

Greetings, today our manna is 2Sam. 10; 2Cor. 3; Ezekiel 17; Psalms 60 & 61

September 14 - Melchizedek Devotional Perspective

[Note: **For teaching purposes only**, underlines, bold font, and highlight emphasis have been used in PDFs.]

Scripture Source: e-Sword TS2009 unless otherwise noted: <https://www.e-sword.net/>

2Sam. 10

David Defeats Ammon and Syria

2Sa 10:1 And after this it came to be that the sovereign of the children of Ammon died, and Hanun his son reigned in his place.

2Sa 10:2 And Dawid said,

- “Let me show loving-commitment to Hanun son of Naḥash, as his father showed loving-commitment to me.”
- So Dawid sent by the hand of his servants to comfort him concerning his father.
- And when Dawid’s servants came into the land of the children of Ammon, **2Sa 10:3** the chiefs of the children of Ammon said to Hanun their master, “Is Dawid esteeming your father in your eyes in that he has sent comforters to you?”
- Has Dawid not rather sent his servants to you to search the city, and to spy it out, and to overthrow it?”

Hanun listens to the doubts and misinformation of the chiefs of the children of Ammon.

- ❖ **2Sa 10:4** So Hanun took Dawid’s servants
 - and shaved off half of their beards,
 - and cut off their garments in the middle, as far as their buttocks,
 - and sent them away.
- ❖ **2Sa 10:5** And they informed Dawid,
 - and he sent to meet them, because the men were greatly ashamed.
 - And the sovereign said, “Wait at Yeriḥo until your beards have grown, and then return.”

Children of Ammon will reap what they sow.

- **2Sa 10:6** And when the children of Ammon saw that they had become a stench to Dawid,
- the children of Ammon sent and hired **Arameans of Bēyth Reḥob and Arameans of Tsoḇa**, twenty thousand foot soldiers,
- and the sovereign of **Ma’akah**, one thousand men,
- and men of **Tob**, twelve thousand men.

2Sa 10:7 **And Dawid heard, and sent Yo'ab and the entire army, the mighty men.**

2Sa 10:8 And the children of Ammon came out and put themselves in battle array at the entrance of the gate. And the Arameans of Tsoḅa, and Reḥoḅ, and men of Toḅ, and Ma'akah were by themselves in the field.

Joab prepares for battle.

2Sa 10:9 **And Yo'ab saw that the battle line was against him before and behind, and he chose out of all the chosen men of Yisra'el and put them in battle array against the Arameans.**

2Sa 10:10 And the rest of the people he gave under the hand of Abishai his brother, and he put them in battle array **against the children of Ammon.**

2Sa 10:11 And he said, "If the Arameans are too strong for me, then you shall help me. But if the children of Ammon are too strong for you, then I shall come and help you.

2Sa 10:12 **"Be strong, and let us show strength for our people and for the cities of our Elohim, and let יהוה' do what is good in His eyes."**

The enemy flees; first Aram, then the Arameans.

2Sa 10:13 **And Yo'ab drew near, and the people with him, to battle against Aram, and they fled before him.**

2Sa 10:14 And **when the children of Ammon saw that the Arameans were fleeing, they also fled before Abishai, and went into the city.**

And Yo'ab returned from the children of Ammon and came to Yerushalayim.

Aram doesn't learn; more troops are gathered.

2Sa 10:15 And Aram saw that they were smitten before Yisra'el, and they gathered together,

2Sa 10:16 and Haḏadezer sent and brought out the Arameans who were beyond the River, and they came to Hēlam. And Shoḅak the commander of the army of Haḏadezer went before them.

