

Sukkot in Jerusalem 2016 - Herding Cats

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By Joseph F. Dumond

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News Letter 5852-032

The Shemitah Year-The Acceptable year of Yehovah

The Year of letting the land rest

The Sabbatical year that begins March 10, Aviv 2016 and goes to Aviv 2017

The 11th day of the 9th month 5852 years after the creation of Adam

The 9th Month in the Seventh year of the Third Sabbatical Cycle

The 3rd Sabbatical Cycle after the 119th Jubilee Cycle

The Sabbatical Cycle of Earthquakes, Famines and Pestilence

November 12, 2016

Shabbat Shalom to The Royal Family of Yehovah

ah,

We are going to share with you the events that took place while we kept Sukkot in Jerusalem this year from Sept 17 to Sept 25, 2016. We hope it is a blessing to each of you.

Arrival in Jerusalem Sept. 16, 2016

We arrived in Jerusalem on Friday Sept 16, just after noon, flying El Al direct from Toronto to Tel Aviv. The plane was packed, and I was hoping that I would end up with an empty seat beside me as I had the middle seat. It was not to be.

On the window seat sat a young man going back to Israel, having been in Toronto for a year. He is returning to a Yeshiva. Then just as I was thinking we might have some room, in comes the man who was to sit next me in the aisle seat. He was coming to Israel to visit his father who was a citizen of the State of Israel. This man was black and was not Jewish nor claimed to be, so I was wondering just who he was and how his father came to be a citizen.

In the course of our 11-hour flight I learned that his father left him when he was 19 years old and just came to Israel claiming to be one of the black Hebrew Israelites. His father is one of the oldest members there now, somewhere in his 90's. His name is Abraham. I think I had written him many years ago. His son said he would ask him about me.

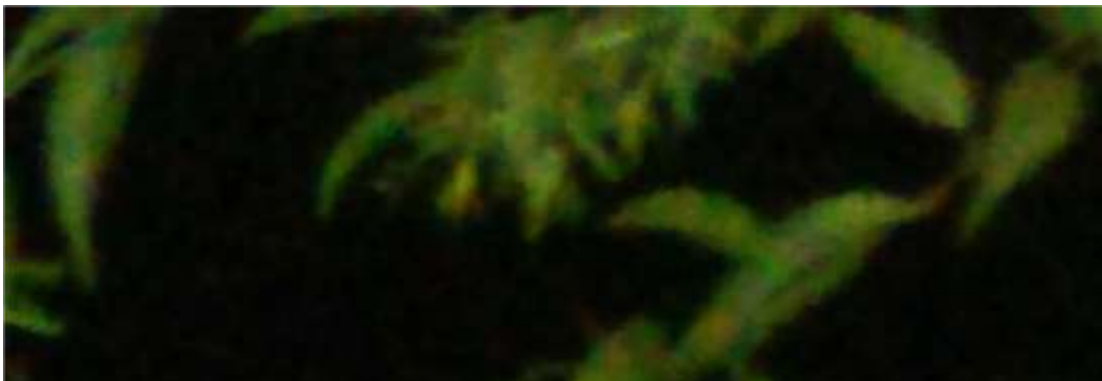
I make note of this because one of the people coming to Israel with us this year was asking me about the Black Hebrews, so I felt that this man sitting beside me was providential or one of those God Appointments. We had a pleasant flight and we talked a number of times about his father in Israel.

As Shabbat evening came, the 6th lunar eclipse in a row on the High Holy Days occurred. The following pictures are from 1st from Jerusalem as we catch the last phase of the eclipse. The 2nd one is the dark moon taken in the Philippines. And the third picture is from Zambia where it was seen as a blood moon.

In 2014 on Passover and then again on Sukkot there were blood moons. Again in 2015 on Passover and Sukkot there were blood moons. Now for the 5th and 6th time in 3 years on Passover and Sukkot we have dark moons. There were also solar eclipses of the sun for the first of Aviv and the 1st of the 7th month 5 time during this same period. All of this points to the 4th curse of Lev 26 which is the curse of the sword and famine.

The Blood moon warns of the sword coming and the dark moon warns of famine coming. The 4th curse of Lev 26 begins Aviv 1 2017 and goes to 2023. In the middle of this the 120th and also the 70th Jubilee of Daniel 9, we are warned Israel, all 12 tribes will be cut off. The middle of this Jubilee cycle is 2020.

Are we heeding these warnings?





1st Day of Sukkot Sept. 17, 2016 We began to meet the brethren as Shabbat began to dawn over Israel. Most of them knew of me from the videos and I had to learn which of the 23 faces went with which names. We had a Sabbath meal that the Abraham Hostel put on for all of us. This hostel housed many people from around the world. Some coming to look for Jesus; others backpacking around Israel searching for who they are. It presented a great opportunity for all the brethren to meet and share Torah with many of them. Some of our group worked at this until the wee hours of the morning each night after our tours.



I had no idea at this time just how great a group of brethren were gathering for our tour of Israel. All of them had come and paid up without knowing where I was going to take them. Not sure what that says about them but they all had come without knowing anything about our itinerary. Each of them had paid \$750 US to spend a week with me and to learn my views on many things. I had a full week planned but had not told them all the details.

Just before I boarded the plane to go to Israel I received an email that one of our tours was not possible and may have to be changed or canceled. This was the high point of this year's tour and now it was in danger of being canceled. But because I was on the plane and would be getting off just a few hours before Shabbat, I was scrambling to find out what we could do or how we could change it. I had no answers as Sabbath began to dawn.

Saturday Sept 17, 2016 First Day of Sukkot 2016 according to Passover being in March this year.

This is the High Holy Days of Sukkot for us. On this day, this first day of Sukkot in the 7th year of the Sabbatical cycle, we are commanded to Hakel, "**Gather the People**" and read the Torah out loud in their hearing.



We walked from the Abraham Hostel all the way down to the City of David to the platform above the Gihon Spring. I had felt it would be too busy this day and too many tourists walking by to do the reading there and was about to go instead to Independence park which was closer. It was also the Sabbath, and everything was closed so it was perfect for us to read the Torah this day at the Gihon. I do thank Corette Buri for insisting we go to the Gihon.

I began the reading in Exodus with the Covenant chapters in Exodus from chapter 19 to about

24. This is the pomp and ceremony of that great day when Yehovah Himself came down to read the laws to the people who heard and saw it with their own eyes. We then moved from Exodus to Deuteronomy and each person quickly started to read the next chapter as each of the 23 people there took turns reading one chapter at a time. No questions, no debates, just reading the Torah out loud so all could hear. Once we finished Deuteronomy we then read Lev 23-25 and we closed with the closing of chapter 26 – If my people will repent and turn from their way.

I have recorded for you parts of this historic day and what we did. It also concludes with the event that was almost canceled on us, and tied this entire week together so perfectly. That is we went to Joshua's Altar where in the year 1337 B.C. Joshua built this place of sacrifice in the 50th year and then read the entire law from this place to all of Israel. The fact that this is what we had done on this first day of Sukkot in the Sabbatical year and to then be standing in this sacred place where Joshua had also done this very same thing, was not missed by any of those on this tour. It was a huge significant moment in each of our lives. I will have more to share on this later.

In all it took about 3-4 hours.

I then told them that this was the second time since about the time that the Temple fell in 70 C.E. that this commandment had been done. In 2009 I did it with 3 other men. Now again I was able to do this commandment with 22 other brethren from 8 countries around the world. I was both humbled and proud to be a part of this blessed event.

The Gihon was quiet, and we had maybe 6 people walk through the entire time we spoke out loud the Torah. We were indeed blessed to have this time to keep this commandment.

That afternoon we walked over to the Garden Tomb on our way back to our rooms and we began to teach them about the lies they had believed and we exposed the false teachings they had accepted. This would be an almost daily event, as many had swallowed teachings and never thought them through. Once they are presented with the truth and able to see it, standing in the land reading their own Torah, it is very simple to see the lies. But until that moment most have never considered.

So we exposed the lies of the Garden Tomb and the lies of what is known today as Calvary Hill.

James Relf was there, and I was eager to talk to him about Burundi and learn how we can help them continue their walk towards Torah. James was very sick in Burundi and I feared for him at that time. Although he said he was fine, he was at this time not able to keep any food down and was having intense abdominal pains. I was concerned for my friend. But with all the new faces wanting to talk to both of us it was hard to find time to talk with James.

2nd Day of Sukkot Sept. 18, 2016

Sunday Sept 18, 2016, Day 2 of Sukkot

Now that the first day of Sukkot was on Saturday making it a double High Sabbath, it freed up Sunday for us to do whatever we wanted. I was not able to plan any of the bus tours on this day just in case it turned out to be the first day of Sukkot. I had to pay for the rooms and the bus about a month before we arrived here. So it had to be scheduled and paid for.

Sunday, we raced down to try and get up on the Temple Mount. We were not there until about 9 AM and the lineup was already long. They begin to kick people off the Temple Mount about 10:00 but today the sign said we could stay until 11:00. This gave us time as we waited in line to get up on the mount. As we waited in line I had to teach them to keep pushing forward when they are in a line up, not to be polite and let others push past them. This is foreign in the west but normal here in Jerusalem. Just push forward. It was something the Jews had to learn in the Holocaust. You had to fight for your food and push forward to get it. They passed this trait on their children.

Once we got past security I showed them all the places that various groups claim is where the Temple once stood. The Al Aqsa Mosque, The Dome of the rock, the space between the Dome of the Rock and Al Aqsa Mosque as well as the Dome of the Spirits. I asked them questions and then told them what Josephus had said about the Temple and as they stood there in those very places they could see that each place I have mentioned does not fit with the historical facts.

I also explained the story how the Al Aqsa Mosque was built and when and why it was built in this current place. I also explained when the walls they now see around Jerusalem were built and by whom. I also showed them how the Herodian stones on the western wall were from the time of Herod and how Yehshua said they would all be torn down. And yet these stones were not torn down. Why? Because it is not the Temple.



With each explanation as they stood in the very places they thought were the most Holy, you could see the light bulbs going off one at a time as the reality began to set in. We then showed them the Golden Gate and explained it to them, but some still wanted to hold on to their pet ideas. OK, then we have more to show you.

Just as we are about to leave the Temple Mount out of the northern gate, I got a phone call from our tour guide explaining about the cancellation and what they were doing to try and get another date. I told them to do their best and we would make the changes with buses and drivers and security as soon as we knew for sure. So now I begin to make phone calls as we walked along our route to see other evidence.

We left the Temple Mount and ended up in front of the Pools of Bethany. So we went in and looked at them. Some of our group began to sing in the church and it was marvelous to listen to them and acoustics reverberating off the walls.

We exited the Lions gate and showed them Golgotha and explained what this word meant. We constantly asked them all which way was East so they always knew the direction the Temple faced.

I gave them the choice as to which way we would go; either up the Mount of Olives or back to the Jewish Quarter and work our way back to the rooms. They all voted for the Mount of Olives. So off we went to go up to the Garden of Gethsemane and the Mount of Olives, all of this by foot. At the Garden, all out of breath from our climb, we again asked our questions and again they could see the Truths I was sharing and the lies they had believed. It was becoming clearer.



James was in a great deal of pain at this time and we flagged down a cab and Adrian took James back to the Hostel. He was very ill, and I was upset that he was not getting better.

We then climbed to the top of the Mount of Olives and many learned why I had warned them to be walking before they came. This was a workout. More teachings at the top of the mount and more eyes being opened. I then challenged them on some of the things they believed, as this would help them to understand the 8th day when we went to teach that the next Shabbat. Many objected and we left it in the air.

We then went over to the Church of the Ascension and looked at the footprint that Jesus had left in the rock before He rose up to heaven. I insisted it was real, after all they had just paid 10 shekels to look at it and it was now housed in a mosque, so it had to be the truth. But this too was another part of the puzzle and they were beginning to see it for what it was. Just another lie our fathers had taught us.

We then descended the Mount of Olives and then ascended the Mount of Offence. I warned them that we might not be able to get in, but Yehovah was blessing us as He did throughout this Feast. We were able to get in and as I spoke with the Front desk, Corette led the group to casually view those things we had come to see. It was not long before we were being ushered out and we then went over to the garden and looked at the place where the mount would be split in two, half going to the north and half going to the south once Yehshua touched back down on the earth. This is directly across from the Gihon spring. These are the only waters in this area that can then flow from here through this mount to the Dead Sea. Again more light bulbs going off.



The more we explained in the proper locations with the geography before them, the more they began to understand and the more they began to doubt the lies they had accepted before.

