Shofar announced the Jubilee

On the tenth day of the Seventh Month is the proclaimed Jubilee. This means that in the seventh year of the last seventh year cycle or the forty-ninth year, a rams horn, or Yobel, (SHD 3104) often translated Jubilee as well as ram's horn, is to sound throughout the land and to proclaim liberty throughout the land for all the inhabitants.

Revised Standard Version:

Leviticus 25:9-10 Then you shall send abroad the loud Shofar (trumpet) on the tenth day of the seventh month; on the day of atonement you shall send abroad the Shofar (trumpet) throughout all your land. 10) And you shall hallow the fiftieth year, and proclaim liberty throughout the land to all its inhabitants; it shall be a jubilee (Yobel 3104) for you, when each of you shall return to his property and each of you shall return to his family.

Green's Literal translation:

Leviticus 25:9-10 And you shall let a Shofar (ram's horn) resound, a signal in the seventh month, in the tenth of the month; in the day of atonement, less a Shofar (ram's horn) pass throughout all your land; 10) and you shall make the fiftieth year holy, a year. And you shall proclaim liberty in the land to all its inhabitants; it shall be a jubilee (Yobel 3104)

to you. And you shall return every man to his possession; yea, you shall turn back each to his family.

<SHD 03104> (yobel)

Meaning: a ram, ram's horn (a wind instrument)

Origin: from 2986

Usage: jubilee (21), ram's (1), ram's horn (1), rams' horns (4).

In twenty one Scriptures, the word *Jubilee* is assigned to a national activity of blowing a shofar (from *Yobel* 3104) in making this important announcement and proclamation.

The Jubilee commences on the Day of Atonement. This in the tenth day of the Seventh Month of the forty-ninth year of the cycle, which is a sabbatical year. This produces two land Sabbaths which must overlap. Because the Sabbath Year does not permit harvesting when it begins in the spring, in the previous fall (Lev. 25:20) there would not have been any sowing done.

The effect of having the Jubilee cycle conclude at the 10th day of the Seventh Month, in the northern hemisphere fall, is so that planting, sowing and pruning can now prepare for the spring harvest of the up coming first year of the next Sabbatical cycle.

The shofar was also blown or sounded by unidentified beings in or for announcing Eloah's presence for communication, and the assembly for His exaltation and praise, Selah.

Exodus 20:18-20 And all the people perceived the thunder and the lightning flashes and the sound of the Shofar (trumpet) and the mountain smoking; and when the people saw

it, they trembled and stood at a distance. 19) Then they said to Moses, "Speak to us yourself and we will listen; but let not God speak to us, lest we die." 20) And Moses said to the people, "Do not be afraid; for God has come in order to test you, and in order that the fear of Him may remain with you, so that you may not sin" (Cf. Heb 12:17).

It was blown or sounded by Y^ehovah our Elohim, as the Lord of the Host during our spiritual battles, our war, with the sons of Greece and their various anti-God philosophies that undermine and eventually replace the Law of God.

Zechariah 9:13-15 For I will bend Judah as My bow, I will fill the bow with Ephraim. And I will stir up your sons, O Zion, against your sons, O Greece; And I will make you like a warrior's sword. 14) Then Y^ehovah (the LORD) will appear over them, And His arrow will go forth like lightning; And Y^ehovah (the LORD) God will blow the Shofar (trumpet) And will march in the storm winds of the south. 15) Y^ehovah (the LORD) of hosts will defend them. And they will devour, and trample on the sling stones; And they will drink, *and* be boisterous as with wine; And they will be filled like a *sacrificial* basin, *Drenched* like the corners of the altar.

The warrior's sword of today is the word of God and those now in Zion are the sacrifices in this vicious war.

Ephesians 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Hebrews 4:12 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

We should see that there is a spiritual significance to our blowing the shofar as well, and not simply a call for assembly in His presence and for His exaltation and

praise, Selah. This blowing of the ram's horn is also a witness.