2Sa 10:17 **And it was reported to Dawid, and he gathered all Yisra'el, and passed over the Yardēn, and came to Hēlam. And Aram set themselves in battle array against Dawid and they fought with him.**

Results:

- ✚ 2Sa 10:18 And Aram fled before Yisra'ël,
- ✚ and Dawid killed seven hundred charioteers
- ✚ and forty thousand horsemen of Aram,
- ✚ and he struck Shoḇaḳ, commander of their army, who died there.
- ✚ 2Sa 10:19 And all the sovereigns, the servants of Haḏaḏezer, saw that they were smitten by Yisra'ël,
- ✚ and made peace with Yisra'ël, and served them.
- ✚ And the Arameans were afraid to help the children of Ammon any more.

2Corinthians 3

Ministers of the New Covenant

2Co 3:1 Are we to begin to recommend ourselves again? Or do we need, as some, letters of recommendation to you, or from you?

2Co 3:2 You are our letter, having been written in our hearts, known and read by all men,

2Co 3:3 making it obvious that you are a letter of Messiah, served by us, written not with ink but by the Spirit of the living Elohim, not on tablets of stone but on fleshly tablets of the heart.

2Co 3:4 And such trust we have toward Elohim, through the Messiah.

2Co 3:5 Not that we are competent in ourselves to reckon any *matter* as from ourselves, **but our competence is from Elohim,**

2Co 3:6 who also made us competent as servants of a renewed [new] covenant, not of the letter but of the Spirit, for the letter kills but the Spirit gives life.

2Co 3:7 But if the administering of death in letters, engraved on stones, was esteemed, so that the children of Yisra'ël were unable to look steadily at the face of Mosheh because of the esteem of his face, which was passing away,

2Co 3:8 **how much more esteemed shall the administering of the Spirit not be?**

2Co 3:9 **For if the administering of condemnation had esteem, the administering of righteousness exceeds much more in esteem.**

2Co 3:10 For indeed what was made esteemed had no esteem in this respect, in view of the esteem that excels.

2Co 3:11 For if that which is passing away was esteemed, much more that which remains in esteem.

Gal 3:10 For as many as are of works of Torah [Book of the Law] are under the curse, for it has been written, **“Cursed is everyone who does not continue in all that has been written in the Book of the Torah [Law], to do them.”** [Deu 27:26](#).

Gal 3:11 And that no one is declared right by Torah before Elohim is clear, for **“The**

righteous shall live **by belief.**" [Hab 2:4](#).

Gal 3:12 And the **Torah [Book of the Law] is not of belief**, but "The man who does them shall live by them." [Lev 18:5](#).

Gal 3:13 Messiah redeemed us from the curse of the Torah [Book of the Law], having become a curse for us – for it has been written, "Cursed is everyone who hangs upon a tree." – [Deu 21:23](#).

Gal 3:14 in order that the blessing of Abraham might come upon the nations in Messiah יהושע, to receive the promise of the Spirit **through belief.**

2Co 3:12 Having then such expectation, we use much boldness of speech,

2Co 3:13 and not like Mosheh, who put a veil over his face^a so that the children of Yisra'el should not look steadily at the end of what was passing away. Footnote: ^aSee [Exo 34:33-35](#).

Only in Messiah is the veil lifted through the New Covenant Confirming Gospel Message.

2Co 3:14 But their minds were hardened, for to this day, when the old covenant is being read, that same veil remains, not lifted, because in Messiah it is taken away.

2Co 3:15 But to this day, when Mosheh is being read, a veil lies on their heart.

When one turns to the Master, the veil is taken away.

2Co 3:16 And when one turns to the Master, the veil is taken away. [Exo 34:34](#).

2Co 3:17 Now יהוה is the Spirit, and where the Spirit of יהוה is, there is freedom.

2Co 3:18 And we all, as with unveiled face we see as in a mirror the esteem of יהוה, are being transformed **into the same likeness from esteem to esteem**, as from יהוה, the Spirit.^b Footnote: ^bSee also [2Co 3:17-18](#).

Ezekiel 17 Ezekiel 17 continues within Scroll 1. [Ellicott's Commentary](#) does a great job in explaining the 'riddle' of Ezekiel 17 in the time period of Ezekiel as well as it's prophetic correlation. I will insert his commentary notes in [brown](#). Keep in mind prophecies usually have 2-3 fulfillments, so we will see this unfold yet once more.