We then returned to the Jewish Quarter and went to the Temple Mount Institute and listened to them teach us about those things they now have ready for the Temple. Again I challenged the group and I do also challenge each of you now. Once they begin the sacrifices and Yehovah's Temple is reestablished, all of us will be obligated to again tithe support to the Levites who are doing the work of the Temple. Right now we do not have Levites doing this. If you are tithing to any other group that is not working on the Temple, then you are sinning. You can donate to other groups, but the tithe was for the Levite. As many of you know I do not ask for tithes. They are holy to Yehovah's Levites and the service of the Temple. I do accept donations.

So we ended the second day full of questions and tired from such a long walk. In all I think someone said we walked over 8 miles this day.

3rd Day of Sukkot Sept. 19, 2016

Monday Sept 19, 2016, Day 3 of Sukkot

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Today was our first bus tour day. Everyone was out to the bus and ready to go on time this morning. This is usually a test as to how the day is going to go. Some people think the world waits on them and they take their time holding up the rest of the group. In the past this has always been very frustrating. But not so with this group. We were all on and off to Qumran, Ahava Dead Sea product factory Masada, Sodom and Gomorrah and then the Dead Sea.

I had originally told the group the cost of the tour did not include entrance fees. With the number who did sign up, it was now possible for me to now pay for their entrance to each of the events we had planned to do. On our way to Qumran, the bus operator offered us something I had not planned on. He asked if I had been to Jericho. I told him I had come here now to Israel 16 times and had never once been to Jericho. Terrorist activity and shootings had prevented me going in the past. So it was not something I had planned to do.



The driver made a few calls and then told me we could go at the end of the day if time allowed. I put it forward to the group and said we would see how much time we had at the end of the day.

We stopped in Qumran and watched the video and went out to the ruins in back. It was hot. I showed them those things they could see from the Copper Scroll teachings showing where the gold of the Temple was placed before it fell in 586 B.C.

We then came to where the synagogue once stood and asked which way it faced and which way was east. This synagogue faced northwest, though. We then explained the purpose of the Geniza and the reason the old scrolls were placed in clay pots in front of the Geniza. More and more the teachings from the previous days began to take on more strength and one by one the light bulb moments began to happen more and more often. It is awesome to behold this. The Torah is the word of Yehovah. And that word became flesh and dwelt among us. When the Torah scroll is finished and to be discarded, it is to be put in an earthen vessel. It is not allowed to be thrown out nor burned. The Dead Sea Scrolls were put in earthen vessels.

Yehshua, the word, when He was killed was also put in an earthen vessel, east of the Temple.

From Qumran we went to the Ahava factory where they make all the Dead Sea products. Yes, I bought my wife a number of items which she loved when I gave them to her at home.

We next went to Masada. Thankfully, the snake trail was closed due to the excessive heat that was now upon us. As we toured Masada and looked at the ruins of this once beautiful palace of Herod, the echo of more stairs could be hear over and over after all of the walking yesterday, to see more stairs presented more workouts for our group who took them all in stride.

I challenged them all again in the room where the last lots were cast to see who would then slay whom and then the last person would commit suicide. I asked them all to look at their spouse and then their children and consider the facts that they would either be raped and enslaved by the Romans or they could murdered them themselves before they arrived. Some chose to murder their spouses right then and there others said no, they would rely on faith. It was a good and healthy debate.

We went over the fall of Gamla where Yehshua was from and how it was the first city to fall to Rome. The Zealots then fled to Jerusalem. The zealots fought among themselves and then some fled to Masada. They committed suicide at Gamla and also at Jerusalem.



I leave the same question with each of you reading this.

What would you do?

On our way in to Masada we showed them the Sphinx that was in Gomorrah in 1790 BC when Yehovah overthrew it. From atop Masada we also showed them the Pyramid walls that went about a mile in length and some other building clearly seen from Masada. Because we would lose too much time exploring Gomorrah we decided to forgo it and hoped we had enough time after our swim in the Dead Sea to also take in Jericho.



This picture is the Sphinx of Gomorrah with Masada looming above it.

We quickly got changed and headed down to the Dead Sea. The resort we used to go to just a few miles back down the road was no longer there. It was totally swallowed up by a sink hole and not a trace of it was left to see except the road way leading to it.



As I went down from the change rooms to the water's edge I could see Barry on his knees helping Ian for some reason. As I got closer I could see Ian had missed the change rooms and was sitting on a chair trying to change down near the water. I went over with Adrian to help give them some privacy by forming a wall. But as I did that all those others coming down behind me kept coming over to gather where I was at. I tried to shoo them away, but they kept coming. So my act to try and give this man some privacy was not working out at all. So I left and told them all to come with me to another table and chairs area. It was funny afterwards to think about it. Ian was and is quite the character from the UK. I liked him a lot.

We had warned everyone about splashing and diving and wiping their faces with their wet hands in the Dead Sea. Within about 5 minutes in the water you could see 5 of the men being led out unable to open their eyes and in pain due to the heavy salt content in the water. They



were led to shower where they could wash off and then return to the water. I found a mud hole and covered myself in mud from head to waterline. I could feel the tingling as it seeped into the pores of my skin. Others soon joined me.

Once again it was funny to watch as each man try to walk out as far as they could. At some point they all fall forward and are forced to float on their backs. Men have to float on their backs while the women are all bobbing like corks in the water. No, we are not made the same.

After about an hour of frolicking in the water with the sun setting we again got on the bus. I thought we would not have time, but our driver said we had lots of time to go to Jericho. It was just ten minutes up the road.

We stopped at the sign warning that any Israeli going past this sign could be killed. Sobering to say the least. When we arrived we were taken over to the well of Elisha and told a story about this very well.



2Ki 2:18 And they returned to him, And he was staying in Jericho. And he said to them, Did I not say to you, Do not go? 19 And the men of the city said to Elisha, Behold, please, the location of this city *is* pleasant, as my lord sees. But the waters *are* bad, and the ground *is* barren. 20 And he said, Bring me a new jar and put salt in it. And they brought to him. 21 And he went forth to the spring of the waters and threw the salt in there, and said, So says

Jehovah, I have healed these waters. There shall not be any more death or barrenness from there. 22 And the waters were healed to this day, according to the saying of Elisha which he spoke.

Yes, I did drink from the water and yes, they are still good to drink to this day as scriptures says. Behind the sign above are the remains of the walls of Jericho.

After that we were led up many more stairs to overlook the city of Jericho. And then led back down to purchase some more dead sea product made by the people of Jericho. 417. Below is Donald McGrew and his granddaughter Jordan Wilhite whom I thought looked a lot like Taylor Swift.

The fallen walls of Jericho are between them with the open trench through it.

4th Day of Sukkot Sept. 20, 2016



Tuesday Sept 20, 2016, Day 4 of Sukkot

Before this day began James was up at 3 AM and sick. He did not join us on the tour to Masada. He rested the previous day, but this morning he was in a great deal of pain and I was very concerned. After a few minutes of discussion, James got into a taxi and went to the hospital by himself. Had he caught something in Africa? Yellow Fever, Ebola, or something else? Had I sent my friend to Africa only to come home very sick? With tears I went to pray for James.

I could not go with him to the hospital as I had to lead the tour today. No one could replace me this day.

Today we are heading to Be'er Milkah. This is a town named after the sister-in-law of Abraham and was also the grandmother of Rebecca.

Gen 11:27 Now these are the generations of Terah: Terah fathered Abram, Nahor and Haran. And Haran fathered Lot. 28 And Haran died before his father Terah in the land of his birth, in Ur of the

Chaldeans. 29 And Abram and Nahor took wives for themselves. The name of Abram's wife was Sarai. And the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

Gen 24:14 And let it be that the young woman to whom I shall say, Let down your pitcher, please, so that I may drink; and she shall say, Drink, and I will give your camels drink also. *Let her be* the one that You have appointed for Your servant Isaac. And by it I shall know that You have shown kindness to my master. **15** And before he had finished speaking, it happened, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, *with* her pitcher upon her shoulder. 16 And the young woman *was* very beautiful to look upon, a virgin, neither had any man known her. And she went down to the well, and filled her pitcher, and came up.

This is the place where we had planted our vineyard with Boaz and Rinah Dreyer back in 2012. The locust came and devastated the vineyard which was then replanted in 2013. Along the way we came across the Iron Dome set up by IDF to shoot down any missiles from Gaza that might be shot at any time.

We are commanded to not touch the fruit for the first three years, but in the 4th year all the fruit is to go to Yehovah and then we can have ours in the 5th year.

Lev 19:23 And when you shall come into the land, and shall have planted all kinds of trees for food, then you shall count the fruit of them as uncircumcised. It shall be uncircumcised three years to you. It shall not be eaten. 24 But in the fourth year all the fruit of them shall be holy to praise

Jehovah. 25 And in the fifth year you shall eat of the fruit of it, so that it may yield to you its increase. *I am* Jehovah your God.



I had asked Boaz if we could bring the tour to the vineyard about a month before. He liked the idea and then began a series of emails that told me he had not kept our agreement.

When the locust fell on the vines, I was told about 10% had survived. I asked for those 10% to be put in my rows and I would claim them. This meant that my 4th year would then be last year

in 2015. But because the rest of the vines were replaced in 2013, it meant that the whole vineyard was only in the 3rd year for Boaz. 2015 was also the Shemita for Boaz and the Jews. Had Boaz harvested the grapes on my rows as I wanted, he would have caused the whole vineyard to not be kosher and then he could not sell his wine later. So he told me that he had not put the vines in the rows as he had told me.

This presented me with a dilemma. It would mean that my 4th year now counting from 2013 would now be in this Sabbatical year of 2016. So based on the words of Boaz I had no choice but to let the grapes rest this sabbatical year and then in 2017 take the harvest and give it to Yehovah. So with very specific instructions not to prune the vines after Aviv 1 nor to touch any grapes for the entire year, I looked forward to seeing them this Sukkot, but had not told Boaz I was coming until the month before and that I was going to bring a group.

Many in the group had looked forward to seeing the vines full of grapes and resting keeping the Sabbatical year.

Two weeks before we came Boaz indicated that he was forced to remove the grapes to prevent the vines from becoming diseased, completely ignoring the only reason we had helped to build the vineyard in the first place. It was so that we could keep the Sabbatical year in the land of Israel. But Boaz had to remove the grapes in order to keep the whole vineyard kosher, so he could sell the grapes next year.



I was angry and hurt and very upset. Do I cancel the bus and the trip to see him? What do I do? I prayed over this for some time.

Boaz has done both pruning and harvesting of our vines even though I was very specific with him before Aviv and then during the spring. Then after I told him we were coming he has had a lot of excuses for harvesting the grapes. But he did not keep the agreement he made between myself and him and Yehovah.

It is the vineyards 4th year and to be kosher to sell the grapes he must take them all and give them to G-d. In spite of the agreement he has made with me these past 5 years that nothing would be done with our section of the vineyard.

The hurt and anguish and anger I am feeling. We have been lied to and deceived these 4 years. I now understood that this must be how Yehovah feels when we do not obey His commandments even though He spells them out. We had financed this vineyard on one condition and that was that our part be able to keep the Sabbatical year. Yehovah blesses us on one condition, that we obey Him. And we do not.

We have paid out \$65,600 US to build and maintain the vineyard. All we asked was for our 4 rows not to be pruned or harvested in this our Sabbatical year. The damage cannot be undone. The hurt is real and disappointment beyond words.

Yehovah blesses us with jobs and incomes and families. What do we do with those things He has given us? We do not thank Him. We then do not obey Him and the simple things He has asked us to do in order to honour Him. We begin to think we are entitled to those gifts Yehovah has given us and yet we still do not obey. No wonder he is going to smite the earth.

Boaz gave us a tour away from the vineyard and I was beginning to wonder if we were going to get over to it at all. He avoided talking with me. He also spoke down to our group for keeping the Commandments and the Shmita and hinted at the foolishness of it. A number of people mentioned this to me during and then after the day's events. We also toured the wells of Moses and Aaron before going to the vineyard.

Here we are at the well of Moses and Aaron. The IDF that patrol this area are keen to listen in and learn some of the history of the places they protect.

After having a wine and cheese lunch that most enjoyed, I went out to the vines. Sure enough all the vines had been pruned and harvested. I found only one cluster of grapes that were missed. I began to cry at what had been done and I went to the farthest parts of the vines to get away from the others. Some were out looking for the grapes that should have been on them. When they came to me to ask where they were, I could not talk, the hurt was so deep. But anyone with a brain could see what had been done. And I knew why it was done.



I said nothing to Boaz in front of the brethren. But in the group was one man, Sarkis Joulfarian, who was an expert on growing grapes, looking after thousands of acres of vines in California. He could tell from my face the hurt I was feeling, but more so he could see that the entire vineyard was already in trouble and in one or two years would begin to fail due to the imbalance in chemicals being fed to the vines. Boaz's experts were using dated ideas that California had already rectified.