Revelation 1:10-11 I was in the Spirit on the Lord's day, and I heard behind me a loud voice like the sound of a trumpet, (Salpingx SGD 4536) 11) saying, "Write in a book what you see, and send it to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

Revelation 4:1-2 After these things I looked, and behold, a door standing open in heaven, and the first voice which I had heard, like the sound of a trumpet (Salpingx SGD 4536) speaking with me, said, "Come up here, and I will show you what must take place after these things." 2) Immediately I was in the Spirit; and behold, a throne was standing in heaven, and One sitting on the throne.

Revelation 8:13 And I looked, and I heard an eagle flying in midheaven, saying with a loud voice, "Woe, woe, woe, to those who dwell on the earth, because of the remaining blasts of the trumpet (Salpingx SGD 4536) of the three angels who are about to sound!"

Revelation 9:13-14 And the sixth angel sounded, (3537) and I heard a voice from the four horns of the golden altar which is before God, 14) one saying to the sixth angel who had the trumpet, (Salpingx SGD 4536) "Release the four angels who are bound at the great river Euphrates."

(Ps 47:5; 150:1; Isa.27:13; 1Cor 15:51; 1Thes 4:15).

The New Testament references carry similar notes of caution, and of prophecy, and the signal of the return of the Messiah.

We do not make a show of our God given understanding of the Law but we blow the shofar because we are instructed to do so.

Matthew 6:1-2 "Beware of practicing your

righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven. 2) "When therefore you give alms, do not sound a trumpet (Salpingx SGD 4536) before you, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Truly I say to you, they have their reward in full.

We work and participate in the Commission, which is done in preparation for Christ's return. The shofar was blown by priests and people, even children, alike and should be blown in this end time on all Sabbaths, New Moons and Feasts as a witness before all.

Matthew 24:30-31 and then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory. 31) "And He will send forth His angels with a great trumpet (Salpingx SGD 4536) and they will gather together His elect from the four winds, from one end of the sky to the other.

The New Testament references carry many similar notes.

<SGD 4536> sal'pinx (salpingx)

Meaning: a trumpet

Origin: from 4537

Usage: bugle (1), trumpet (8), trumpets (2).

1Corinthians 14:6-9 But now, brethren, if I come to you speaking in tongues, what shall I profit you, unless I speak to you either by way of revelation or of knowledge or of prophecy or of teaching? 7) Yet even lifeless things, either flute or harp, in producing a sound, if they do not produce a distinction in the tones, how will it be known what is played on the flute or on the harp? 8) For if the Bugle/Trumpet (Salpingx SGD 4536) produces an indistinct sound, who will prepare himself for battle? 9) So also you, unless you utter by the tongue speech that is clear, how will it be known what is spoken? For you will be speaking into the air.

The written and oral messages we give, either at a formal service or in our personal or private communications, should be clearly and simply presented.

We can all learn to present the Gospel message that all people can understand.

The Lord's Supper is a physical representation of the spiritual declaration that our Father will reconcile all of His creation. Unleavened bread and red wine must be used as a representation of the Body and Blood of Christ or the annual service is invalid.

The physical representation of the voice of God in the shofar should be used as well, wherever and whenever possible. As, in the case of not wearing blue or violet thread, there is no stated penalty for not blowing either.

We are commanded to blow the shofar.

Amen. Y^ehovah

Appendix 1

Most English translations of Scripture have been corrupted by replacing the Name of God from Y^ehovah or Yahwey, pronounced differently from the Hebrew consonants YHVH, with the word adonai.

This word is incorrectly transliterated as LORD. Every place you see the word as LORD understand it is Y^ehovah (SHD 3068). Y^ehovih (SHD 3069) is changed to elohim. (see the papers [The](#)

[Third Commandment](#) and [The Name of God](#)).

This refusal to pronounce the name of Y^ehovah started when the Jews returned from the Babylonian captivity and has caused the greatest damage to translations and confusion in the Plan of God. It caused the murder of Messiah.

