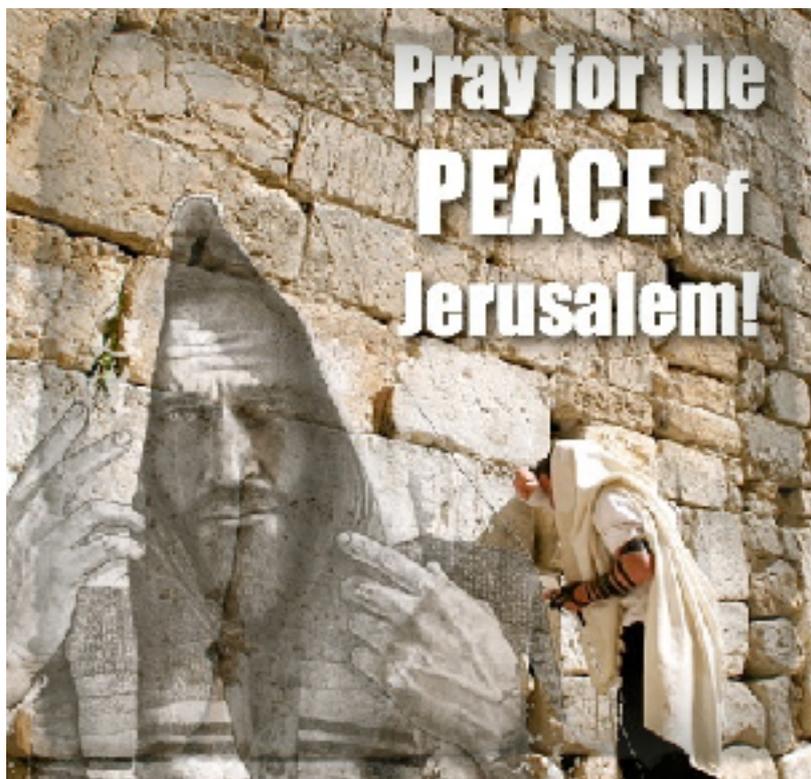


9th New Moon 2018



Please note ... this Rosh Chodesh marks the beginning of the **SEVENTH** month, according to the Biblical Hebrew calendar. Starting with last month's Rosh Chodesh (New Moon), for the past month, and up until Yom Kippur, religious Jews all over the world will blow the **shofar** everyday in the synagogues to awaken the people and proclaim the **call to repentance**, to be ready for the coming Fall Feasts. May this call sound forth and be heard by **ALL** of us ... may we **return, repent, and prepare ourselves as the Bride!**

Dates to diarise¹:

DATES	EVENT	TIME
9 September	New Moon	20:51
17 September	First Quarter Moon	01:15
25 September	Full Moon	04:52
2 October	Last Quarter Moon	11:45
9 October	10 th New Moon	05:47

New Moon prayers ...

Remember, the monthly New Moon prayers are **NOT** to be confused with astrology. The Scriptures clearly warn against any / all forms of astrology:

Deuteronomy 4:19 *“And when you look up to the sky and see the sun, the moon and the stars, all the heavenly array, do not be enticed into bowing down to them and worshiping things the LORD your GOD (YHVH) has apportioned to all the nations under heaven.”*

Deuteronomy 17:3 *“... and contrary to my command has worshiped other gods, bowing down to them or to the sun or the moon or the stars of the sky.”*

Isaiah 47:13-15 *“All the counsel you have received has only worn you out! Let your astrologers come forward, those stargazers who make predictions month by month, let them save you from what is coming upon you. Surely they are like stubble; the fire will burn them up. They cannot even save themselves from the power of the flame. Here are no coals to warm anyone; here is no fire to sit by. That is all they can do for you; these you have laboured with and trafficked with since childhood. Each of them goes on in his error; there is not one that can save you.”*

Jeremiah 10:1-2 *“Hear what the LORD says to you, O house of Israel. This is what the LORD says: “Do not learn the ways of the nations or be terrified by signs in the sky, though the nations are terrified by them”.*

Daniel 1:20 *“In every matter of wisdom and understanding about which the king questioned them, he found them ten times better than all the magicians and enchanters in his whole kingdom.”*

¹ Information obtained from <http://www.planetarium.co.za/skystuff/moonphases2018.pdf>

The New Moon prayers are to be used for **PRAYER** and warfare, as a guideline for prayer and intercession for the coming month, *as the Holy Spirit leads*. If you'd like more information on why we pray for the New Moon, we encourage you to read "*The Believer's Warfare In The Heavens*", available for order from the office or for download from the website.

In the New Moon prayers, we will often refer to "*possessing the GATES*". For more information on this, please see the following link:

<http://www.kanaanministries.org/downloads/?did=299>

Ninth New Moon²

We bring you greetings in the excellent Name of our Precious Saviour and soon coming King – Yeshua Messiah, the Ruler of the Kings of the earth (**Psalm 110**).

We rejoice because the kingdoms of this world belong to our Messiah and Master! Blessed be the Name of the Lord. He shall reign till and after all His enemies have been made His Footstool, even so shall it be, AMEN!

The remainder of September (going into October) is a very loaded season and full of many events in the heavens. The Lord is looking to us to watch with Him in this season of prayer over the nations and over His purposes. Of course, we should also watch over our own very lives also (Please proclaim and pray **Psalm 46, 91** and **121**).

SEVENTH BIBLICAL MONTH

This new moon is the 9th new moon of 2018 calendar year. It is the 7th Biblical month called *Feast of Trumpets* (Yom Teruah) which marks the beginning of the agricultural New Year 5779 for planting and sowing, and it occurs on Sunday the 9th of September at 18:02 UT.

We wish all our Torah brothers and sisters Shanah Tovah Umetukah!!! (A very Happy and Sweet Year 5779)

The commencement of this Biblical new year 5779 also marks the beginning of the Feasts of the LORD this Fall in the northern hemisphere - Spring in the southern hemisphere.

The Feasts are:

- ◆ The Feast of Trumpets – Yom Teruah;
- ◆ Yom Kippur – Day of Atonement; and
- ◆ the Feast of Tabernacles - Sukkot.

Feast of Trumpets and Yom Kippur 2018 – An Important Season of Consecration

The *Feast of Trumpets* (Yom Teruah) and the *Feast of the Day of Atonement* (Yom Kippur) are considered High Holy Days among GOD's People - Israel. Both are celebrated in the Fall / Autumn (Northern Hemisphere). These two days and the ten days in between are known as the *Days of Awe* or the *Days of Repentance*.

The *Feast of Trumpets* is a time to thinking about the sins and transgressions of the past year and then go about repenting, and making restitution for all of the times that we failed to walk in obedience to GOD's Commandments.