So after this Rinah gave the entire group some of her produce from her geranium plants which I had paid for on behalf of the group. I also paid Boaz more than he had asked for guiding us on this tour. Since the beginning, I been very generous with Boaz and Rinah, never staying for free, but always paying my way. Not once did Boaz thank us for helping them do this vineyard. Not once did they thank the group for their donations that made this vineyard a reality. Nor did they thank sightedmoon for all our help and for this tour today. Nothing but goodbye. A few weeks after the tour I was sent a thank you note as they sought to talk to the man who knew about the grapes.

It was all I could do not to betray my feelings to the group.



When I got home from this tour I took a picture of my grape vines to show the difference between those vines that are pruned and those that are not pruned in the

Sabbatical year. The vines are to look like the person who kept the Nazarene vow and not cut his hair. This is the picture on the left. The picture on the right from Israel is supposed to look like the one on the left, with long vines going to the ground and with dried up grapes on them or the stems after the birds have eaten them. You decide.

This was a very disappointing tour day. One I doubt I will make again. We will watch and see what happens next.

Once we got back to the Hostel, I met up with James. The thing making him sick was his anti-malaria pills he had to take for 7 days after leaving Africa. This was a great relief, but I was still sad that he had not been able to take part in so many of the things we had already done. But he was okay, and for that I was thankful.

5th Day of Sukkot Sept. 21, 2016





Wednesday Sept 21, 2016, Day 5 of Sukkot

Today was a more relaxed day and time for the brethren to take a small break from the hustle we have been going at.

So today we walked over to the Shrine of the Book, the place where the Dead Sea Scrolls and the Aleppo Codex are kept. James was able to join us.

If they take the time to read the things stated in the exhibits they can learn exactly who the people are that wrote the Dead Sea Scrolls and how they tie into all those things we have been showing them this week about the Temple and the Ark.

Here is the very first display case, which is the one where everyone falls down the first step in the dark hall and most never read this display.

It says;

The Qumran sectarians believed that God had granted them the knowledge of profound secrets, including knowledge of the true calendar and the exact time of the festival. In their strict obedience to this calendar was primary religious duty.

The Sectarian Calendar based on the heavenly course of the sun consists of 364 days. Times were divided into 12 months each comprising of 30 days except the 3rd, 6th, 9th and 12th months. Which had 31 Days. Festival always fell on the same day of the week; Passover on Wednesday, Shavuot on Sunday, Yom Kipper on Friday. The origins of the Calendar lay in the ancient Jewish traditions mentioned in the books of Jubilee and Enoch.

Some scholars believed it was even used in the land of Israel during the first temple period. In contrast to the Judean desert sectarians, the priestly establishment in Jerusalem followed the lunar solar calendar that had been adopted by Antiochus Epipheanes in 167 BC. Some authorities think that the controversy surrounding the calendar was one of the decisive motives for the sect decision to leave Jerusalem.

It this very same problem that we now have today. Notice that Antiochus adopted the same calendar used by the Temple in 167 BC. It was about this same time that the Qumran people

appeared and it was they who called the High Priest in Jerusalem the evil King or evil ruler. They were referring to John Hyrcanus. It was he who had to make that very difficult decision to tear down the Temple after Antiochus had defiled the temple as they were told in Lev

Lev 14:33And Jehovah spoke to Moses and Aaron, saying, 34When you come into the land of Canaan which I give you for a possession, and I put the plague of leprosy in a house in the land of your possession, 35and if he that owns the house shall come and tell the priest, saying, A plague *is* seen by me in the house; 36then the priest shall command that they empty the house before the priest goes to see the plague, so that all that *is* in the house may not become unclean. And afterwards the priest shall go in to see the house. 37And he shall look on the plague. And behold, *if* the plague *is* in the walls of the house with hollow streaks, greenish or reddish, which in sight are lower than the wall, 38then the priest shall go out of the house to the door of the house, and shut up the house seven days. 39And the priest shall come again the seventh day and shall look. And behold, *if* the plague has spread in the walls of the house, 40then the priest shall command that they take away the stones in which the plague *is*, and they shall throw them into an unclean place outside the city.

We read in 1st Maccabees 4 the following;

Upon this all the host assembled themselves together, and went up into mount Sion. 38 And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down; 39 They rent their clothes, and made great lamentation, and cast ashes upon their heads, 40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven. 41 Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary. 42 So he chose priests of blameless conversation, such as had pleasure in the law: 43 Who cleansed the sanctuary, and bare out the defiled stones into an unclean place. 44 And when as they consulted what to do with the altar of burnt offerings, which was profaned; 45 They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down, 46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them. 47 Then they took whole stones according to the law, and built a new altar according to the former; 48 And made up the sanctuary, and the things that were within the temple, and hallowed the courts. 49 They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table. 50 And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple.

Now let me deviate a little to show you what Josephus says about the events during the Maccabean times. In order to understand the Dead Sea Scrolls, you must understand the times and events that they were written in. I have edited some of text from the following article.

What was the location of the Akra, that hated symbol of alien Hellenistic rule whose occupiers became in the words of the writer of the First Book of Maccabees: “a great trouble ... an ambush for the sanctuary, an evil adversary for Israel at all times” (Maccabees 1. 35 – 38). This was because they attacked the Jewish worshipers that went up from the city to the Temple.

The most important information about the Akra comes from two historical sources, namely the works of Josephus and the above mentioned First Book of Maccabees. The problem with these sources is that they are not easy to harmonize. First to quote from the previous verse from the Book of Maccabees to the one above.

“And they built the city of David with a great and strong wall, and with strong towers, and made it a fortress[Greek: Acra] for them: And they placed there a sinful nation, wicked men, and they fortified themselves therein.”

This quote shows us that the City of David, which is the southern part of what Josephus calls the Lower City, was fortified all around to turn it into a fortress.

The other main source on the Akra, Josephus, tells us that, apart from fortifying the City of David, a separate fortress or citadel was also built by the Seleucids next to the Temple Mount:

“...and when he had overthrown the city walls, he built a citadel [Greek: Acra] in the lower part

of the city, for the place was high, and overlooked the temple; on which account he fortified it with high walls and towers, and put into it a garrison of Macedonians”, Antiquities of the Jews 12:252–253

This quote from Josephus speaks of a citadel that was built in the highest place of the Lower City.

What did the term “Lower City” mean in the time of Josephus? In describing the City of Jerusalem, Josephus (*War* 5.136-141) describes two hills, the upper city which had a straight ridge and was higher than the Lower City. The Upper City was located on the Western Hill of Jerusalem (where the Jewish and Armenian Quarters are today). The Lower City, which bore the name of Akra and was shaped like a hog’s back, was located on the Eastern Hill south of the Temple Mount. The valley in between the Western and Eastern Hills is called the Central or Tyropoeon Valley.

It is important to make a distinction between the Lower City that was built like a fortress (akra) and the separate citadel or fortress itself that was called the Akra. The two, the city and the citadel, are not the same in the historical sources. This is made abundantly clear in the Book of Maccabees, where it is recorded that Jonathan “*decided ... to erect a high barrier (wall) between the Akra and the city, to separate it from the city and isolate it*”(1 Macc 12:36). The Akra citadel therefore clearly stood in between the city and the Temple.

Let us now concentrate on the citadel named the Akra. What do we know about it?

Antiochus IV Epiphanes built the *Akra* in 168 B.C., a fortress for his Macedonian garrison from which the Jewish population could be controlled. Josephus records that it “commanded or overlooked the Temple”. Josephus writes in *Antiquities* 12.252 that Antiochus:

“... built the Akra in the Lower City; for it was high enough to overlook the Temple, and it was for this reason that he fortified it with high walls and towers, and stationed a Macedonian garrison therein. Nonetheless there remained in the Akra those of the (Jewish) people who were impious and of bad character, and at their hands the citizens were destined to suffer many terrible things.”

This is later confirmed by Josephus (*Ant.* 12.362):

At this time the garrison in the Akra of Jerusalem and the Jewish renegades did much harm to the Jews; for when they went up to the Temple with the intention of sacrificing, the garrison would sally out and kill them—for the Akra commanded the Temple.

The Akra fortress therefore must have stood close to the Temple and overlooked it. In the quote above of *War* 5, Josephus continues to inform us that the Hasmoneans:

“filled up the valley, with the object of uniting the city to the Temple, and also reduced the elevation of Akra by leveling its summit, in order that it might not block the view of the temple.”

In our previous quote we mentioned that Josephus also wrote that after Simon the Maccabee had razed the *Akra*, he “*thought it would be an excellent thing and to his advantage to level also the hill on which the Akra stood, in order that the Temple might be higher than this*”(Ant. 13.215).

It reasons therefore that the Akra was totally destroyed and dismantled and the ground on which it stood was leveled. As Josephus records that it took three years to raze the Akra and the promontory of the Lower City on which it stood, I believe therefore that it would be impossible to ever find any remains of this fortress.

The Akra is the fortress of the City of David. It was King David's and King Melchizedek's palace. And because of what the Greeks had done the Hasmoneans felt it best to tear it down to the very foundation. In fact, Isaiah prophesied this very thing.

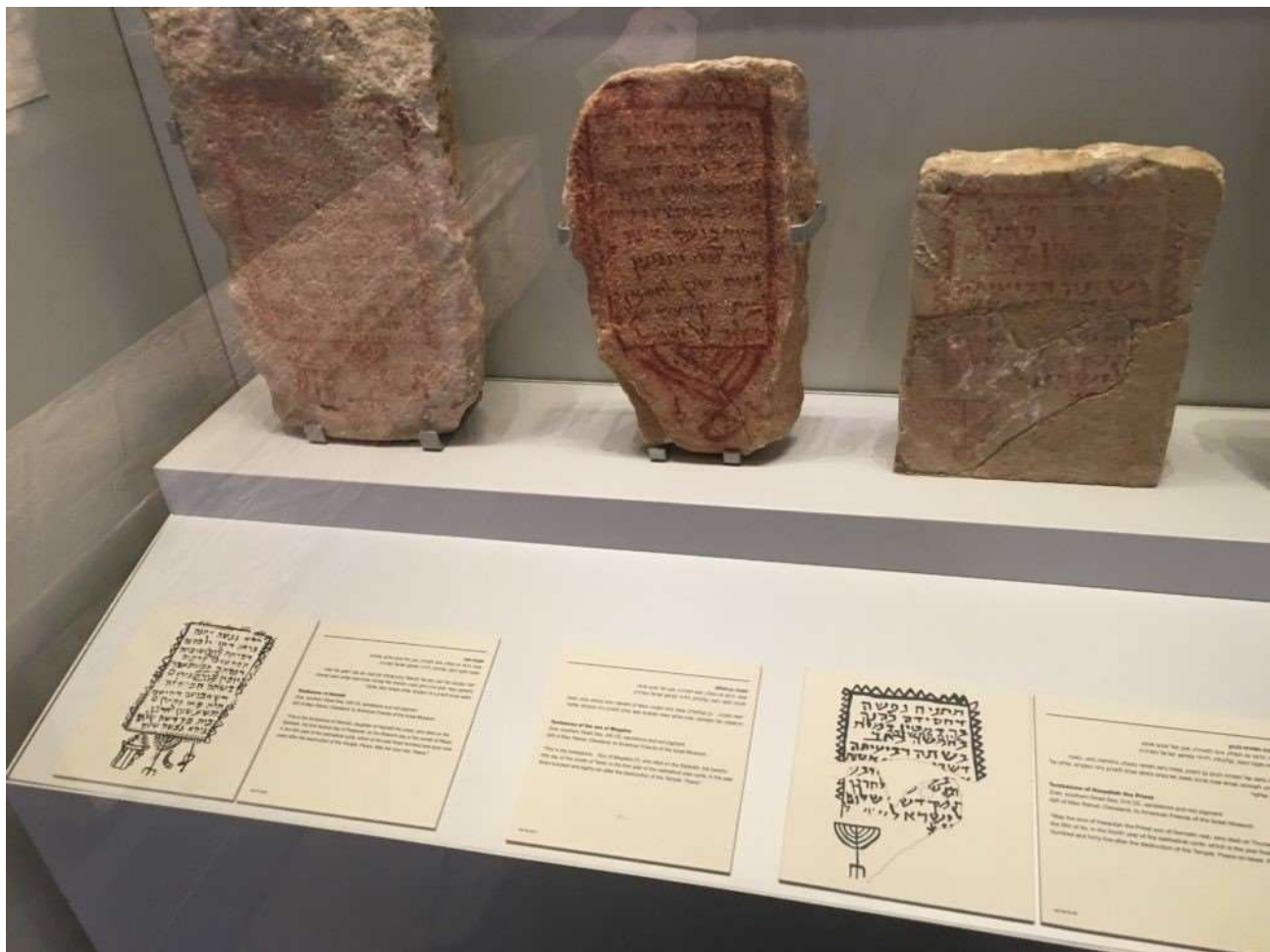
Isa 26:5For He brings down those who dwell on high; He lays low the lofty city; He lays it low, even to the ground; He brings it to the dust.