EZEKIEL 13 SCROLLS REFERENCE CHART	
פרק	Text in Chronological Order (Chapter & Verse)
	Date Given in Text (M/D/Y) (of King Jehoiachin's captivity)

1	8:1 - 19:14 (the present state of Israel, temple abominations, wicked slain, the glory departs- E, opportunity of regathering, Judah & Jerusalem's guilt)	06/05/06
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This chapter contains a “riddle” or “parable” ([Ezekiel 17:3-10](#)), with its explanation ([Ezekiel 17:11-21](#)), closing with a clear Messianic prophecy couched in language taken from the parable ([Ezekiel 17:22-24](#)). While it is a distinct communication, it belongs to the same series of prophecies which began with the vision of Ezekiel 8-11, and is continued through Ezekiel 19. The meaning of the parable is made entirely clear by the explanation the first eagle ([Ezekiel 17:3-6](#)) is Nebuchadnezzar; “the top of his young twigs” is Jehoiachin, carried to Babylon; the “vine of low stature” is Zedekiah; the second eagle is Pharaoh ([Ezekiel 17:7](#)). The historical facts on which the parable is based are recorded in [2Kings 24:8-20](#); [2Chronicles 36:9-13](#); Jeremiah 37 and [Jeremiah 52:1-7](#).

Parable of Two Eagles and a Vine

Eze 17:1 And the word of יהוה came to me, saying,

Eze 17:2 “Son of man, put forth a riddle, and speak a parable to the house of Yisra’el.

(2) A riddle . . . a parable.—What the prophet has to say is called a riddle as well as a parable, because there is something in it recondite and obscure—something which, until it is explained, should excite the minds of the people to guess its meaning.

Eze 17:3 “And you shall say, ‘Thus said the Master יהוה,

The first eagle...

- “The great eagle with large wings of long pinions, covered with feathers of various colors, came to Lebanon and took the top of the cedar.

(3) A great eagle with great wings.—In the original “the great eagle.” This is explained in [Ezekiel 17:12](#) of “the king of Babylon.” Nebuchadnezzar is compared to an eagle also in [Jeremiah 48:40](#); [Jeremiah 49:22](#); and Cyrus to a bird of prey in [Isaiah 46:11](#). He has great and long wings, because he has already flown victoriously over wide-spread lands; and he is “full of feathers which had divers colours,” because he had embraced in his empire a variety of nations differing in languages, manners, and customs.

Came unto Lebanon.—Jerusalem is called Lebanon, as in [Jeremiah 22:23](#); because Lebanon is the home of the cedar, and the royal palace in Jerusalem was so rich in cedar as to be called “the house of the forest of Lebanon” ([1Kings 7:2](#)).

The highest branch.—This is a word occurring only in Ezekiel ([Ezekiel 17:22](#), and [Ezekiel 31:3-4](#); [Ezekiel 31:10](#)). It is of uncertain etymology, but is explained in [Ezekiel 17:4](#) as meaning “the top of his young twigs.” The English branch hardly conveys the exact idea, and it would be better to translate “top shoot.”

- **Eze 17:4** “He plucked off the topmost of its young twigs and brought it to a land of traders. In a city of merchants he placed it.”

(4) Into a land of traffick.—Literally, a land of Canaan, the word being sometimes used for merchant or merchandise, as in [Hosea 12:8](#) (Engl. 7); [Isaiah 23:8](#); [Zephaniah 1:11](#). The parallelism of the next clause shows that this is its meaning here. Babylon has already been called Canaan in [Ezekiel 16:29](#), probably from its commercial character.

- [Eze 17:5](#) “He also took some of the seed of the land and planted it in a field for seed. He took it by many waters, set it like a willow tree.