² Please note ... this moon prayer has been edited and revised from the monthly emails sent out by Steve Olumuyiwa (steve@stremco.com). We thank him for his emails and contribution ... and his heart to keep watch on the walls!

During the time of Trumpets and Yom Kippur, a common practice is to seek out people that one has wronged during the past year. A person asks for forgiveness and, if possible, rights the wrong. Reconciliation with other people must take place **before** Yom Kippur.

Beloved, we urge you to spend the 10 days from **Monday 10 September** till **Wednesday 19 September** in drawing close to the Lord and seeking Him in deep consecration and fasting before the Lord for ourselves, our families and our nations in these seasons of the shaking of the nations. Let us be sober and reminisce over the past year in the true Spirit of these Feasts of the Lord.

Let us also yield to the call of our GOD to sound the SHOFAR at the new moon (**Psalm 81:3**), during the *Feast of Trumpets* (**Leviticus 23, Numbers 10:10**) and above all, to sound the shofar when the enemy comes to fight us in the land He has given us or when the enemy comes to fight to steal our harvest (**Numbers 10:9**).

It was in the 7th Biblical month that Solomon brought the Ark into the Temple (**1 Kings 8**).

The new season we are entering (fall or spring depending on the hemisphere) comprises the three months:

- ◆ The seventh Biblical month (Ethanim) - Ephraim
- ◆ The eighth Biblical month (Cheshvan) - Manasseh
- ◆ The ninth Biblical month (Kislev) - Benjamin

According to Hebrew culture, the three tribes corresponding to the months are Ephraim, Manasseh and Benjamin ... who in the desert encampment around the Tabernacle were situated to the west. Their joint camp was known as the camp of Ephraim (or Joseph).

Therefore, this is a season to receive the blessings of Joseph and Benjamin (**Deuteronomy 33:12-17**). Furthermore, this month of Ephraim, pray for open heavens to come into the fullness of the fruitfulness of GOD (**Genesis 42:51**).

As we stood before GOD in the Intercessors for Nigeria National Prayer Conference this week, GOD said this is the season to receive the sign of Emmanuel (GOD with us) – The time to cultivate the presence of the Lord. The Word that came for Watchmen as this newsletter was written is:

“Welcome to the Gate of Joseph; welcome to my secret place of refuge in the clefts of the Rock”

The Lord is drawing near to minister to Watchmen at new moon. As you wait on Him in these days of Awe in repentance and contrition, also receive access to His love.

Please read and pray **Song of Songs Chapter 2**. May you experience the deep, deep love of Y’shua this month. May He lift you up from the place of suffering and pain like He did for Joseph and bring you into new places of deliverance, restoration, promotion, and favour in Y’shua’s Name, AMEN!

May the foxes that have destroyed your vineyard be destroyed permanently by the Strong Hand of the Mighty GOD (**Song of Songs 2:15**).

Fall Equinox and the Commencement of Fall

Another significant event is the major shift in the seasons as the sun crosses the celestial equator on 23 September. This event is known as the Fall / Spring Equinox. On this date, the day and the night are of exact equal lengths.

Mabon Festival

These times are also unfortunately seasons of intense witchcraft activity such as the Mabon festival. Mabon is traditionally the second harvest festival of the year for witches celebrated from the equinox till the end of September. This second harvest is a time of desperation. Every witch wants to bring a harvest of human blood to goddess Schekmet.

- ◆ Pray the Lord’s covering of the Blood of the Lamb over your family, community, etc.
- ◆ Pray **Psalm 91** at this time.
- ◆ Blow the Shofar.

Major heavenly events

All the major events of this season are listed below.

Apply the precious Blood of Y’shua on these events, commanding the heavens to reject the rituals and sacrifices of the wicked.

Command the heavens to declare the glory of GOD (**Psalm 19:1-6**).

DATES	EVENT
9 September	New Moon (18:02 UT)
sunset 10 September to sunset 11 September	The Feast of trumpets
11 September	33 rd hour of the moon
12 September	Alignment of first Crescent Moon and Venus: <ul style="list-style-type: none"> • Take time to pray and ask the Lord to abort all Ishmaelite terror agenda invoked through the crescent and the star (Venus).
15 September	Alignment of the moon and Antares
17 September	First quarter moon; <ul style="list-style-type: none"> • First quarter moon and Saturn (now in prograde / forward movement in the heavens—time to advance!)

fasting: sunset 19 September to sunset 20 September	Yom Kippur, Day of Atonement <ul style="list-style-type: none"> • Moon and Mars (now in prograde/forward movement in the heavens –time to advance!)
21 September	Mercury (messenger planet) in special alignment with Sun – it moves to the night side of the Sun. <ul style="list-style-type: none"> • In other words, it becomes an evening planet. • Pray for divine visitation from GOD / Messiah Y’shua in the night season as you watch and pray.
23 September	September equinox (seasonal change). <ul style="list-style-type: none"> • Pray the LORD’s Covering of the Blood of the Lamb over your family, community, etc. • Pray Psalm 91.
25 September	Full moon
25 September to 1 October	Feast of Tabernacles
29 September	Moon and Pleiades (pray for sweet influences Job 38:31).
2 October	Last quarter moon
4 October	Venus begins to move backward in the heavens (Isaiah 44:24-25 , pray for divine reversals!)
5 October	Alignment of last crescent moon and Regulus (Revelation 14:14 ff) Alignment of Mercury and Spica.

How Should We Pray

Sound the SHOFAR at the new moon (**Psalm 81:1-3**), during the Feast of Trumpets (**Leviticus 23, Numbers 10:10**) and above all, to sound the shofar when the enemy comes to fight us in the land He has given us or when the enemy comes to fight to steal our harvest (**Numbers 10:9**).

As you pray, thank GOD for His promise to grant us a mighty voice in the heavens (**Isaiah 51:16**).

- ◆ Thank Him for His grace, love, mercy and favour.
- ◆ Thank GOD for creating the sun to rule the day and the moon to rule the night.
- ◆ Thank GOD for creating the heavenly elements for signs and seasons. **Psalm 136, Genesis 1**.

As we said earlier spend *The Feast of Trumpets* and all the days through to *Yom Kippur* in deep repentance. We need ELOHIM’s Mercy, not His wrath in these times.

- ◆ Therefore, begin to repent of sins that may hinder the release of GOD's Mercy.
- ◆ Bring atonement by the Blood of the Lamb (**Psalm 51, Hebrew 9:12-14**).
- ◆ Proclaim **Psalm 91, 92** over all that pertains to you.