John Hyrcarnus had this huge decision to make and once he made it to tear down the City of David, the Akra to the very foundations many were upset with him. This city had been here since Melchizedek and David rebuilt it. It was almost 2,000 years old. So some of the people left thinking it was the end of the world. These people went to Qumran and they began to write the Dead Sea Scrolls, talking about the evil king who in their eyes was John Hyrcarnus.

And like many even today they began to keep their own calendar and that led them away from the truth.

After viewing the Dead Sea Scrolls and trying to get people to understand this crucial point and how it relates to the Temple and connecting it back to our visit to Qumran, i then went into the Museum. I find this place fascinating. There is so much to see and learn. Once again I learned many new things.

Here are some of the pictures below and the caption helps to explain it. But take note of the goddess Tyche. She is also known as Mother Nature, The Queen of Heaven, The Mother of all Living, Artemis, Dianna, and of good fortune. She is none other than the wife of Noah, the same woman Ham uncovered Noah's nakedness by and who then gave birth to Canaan. So when you say Mother nature is angry today or you have good fortune, or wish someone good luck, you are acknowledging this false god and evil person.



These are some of the tombstones from Zoar. See our video about them. The one on the left is going to become very important again this year as we begin the new year once again in controversy. More on this in later News Letters.



This is Tyche, the wife of Noah. read what is said about her in the next picture.

טיכה tyche طيخا

טיכה, אלת המזל היוונית, שזוהתה לימים עם פורטונה אלת המזל הרומית, הייתה לפטרונית הערים ואחראית לשגשוגן מאז התקופה ההלניסטית ועד הביזנטית. היא תוארה לרוב כאישה הדורה, בידיה קרן שפע מלאת פרי ומוט היגוי הגורל ולראשה כתר בדמות חומת עיר. האלה הייתה פופולרית בערים רבות וזכתה לייצוגים שונים – בפיסול, בפסיפס ועל מטבעות הערים.

كانت طيخا. إلهة الحظ اليونانية التي اقترنت مع مرور الزمن بفورطونا إلهة الحظ الرومانية. هي راعية المدن ومسؤولة عن انتعاشها. لقد تم وصفها كامرأة كاملة الجلالة. وفي يدها قرن قصب مملوء بالفاكهة وسوط لتوجيه المصير وعلى رأسها تاج على شكل سور مدينة.

Tyche, the Greek goddess of fortune, was identified with the Roman goddess Fortuna. From the Hellenistic through the Byzantine Periods she was considered the patroness of cities, responsible for their prosperity. She is usually depicted as a stately woman, wearing a crown in the form of a city wall and holding a cornucopia filled with fruit and a rudder to guide the world through destiny's waters. The goddess was popular in many cities and was often depicted in sculpture, in mosaics, and on city coins.

This is absolutely stunning when you realize this is Noah's wife. The Mother of all living.

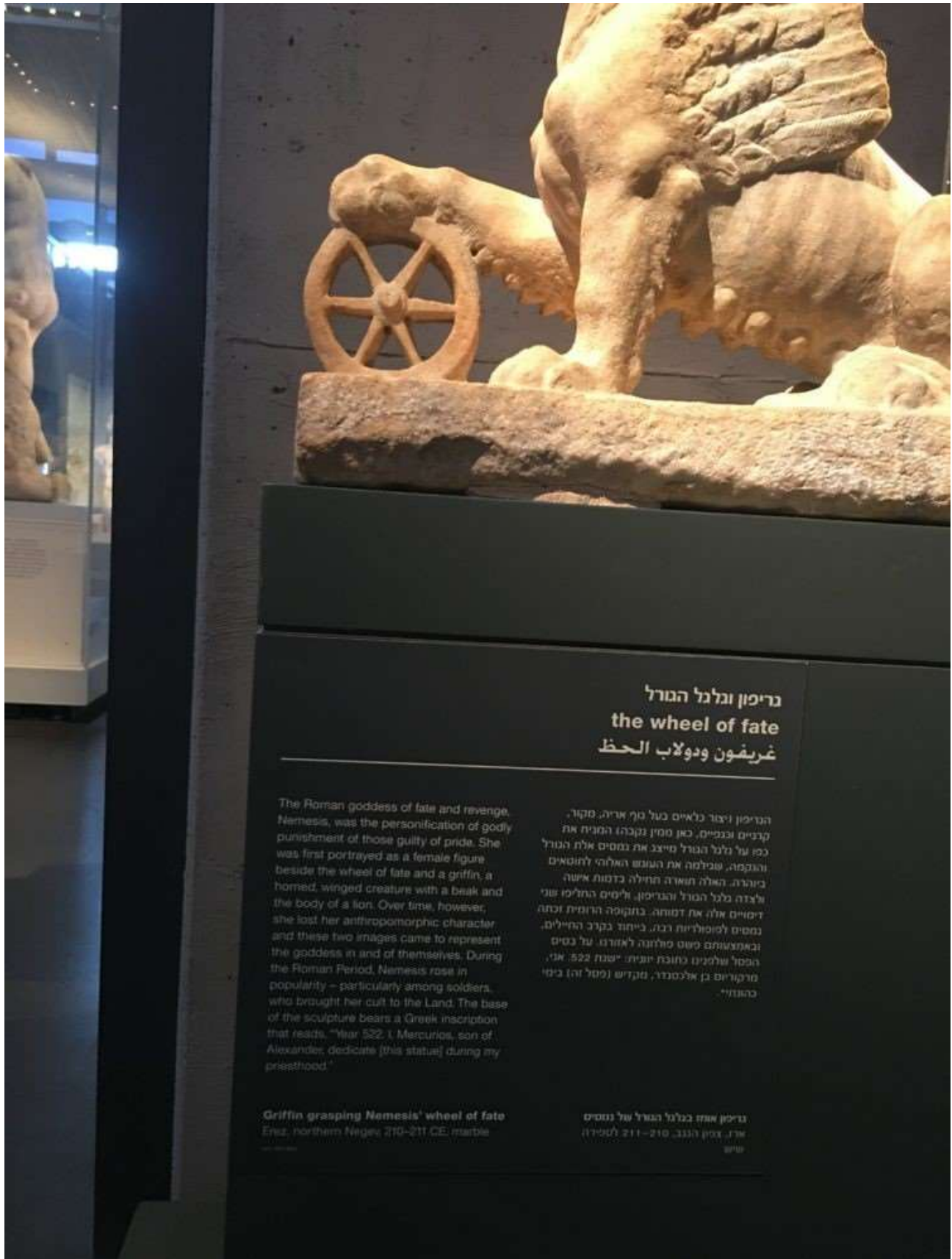


Here is another picture of the display and this time there is a bust of her holding the horn of plenty. Acknowledging her power over the crops. Mother Nature.



Here is Tyche again only this time she is Artemis with the many breasts, showing she is the Mother of all living and Mother Nature.

Here she is again with her head from the Ephesus Museum
[This photo of Ephesus Museum is courtesy of TripAdvisor](#)



גריפון וגלגל המורל
the wheel of fate
غريفون ودولاب الحظ

The Roman goddess of fate and revenge, Nemesis, was the personification of godly punishment of those guilty of pride. She was first portrayed as a female figure beside the wheel of fate and a griffin, a horned, winged creature with a beak and the body of a lion. Over time, however, she lost her anthropomorphic character and these two images came to represent the goddess in and of themselves. During the Roman Period, Nemesis rose in popularity – particularly among soldiers, who brought her cult to the Land. The base of the sculpture bears a Greek inscription that reads: "Year 522 I, Mercurios, son of Alexander, dedicate [this statue] during my priesthood."

הגריפון ויצור כלאיים בעל טף אריה, מקור קרניים ובגפיים, כגון סמין נקבה המניח את כפו על גלגל המורל מייצג את נמסיס אלת המורל והנקמה, שפילמה את העושה האלוהי לחסמים ביוגרה. האלה תוארה תחילה כדמות אשה ולאחר מלגל המורל ובגריפון. ולימים התחלפו שני דמויות אלה את דמותה. בתקופה הרומית זכתה נמסיס למופלאויות רבה, בייחוד בקרב החיילים, ובאמצעותם פשט פלוגנה לאזורג. על גפיים המסל שולמניו כתובת יוונית ישנת 522: אני, מרקוריוס בן אלכסנדר, מקדש (מסל זה) בימי כהונתי."

Griffin grasping Nemesis' wheel of fate
Enz, northern Negev, 210-211 CE, marble

גריפון אחז בגלגל המורל של נמסיס
אנז, צפון הנגב, 210-211 לספירה
מרמור

And here we have the wheel of fortune. Again it refers back to Tyche. Are you involved with these good luck gods?

6th Day of Sukkot Sept. 22, 2016

Thursday, Sept 22, 2016, Day 6 of Sukkot

Today was an exciting day as we were all picked up in Jeep Safari bus and taken to see some of the off road historical sites.

Our first stop was the Tel Beit Shemesh where we went into an ancient cistern. But also where in front of us the story of Samson and Delilah.

Jdg 16:1 Then Samson went to Gaza. And he saw a harlot there, and went in to her. 2 The Gazites *were told*, saying, Samson has come here. And they surrounded him and laid wait for him all night in the gate of the city, and were quiet all the night, saying, Until the light of the morning, then we shall kill him. 3 And Samson lay till midnight, and arose at midnight, and took hold of the leaves of the gate of the city and the two posts, and picked them up, with the bar, and put *them* on his shoulders and carried them up to the top of a hill that *is* before Hebron.



Beit Shemesh is first mentioned in the Book of Joshua, as a city in the territory of the tribe of Judah on the border between their territory and that of the tribe of Dan. In Joshua 21:16, this city was set aside as one of the 13 Kohanic cities for the priests of the tribe of Levi, the Kohanim.

Jos 21:13 And to the sons of Aaron the priest they gave Hebron and its open lands as a city of refuge for the manslayer, and Libnah and its open lands, 14 and Jattir and its open lands, and Eshtemoa and its open lands, 15 and Holon and its open lands, and Debir and its open lands, 16 and Ain and its open lands, and Juttah and its open lands, and Beth-shemesh and its open lands; nine cities from these two tribes.

The city located in the territorial bounds of the tribe of Judah, and is mentioned in the 6th chapter of 1 Samuel as being the first city encountered by the Ark of the Covenant on its way back from Philistia after having been captured by the Philistines in battle.

This Safari and the events of this week were done so we could follow the path of Ark as it traveled in Israel. This story of the ark as it falls into the hands of the Philistines begins in 1 Samuel Chapter 4.

1Sa 4:1 And the word of Samuel was revealed to all Israel. And Israel went out against the Philistines to battle, and pitched beside Ebenezer. And the Philistines pitched in Aphek. 2 And the Philistines put themselves in order against Israel. And the battle was joined. And Israel was beaten before the Philistines. And they killed about four thousand men of the army in the field. 3 And when the people had come to the camp, the elders of Israel said, Why has Jehovah beaten us today before the Philistines? Let us bring the ark of the covenant of Jehovah out of Shiloh to us, so that when it comes among us it may save us out of the hand of our enemies. 4 And the people sent to Shiloh in order to bring the ark of the covenant of Jehovah of Hosts from there, the ark which dwells between the cherubs. And the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. 5 And it happened when the ark of the covenant of Jehovah came into camp, all Israel shouted with a great shout, so that the earth rang again. 6 And when the Philistines heard the noise of the shout, they said, What is the noise of this great shout in the camp of the Hebrews? And they saw that the ark of Jehovah had come into the camp. 7 And the Philistines were afraid, for they said, God has come into the camp, And they said, Woe to us! For there has not been a thing like this before. 8 Woe to us! Who shall deliver us out of the hand of these mighty gods? These are the gods that struck the Egyptians with all the plagues in the wilderness. 9 Be strong and fight like men, O, Philistines, so that you may not be servants to the Hebrews, as they have been to you. Be men and fight! 10 And the Philistines fought, and Israel was beaten, and each one of them fled into his tent. And there was a very great slaughter, for there fell thirty thousand footmen of Israel. 11 And the ark of God was taken. And Hophni and Phinehas, the two sons of Eli, were slain. 12 And a man of Benjamin ran out of the army. And he came to Shiloh the same day with his clothes torn and with earth upon his head. 13 And he came in, and behold, Eli sat on a seat by the wayside watching. For his heart trembled for the ark of God. And when the man came into the city and told it, all the city cried out. 14 And when Eli heard the noise of the crying, he said, What is the noise of this tumult? And the man hurried in and told Eli. 15 And Eli was ninety-eight years old, and his eyes were set so that he could not see. 16 And the man said to Eli, I am he who came out of the army, and I fled today out of the army. And he said, How did the matter go, my son? 17 And the messenger answered and said, Israel has fled before the Philistines, and there has been a great slaughter among the people also. And also your two sons, Hophni and Phinehas, are dead, and the ark of God is taken. 18 And it happened when he spoke of the ark of God, he fell backward off the seat, by the side of the gate. And his neck broke, and he died, for he was an old man, and heavy. And he had judged Israel forty years. 19 And his daughter-in-law, Phinehas' wife, was with child, ready to be delivered. And when she heard the report that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed, for her pains came upon her. 20 And about the time of her death the women that stood by her said to her, Do not fear, for you have borne a son. But she did not answer, nor set her heart. 21 And she named the child Ichabod, saying, The glory has departed from Israel, because the ark of God had been taken, and because of her father-in-law and her husband. 22 And she said, The glory has departed from Israel, for the ark of God is taken.