(5) Of the seed of the land.—In place of the captive Jehoiachin Nebuchadnezzar did not set over the land an eastern satrap, but appointed a native prince, Zedekiah, the uncle of Jehoiachin. He was “planted,” not like the tall cedar on the mountain, but yet like “a willow tree by great waters” where it might flourish in its degree (see [Ezekiel 17:14](#)).

- [Eze 17:6](#) “So it grew and became a low, spreading vine. Its branches turned toward him, and its roots were under it. And it became a vine, and brought forth branches, and sent out shoots.

(6) A spreading vine of low stature.—Had Zedekiah been faithful to his oath and allegiance to Nebuchadnezzar and to his higher allegiance to God, Israel might have been fruitful and prosperous as a dependent kingdom.

Whose branches turned towards him.—Better, that its branches might turn towards him, and its roots might be under him. This was Nebuchadnezzar’s object—to make of Israel a flourishing kingdom, which should yet be entirely dependent upon himself and helpful to him in his great struggle with the power of Egypt; and hence his especial rage when his politic arrangements were frustrated by Zedekiah’s treachery and folly.

And there was another great eagle...

[Eze 17:7](#) “And there was another great eagle with large wings and many feathers.

- And see, this vine bent its roots toward him, and stretched its branches toward him, to water it, away from the beds where it was planted.
- [Eze 17:8](#) “It was planted in a good field by many waters, to bring forth branches, and to bear fruit, to be a splendid vine.” ’

(7) Another great eagle.—This is explained in [Ezekiel 17:15](#) of Pharaoh. He was also powerful, ruling a populous land, but is not described as with the variegated feathers of [Ezekiel 17:3](#), because he did not rule over the same diversity of people with Nebuchadnezzar. Zedekiah, while owing his position to Nebuchadnezzar, treacherously sought the aid of Egypt, as mentioned in [Ezekiel 17:15](#), and more fully in the historical passages referred to in the note at the beginning of this chapter. A chief task of the prophet Jeremiah was to endeavor to dissuade Zedekiah from this Egyptian alliance.

Eze 17:9 “Say, ‘Thus said the Master יהוה’,

- ❖ “Is it going to thrive? Is he not going to pull up its roots, and cut off its fruit, and let it wither? All of its sprouting leaves wither, without great power or many people, to pluck it up by its roots.

(9) Of her spring.—Our translators probably intended by this word, as they evidently did in [Psalm 65:10](#), “her springing forth,” her growth; but it would be better now to substitute the word growth,

Pluck it up by the roots.—The word here is a different one from the “pull up” in the earlier part of the verse and has rather the sense of raise up from the roots.” The whole clause would be better translated, “not even with great power and many people is it to be raised up from its roots again.” The meaning is explained in [Ezekiel 17:17](#), that the strength of Pharaoh would be utterly insufficient to restore the people whom God had blighted.

- ❖ Eze 17:10 “See, it is planted, is it going to thrive? Would it not utterly wither when the east wind touches it – wither in the beds where it grows?” ’ ”

Eze 17:11 And the word of יהוה came to me, saying,

(11) Moreover the word of the Lord.—The form of expression leaves it uncertain whether the explanation of the parable was given at the same time with the parable itself, or whether, as is more probable, a little time was suffered to elapse, during which it should be “a riddle” to the people that they might be the more attentive to its meaning when given to them.

Eze 17:12 “Please say to the rebellious house, ‘Do you not know what these mean?’

- ✚ Say, ‘See, the sovereign of Babel went to Yerushalayim and took its sovereign and heads, and brought them with him to Babel.
- ✚ Eze 17:13 And he took one of the royal seed, and made a covenant with him, and put him under oath. And he took away the mighty of the land,
- ✚ Eze 17:14 so that the reign would be brought low and not lift itself up, but guard his covenant, that it might stand.

(14) That the kingdom might be base.—(See the Notes on [Ezekiel 17:6](#).)

