

**"Rosh HaShanah"**  
**(ro'sh:H7218) (shaneh:H8141)**  
or **"Memorial of Clamor"**  
**(zikrown:H2146) (terw'ah:H8643)?**

*[CAVEAT: Everything between the pink brackets that is written in bold, ten-point, italic fonts are not to be taken as part of the scriptures. They are only my attempt to help the readers understand the scripture better. T.A.H.]*

From **The Universal Jewish Encyclopedia**, on pages 630-633, article "CALENDAR":

{1. **History** "The year of the Israelites began in the Fall, since the festival of ingathering (Sukkoth) is said to take place "at the end of the year" (Exodus 23:16).}

{3. **The Jewish Religious Calendar** The chief holidays of the Jewish religious year are: **Rosh Hashanah**, Tishri 1; Yom Kippur, Tishri 10; Sukkoth, Tishri 15 to 21; Shemini Atzereth, Tishri 22; Passover, Nisan 15 to 21; Shabuoth, Sivan 6. These days are observed by Reform, Conservative and Orthodox Jews alike.}

**Rosh HaShanah** comes from the Hebrew words "**ro'sh**" and "**shaneh**". [Please try to keep in mind that the sign ":-" when used in all these definitions simply means that the words following it is other words that the translators of the KJV used (whether correctly or incorrectly) to translate the referred to word. For serious researchers, it is more important to see the definitions of the word to be translated rather than just accepting the words that unbelieving translators choose to use.]

Strongs H7218. **ro'sh**, roshe; from an unused root appar. mean. to shake; the **head** (as most easily shaken), whether lit. or fig. (in many applications, of place, time, rank, etc.):-

NASC H7218. **rosh**, [910c]; a prim. root; **head**:--

According to the above definitions, the "**ro'sh**" of the year would be the "**head**" of the year. Just when is the "**ro'sh**" or "**head** of a year"? Because Gesenius' Hebrew-Chaldee Lexicon to the Old Testament goes further in defining "**Ro'sh**" (word # H7218), we can easily find the answer there.

Gesenius' Hebrew-Chaldee Lexicon to the Old Testament **H7218** (1) a **head** (II) whatever is highest or supreme ... (III) sum, amount ... (IV) what is **first** and **foremost**, the **beginning**, **commencement** ...

The **head** of the year is in **first** and **foremost**, the **beginning**, or the **commencement** of the year. For an example of the correct translation of (**ro'sh hashanah**) in the scriptures, let us look at Ezekiel 40:1.

Ezekiel 40 (1) In the five and twentieth year of our captivity, in the beginning [**ro'sh**] of the [**ha**] year [**shaneh**], in the tenth *day* of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of **Yahweh** was upon me, and brought me thither. (2) In the visions of **Elohim** brought he me into the land of Israel, and set me upon a very high mountain, by which *was* as the frame of a city on the south.

Ezekiel was simply saying that he was taken, in vision, to Israel in the 10th day of the month in the beginning (**ro'sh**) of the 25th year (**shaneh**) of their captivity, which was the 14th year (**shaneh**) after Jerusalem was smitten.

It is very clear that **Rosh Hashanah** (Head or beginning of the year, also called the **Jewish New Year**), is **incorrectly** celebrated on **Tishri 1**. (Tishri 1 coincides with **Yahweh's** 7th month, 1st day, as does Tishri 10 with His 7th month, 10th day; Tishri 15 coincides with His 7th month, 15th day; and Tishri 21 with His 7th month, 21st day.)

**Yahweh commanded** the following concerning the mo'ed (appointed time) on the 1st day of the 7th month:

Leviticus 23 (24) Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a **Sabbath**, a **memorial** \*[zikrown-H2146] of blowing of trumpets ["Clamor" \*\*teruw'ah:H8643], a holy convocation.

\*Strong's H2146. **zikrown**, zik-rone'; from H2142; a **memento** (or memorable thing, day or writing):--

\*\*Strong's H8643. **teruw'ah**, ter-oo-aw'; from H7321; **clamor**, i.e. acclamation of joy or a battle-cry; **espec. clangor of trumpets**, as an alarm:--

As you can see above, Lev. 23:24 does not command or even suggest a celebration of a "head" or "beginning of the YEAR." It **DOES NOT READ**, "Speak unto the children of Israel, saying, in the seventh month, in the first day of the month, shall ye have a sabbath, a memorial [zikrown-H2146] of the beginning [ro'sh:H7218] of the year [shaneh: H8141], an holy convocation."