Apply the Blood of Yeshua on the heavens, the Sun, the moon / Earth, Mercury, Venus, Mars, Jupiter and Saturn ... these are all in prograde / forward movement in this season, illustrating divine advancement!

As we know, the Bible clearly states that the heavens hear (**Deuteronomy 32:1**) and speak (**Psalm 19**).

- ◆ Pray and ask the heavens to declare only the glory and righteousness of our Almighty GOD.
- ◆ Ask the Lord to pull down the strongholds of darkness this new moon.
- ◆ Pray, asking the LORD to frustrate the tokens of operation of the wicked during this new moon and during this season of harvest.
- ◆ Ask the Lord to break the satanic use of the square and the compass in the heavens.
- ◆ Ask the Lord to TURN THE WICKED BACKWARD and turn their knowledge into foolishness (**Isaiah 44:24-25**).
- ◆ Use your priestly authority to break all satanic covenants which the ancients, politicians, occultists, religious bodies, satanic watchmen, etc. have made (**Isaiah 28:14-18, Colossians 2:12, Galatians 3:13-14**).
- ◆ Ask The LORD of hosts to visit all satanic altars in the heavens (especially those connected to the sun, the moon, venus, mercury and other planets) with thunder and earthquake and great noise, tempests and flames of devouring fire.
- ◆ Ask GOD to send lightning and scatter His enemies so that the heavens can truly declare the Glory of GOD. (**Psalm 144:5-6, Isaiah 64:1-4, Jeremiah 1:10, Isaiah 19:1, Joshua 10:11**, etc)
- ◆ Bring judgment on the queen of heaven and her associates (**Isaiah 47, Ezekiel 13:18-23, Ezekiel 28, 32, Nahum 1, 2, 3**, etc). Ask GOD to arise and scatter His enemies (**Psalm 68**).
- ◆ Release the Blood of Yeshua into the heavens so that the handwriting of ordinances written against us can be blotted out (**Colossians 2:14**).
- ◆ Ask the Lord to release fire through the heavens to burn off the evil records stored against us in the heavens.
- ◆ Lift up the Cross of Y'shua (**Colossians 2:15**) and proclaim that it is the terminator of all curses and satanic proclamations over you, your family, business, finances, ministry, nation, Church, etc.
- ◆ Shut the heavens with the Key of David against all satanic watchmen (**Revelation 3:7-8**).

Use the following scriptures to pray for yourself, family, nation, etc

- ◆ **Deuteronomy 33:13-17, Psalm 121: 1-8, Psalm 67, Deuteronomy 28:1-14, etc.**
- ◆ Pray for Israel (**Romans 10:1, Ps 122**).
- ◆ Worship the LORD of the Heavens and the earth and bless His Holy Name (**Revelation 4, 5, 11:15**).
- ◆ Thank Him for His Shalom. He has not given us the Spirit of fear, but of Love, Power and a sound Mind.
- ◆ Cover your mind with the Blood of the Lamb and keep looking to Y'shua, the Author and Finisher of your faith. He is called Faithful and True (**Revelation 19:11**). Hallelujah!!!

May the Holy Spirit lead us to pray and worship fervently and effectually in this season and may the Lord strengthen you as you watch and pray!

Shalom!

Upcoming celestial³ events:

Remember to apply the Blood of the Lamb of GOD into the heavens (**Colossians 1:19**) and speak to the heavens to declare the Righteousness and Glory of GOD (**Psalms 97:6, Psalm 19:1-6; Ps 148**) during the following events:

DATES	WHAT	INFORMATION
9 September	New Moon	The Moon will be located on the same side of the Earth as the Sun and will not be visible in the night sky. This phase occurs at 18:01 UTC. This is the best time of the month to observe faint objects such as galaxies and star clusters because there is no moonlight to interfere.
23 September	September Equinox	The September equinox occurs at 01:54 UTC. The Sun will shine directly on the equator and there will be nearly equal amounts of day and night throughout the world. This is also the first day of fall (autumnal equinox) in the Northern Hemisphere and the first day of spring (vernal equinox) in the Southern Hemisphere.
25 September	Full Moon	The Moon will be located on the opposite side of the Earth as the Sun and its face will be fully illuminated. This phase occurs at 02:53 UTC. This full moon was known by early Native American tribes as the Full Corn Moon because the corn is harvested around this time of year. This moon is also known as the Harvest Moon. The Harvest Moon is the full moon that occurs closest to the September equinox each year.

³ Taken from <http://www.seasky.org/astronomy/astronomy-calendar-2018.html>.

8 October	Draconids Meteor Shower	<p>The Draconids is a minor meteor shower producing only about 10 meteors per hour. It is produced by dust grains left behind by comet 21P Giacobini-Zinner, which was first discovered in 1900. The Draconids is an unusual shower in that the best viewing is in the early evening instead of early morning like most other showers. The shower runs annually from October 6-10 and peaks this year on the the night of the 8th. This will be an excellent year to observe the Draconids because there will be no moonlight to spoil the show. Best viewing will be in the early evening from a dark location far away from city lights. Meteors will radiate from the constellation Draco, but can appear anywhere in the sky.</p>
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Four reasons to blow the Shofar!



1. For the calling of the assemblies Numbers 10:2-4

This is therefore a season for GOD (YHVH)'s saints to gather either as leadership or as groups in solemn assemblies unto the LORD to hear what the Spirit is saying unto the Body at this Appointed Time.

2. For the journeying of the camps Numbers 10:5-7

As Israel was compelled to keep moving forward in their journeying to their Land of Inheritance, so must we individually and collectively insist that in this period, there must be a moving forward in GOD (YHVH)'s Purposes. Reject in this season every form of stagnation — spiritual, financial, material, as well as destiny and general fulfilment of GOD (YHVH)'s Redemptive Purposes.

3. At the times of war to invite GOD (YHVH) into the battle, Numbers 10:9

As we pass through this so called ember seasons, we need to invite the LORD of Hosts as the LORD of the Battle into our personal and national battles as the Church in the nations, so that the LORD will remember us against the strong onslaught of the forces of satan and witchcraft.

4. At the times of our Feasts (solemn days) and start of new seasons, Numbers 10:10

Psalm 20: 1-9 *“MAY THE LORD answer you in the day of trouble! May the name of the GOD of Jacob set you up on high (and defend you); Send you help from the sanctuary and support, refresh, and strengthen you from Zion; Remember all your offerings and accept your burnt sacrifice. Selah (pause, and think of that)! May He grant you according to your heart's desire and fulfill all your plans. We will (shout in) triumph at your salvation and victory, and in the name of our GOD we will set up our banners. May the LORD fulfill all your petitions. Now I know that the LORD saves His anointed; He will answer him from His holy heaven with the saving strength of His right hand. Some trust in and boast of chariots and some of horses, but we will trust in and boast of the name of the LORD our GOD.*

They are bowed down and fallen, but we are risen and stand upright. ⁹O LORD, give victory; let the King answer us when we call.”