- ✚ Eze 17:15 But he rebelled against him by sending his messengers to Mitsrayim, to give him horses and many people. Shall he thrive? Shall he escape who is doing these? And shall he break a covenant and still escape?

(15) Shall he escape that doeth such things?—The faithlessness of Zedekiah and his court to his own sworn covenant was an act, in addition to all his other wickedness, especially abominable to God. The sanctity of an oath had always been most strongly insisted upon in Israelitish history. It must be remembered that even when, as in the case of the Gibeonites

(Joshua , 9), the oath had been obtained by fraud, and centuries had passed since it was given, God yet sorely punished the land for its violation ([2Samuel 21:1-2](#)); and in this case the king had been more than once Divinely warned through the prophet Jeremiah of the danger of his treachery. As Zedekiah's intrigues with Egypt were just now going on, it was particularly important that they should be exposed, and their result foretold to the captives who were yet trusting in the safety of Jerusalem.

Eze 17:16 As I live,' declares the Master יהוה', 'in the place where the sovereign dwells who set him up to reign, whose oath he despised and whose covenant he broke, with him in the midst of Babel he shall die!

(16) In the place . . . he shall die.—The distinct prophecy of the death of Zedekiah at Babylon is here given in a form to bring out in the strongest light the fitness and justice of his punishment. It was to be in the place of the king to whom he owed his crown, and to whom he had given his fealty, yet against whom he had rebelled. The tense here changes to the future, because the events of this and the following verse were yet to be fulfilled.

Eze 17:17 And Pharaoh with his great army and great company is not going to help him in battle, when they heap up a siege mound and build a wall to cut off many beings.

(17) By casting up mounts.—This translation implies that “the casting up mounts and building forts” were to be the act of Pharaoh; but such things are done not by the relieving, but by the besieging army. A better translation would be, “when they cast up mounts,” &c.—i.e., at the time of the siege. We learn from [Jeremiah 44:30](#) that the particular Pharaoh here referred to was Hophra, the Apries of the Greeks. In [Jeremiah 37:5-11](#), it is said that an Egyptian army did come up and temporarily raise the siege of Jerusalem; but it was of no avail. Pharaoh did him no good—did not “make for him in the war.” The Chaldæans speedily returned, drove away the Egyptians, and renewed the siege, finally capturing and burning the city.

Eze 17:18 And he despised the oath by breaking the covenant. And see, he has given his hand and he has done all this, he is not going to escape.’ ”

Eze 17:19 Therefore thus said the Master יהוה',

- “As I live, My oath which he has despised, and My covenant which he has broken, shall I not put it on his own head?”

(19) Mine oath . . . my covenant.—Zedekiah's oath and covenant to Nebuchadnezzar are called the Lord's, because made in the Lord's name, and also because He had commanded them. Rebellion against Nebuchadnezzar was, therefore, under the circumstances, apostasy from the Lord Himself.

With [Ezekiel 17:21](#) the explanation of the parable ends. What follows is a distinct Messianic prophecy, which, although couched in the same figurative language, has nothing corresponding to it either in the parable or in its explanation.

- [Eze 17:20](#) “And I shall spread My net over him, and he shall be taken in My snare.
- And I shall bring him to Babel and enter into judgment with him there for the trespass which he committed against Me,
- [Eze 17:21](#) and all his fugitives with all his bands fall by the sword,
- and those who are left be scattered to every wind. **And you shall know that I, יהוה, have spoken.**”

[Eze 17:22](#) Thus said the Master יהוה,

- “And I shall take of the top of the highest cedar and set it out.
- And I Myself shall pluck off a tender one from the topmost of its young twigs, and plant it on a high and lofty mountain.

(22) I will also take.—In what has passed all has been done according to God’s will, but yet through human instrumentality: Israel has been punished, Jehoiachin has been, and Zedekiah is about to be, carried into captivity, as God designed; yet Nebuchadnezzar has done it all for his own purposes. Now God Himself directly interposes and takes a scion of the same “high cedar,” the royal house of David. In accordance with the allegory, this can only be his tropical [topical?] personage, and from the description which follows, this person can only be the Messiah. So, it has been understood by nearly all interpreters, Jewish and Christian.