Replacing or adding to that command in Leviticus 23:24 by celebrating **Rosh HaShanah, the Head of the Year, the Beginning of a Year, or the Jewish New Year** is not that which **Yahweh** ordained for the first day of the 7th month, and **it would be a clear violation of these two scriptures.**

Deuteronomy 4 (2) Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the **commandments of Yahweh** your **Elohim** which I command you.

Deu. 12 (32) What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

Another forbidden thing that is associated with the **Rosh HaShanah** celebration, found on pages 630-631 of **The Universal Jewish Encyclopedia**, is the manipulating of the calendar to prevent the "**zikrown:H2146 teruw'ah:H8643**" and the Day of Atonement from falling on the day before or after the weekly Sabbath..

"The Jewish calendar has to take into consideration two additional factors: the period from one new moon to the next (29 days, 12 hours, 44 minutes, 3 seconds) and the provision that neither Rosh Hashanah nor Yom Kippur may fall on the day before or the day after the Sabbath. To provide for all these contingencies the Jewish calendar contains six different types of years, numbering 353, 354, 355, 383, 384 and 385 days, respectively. As in the case of all other calendars, the Jewish calendar as now observed is the product of a long historical development."

Also, on page 44 of **The Encyclopedia Judaica**, under the title "**CALENDAR**," it is stated similarly..

**Fixing Rosh HaShanah** (New Year's Day). The year begins on Tishri 1, which is rarely the day of the molad, as there are four obstacles or considerations, called dehiyyot, in fixing the first day of the month (rosh hodesh). Each dehiyyah defers Rosh Ha-Shanah by a day, and combined dehiyyot may cause a postponement of two days: (1) mainly in order to prevent the Day of Atonement (Tishri 10) from falling on Friday or Sunday, and Hoshana Rabba (the seventh day of Sukkot; Tishri 21) from falling on Saturday, but in part also serving an astronomical purpose (see below). Rosh Ha-Shanah never falls on Sunday, Wednesday, or Friday...

Concerning Rosh HaShanah and various **Yahweh**-given Holy Days, we find on page 633 of **The Universal Jewish Encyclopedia** more violations of the same scriptures already quoted above.

"Conservative and Orthodox Jews, however, observe a second day of Rosh Hashanah and Shabuoth, and observe the second day of Passover and Sukkoth as well as the first; similarly, both Nisan 21 and Nisan 22 are observed as the last day of Passover, and Tishri 21 and Tishri 23 are observed as Hoshanah Rabbah and Simhath Torah, respectively."

Obviously, it was the Jewish people and **not Yahweh** who named the Festival of the 1st day of the 7th month "**Rosh HaShanah**." However, **Yahweh** told the Israelites in no uncertain terms exactly **when Rosh HaShanah for them was to start**.

Exodus 12 (2) This month *shall be* unto you the beginning of months [ro'sh:H7218 . chodesh:H2320]: it *shall be* the first month [ri'shown:H7223 chodesh:H2320] of the year [ha shaneh:H8141] to you. ... Exodus 13 (4) This day came ye out in the month Abib.

Obviously the Jewish people made the 1st day of **Yahweh's** 7th month become their 1st day of their 1st month of their year anyway. Before looking at why the Jewish people thought to have their year begin in the Fall as did most of the gentiles nations think to have their year begin in the winter, it might be wise to consider this:

Isaiah 55 (8) For **My** thoughts *are* not your thoughts, neither *are* your ways **My** ways, saith **Yahweh**. (9) For *as* the heavens are higher than the earth, so are **My** ways higher than your ways, and **My** thoughts than your thoughts.

So just where did the Jewish people get their ideas from for them to decide to have their year begin in the Fall? Again, **The Universal Jewish Encyclopedia**, page 631 and under the article **CALENDAR** reveals this:

"The year of the Israelites began in the Fall, since the festival of ingathering (Sukkoth) is said to take place "at the end of the year" (Exodus 23:16).

**Rosh HaShanah** ["In the beginning (**rosh**) of the year (**shaneh**)"] is exactly the opposite of "**in the end of the year**" which is found in the main scripture that they use as the basis of their thinking to begin their New Year in the Fall rather than the time specified by **Yahweh**. The main scripture that they use is Exodus 23:14-16.

Exodus 23 (14) Three times thou shalt keep a feast unto **Me** in the year. (15) Thou shalt keep the Feast of Unleavened Bread: (thou shalt eat unleavened bread seven days, as **I** commanded thee, in the time appointed of the month Abib; for in it thou e out from Egypt: and none shall appear before **Me** empty:) (16) And the Feast of Harvest, the Firstfruits of thy labours, which thou hast sown in the field: and the Feast of Ingathering, *which is* in the **end** [yatsa' H3318 and NOT 'achariyth H319] of the year [shaneh], when thou hast gathered in thy labours out of the field.