We then continued our Safari until we came to the Tzafi, also known as Gath of the Philistines. We learned this was the hometown of Goliath. From here we drove cross country to the Valley of Elah and saw just how short a distance this was for Goliath to walk and take part in that battle. But before we move on lets read the events of Gath first.

1Sa 5:1 And the Philistines took the ark of God, and brought it from Ebenezer to Ashdod. 2 And the Philistines took the ark of God and brought it into the house of Dagon, and set it beside Dagon. 3 And when those of Ashdod arose early on the next day, behold, Dagon had fallen upon his face to the earth before the ark of Jehovah. And they took Dagon and set him in his place again. 4 And when they arose early on the next morning, behold, Dagon had fallen on his face to the earth before the ark of Jehovah. And the head of Dagon, and both the palms of his hands, were cut off upon the threshold. Only the stump of Dagon was left to him. 5 And neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod to this day. 6 And the hand of Jehovah was heavy on the people of Ashdod, and He destroyed them and struck them with hemorrhoids, Ashdod and its borders. 7 And the men of Ashdod saw that it was so. And they said, The ark of the God of Israel shall not stay with us. For His hand is sore upon us and upon Dagon our god. 8 And they sent and gathered all the lords of the Philistines to them. And they said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried around to Gath. And they carried the ark of the God of Israel around. 9 And it happened after they had carried it around, the hand of Jehovah was against the city with a very great destruction. And He struck the men of the city, both small and great, and hemorrhoids broke forth in them. 10 And it happened that they sent the ark of God to Ekron. And it happened as the ark of God came to Ekron, the Ekronites cried out, saying, They have brought around the ark of the God of Israel to us in order to kill us and our people. 11 And they sent and gathered all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to its own place, so that it does not kill us and our people. For there was a deadly destruction throughout all the city. The hand of God was very heavy there. 12 And the men that did not die were stricken with the hemorrhoids. And the cry of the city went up to the heavens.

In this picture we are reading these same scriptures and looking out from Gath towards Ekron and Ashdod as they are spoken of in the scriptures. And we had just come bet Shemesh.

1Sa 6:1 And the ark of Jehovah was in the field of the Philistines seven months.
2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of Jehovah? Tell us with what we shall send with it to its place.
3 And they said, If you send away the ark of the God of Israel, do not send it empty. For you shall certainly send a guilt offering to him. Then you shall be healed, and it shall be known to you why His hand is not removed from you.
4 And they said, What shall be the guilt offering which we shall return to Him? And they answered, Five golden hemorrhoids, and five golden mice, for the number of the lords of the Philistines. For one plague was on you all, and on your lords.



5 And you shall make images of your hemorrhoids, and images of your mice which mar the land. And you shall give glory to the God of Israel. Perhaps He will lighten His hand from off you, and from off your gods, and from off your land.

6 And why do you harden your hearts, as the Egyptians and Pharaoh hardened their hearts? When He had worked wonderfully among them, did they not let the people go, and did they not depart?

7 And now make a new cart, and take two milk cows on which there has come no yoke, and tie the cows to the cart, and bring their calves home from them.

8 And take the ark of Jehovah and lay it on the cart. And put the jewels of gold which you return to Him for a trespass offering in a box in its side. And send it away so that it may go.

9 And watch. If it goes up by the way of its own border to Beth-shemesh, He has done us this great evil. But if not, then we shall know that it is not His hand that struck us. It was a chance that happened to us.

10 And the men did so. And they took two milk cows and tied them to the cart, and shut up their calves at home.

11 And they laid the ark of Jehovah on the cart, and the box with the mice of gold and the images of their hemorrhoids.

12 And the cows took the straight way to the way of Beth-shemesh, going along the highway, lowing as they went. And they did not turn aside to the right or to the left. And the lords of the Philistines went after them to the border of Beth-shemesh.

13 And the people of Beth-shemesh were reaping their wheat harvest in the valley. And they lifted up their eyes and saw the ark, and rejoiced to see it.

14 And the cart came into the field of Joshua, a Bethshemite, and stood there and there was a great stone. And they cut the wood of the cart and offered the cows as a burnt offering to Jehovah.

15 And the Levites took down the ark of Jehovah and the box in it, in which the jewels of gold were, and put them on the great stone. And the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day to Jehovah.

16 And when the five lords of the Philistines had seen, they returned to Ekron on that day.

17 And these are the golden hemorrhoids which the Philistines returned for a guilt offering to Jehovah: for Ashdod, one; for Gaza, one; for Askelon one; for Gath, one; for Ekron, one.

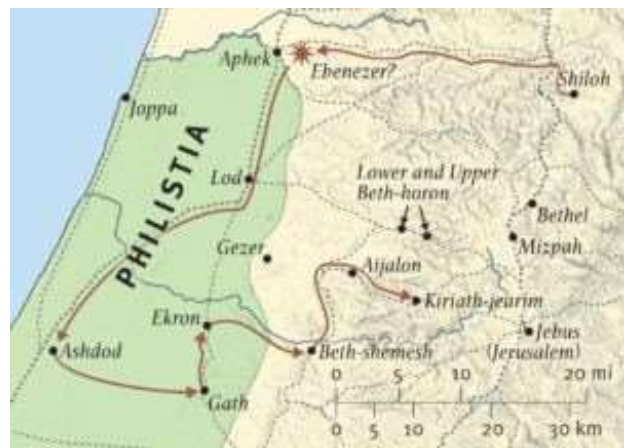
18 And the golden mice were according to the number of all the cities of the Philistines for the five lords, of fortified cities and of country villages, even to the great meadow on which they set down the ark of Jehovah to this day, in the field of Joshua the Bethshemite.

19 And He struck the men of Beth-shemesh because they had looked into the ark of Jehovah. He even struck seventy among the people, including fifty chief men. And the people lamented because Jehovah had struck the people with a great slaughter.

20 And the men of Bethshemesh said, Who is able to stand before this holy Jehovah God? And to whom shall He go up from us?

21 And they sent messengers to the people of Kirjath-jearim, saying, The Philistines have brought again the ark of Jehovah. Come down and bring it up to yourselves.

1Sa 7:1 And the men of Kirjath-jearim came and brought up the ark of Jehovah, and brought it into the house of Abinadab in the hill. And they sanctified Eleazar his son to keep the ark of Jehovah. 2 And it happened from the day the ark began to dwell in Kirjath-jearim, the days became many; yea, they were twenty years. And all the house of Israel yearned after Jehovah. 3 And Samuel spoke to all the house of Israel saying, If you return to Jehovah with all your hearts, then put away the strange gods



and Ashtaroth from among you, and prepare your hearts to Jehovah, and serve Him only. And He will deliver you out of the hand of the Philistines. 4 And the sons of Israel put away the Baals and the Ashtaroth, and served Jehovah only. 5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you to Jehovah. 6 And they were gathered to Mizpeh, and drew water, and poured out before Jehovah, and fasted on that day, and said there, We have sinned against Jehovah. And Samuel judged the sons of Israel in Mizpeh. 7 And the Philistines heard that the sons of Israel had come together to Mizpeh. And the lords of the Philistines went up against Israel. And the sons of Israel heard, and they were afraid of the Philistines. 8 And the sons of Israel said to Samuel, Do not cease from crying to Jehovah our God for us, so that He will save us out of the hand of the

Philistines. 9 And Samuel took a suckling lamb, and offered a whole burnt offering to Jehovah. And Samuel cried to Jehovah for Israel, and Jehovah answered him. 10 And it happened as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel. But Jehovah thundered with a great noise on that day on the Philistines, and troubled them. And they were beaten before Israel. 11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and struck them as far as below Beth-car. 12 And Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Jehovah has helped us until now. 13 And the Philistines were beaten, and they did not come any more into the border of Israel. And the hand of Jehovah was against the Philistines all the days of Samuel. 14 And the cities which the Philistines had taken from Israel were given back to Israel, from Ekron even to Gath. And Israel delivered its borders out of the hand of the Philistines. And there was peace between Israel and the Amorites. 15 And Samuel judged Israel all the days of his life. 16 And he went from year to year in a circuit to Bethel and Gilgal and Mizpeh, and judged Israel in all those places. 17 And his return was to Ramah, for his house was there. And he judged Israel there. And he built an altar there to Jehovah.

From Gath we drove to Horvat Kiefe-biblical Sha'arayim, the City of two gates. This is the city from which the Israelites were fighting against the Philistines and Goliath. You can read more about this and the other cities mentioned and where they are in relation to [each other in this link](#).

1Sa 17:1 And the Philistines gathered their armies for battle, and gathered at Socoh of Judah, and pitched between Socoh and Azekah, in Ephes-dammim. 2 And Saul and the men of Israel had

gathered and pitched by the valley of Elah, and set the battle in order against the Philistines. 3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side. And there was a valley between them. 4 And a champion named Goliath came out of the Philistines camp; he was from Gath. His height was six cubits and a span. 5 And a bronze helmet was on his head, and he was armed with scaled armor. And the weight of the coat was five thousand shekels of bronze. 6 And greaves of bronze were on his legs, and a bronze javelin was between his shoulders. 7 And the staff of his spear was like a weaver's beam. And his spear's head weighed six hundred shekels of iron. And the shield bearer went in front of him. 8 And he stood and cried to the armies of Israel, and said to them, Why have you come out to set your battle in order? Am I not a Philistine, and are you not servants to Saul? Choose a man for you, and let him come down to me. 9 If he is able to fight with me and kill me, then we will be your slaves. But if I prevail against him and kill him, then you shall be our slaves and serve us. 10 And the Philistine said, I defy the armies of Israel this day. Give me a man, and we will fight together. 11 And Saul and all Israel heard those words of the Philistine, and they were dismayed and greatly afraid. 12 And David was the son of an Ephrathite of Bethlehem-judah named Jesse. And to him were eight sons. And the man was old among men in the days of Saul. 13 And the three oldest sons of Jesse went out, and followed Saul to the battle. And the names of his three sons that went to the battle were Eliab the first-born; and his second, Abinadab; and the third Shammah. 14 And David was the youngest. And the three oldest followed Saul. 15 And David went and returned from Saul to feed his father's sheep at Bethlehem. 16 And the Philistine drew near morning and evening, and presented himself forty days. 17 And Jesse said to his son David, Please take for your brothers an ephah of this parched grain, and these ten loaves, and run to the camp to your brothers. 18 And carry these ten cuttings of cheeses to the commander of their thousand, and see how your brothers are faring, and take their pledge. 19 And Saul, and they, and all the men of Israel, were in the valley of Elah fighting with the Philistines. 20 And David rose up early in the morning and left the sheep with a keeper, and got up and went as Jesse had commanded him. And he came to the barricade, and to the army which was going out to fight, and shouted for the battle. 21 For Israel and the Philistines had put the battle in order, rank to rank. 22 And David left his baggage in the hand of the keeper of the baggage and ran into the army, and came and greeted his brothers. 23 And he was speaking with them. And, behold, the champion man, named Goliath, the Philistine of Gath, came up out of the ranks of the Philistines, and spoke according to these words. And David heard. 24 And all the men of Israel, when they saw the man, they ran from him and were very much afraid. 25 And the men of Israel said, Have you seen this man that has come up? Surely he has come up to defy Israel. And it shall be, the king will enrich the man who kills him with great riches, and will give him his daughter, and make his father's house free in Israel. 26 And David spoke to the men who stood by him, saying, What shall be done to the man who kills this Philistine and takes away this shame from Israel? For who is this uncircumcised Philistine that he should defy the armies of the living God? 27 And the people answered him in this way, saying, So shall it be done to the man who kills him. 28 And his oldest brother Eliab heard when he spoke to the men. And Eliab's anger was kindled against David. And he said, Why have you come down? And with whom have you left those few sheep in the wilderness? I know your pride and the naughtiness of your heart. For you have come down to see the battle. 29 And David said, What have I done now? Was it not only a word? 30 And he turned from him toward another, and spoke according to this word. And the people answered him again in the same way. 31 And the words which David spoke