A tender one.—This epithet is used of the Messiah in reference to the lowliness of His immediate human origin and condition. (Comp. [Isaiah 53:2](#).) David applies the same expression to himself ([2Samuel 3:39](#)), and to Solomon ([1Chronicles 22:5](#); [1Chronicles 29:1](#)), in reference to their want of strength for the work required of them as the heads of Israel. This figure of the Messiah as a scion of the royal tree of David, though naturally growing out of the allegory here, had been used by the prophets long before, as in [Isaiah 11:1](#), and the name “the Branch” had almost become a distinctive title for Him ([Isaiah 4:2](#); [Jeremiah 23:5](#), &c).

- [Eze 17:23](#) “On the mountain height of Yisra’el I plant it.
- And it shall bring forth branches, and bear fruit, and become a big cedar.
- And under it shall dwell birds of every sort, in the shadow of its branches they shall dwell.

(23) In the mountain of the height of Israel, i.e., Mount Zion, called in the parallel passage ([Ezekiel 20:40](#)) “mine holy mountain.” Similar prophecies are also to be found in [Isaiah 2:2-4](#); [Micah 4:1-3](#); [Psalm 2:6](#). No point is made more clear in the prophecies of the Christian dispensation than that it is to have its roots in the Jewish, that the “law shall go forth from Zion,” and that the new covenant shall yet be a covenant with God’s people of old. This mountain is to be understood as the representative of the center and seat of the kingdom of Israel, and not to be confined too literally to the actual hill of Zion itself.

Be a goodly cedar.—Not like the vine of low stature; this shall grow into a strong and great tree, under whose shadow all the inhabitants of the earth shall find sustenance and protection. A

similar figure is used by the contemporary prophet Daniel ([Daniel 4:20-21](#)), and by our Lord Himself in the parable ([Matthew 13:32](#)). The universality of the blessings of the Christian dispensation, in contrast with the narrowness of the Jewish, is one of its features most frequently dwelt upon both in prophecy and in the New Testament, and shall still enter into the burden of the songs of the redeemed ([Revelation 5:9](#)). The last clause of the verse repeats and emphasizes the permanence of the connection of the believer with Christ.

- Eze 17:24 **“And all the trees of the field shall know**
 - **that I, יהוה, have brought down the high tree and exalted the low tree,**
 - **dried up the green tree and made the dry tree flourish.**

 - **ו, יהוה, have spoken and shall do it.”**

(24) All the trees of the field shall know.—As the cedar represents the kingdom of Israel, so the other trees represent all other earthly powers who shall ultimately acknowledge the work of the Lord in the redemption of mankind through His Son.

Have brought down the high tree.—Comp, the song of Hannah ([1Samuel 2:1-10](#)) and that of the Virgin Mary ([Luke 1:52-55](#)). In all alike there is the acknowledgment that all power is from God, and that He, in the working out of His purposes, gives and takes away as to Him seems good. Very precious to His Church of old in its desolation and distress must have been the announcement of this truth, and very precious it is still to all who pray “Thy kingdom come.”

Psalm 60 & 61

Yet once more He will shake not only the earth but the heavens. This will happen in the end of days. As in the days of old, people will be humbled and will cry out to Him, our Rock of Salvation; our fountain of Living Water.

He Will Tread Down Our Foes

Psa 60:1 O Elohim, You have rejected us; You have broken us; You have been displeased; Turn back to us!

Psa 60:2 You have made the earth tremble; You have broken it; Heal its breaches, for it is shaken.

Psa 60:3 You have let Your people see hardship; You have made us drink the wine of trembling.

Psa 60:4 You have given a banner to those who fear You, That it might be lifted up Because of the truth. Selah.