- ◆ *Pray for the peace of Jerusalem. Pray that the Two Sticks of Judah and Ephraim will become ONE (**Psalm 122, Ezekiel 37**).*
- ◆ Let us pray that the on-going shakings in the Middle East will draw Jews to their True Messiah, our KING Y'shua (Jesus).
- ◆ Thank Him for His Shalom. He has not given us the spirit of fear, but of love, power and a sound mind. Cover your mind with the Blood of the Lamb and keep looking to Y'shua (Jesus), the Author and Finisher of your faith.
- ◆ Thank ABBA FATHER and bless His Name (**Psalm 105, 118**).
- ◆ He is called Faithful and True (**Revelation 19:11**).

The following two sections include traditional Jewish commentary and thoughts on the upcoming new month.

PLEASE NOTE! There are MANY Jewish traditions → including those for celebrating the Feasts, the New Moons / months, as well as many other celebrations and customs ...

While there is NO problem in using the traditions → MANY of them are beautiful and can be used as guidelines for Feasts / celebrations; it is IMPORTANT that we keep in mind they are only *TRADITIONS*, and not *GOD-Given Instructions*.

We encourage everyone to FIRST study the Scriptures, to know / understand the Instructions the FATHER has given us ...

Interestingly, often times you'll find that the Scriptures give very little Instruction as to HOW to celebrate or keep the Feasts (as in the case of Shabbat, where there are only a few direct Instructions given) → this causes us to truly worship in Spirit AND Truth.

To study the Scriptures for the TRUTH (Instructions), and then to be led by the SPIRIT in how the *Father* would like us to celebrate / keep His Appointed Times ... this results in us having to develop and walk in **RELATIONSHIP** with our Father, which is His very Heart ... the reason mankind was created in the first place → to walk in **FELLOWSHIP** with GOD, as back in the Garden.

So, if there are traditions you find helpful; again, there is no problem in using the traditions ... we simply encourage everyone to research these traditions out (their history, origin, and meaning) and TEST them against Scriptures.

We need to be AWARE of and AVOID those traditions (including BOTH the Jewish and Constantine / "Christian" traditions / customs) that go AGAINST the Father's Instructions.

Keep in mind, this was OFTEN the argument Y'shua had with the Pharisees and religious leaders in the New Testament, where their traditions were going against and nullifying the *Father's Instructions* (**Mark 7:1-13** for example).

Be encouraged! As you learn to discern and differentiate between what is MAN-MADE tradition, and MAN-MADE customs / doctrines ... you discover that the Father's Yoke truly is LIGHT and EASY ...

That His Instructions are a BLESSING!

Month Seventh Hebrew month

May You give us long life,

- ❖ A life of peace ... Shalom,
- ❖ A life of goodness ... Tovah,
- ❖ A life of blessing ... Bracha,
- ❖ A life of sustenance ... Parnassa,
- ❖ A life of physical health ... Hilutz Atzamot,
- ❖ A life in which there is a fear of heaven and fear of sin ... Yirat Shamayim ve'Yirat Chet,
- ❖ A life in which there is no humiliation ... Ein Busha u'Chlimah,
- ❖ A life of wealth and honor ... Osher ve'Kavod,
- ❖ A life in which we will have love of Torah and awe and reverence of GOD ... Ahavat Torah ve'Yirat HaShem,
- ❖ A life in which Adonai, the LORD, fulfills our heartfelt requests for good.

Amen, Selah.

The long, hot days of summer are beginning to shorten. An occasional cool breeze and the mildness of early morning hours stir anticipation for the approaching autumn season. The hard work of the summer has been demanding but, hopefully, it will yield its reward in a bountiful harvest. As we pause to survey the growth of the fruit of the Holy Spirit in our lives, we can take any necessary steps to ensure the safety of our ripening crop and to prepare for the joyful harvest of the final Feast - the culmination of the Festival Cycle - Sukkot, the **Feast of Tabernacles**.

After the energy of the summer months, it is now time for a season of reflection. The initial Fall Feasts provide us with the perfect opportunity to do so. Seven weeks after Tisha be'Av, the day of mourning for the destruction of the Holy Temples, we celebrate **Yom Teruah** on the first day of the seventh month, according to **Leviticus 23:24**.

Leviticus 23:34 *“Speak to the people of Israel, saying: In the seventh month, on the first day of the month, you shall observe a day of complete rest, a holy convocation commemorated with trumpet blasts.”*

These High Holy Days, as they also are called, are preceded by a month of preparation.

During this month and the first ten days of month 7, we have a few days to ready ourselves to stand before GOD on Yom Kippur. The reason the High Holy Days are regarded as a time of reverential awe is that the key purpose of these holy days is to come before GOD, our Almighty Creator and the Source of Life, to give an account of our life, our actions and interactions, during the past months; also, to place our trust in Him for another year of life. Throughout the time of the Fall Feasts we are reminded of how little

control we have over our lives and how we cannot know for certain whether we will live from one Yom Teruah to the next. Our lives truly are in His hands.

The Sound of the Shofar

The shofar is the central symbol of the Days of Awe. During this month of reflection and repentance, along with the daily recitation of **Psalm 27**, it is customary that the shofar is blown at the end of both morning and evening services, although not on Shabbat. The sounding of the shofar is the only Biblical ritual recorded for Yom Teruah. On the one hand, the mysterious, reverberating blasts should awaken our slumbering souls as they announce that the King is approaching and we need to prepare to stand in His Glorious Presence. On the other hand, the plaintive notes are like wordless cries that express all we cannot find words for. They carry these cries from our deepest hearts to the Heart of GOD.

We might ask the question: Why does GOD judge us? Apart from the fact that His Kingdom is established and upheld “with justice and righteousness” (**Isaiah 9:7**), judgment implies caring. If something is insignificant you simply ignore it and don’t pass any judgment on it. The fact that GOD cares about how we live our lives is a strong, sure sign of His love.