The Jewish thought and reasoning is that . **yatsa':H3318 . . shaneh:H8141** is properly translated as "**the end of the year**". They reason that if a year ends, a new one must start, so they make the 1st day of the 7th month their Tishri 1 and then begin a New Year. **Just how can the feast of ingathering** (Feast of Tabernacles) **which starts 15 days later still be "in the end of the year" that they just started?** They are contradicting their own interpretation of the main verse that they use to base their own thoughts to start a New Year in the Fall on the 1st day of the 7th month! **They start their New Year 15 days before their old year ends! amazing!**

To properly translate that which was translated as "**in the end of the year**" in Exodus 23:14-16, let us look a the word #H3318 (**yatsa'**).

Strongs H3318. **yatsa'**, yaw-tsaw'; a prim. root; **to go** (causat. bring) **out**, in a great variety of applications, lit. and fig., direct and proxim.:--

Therefore, in Exodus 23:16, the phrase "**the end of the year**" should be translated "**in the going out of the year**". The year starts **going out** (or **outgoing** as "The Sacred Scriptures" translates \*it,) immediately after the middle of the year has been reached, and the Feast of Tabernacles is 15 days past the middle of **Yahweh's** year.

\*Exodus 23:16: And the Festival of the Harvest, the firstfruits of your labours which you have sown in the field; and the Festival of the Ingathering at the outgoing of the year, when you have gathered in the fruit of your labours from the field.

There is neither any authority here to void **Yahweh's** calendar by starting another new year on the 1st day of the 7th month nor is there any authority implied.

Now let us look at the other three places where the phrase "**in the end of the year**" occurs in the scriptures, starting with Deu. 11:12. (The point that I want to make is what "in the end of the year" means and what it does not mean. We need to understand the different Hebrew words that were translated as "**in the end of the year**".)

Deuteronomy 11 (12) A land which **Yahweh** thy **Elohim** careth for: the eyes of **Yahweh** thy **Elohim** are always upon it, from the beginning [**re'shiyth**, = **first**] of the year even unto the end [**achariyth** = **last or end**] of the year [**shaneh**].

Strongs H7225. **re'shiyth**, ray-sheeth'; from the same as H7218; the **first**, in place, time, order or rank (spec. a firstfruit):--

Strongs H319. '**achariyth**, akh-ar-eeth'; from H310; the **last or end**, hence the future; also posterity:--

Now let us look at the 3rd place in the Bible where "**in the end of the year**" appears. [the definitions from Strongs will follow it. The same word (**tequwphah**) is also translated in Exodus 34:22 as "**at the year's end**".]

Second Chronicles 24 (23) And it came to pass at the end [**tequwphah H8622 and NOT 'achariyth H319**] of the year, *that* the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.

Strongs H8622. **tequwphah**, tek-oo-faw'; or tequphah, tek-oo-faw'; from H5362; a revolution, i.e. (of the sun) **course**, (of time) lapse:--circuit, come about, end.

That phrase should have read "**in the course of the year**" or "**in the circuit of the year**" in both II Chr. 24:23 and Exodus 34:22.

Let us look at another verse which contains "**at the end of every seven years**". The definition to the word for "**end**" (**qets**) and the word that "**qets**" was taken from will follow this verse.

Deuteronomy 31 (10) And Moses commanded them, saying, At the end [**qets H7093**] of every seven years, in the solemnity [**mo'ed H4150, appointed time**] of the year [**shaneh-H8141**] of release, in the Feast [**chag:H2282**] of Tabernacles, (11) When all Israel is come to appear before **Yahweh thy Elohim** in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

Strongs H7093. **qets**, kates; contr. from H7112; an **extremity**; adv. (with prep. pref.) after:--

Strongs H7112. **qatsats**, kaw-tsats'; a prim. root; to **chop off** (lit. or fig.):--

The "**qets**" (**extremity or chopping off**) of seven years would be the **extremity or chopping off** of the 7th year. What that scripture says is that during the appointed 7th year (a year of release), at the Feast of Tabernacles, they were supposed to read **Yahweh's** law. It in no way said or implied that the year of release was to begin there.

**Some will say that** my interpretation and use of the Hebrew words "**Achariyth**," "**yatsa**," "**tequwphah**" and "**qets**" is incorrect. **Yahweh** will judge. Under no circumstance, does the **Yahweh**-given Rosh HaShanah come fifteen days before the Feast of Ingathering in the 7th month of the year.

The reader may also want to read my article "**Memorial of Clamor**" which is directly related.

Revised and/or edited in 2026 by T.A.H.

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