We too are daily being led to the promise land through Yahusha HaMashiach. Just like Joshua and the people of Israel faced battles; we too will face spiritual and possibly physical battles. The key is to walk with YHWH in the times of peace as well as in the times of distress. All a person needs is YHWH in their camp. Just ask David as he went out to face Goliath.

Psa 60:5 That those You love might be rescued, Save with Your right hand and answer me.

Psa 60:6 Elohim has spoken in His set-apartness, "I exult, I portion out Shekem And measure out the Valley of Sukkoth.

Psa 60:7 "Gil'ad is Mine and Menashsheh is Mine, And Ephrayim is the defence of My head, Yehudah is My inscriber.^a Footnote: ^aSee [Gen 49:10](#).

Psa 60:8 "Mo'ab is My wash-pot, Over Edom I cast My shoe, Shout loud, O Philistia, because of Me."

Psa 60:9 Who would bring me to the strong city? Who shall lead me to Edom?

Psa 60:10 Have not You, O Elohim, rejected us? And You do not go out, O Elohim, With our armies!

Psa 60:11 Give us help from distress, For the help of man is naught.

Psa 60:12 In Elohim we do mightily, And He treads down our adversaries!

-----**Lead Me to the Rock**-----

Psa 61:1 Hear my cry, O Elohim, Listen to my prayer.

Psa 61:2 From the end of the earth I call unto You, When my heart is faint; Lead me to the rock that is higher than I.

Psa 61:3 For You have been my refuge, A strong tower in the face of the enemy.

Psa 61:4 Let me dwell in Your Tent forever, Let me take refuge in the shelter of Your wings. Selah.

Psa 61:5 For You, O Elohim, have heard my vows; You have given me the inheritance Of those who fear Your Name.

Psa 61:6 You add days to the days of the sovereign, His years as many generations.

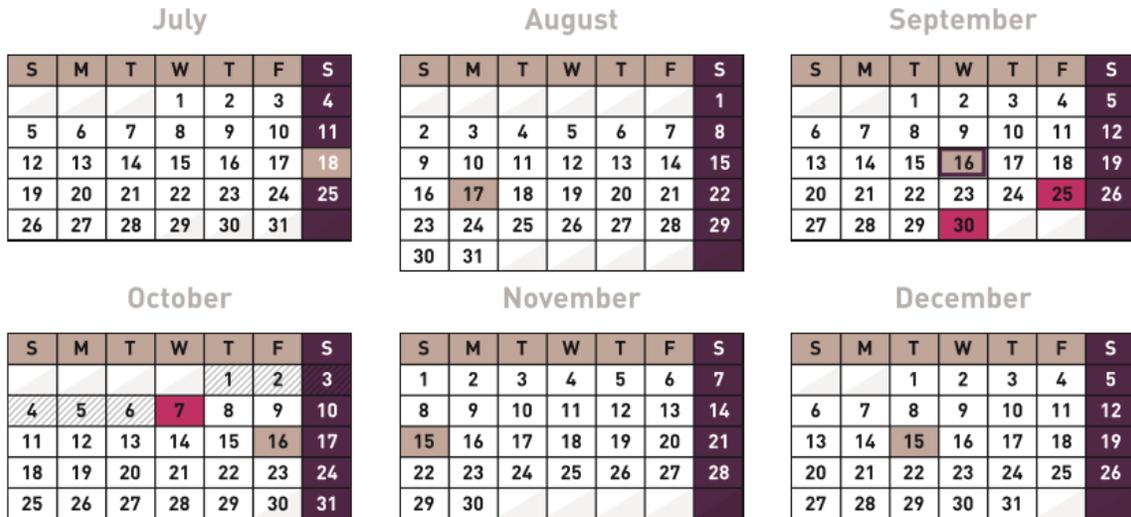
Psa 61:7 Let him dwell forever before Elohim. Prepare loving-commitment and truth to preserve him!

Psa 61:8 So I sing praise to Your Name forever, When I pay my vows day by day.