He wants to fill our lives with beauty. The word shofar is related to the Hebrew word l’shaper “to beautify.” The call of the shofar thus reminds us of our Creator’s Call on our lives - the calling to live a life of beauty filled with His Presence and Love. The psalmist declares the motivation of a heart of love:

Psalm 27:4 *“One thing I ask of the LORD, YHWH, this is what I seek: That I may dwell in the House of the LORD all the days of my life, to gaze upon the beauty of the LORD and to seek the LORD in His Temple.”*

As we draw close to Him and look to Him in faith, He guides us in the process of beautifying our lives and the world we live in. However, the question arises: How can we see the Face of GOD? He is far more glorious than the sun, which is merely one of His Creations. When Moses asked to see His Glory, GOD said:

Exodus 33:20 *“You cannot see my face; for man shall not see me and live!”*

The way He has provided for all to draw close and to “see” our Father in heaven is to look into the face of His uniquely begotten Son, Y’shua the Messiah, who proclaimed: “I and the Father are one!” (**John 10:30**) As the writer of Hebrews so beautifully described,

Hebrew 1:3 *“He is the reflection of GOD’s Glory and the exact imprint of GOD’s very being.”*

Let us determine in our hearts to seek the beauty of His Face. In doing so, may we more reflect His Beauty to others - and come to recognise and appreciate His beauty in them.

The last shofar call at the close of Yom Kippur is a loud, clear tekiah that is the extended as long as the one blowing has breath. It is a triumphant note of hope in the GOD of our Salvation, Who is our help in times of trouble.

Psalm 27 addresses our fear at the uncertainty of life, with all its threats and dangers, and our consequent plea that GOD not hide His Face from us and that He will neither abandon nor forsake us. It concludes, however, with a proclamation of faith that all our hope and trust are in Him.

Psalm 27:14 *“Wait for Adonai, YHWH, be of good courage and GOD will strengthen your heart; wait (in hope) for Adonai.”*

Time of our Joy!

You shall rejoice in your festival ... for GOD will bless all your produce and all the work of your hands, and you shall be altogether joyful. (**Deuteronomy 16:14-15**)

The onward and upward journey through the Festival Cycle each year is crowned with the joyous harvest celebration of Sukkot. The work has been done, an accounting has been made, lessons have been learned, mistakes corrected and now it is time to enjoy the fruit of our labor in gratitude and joy. It is time for the Glory of GOD to shine forth as we rejoice in His Provision and Care.

John Piper writes in *Desiring GOD*: “GOD is most glorified in me when I am most satisfied in Him.” This echoes a sentiment expressed by Jonathan Edwards: “GOD is glorified not only by His Glory being seen but by its being rejoiced in!”

Immediately after the breaking of the fast on Yom Kippur the sound of hammers tapping can be heard in Jewish neighbourhoods. A start is made in building the temporary booth, in a back yard or on a balcony, which will be the centre of the week long Festival celebration. The booths, or sukkot, symbolise the temporary shelters that housed the Israelites during their forty year journey through the wilderness en route to the Promised Land. A sukkah must have at least three walls and be big enough to eat a meal inside it. The main message of the sukkah lies in the fact that it is a temporary dwelling.

It reminds us that our lives on earth are also temporary and just as GOD protected, guided and provided for His people on their precarious travels through the wilderness, so our Father will care for us as we undertake our tenuous journey through this world. As His children we can joyfully, in complete faith and trust, rest in the knowledge that our true shelter is found in His constant Presence.

In the Bible, Sukkot is referred to simply as HeChag, “The Feast” (**Leviticus 23:39-40**). We can indeed look forward to the ultimate, joyous celebration of the Final Redemption, when there will be no hurt or violent destruction for the living water of the knowledge of GOD will cover the earth “as the waters cover the seabed” (**Isaiah 11:9**). A climax of the Sukkot celebration in the Holy Temple was the water pouring ceremony. The High Priest poured water from a golden pitcher onto the altar. The water had been collected from the Pool of Siloam, the main water source for the city of Jerusalem. Water represents life and,

after the long, dry summer, prayers are now offered for GOD's provision of the first rains. It was at this vital moment of water-pouring that Y'shua made a loud proclamation in the Temple Court:

On the last day of HeChag, the Feast, the great day, Y'shua stood up and proclaimed, ...

John 7:37-38 *"If any one thirst, let him come to me and drink. He who believes in me, as the Scripture has said, 'Out of his heart shall flow rivers of living water'."*

Psalms 36:7-9 *"How precious is your steadfast love, O GOD! The children of men take refuge in the shadow of Your wings. They feast on the abundance of Your House, and You give them drink from the river of Your delights. For with You is the fountain of life; in Your light do we see light."*

Yom Teruah: Feast of Trumpets

Numbers 29:1-2 *"On the first day of the seventh month you shall have a holy convocation; you shall not work at your occupations. It is a day for you to blow the trumpet sounds (yom teruah), and you shall offer a burnt offering, a pleasing odour to the LORD."*

Embedded in this holy season are tools that help ensure that our spiritual lives will continue to blossom and develop. These awesome days call and inspire us to transcend our reluctant or passive inclinations and to step out and rise above the place we already have reached.

The challenge is there, either to seek comfort and settle for less or to willingly pursue the endeavours our Father and King has planned and purposed for us, personally and together with others, in the building of His Kingdom on earth. The latter option may demand more of us but the rewards are abundant and of enduring value.

Shofar Sounds and Sacrifice

Yom Teruah generally is celebrated for two days, the first and second of month 7. Interestingly, the traditional Torah readings on Yom Teruah (**Genesis 21 and 22**), include the birth of Isaac on the first day and the binding of Isaac, Akedat Yitzchak, on the second.

The supernatural birth of Isaac, however, was the beginning of the first GOD-ordained family unit according to His Covenant Promise. If one is to serve GOD as Creator and King and to participate with Him in building His Kingdom, one must start with one's self and one's family. The reading of the binding of Isaac extends this concept.

Rabbi Shlomo Riskin points out that Moses ascended Mount Sinai alone but "Abraham ascended Mount Moriah (the Temple Mount) with his son Isaac, making it a family experience ... Moreover, GOD gave the Israelites the Torah on Mount Sinai; Abraham and Isaac were willing to present GOD with a sacrifice on Mount Moriah."

Centuries later GOD would present His Own Perfect Sacrifice on this same Mount, that of His own unique and precious Son, the Living Torah. To achieve redemption and perfection of GOD's Purposes in our lives requires a willingness to sacrifice. More often than not, the sacrifices we are challenged with, as well as the inherent blessings, arise in the context of family.

Yom Kippur offers the opportunity to apply the traditional readings of Yom Teruah in practice. As we step away for a day from the material world and sacrifice the daily essentials of bathing, eating and drinking in order to draw more closely into the realm of the spirit, as it were, we are able to focus all our attention on the true and eternal meaning of life. Our Father is faithful to meet with us as we practice this "denial of self" in response to His command. We discover that sacrifice brings its own singular blessing.