were heard. And they were told before Saul. And he sent for him. 32 And David said to Saul, Let no man's heart fail because of him. Your servant will go and fight with this Philistine. 33 And Saul said to David, You are not able to go against this Philistine to fight with him. For you are but a youth, and he is a man of war from his youth. 34 And David said to Saul, Your servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock. 35 And I went out after it and struck it, and delivered the lamb out of its mouth. And when it rose against me, I caught it by the beard, and struck it and killed it. 36 Your servant killed both the lion and the bear. And this uncircumcised Philistine shall be like one of them, since he has defied the armies of the living God. 37 And David said, Jehovah who has delivered me out of the paw of the lion and out of the paw of the bear, He will deliver me out of the hand of this Philistine. And Saul said to David, Go, and may Jehovah be with you. 38 And Saul armed David with his armor, and he put a helmet of bronze on his head. He also armed him with scaled armor. 39 And David girded his sword on his armor, and he tried to go. But he had not tested it. And David said to Saul, I cannot go with these, for I have not tested them. And David put them off him. 40 And he took his staff in his hand, and chose five smooth stones out of the brook for himself, and put them in a shepherd's vessel which he had, even in a bag. And his sling was in his hand. And he drew near the Philistine. 41 And the Philistine came on and drew near David. And the man who bore the shield was before him. 42 And the Philistine looked and saw David, and disdained him. For he was only a youth, and ruddy, with a handsome appearance. 43 And the Philistine said to David, Am I a dog that you come to me with sticks? And the Philistine cursed David by his gods. 44 And the Philistine said to David, Come to me, and I will give your flesh to the birds of the air and to the beasts of the field. 45 And David said to the Philistine, You come to me with a sword and with a spear and with a javelin. But I come to you in the name of Jehovah of Hosts, the God of the armies of Israel, whom you have defied. 46 Jehovah will deliver you into my hand today, and I will strike you and take your head from you and give the bodies of the army of the Philistines to the birds of the air today, and to the wild beasts of the earth, so that all the earth may know that there is a God in Israel. 47 And all this multitude shall know that Jehovah does not save with sword and spear; for the battle is Jehovah's, and He will give you into our hands. 48 And it happened when the Philistine rose and went and drew near to meet David, David hurried and ran toward the ranks to meet the Philistine. 49 And David put his hand into his bag and took a stone from there, and slung it and struck the Philistine in his forehead, so that the stone sank into his forehead. And he fell on his face to the earth. 50 And David was stronger than the Philistine with a sling and with a stone. And he struck the Philistine, and killed him. But no sword was in the hand of David. 51 And David ran and stood on the Philistine, and took out his sword and drew it out of its sheath, and killed him, and cut off his head with it. And the Philistines saw that their champion was dead, and fled. 52 And the men of Israel rose up and shouted, and Judah pursued the Philistines until you come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even to Gath and to Ekron.



This is our group looking out from the Eastern Gate of the Sha'arayim over the valley of Elah. Across the valley is Socoh of the Philistines.

It is at this point that I asked each of the groups who is going to stand up? Who is going to stand in the gap as David did and defend the Torah? Who is going to stand up and guard the Sabbath? Who is going to stand up, and keep and teach the Holy Days and who is going to stand for Yehovah and proclaim the Sabbatical years?

It is here in the Valley of Elah that these questions were first put to me back at Sukkot in 2005. And I said out loud "Here I am Yehovah, pick me. I will stand up and stick my neck out for your Name's sake". My life has never been the same since then to now.

So, who among you is going to stand up for the truth, no matter the cost? Damn the torpedoes, full steam ahead attitudes. I am, are you?

From the City of two gates we drove to the giant Elah tree in the Elah Valley for lunch.

Everyone enjoyed the food and this break from the heat.

After lunch we went to the caves of Adullam which is mentioned many times in the bible, but is where David hid in the caves thereof. When I went to round up the people I could not find them all. They had gone so far back in the caves. After I thought I had found them all, still others were popping out of other holes as I walked back to the bus. It was like herding cats. Not just this time but a number of times and it became the joke of the tour. It was funny. Hence the title of this week's News Letter.







Friday Sept 23, 2016, The 7th Day of Sukkot-The Last Great Day

Joh 7:37 And in the last day of the great feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink. **38** He who believes on Me, as the Scripture has said, “Out of his belly shall flow rivers of living water.” **39** (But He spoke this about the Spirit, which they who believed on Him should receive; for *the* Holy Spirit was not yet *given*, because Jesus was not yet glorified.)

Joh 4:13 Jesus answered and said to her, Whoever drinks of this water shall thirst again, **14** but whoever drinks of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life.

Pro 10:11 The mouth of a righteous one *is* a well of life; but violence covers the mouth of the wicked.

Isa 12:3 And with joy you shall draw water out of the wells of salvation.

This word Salvation is;

H3444 y^əshuʔʔaʔh yesh-oo'-aw

Feminine passive participle of H3467; something *saved*, that is, (abstractly) *deliverance*; hence *aid*, *victory*, *prosperity*: – deliverance, health, help (-ing), salvation, save, saving (health), welfare.

Today we walked again down to the City of David. We were all going to go through the Tunnel Hezekiah built as the Assyrian Army approached.

2Ch 32:1 After these things done in faithfulness, Sennacherib, the king of Assyria, came and entered into Judah, and camped against the fortified cities, and commanded to break them open to himself. **2** And when Hezekiah saw that Sennacherib had come, and that he *had set* his face to fight against Jerusalem, **3** he took counsel with his rulers and his mighty men to stop the waters of the fountains outside the city. And they helped him. **4** And there were gathered many people, who stopped all the fountains, and the torrent which ran through the midst of the land, saying, Why should the king of Assyria come and find much water? **5** And he made himself strong and built up all the wall that was broken, and raised *it* up to the towers, and another wall outside, and repaired Millo in the city of David, and made darts and shields in abundance.

2Ch 32:30 And Hezekiah himself stopped the upper water courses of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah was blessed in all his works.

This was done before 701 BC.

The Gihon is also the place where King Solomon was anointed King over Israel

1Ki_1:33The king also said to them, Take with you the servants of your lord, and cause Solomon my son to ride on my own mule, and bring him down to Gihon.

1Ki_1:38And Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites, went down and caused Solomon to ride upon King David's mule, and brought him to Gihon.

1Ki_1:45And Zadok the priest and Nathan the prophet have anointed him king in Gihon. And they have come up from there rejoicing, so that the city is roaring. This *is* the noise that you heard.

Since I was last here in 2014, they changed the way you get into the Gihon. It was amazing to see the new discoveries that go on here all the time. See the pictures below.

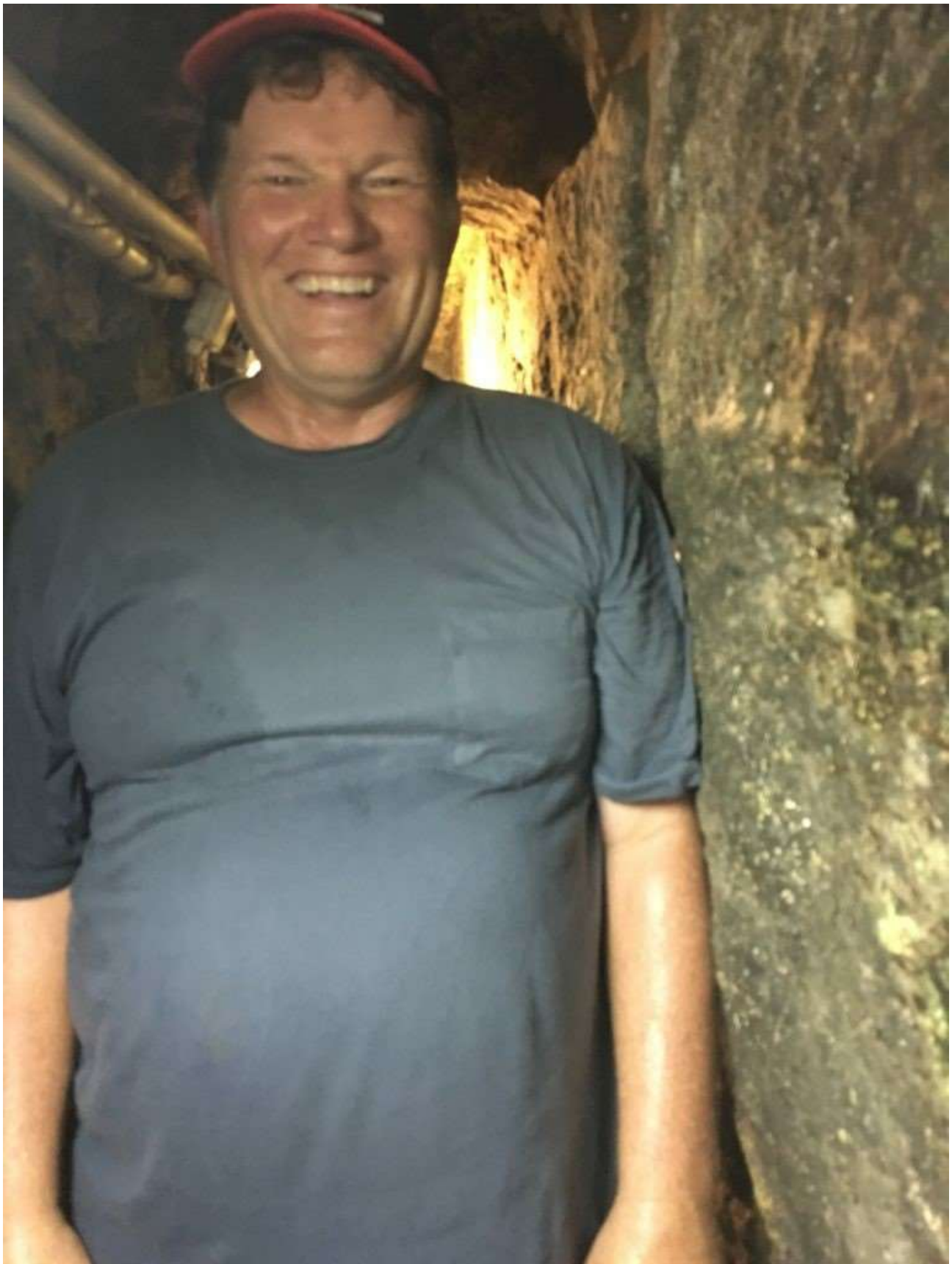
Each of the people on this tour mikvehed in the Gihon. It was cool and refreshing and two of our party were even baptized into the name of Yehovah.

As we sat at the pool of Silom we then explained how Hadrian had covered the entire city of David and you could still see the residue of this event. We also explained the purpose of the last great day and the Living waters that were gathered on this day from this pool and then brought back up to the Temple.

We then walked up the stairs that led to the Temple but stopped part way up. I pointed this out to them and we then continued up what is the sewage channel for the new city of Herod. We had just been cleansed in our mikveh only to get back into the sewage of this world moments later. I made sure to point this out to them.

We could have kept on going in the sewer to the western wall, which is new, but we turned and exited at the new excavations in the city of David and talked about these for a bit.







After we changed back in the City of David, we continued to explain the history of the Temples and the Akra and the Ophal and the Milo which we have written of extensively in our book [The 2300 Days of Hell](#). We then went to what was the Akra and showed them how the ground was taken down to the bedrock, even to this day.

I began to teach from the Huldah Gate, and even though I sat in the seat she sat in, no one got what I was talking about. They had not yet figured out just how close they were to the stairs that led up to the Temple. So I sat there in Huldah's seat at Huldah's gate and taught them about Huldah. Maybe they will understand now that they see the pictures. I think they were all still pumped up after mikvehing in the Gihon.

Not far from the Huldah gate is her tomb and it is not far from King David's tomb.