He is our Rock; He is our refuge; He is our strong tower; He is our Tent, our Tabernacle; He is our covering. Sing praises to Him and pray without ceasing.

Family Activities are on next page! Enjoy!

Find the Feast of Trumpets on the calendar and circle the date! Look at the below charts to determine the date and find out what the color codes mean.



Annual Qodesh Days

Dates

1	1st Shabbat of Unleavened Bread	April 2th
2	2nd Shabbat of Unleavened Bread	April 9th
Omer Count - 50 Days From FF to Shavuot/Pentacost		
3	Shavuot/Pentecost	May 24th
4	Feast of Trumpets	Sept 16th
5	Day of Atonement	Sept 25th
6	First Shabbat Sukkot	Sept 30th
7	Last Great Day Shabbat	Oct 7th

Color Key

	First Day of the Month
	Passover/Last Supper
	5/6 Yearly Balancing Days
	Balancing Cycle + Tequfah
	Wave Sheaf
	Other Feast Days
	1st of Month + Annual Shabbat
	Annual Shabbats

TORAH TO THE TRIBES

Dawn/2020

Calendar can be downloaded at www.TorahToTheTribes.com

List on a piece of paper how you and your family plan to celebrate!

For example:

1. Eat a meal together and maybe invite some friends.
2. Read Biblical Scriptures
3. Make joyful noises – trumpet sounds or sing and praise Him

Read about the Feast of Trumpets in Leviticus 23:23-25.

The Feast of Trumpets

Lev 23:23 And יהוה spoke to Mosheh, saying,

Lev 23:24 “Speak to the children of Yisra’el, saying, ‘In the seventh new *moon*, on the first day of the new *moon*, you have a rest, a remembrance of Teru’ah,^c a set-apart gathering. Footnote: ^cLit. Soundings, by instrument or human voice.

Lev 23:25 ‘You do no servile work, and you shall bring an offering made by fire to יהוה.’”

Do you have a horn or trumpet? If not, you can make a trumpet sound with your voice and make yourself a paper trumpet! Try using empty toilet paper cardboard rolls or an empty paper towel roll. Decorate by using stickers or use different colors of painter’s tape!



Bible Pathway
Adventures

YOM TERUAH WORKSHEET

DAY OF TRUMPETS

Fill in the Blanks. Color the picture.



"And _____ spoke to Moses, saying,
"Speak to the _____ of Israel, saying,
In the seventh month, on the ____ day
of the month, you shall _____ a day
of solemn rest, a memorial proclaimed
with _____ of trumpets, a holy
convocation. You shall not do
any ordinary work, and you
shall present a food
offering to _____."

(Leviticus 23:23-25)



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Enjoy answering the following questions:



Name: _____

Date: _____

Feast of Trumpets

1. When is the Feast of Trumpets?
A. October 1st.
B. The 15th day of the third month.
C. The first day of the seventh month.
D. The 10th day of the first month.
2. About what time or season of the year is this special day?
A. Beginning of summer.
B. Spring.
C. Middle of winter.
D. Late summer/early fall.
3. What book of the Bible primarily do you read of Yahweh's appointed times?
A. Ruth
B. Leviticus
C. Matthew
D. Joshua
4. What prominent event used trumpets?
A. Gathering chickens
B. Waking people up in the morning
C. Fog alert on fishing boats
D. Making the walls of Jericho fall.
5. YHWH gave us instructions for most of His Special Days. What did He say we are NOT to do on this day?
A. Eat bread with leaven in it.
B. No regular work.
C. Feast.
D. Enjoy His world and His creations.
6. Which of the following would you be permitted to do on the Feast of Trumpets?
A. Go to the mall shopping.
B. Go to a football or baseball game or watch it on TV.
C. Fellowship and eat.
D. Go grocery shopping.

'From Esteem to Esteem'

~ Shalom ~ Libby

Devotional Reading Plan Link: <http://www.mccheyne.info/calendar.pdf>