The predominant sacrifice we bring before the LORD during this season is the "sacrifice of our lips and heart" ... that of tefillah, prayer. In Jewish tradition, the celebration of the High Holy Days is centered in the communal prayer services in the synagogue. The connecting thread of the services is the cry of the shofar. The commandment in Numbers 29 implies that one is to hear the sound of the shofar. A shofar is fashioned from a ram's horn. It is the powerful symbol of GOD's Provision of the ram, with its horn caught in the thicket, which was to be sacrificed in place of Isaac.

"For You hear the sound of the shofar and You give ear to the teruah, and none is comparable to You. Blessed are You, Hashem, Who hears the shofar-sound of His people Israel with mercy."

The traditional blowing of the shofar consists of three different notes that are blown in a specific sequence. Each note carries its own meaning and evokes a particular emotion when we hear it.

- ◆ **Tekiah** is a long, steady note. It's the "wake up call" — the signal that the King is approaching. It challenges us to examine our lives and ensure that we are prepared and doing all we can to fulfil the potential our Father has placed within us; that we are being and becoming the unique person He created us to be.
- ◆ **Teruah** is a short note, repeated three times, and is comforting and encouraging. It assures us that all growth takes "small steps"; every journey is only accomplished by taking the first step forward. The notes echo like a promise of the refreshing rain we pray will soon fall according to the will of our great Creator.
- ◆ **Shevarim** is of medium length and breaks with a rise at the end of the note. It is a plaintive sound. A cry of the heart in repentance. It expresses a longing to start again and to bring joy to our Father's Heart.
- ◆ At the conclusion of Yom Kippur a final **Tekiah** is sounded. It is a long, victorious, unbroken note that is drawn out as long as the shofar blower has breath. It signals full forgiveness and spiritual restoration, and sends one forth into the year ahead more whole and prepared to go forward in newness of life.

The Fruitful Pomegranate

During this season, on seeing the pomegranate trees scattered in all Jerusalem neighbourhoods, and through most of Israel, one notices that the bright orange flowers that blossomed between Passover and Shavuot have given way to the shining shades of gold and reds of the beautiful pomegranates that are associated with the Fall Feasts. In particular, they are eaten during this Festive season and can decorate the sukkah at the Feast of Tabernacles. In general, however, they beautify the streets and fields and remind us of the three main themes of the season: Malkhuyot (Kingship), Zikhronot (Remembrances) and Shofarot (Hearing the Shofar / Trumpet Sounds).

1. **Malkhuyot** proclaims GOD's Kingship and sovereignty as Creator over all the earth and mankind. He is omniscient and omnipotent and is actively and constantly involved in the world.

As the redeemed who acknowledge His Kingship, and in the authority given us in Messiah (**Ephesians 2:6**), we are encouraged to yield our lives more fully to His control and to live for His glory as sons and daughters of the King.

Pomegranates decorated the hem of the High Priest's garment, and King Solomon decorated the two great pillars at the entrance of the Temple with a crown of two hundred pomegranates. In the light of the fact that the Fall Feasts await fulfilment at Y'shua's return as Mashiach ben David, Messiah of King David's line, the crown can reflect the promise that he will reign at the end of days as King of kings in our Father's Kingdom.

2. **Zikhronot** reminds us that GOD cares for us, and all His Creation. We remember all His mighty acts of salvation and redemption. We also remember all our deeds, and offer Him the good in gratitude and repent of the bad and those that missed the mark. We recall in gratitude that there is no condemnation for those who stand in repentance in the righteousness of Y'shua our Messiah.

The seeds of the pomegranate are many; some say there are 613 that correspond with all the positive and negative commandments contained in the Torah. The small pit is shining white and is covered with a sac of bright pink juice. It is a striking picture of our life in Messiah. We are made righteous, "Your sins will be washed white as snow" (**Isaiah 1:18**) in the shedding of his blood on our behalf. As the seed, we are filled with potential for new life and can draw nourishment from the living water of Messiah's resurrection life. Resting in Him, we trust for a year of fruitfulness.

3. **Shofarot** teaches us of the revelation of GOD at Sinai, of the redemptive sacrifices He provided of the ram and of the Lamb slain for us at Mount Moriah. In hope and faith we anticipate the ultimate trumpet that will sound the final, great Redemption to come, when Messiah returns as the Lion of the tribe of Judah and establishes the eternal Kingdom of GOD in all the earth. The sound cannot be stilled and surrounds us with the reassurance of His Presence, even if presently it is hidden from our eyes.

The strong skin of the pomegranate shelters the seeds in a protective covering. Modern scientists are discovering more and more health benefits in all parts of the pomegranate tree, including the bark, leaves and the leathery rind. The strength of the rind, however, reminds us that we are not alone and are held together securely in Him. The Psalmist describes:

Psalm 3:3 *“Thou, O LORD, art a shield about me.”*

Also,

Psalm 33: 18, 20 *“Behold, the eye of the LORD is on those who fear him, on those who hope in his steadfast love ... ²⁰Our soul waits for the LORD; he is our help and shield.”*

Yom Kippur, Day of Atonement

It shall be a Shabbat (a holy, set apart day) of complete rest for you, and you shall practice self-denial; it is a law for all time. (**Leviticus 16:29**)

Abraham Joshua Heschel, a Jewish theologian and well-loved author, in a descriptive comparison called Yom Kippur, “Judaism’s great cathedral.” It is not a structure of hewn stone and stained glass windows that instills a hushed sense of awe when one enters its great vaults but it is a “cathedral built of a day.”

In Jewish tradition this day is regarded as the holiest day of the year; the day when, more than any other, the “gates” of heaven are open and one can respond to His call and enter the Presence of the Almighty. This understanding inspires the deep awe and reverence conveyed in the architectural elements of a physical cathedral. On Yom Kippur one minimizes the emphasis on one’s physicality and puts material things aside in order to draw closer to the Throne of GOD and to experience, as it were, a face-to-face encounter with our Father and King.

Die to Self?

The physical self-denial practiced in Jewish communities includes a twenty-five hour fast, from sunset the evening before, after a delicious pre-fast meal is enjoyed, until an hour after sunset on the day of Yom Kippur. One does not enjoy the luxury of washing or bathing and married couples refrain from sexual relations. Leather shoes are not worn as leather is considered more comfortable and ostentatious. Primarily, on this day of sacrifice, the life of the animals that provide the hide for the shoes is taken into consideration. Hence one sees a wide array of footwear in the synagogue and on the streets of Israel and in Jewish communities abroad, such as canvas sneakers, non-leather slippers or house shoes, plastic sandals and, these days, the inimitable Crocs!

Renowned German-Jewish philosopher Franz Rosenzweig (circa 1913) likened his experience on Yom Kippur as a “death” to self. He wrote: “Man is utterly alone on the day of his death, and in the progress of this day he is utterly alone as well ...as if he had died in the midst of life... And (then) GOD lifts up His countenance to this pleading of men.”