Jordan took this picture of me sitting near the tomb of Huldah across from the town of Silwan, which means pillar, and it is situated on the Mount of Offence. I had wanted to tell the story of Huldah, but was interrupted and then I left the area.



The flower I am pointing out is the Hatzav flower which only blooms at Sukkot each year. It gives the bees their last bit of nectar before the rains come. It is very beautiful to see.

So here is her story. We were near her tomb and I sat in her seat in the Huldah gate.

Huldah, the wife of Shallum ben Tikvah, was one of seven prophetesses mentioned in Tanach who lived in different times. These seven prophetesses were: Sarah, Miriam, Deborah, Hannah, Abigail, Huldah and Esther.



Huldah lived in the time of the reign of Josiah in Jerusalem (3285–3316). It was during this time that the spirit of prophecy came to her, and she became known as a prophetess. This was also the time of the outstanding prophets Jeremiah and Zephaniah.

According to the Midrash¹, Jeremiah prophesied in the streets of Jerusalem; Zephaniah delivered his prophecies in the synagogues; and Huldah had a school for women in Jerusalem, whom she taught the word of God insofar as it pertained to Jewish women, mothers and daughters.

In the Talmud² it is stated that Huldah was a relative of the prophet Jeremiah. She was a descendant of Joshua bin Nun (of the tribe of Ephraim). The prophet Jeremiah was also a descendant of Joshua—on his mother's side. On his father's side, Jeremiah was a kohen, the son of Hilkiyah, who came from a long line of kohanim going back to Aaron (of the tribe of Levi).

Huldah's husband, Shallum, had a prominent position in the royal court. He was the keeper of the king's wardrobe, in charge of the king's robes and clothes for all occasions. He was also one of the king's instructors when Josiah was still a child. Josiah was only eight years old when he inherited

the crown from his father, Amon. His father, who had turned to idolatry, was murdered in a plot by his palace servants after he had ruled for two years.

Young Josiah had eminent teachers: Hilkiyah, the kohen gadol (he was the great-grandfather of Ezra the Scribe); the prophet Jeremiah; Shafan the scribe, and his son Ahikam; as well as Shallum and his wife, Huldah, who took care of him in his early childhood. Under their teaching and influence Josiah developed into a G?d-fearing person. He did not follow in the footsteps of his father and grandfather (King Manasseh), who worshipped idols and encouraged idolatry in the kingdom of Judah. Rather did he follow in the footsteps of his great-grandfather Hezekiah, who was a G?d-fearing, Torah-loving king. At the age of sixteen years Josiah grasped the reins of his kingdom firmly in his hands, and began to introduce changes in the spiritual life of his people which brought a new era into the land. For he steered the people toward the old spirit of fear of G? d and devotion to His Torah and Mitzvot.

Some years later, in the eighteenth year of his reign, the young king undertook the huge task of restoring the Beit Hamikdash, which had been neglected for so many years. He called a mass rally for the purpose of getting the people to participate in the great undertaking. The people responded enthusiastically, and the contributions flowed in generously. The work of repairing and restoring the Beth Hamikdash swung into stride under the able supervision of the high priest Hilkiyah.

In the midst of this work, Hilkiyah was thrilled to discover an ancient Sefer Torah from the time of Moses. This unique Torah scroll had been kept in the Holy of Holies of the Beit Hamikdash, but in the time of the idol-worshipping kings the upright kohanim removed it from there and hid it in a secret place in the Beit Hamikdash. For it had once happened that the treacherous King Ahaz had burnt a Sefer Torah.

Now the high priest came upon this hidden Torah scroll, and he gave it to the king's scribe Shafan to take it to the king.

The king told Shafan to read from it. It so happened that the scroll opened at the section in Deuteronomy containing the admonition (tochachah) where God warns the Jewish people of the terrible consequences of neglecting the Torah and Mitzvot, leading to destruction and exile.

The king was deeply shaken and heartbroken, remembering how his father and grandfather had lived, desecrating the Holy Land with idolatry and evil. He rent his clothes (a sign of mourning and repentance), and ordered Hilkiyah and four more royal messengers to go to the holy prophets to inquire as to what should be done in view of the divine warning that had just been received.

Normally they would have immediately gone to the greatest prophet of that time, Jeremiah, but he was not in Jerusalem. God had sent him to visit the Jewish exiles in Assyria, where they had lived in captivity ever since Shalmaneser, king of Assyria, had conquered the northern kingdom of the ten tribes of Israel (in the year 720). Jeremiah was to bring them a message of encouragement and hope, assuring them that God had not forgotten them, and that neither should they forget God, but bear bravely their exile until the day when God would gather in all Jewish exiles dispersed in various lands and bring them back to the Land of Israel.

In Jeremiah's absence, the king's messengers went to the prophetess Huldah, hoping at the same time that her compassionate womanly heart and tender feelings would soften a possibly harsh prophecy that awaited them.

Huldah delivered to them the following prophecy:

Thus says the Lord God of Israel: Tell the man that sent you to me, thus says the Lord: 'I will bring a calamity on this place, and upon its inhabitants—all the words of the book which the king of Judah has read—because they have forsaken Me and have worshipped other gods . . . Therefore My anger shall be kindled against this place, and shall not be quenched.

But to the king of Judah who sent you to inquire of the Lord, you shall say: Thus says the Lord God of Israel regarding the word which you have heard: Because your heart was tender and you humbled yourself before the Lord when you heard what I decreed against this place and against its inhabitants . . . and you rent your clothes and wept before Me—I heard you. Therefore I will gather you unto your fathers, and you will go to your grave in peace; your eyes shall not see all the misfortune which I will bring upon this place.³

No sooner had the messengers brought the answer from the prophetess Huldah to the king than he immediately sent for the elders of Judah and of Jerusalem and ordered them to summon the entire nation—"small and great"—to the Beit Hamikdash.

Standing on a platform, the king read to the people the solemn words of the Torah from the scroll that was found in the Beit Hamikdash—the divine warning followed by the covenant that Moses and all the Jews had made with God. Now the king renewed this covenant for the entire nation — "To walk in the way of God, to keep His mitzvot, commandments and laws with all their heart and soul."

The whole nation solemnly accepted the renewed covenant and undertook to carry it out fully.

Under the personal leadership of the king, and with the help of the high priest Hilkiah, the nation began to clean up the land of all idolatry with its abominable customs. A spirit of repentance, holiness and purity filled the entire nation.

Pesach—the Festival of Liberation—was approaching. King Josiah resolved to strengthen the feeling of true freedom—freedom from the slavery of the previous generations which were addicted to idol-worship—by an extraordinary national celebration of this great festival. Indeed, such an inspired and joyous Pesach celebration had not taken place since the days of the Prophet Samuel.

The prophetess Huldah had an important share in the great spiritual revival of the Jewish people under the reign of King Josiah, through her prophecy and influence.

Huldah's prophecy came true. King Josiah still had another 13 years to live: he reigned for 31 years. But he did not have to witness the destruction of Jerusalem and of the Beit Hamikdash. That took place at the end of the eleven-year reign of his son Zedekiah. (In the meantime, Josiah's two older sons and a grandson succeeded him for brief periods: Jehoahaz for three months and Jehoiakim for 11 years, followed by the latter's son Jehoiachin, or Jeconiah, for 100 days.)

Nor did the prophetess Huldah have to witness—as did her relative the prophet Jeremiah—the terrible destruction she had foretold. But her prophecy and influence—as one of the seven divine prophetesses that our Jewish nation had—remained an everlasting inheritance of our people.

You can learn much more about King David's Tomb and the Tomb of Huldah by reading [this article at this link.](#)

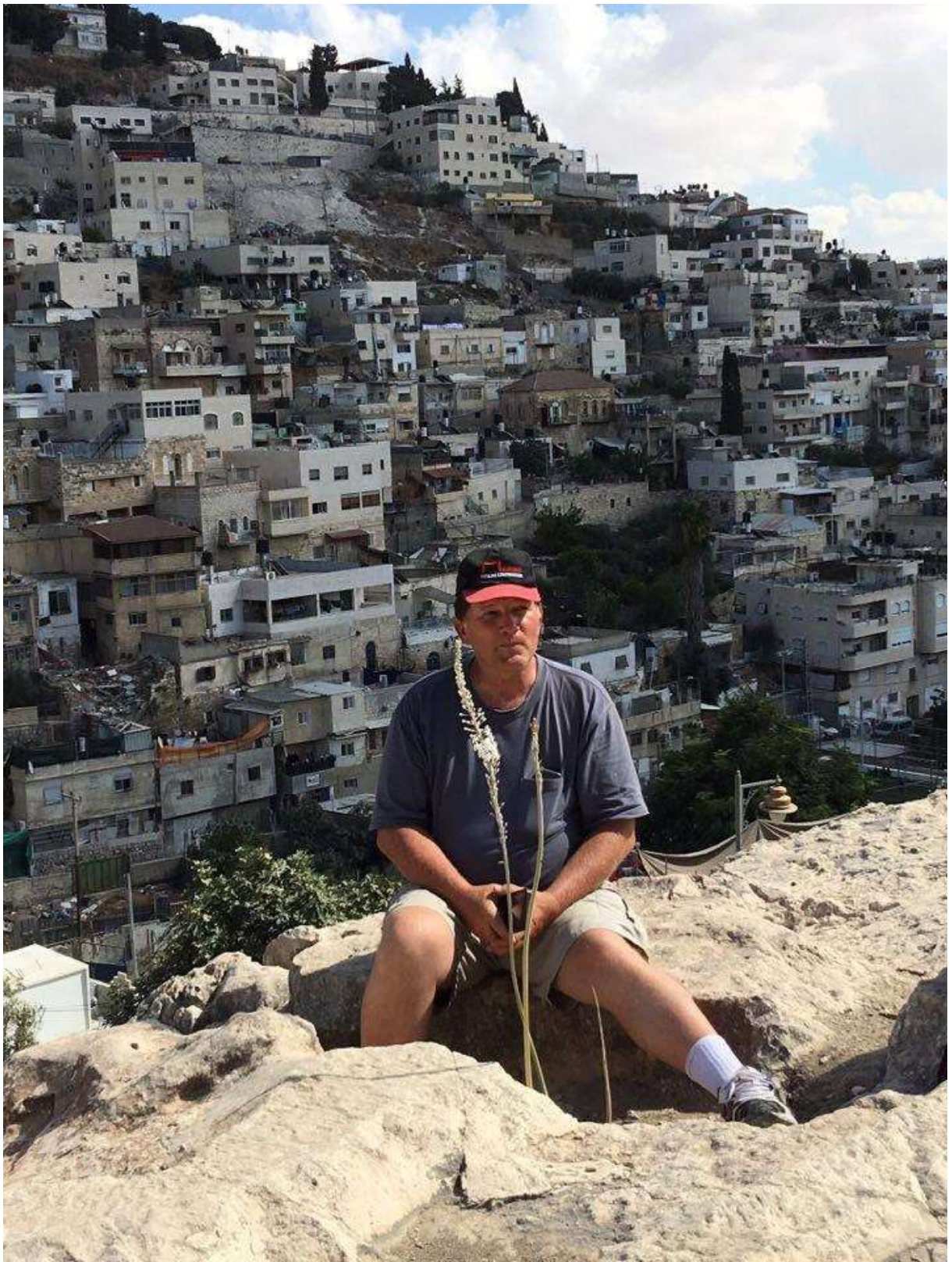
Jordan Whilhite posted this picture of me on her Face book page.

She then wrote the following post to go with it, which is coming from a 21 year old person who just got baptized and had grown a lot this week..

Our amazing tour guide Joseph Dumond

Couldn't have asked for a better one. I've probably learned more significant things from him than I ever learned in school.











From the City of David we then climbed up to Mount Zion, stopping at the House of Ciaphas the High Priest that had Yehshua executed, and then we went to the Upper room and the Tomb of King David and we exposed the lies and inconsistencies that are found here. From here we took a quick look into the Church of the Holy Sepulcher to remind everyone from where we all came and the idolatry that we all used to be a part of in our former walk against Yehovah.

8th Day Sept. 24, 2016 Today was the 8th Day and we walked over to Independence Park across from the US Embassy. This is where many Messianics go for Sabbath or High Days to meet and study and talk. You never know who is in town and who you will meet. But today we met no one while we were there and so I began to teach them about the 8th day. I did this off the cuff and peppered them with questions to get them to think about the things they sort of understood but had all been mixed with false teachings that they had not yet let go of.

This day would wrap up the teachings we had begun on the Mount of Olives that 2nd day we were here in Jerusalem. You can watch the same teaching we did from [the Philippines at this link](#). It is in two parts. This is truly a great teaching but few of you ever take the time to watch it. And because of that you continue to carry false teachings with you and fail to understand the plan of Yehovah which conclude in the 8th Day Feast also known as the Feast of Dedication that Yehshua kept in John 10:22.