To reflect the theme of death and burial, congregants usually wear white to the synagogue prayer services. Some Orthodox men wear a kittel over their clothes. A kittel is a special soft, white garment that is used as a burial robe.

This is not a morbid concept for at the heart of Yom Kippur is the understanding that, in His compassion and mercy, GOD offers redemption and new life. As His children turn their hearts to Him and lift their cries of repentance, He is faithful to hear, to forgive and to redeem.

The wearing of the kittel, or other white clothes, also reflects the pure white, linen garments the High Priest donned on Yom Kippur before he entered the Presence of GOD in the Holy of Holies. On this the holiest day of the year, the holiest man would undergo an extensive ritual of purification, physically, mentally and spiritually, before he entered the holiest place on earth bearing the blood of sacrifice.

How blessed we are, as the writer of Hebrews describes, that “...we have confidence to enter the sanctuary by the blood of Y’shua, by the new and living way that he opened for us through the curtain (that separated the Holy of Holies), and since we have a great High Priest over the house of GOD, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water (10:19-22).

Azazel and the Scapegoat

A highlight of the sacrificial ceremonies that were conducted on Yom Kippur in the Temple in Jerusalem was that of the two goats. After emerging from the Holy of Holies and dressing himself in the glorious Golden Garments once again, the High Priest would enter the general Court of meeting.

Two perfect male goats would be brought before him and the assembled people. One goat was chosen by special lot to be sacrificed before GOD. The other would be designated to Azazel. The meaning of this word is not clear but is generally understood as demons, Satan, or hell. This goat was initially named the “scapegoat” in Tyndale’s Bible published in 1530. After the first goat was totally burnt on the altar as an olah offering, the High Priest would “...lay his hands upon the head of the live goat and confess over it all of the iniquities and transgressions of the Israelites, whatever their sins, putting them on the head of the goat” (**Leviticus 16:21**). It was then, according to historical accounts, led off ceremoniously into the wilderness and pushed over a cliff to die.

Also recorded in the Talmud is the fact that a red cord was tied to its horn and a matching one was hung on the door of the Temple. Miraculously, the cord would turn white as an indication of the death of the goat and that the sins it carried were atoned for. Interestingly, also recorded is the information that in the period *“forty years before the destruction of the Temple”* the cord no longer would turn white. As the Temple was destroyed in 70 CE/AD, this coincides with the time Y’shua lay down his life as a sacrifice for the sins of all.

We may consider that the emotionally charged ceremony of the sacrificial goat and the scapegoat was a prophetic representation of the Messiah who would come to offer himself as a perfect sacrifice and to take upon himself all the sins of the world. This rendered the ceremony of the scapegoat, the goat to Azazel, unnecessary for atonement.

Teshuvah, Tefillah and Tzedakah

The three traditional central themes of Yom Kippur are Teshuvah / Repentance, Tefillah / Prayer and Confession, and Tzedakah / Charity or Righteous Deeds. These reflect the three areas of relationship that are interwoven in our lives; those with our selves, with GOD, and with others. In essence, repentance, **(i) teshuvah**, is an examining of myself and taking action, wherever I see I have strayed, to return to my true path, which is with GOD ... dwelling constantly in His Presence, walking in His Ways and fulfilling the Purposes He has ordained for me. Prayer, **(ii) tefillah**, is how I remain in close communion with GOD. Charity, **(iii) tzedakah**, is how I express my care and concern for others in active deeds.

When these three areas are in balance, one’s life is filled with harmony, peace and joy, no matter the outward circumstances. Further considerations of the three themes, in the context of Yom Kippur, are as follows:

(i) Teshuvah - Repentance

The Hebrew word for repentance is derived from the root shuv ... to turn or return. It illustrates that we have made an unwise decision, taken a wrong turn, and committed an action in thought, word or deed that is not true to who we are as a child of our Father. We have turned away from GOD and moved further from His Presence. We have sinned. Sin brings us into darkness, our understanding becomes clouded; we lose our way.

By stopping to think and intentionally to engage in the process of repentance, that is, to recognize the sin, to take responsibility for it, and to confess it to GOD we, in effect, turn in our tracks and draw into the light of His Presence once again. The more quickly we learn to do this, an aptitude that only comes with continual practice, the more constantly we will walk in the Light of our Father’s Presence. As the apostle John explains:

If we say we have fellowship with Him while we walk in darkness, we lie and do not live according to the truth; but if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Yeshua his Son cleanses us from all sin (**1 John 1:6-7**).

The Sages of Israel draw attention to an important distinction regarding repentance, confession and atonement: *“Yom Kippur effects atonement for sins that are between GOD and humans; but for transgression between humans, Yom Kippur effects atonement only if one has appeased one’s fellow”* (Mishna Yoma 8:9). In true repentance in Y’shua we receive full and free forgiveness from GOD for our sins toward Him. We cannot claim this for our sins toward our fellow man, however, until we have made every effort to put things right with the person we have wronged.

The outstanding medieval theologian and philosopher, Rabbi Moses ben Maimon, also known as Maimonides or the Rambam, references four steps involved in our repentance towards others:

“To recognize and acknowledge the wrong committed (whether in action or verbally). To make amends, however possible, for any damage caused.

To commit to oneself to not repeat the mistake again. Indeed, to not repeat the wrong when confronted with the same set of circumstances! He concludes: “What is complete repentance? Perfect repentance is when an opportunity presents itself to the offender for repeating the offense and he refrains from committing it because of his repentance, and not out of fear or physical inability.”

Repentance is a gift from our merciful Father. The ability to repent, and the opportunity to acknowledge and rectify mistakes, offers us the ongoing hope of beginning again; on Yom Kippur and every day.

The steadfast love of the LORD never ceases, his mercies never come to an end; they are new every morning; great is Thy faithfulness O LORD! (**Lamentations 3:22-23**)

(ii) Tefillah - Prayer and Confession

If we confess our sins (to GOD), he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. (**1 John 1:9**)

Yom Kippur is a day of fasting filled with prayer. A large portion of the communal prayer includes confession of sin. In the period prior to Yom Kippur, which includes the month of Elul, Yom Teruah and the Ten Days of Awe, one has had opportunity to examine one’s life and to recognize any misdeeds.

During the communal confessional prayers it is customary to gently beat one’s chest over the heart with the right hand closed in a soft fist at each pronouncement of *“For the sin”*.

A portion of the central prayer, Viddui, reads:

*Now may it be your will, Adonai, GOD of all generations,
To forgive all of our sins, to pardon all our wrongdoings,
And to blot out all our transgressions.
For the sin we have committed against You under duress or by choice,
For the sin we have committed against You openly or secretly,
For the sin we have committed against You in our thoughts,
For the sin we have committed against You with our words,
For the sin we have committed against You by the abuse of power,
For all these, GOD of mercy, forgive us, pardon us, grant us atonement.*

One of the opening prayers on Yom Kippur Eve, which is sung to a stirring, plaintive melody, is probably the prayer most recognized and associated with Yom Kippur - the Kol Nidrei (All Vows). It pleads that we be forgiven for any promise we made but were unable to keep. It touches a deep longing within for integrity, to be counted on to keep one's word, to be trusted. Shimon Apisdorf comments regarding Kol Nidrei: "I realize that... if I gave my word on anything, then without recourse to a higher authority there is no backing out. ...My word locks into place a reality that I can no longer undo. That reality, that word, binds me." Ideally, in a perfect world, to fulfill one's word is what every honest person aspires to. Sadly, we discover that is not always possible in this broken world and we hand our disappointments and failures into the hands of our Father with Kol Nidrei, and determine to try again in the year to come.

In view of the powerful Kol Nidrei, a little prayer that precedes it often slips by unnoticed, Tefillah Zakah (Prayer of Acquittal). And yet, it expresses one of the most vital pleas, one that captures the very heart of Yom Kippur and carries an echo of the prayer Yeshua taught his disciples:

"Since I know that there is no righteous person in the world who does not sin against his fellow man, whether monetarily or physically, in deed or in speech, therefore my heart aches within me ... may no person be punished on my account. And just like I forgive everyone so may you grant me favour in every person's eyes that they might also grant me full forgiveness."

A beautiful additional Mussaf prayer, prayed approaching the close of Yom Kippur, is a declaration of our inclination to sin and a plea to GOD:

*We sin against Thee when we declare all noble striving to be vanity,
and despair of good ever triumphing over evil. We sin against Thee when we do not
consider the love, the beauty and joy in the world, but fret and grumble in our
impatience and ingratitude.*

Ve'al kulam Eloha slichot, slach lanu, machal lanu, kipehr lanu!

For all these sins our GOD, forgive us, pardon us, grant atonement to us.

Fashion Thou our hearts anew, and redirect our will in accordance with Thy purposes. May a new spirit of loving-kindness unite us all in the endeavour to establish on earth Thy Kingdom of justice, freedom and Shalom. **AMEN**

(iii) Tzedakah - Charity

Practical help and financial aid are the most common forms of charity we can extend to those in need. This form of tzedakah is more than giving a gift out of kindness; biblically it is seen as a basic duty one to another. Often gifts of the heart, although intangible physically, are more difficult to give and yet can be far more valuable.

In the light of the Days of Awe, Y'shua taught us to pray, "Father, forgive us our trespasses as we forgive those who have trespassed against us". The greatest gift we can give to those who in some way have wronged us and caused us pain is forgiveness. A kind word, an understanding smile, a note of encouragement, forgiveness of a hurt — these have no measurable worth and yet can make a world of difference in a person's life.

"It is the act of forgiveness that opens up the only possible way to think creatively about the future at all."
- Father Desmond Wilson

The Great Shofar

One last great Tekiah blast of the shofar marks the close of Yom Kippur and the culmination of the Days of Awe. We are left with a deep sense of the power of the Almighty in whose Presence we have immersed ourselves and the reality that, in the words of the prophet Samuel:

1 Samuel 2: 6-7 *"The LORD kills and brings to life; He brings down to Sheol and raises up. The LORD makes poor and makes rich; He brings low, He also exalts. He raises up the poor from the dust; He lifts the needy from the ash heap, to make them sit with princes and inherit a seat of honor. For the pillars of the earth are the LORD'S, and on them He has set the world".*

At the same time we have an exhilarating sense of freedom and anticipation as we prepare to celebrate the Season of Joy - Sukkot, the **Feast of Tabernacles**. We can enjoy the harvest of the *"work of our hands"* in gratitude and we can rejoice in our hope of the blessings to come at the Wedding Feast of the Lamb, who is the Lion of Judah, and his Bride who awaits her Beloved with eager longing.

With trumpets and the sound of the shofar make a joyful noise before the King, the LORD! Let the sea roar, and all that fills it; the world and those who dwell in it! Let the floods clap their hands; let the hills sing for joy together before the LORD, for he comes to judge the earth. He will judge the world with righteousness, and the peoples with equity. (**Psalm 98:5-9**)

Highlighted points⁴ regarding month SEVEN

Every Hebrew month is TRADITIONALLY linked with:

- ◆ A letter of the Hebrew alphabet.
- ◆ A constellation sign (the stars), the zodiac are constellations. **Psalm 119:1-3** says that the heavens declare the Glory of GOD. If we don't get into GOD's Way of understanding the future, you will fall into either an occult way or your own way, called humanism. Everyone has some kind of system that they align with (even if it is their own system).
- ◆ One of the Twelve Tribes of Israel.

The following points regarding this new month are based on these principles.

- ◆ Month of Ephraim, the second son of Joseph. Be fruitful and multiply.

Genesis 49:22, *“Joseph is a fruitful bough ... by a well; his branches run over the wall.”*
Genesis 49:26, *“The blessings of your father have excelled the blessings of my ancestors ...”*

- ◆ The seventh month — the dearest of months because all sevens are dear, creating the most “satiated,” or “full” month. Think, “Fullness of GOD.” Think of His Overflowing Abundance and Goodness.
- ◆ Month of Hebrew letter LAMED, which signifies the aspiration to return to an absolute source. In this season, we say, “LORD, how do we get back to being sure we are flowing in what you are doing?”
- ◆ Watch out for bitterness. You must purge yourself of bitterness. make sure you are purged of all bitterness (against people, against yourself, and against the LORD, **Hebrews 12:15**).
- ◆ This seventh month is linked with Joseph, which refers to a double-portion — see **Genesis 49:22-26** (from Joseph came two sons, Ephraim and Manasseh, who became two of the Twelve Tribes).

⁴ Taken from the materials of “*Glory of Zion*”. For more information, see the book “*A Time To Advance*” as well as the CD/DVD series “*Positioned For Advancement*”, from <http://gloryofzion.org/>

Blessing

Numbers 6:24-27

“Y’varekh’kha YHVH v’yishmerekha.

May YHVH bless you and keep you.

Ya’er YHVH panav eleikha vichunekka.

May YHVH make His Face shine on you and show you His favour.

Yissa YHVH panav eleikha v’yasem l’kha shalom.

May YHVH lift up His Face toward you and give you peace.

“In this way they are to put My Name on the people of Israel, so that I will Bless them.”