After we had taught them on the 8th day about the 8th day, I let them go and do whatever they wanted. I walked over to the washrooms and then came back to have a nap. There were no other brethren around although I had hoped to meet some.

So I lie down in the grass with the water babbling past me. There was no one around and I prayed that if there were any brethren around that I might meet them. I then fell asleep. Before I did I took a picture of me about to sleep in the grass. Up the hill from me you can see there is no one there. But in the pictures of the group you can see a street light pole where I was sleeping and just how close the group was to me without my knowing it.

But then in what seemed like moments I heard a voice calling me.....Joseph..... Joseph.....Joseph. I woke up and said “Yes” and I could see this person leaning over me. It was Chris Gunther from Germany and he was there right beside me with his family and about 10 other brethren from around the world, all keeping the Feast at this time of year. But they were not there a moment ago. It was so cool that they decided to meet right beside where I was sleeping. Chris looked and had recognized me from a few years ago. Todd Bennett was even joining with them and we had a good talk as well. This was a miracle done just for me.









Sunday Sept 25, 2016 Trip to Shiloh & Joshua's Altar

This day was the one I thought might not come about. It was supposed to be scheduled for Wednesday this past week but the IDF said no. But we were able to reschedule for today.

We had planned to go to Shiloh to complete our following of the Ox Cart teaching and I wanted David Rubin to guide us on this part of the tour. David was the former mayor of Shiloh and know firsthand the terror attacks on Israel.

He helped to set up a place for the children who are the victims of terror attacks to go and to be helped through the trauma of these horrific ordeal. Since I was there the last time the school has grown in both children and programs to help them and David was going to show us all of them. We went through the school as they had classes and we were able to watch and listen to them as they learned.

I wanted the brethren to see this part of Israel that they never see on the news or in other reports. There are victims of these attacks that many forget about. For most, this was a moving day. It took much longer than I had planned and we did not have time to actually get down to Shiloh and look where the Tabernacle stood for 390 years. In future I must plan this for a one day event, and not just a half day as I had this time.

We had to cut the visit short as we had to be on time to meet up with the IDF on Mount Ebal to be escorted in to Joshua's Altar. For me this was the high point of the entire tour and it was cancelled once and I did not want to miss this opportunity. We had a security person on the bus to watch over us and we had a bullet proof bus to ride. Now we had to have 4 IDF persons driving in front of us and 4 more driving behind us. This time slot was a big deal and we had to make sure we were not late or we might not get in.



I had never been here before, nor on Mount Ebal. I have been on what I thought was Mount Gerizem many times. Today we were to learn that what we thought was Gerizem was, in fact, not it at all.

The drive was taking so long to get to the site. I was straining my eyes at every corner looking for the altar, supposing it to be at the top of the mountain. But I was again about to learn something about Yehovah I had not even thought of. Most pagan religions go for the top of the Mountain or the highest point in the town. Just look at each of the churches. They are built on the hill tops to give them the impression of grandeur and loftiness. Yet, not so with Yehovah.



We stopped on the top of Mount Ebal and looked over to what I believed was Gerizem. Shechem was way below us. This is so very high up. This is when my iPhone stopped working, so I have no pictures to share of this view.





Joseph Dumond at Joshua's Altar Sukkot 2016



Two of our IDF escort to Joshua's Altar



Sitting at Joshua's Altar is one of the highlights of the many places I have been to, right up there with Noah's Ark.

There is so much to teach you that we learned here at Joshua's Altar. It is going to take another newsletter to do it though.

Let's just for now share these pictures and explain what they mean.

Here is the altar once again.

Then Joshua built an altar to the Lord, the God of Israel, in Mount Ebal, (Joshua 8:30 NASV)



It is my understanding that the round altar in the middle is the original altar that Jacob made his offerings on when he came back into the land of Canaan. And this is the same place that Abraham made his offerings on or where the covenant was first made with Yehovah. I may have my facts wrong, but that is my current understanding.

When we look at the mishneh it has pictures of what the altar looked like in the Temple. Remember the Mishneh was written about 200 AD so they would not forget what the Temple looked like or the way the ceremonies were performed.

The round pile in the middle of the altar is the heap of ashes from the burnt offerings. It took me a little while to realize that the giant altar area is a platform upon which the Priest and High Priest walk on and prepare the sacrifice on the bronze altar. It stood over the ash heap and is what they actually burnt the sacrifices on.

One of the unique things about Joshua's Altar are the double stone walls that surround the site, in that it is done in the shape of a giant foot print.

At this and the other sandal-sites, they are also finding pottery similar in style to that used by a group who invaded the Promised Land during the 13th and 12th century BC, who most believe were the Israelis.

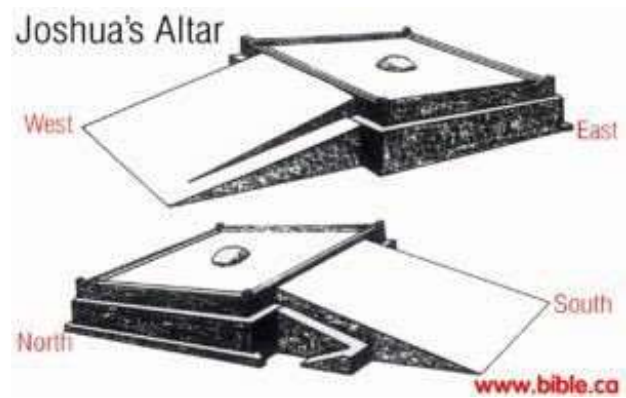
These huge footprints may have been the first areas of settlement created as Israel conquered the Promised Land.

In her article on Biblical Archaeology, Megan Sauter points to research by Professor Ralph Hawkins of Averett University who believes these are none other than the "gilgal" sites mentioned several times in the Old Testament.

According to Hawkins, gilgal means simply "circle [of stones]." These were gathering places for Israel and Hawkins believes the Bible refers to upwards of five gilgal sites.

There was the one at Mt Ebal, and another mentioned in Joshua 5:2-11, where the Israelis circumcised their sons. There are several other passages that refer to gilgal sites including 1 Samuel 7:16, Micah 6:5; Hosea 4:15 and Amos 4:4-5. Of course some of these may be referring to the same place.

Jos 5:2 At that time Jehovah said to Joshua, Make sharp knives for yourselves and circumcise the sons of Israel again, the second time. 3 And Joshua made sharp knives and circumcised the sons of Israel at the hill of the foreskins. 4 And this is the reason why Joshua circumcised. All the people that came out of Egypt, the males, all the men of war, died in the wilderness by the wayside, after they came out of Egypt. 5 For all the people who came out were circumcised. But all the people born in the wilderness by the wayside, as they came forth out of Egypt, had not been circumcised. 6 For the sons of Israel walked forty years in the wilderness, until all the people, the men of war, who came out of Egypt, were destroyed, because they did not obey the voice of Jehovah. To them Jehovah swore that He would not show them the land which Jehovah swore to their fathers that He would give us, a land that flows with milk and honey. 7 And Joshua circumcised their sons, whom He raised up in their place. For they were not circumcised, because they had not been circumcised by the wayside. 8 And it happened when they had finished circumcising all the people, they stayed



in their places in the camp until they were well. 9 And Jehovah said to Joshua, Today I have rolled away the reproach of Egypt from you. Therefore, the name of the place is called Gilgal to this day. 10 And the sons of Israel camped in Gilgal and kept the Passover on the fourteenth day of the month at evening in the plains of Jericho. 11 And they ate of the old grain of the land on the next day after the Passover, unleavened cakes and roasted grain in the same day.

1Sa 7:16 And he went from year to year in a circuit to Bethel and Gilgal and Mizpeh, and judged Israel in all those places. 17 And his return was to Ramah, for his house was there. And he judged Israel there. And he built an altar there to Jehovah.

Mic 6:5 O My people, remember now what Balak king of Moab planned, and what Balaam the son of Beor answered him from Shittim to Gilgal, so that you may know the righteous acts of Jehovah.

Hos 4:15 Though you, Israel, fornicate, yet do not let Judah become guilty. And do not come to Gilgal, nor go up to Beth-aven, nor swear, As Jehovah lives.

Amo 4:4 Come to Bethel and transgress; to Gilgal and multiply transgressing at Gilgal. And bring your sacrifices for the morning, your tithes for three years; 5 and offer a sacrifice of thanksgiving from that which is leavened, and cry out; call out the voluntary offerings! For so you love to do, O sons of Israel, says the Lord Jehovah.

But why would they be foot-shaped?

Well, I have a theory.

Before entering the Promised Land, God gave Israel this interesting promise.

24 Every place on which the sole of your foot treads shall be yours; your border will be from the wilderness to Lebanon, and from the river, the river Euphrates, as far as the western sea. (Moses — Deuteronomy 11:24 NASV)

3 Every place on which the sole of your foot treads, I have given it to you, just as I spoke to Moses. (Joshua 1:3 NASV)

Everywhere Israel left a foot print that was to be their land. It was very similar to the promise God gave Abraham after he and Lot separated because their herds were too large.

Abraham journeyed to what today is Israel and God told the patriarch everywhere he tread, would be the land of his heirs (Genesis 13:16-18).

So were these giant footprints, Israel's message to God — we have walked here? This is our land. We claim it as our inheritance.

They were also a reminder Who had given them the land.

I also will now share one of the letters from one of the people who joined us on this tour.

Hi Joe,

October 13, 2016

Just getting back into my routine, sort of, we are still doing the feast here with Yudah and I've had all kinds of tech problems with laptop, phone you name it. But here are some thoughts on our trip to Israel.

This is my second trip to the Holy Land, and it was even better with your knowledge and information behind it. I'm still digesting and will be re-reading the scriptures and other material with the information you shared with us in mind. It has changed the way I look at the designated areas, that we coming to Israel as believers, are brought to and shown.

This trip has brought the understanding of:

Deu 11:24

"Every place on which the sole of your foot treads shall be yours: from the wilderness and Lebanon, from the river, the River Euphrates, even to the Western Sea, shall be your territory.

Jos 1:3

"Every place that the sole of your foot will tread upon I have given you, as I said to Moses.

How there are many locations around Israel where the inhabitants have made what looks like a large foot, never a large left foot, but it's always the right foot. The locations for these feet are indicated to be places of worship, could it be that The Almighty placed His foot there or instructed his children to make a foot for Him, as if to say He has total ownership of this land. It was very exciting to see and hear about this.

As we were escorted by armed vehicle to a place not many receive the privilege to go to, there was a hush over our group. Anticipation – yes, nervousness of the actuality of what we were doing and what we would get to see – yes and yes, the longing to be with our Father in Heaven – a resounding yes. Then we were there The Alter of Joshua, outside the safe zones of Israel. We came here to see the place where Joshua's alter to YHVH was built where Israel first entered into the promised land.

Jos 8:30

Now Joshua built an altar to the LORD God of Israel in Mount Ebal,

It was at Mount Ebal and Mount Gerizim that the blessing and the curses for those who obey or disobey the commandments of YHVH. I found it so very appropriate that the Almighty let us go to this alter with his prophet Joseph. I say this as the words that Joe speaks are the words of the scriptures/bible which make him a prophet, and also the message that the Almighty has given to Joseph is also as that in the mountains of Ebal and Gerizim.

While at the Alter we were instructed on how Israel would worship The Almighty and they would go around in circles surrounding the structure, this is called a “hag/chag” and it is where we get the festival greeting of Chag Sameach

“chagag (kindred to the root chuwg [hoog]) to go round in a circle, hence—

(1) to dance, I Sa. 30:16

(2) to keep a festival, from the idea of leaping, and dancing in sacred dances, Ex. 5:1; Lev. 23:41; especially of a public assembly, Psal. 42:5.

(3) to reel, to be giddy, used of drunkards, Ps. 107:27; ...“

Now let us look at the ‘kindred’ root word chuwg (#2328):

“TO DESCRIBE A CIRCLE, TO DRAW A CIRCLE, as with a compass.” Two other related words also yield the same basic theme:

Strong’s # 2329 is spelled and pronounced the same as #2328, chuwg (hoog):

“a circle, sphere, used of the arch or vault of the sky,”

Finally there is the Hebrew word chagah (hah-gah’ Strong’s #2283). According to Strong it means:

“from an unused root mean.(ing) to revolve (compare to 2287 chagag) prop. vertigo, i.e. (fig.) fear;—terror).

So this word we just use so casually has such a beautiful picture with it, circle of dancing in YHVH’s feast. If we put the two things together, dancing joyously and the ownership of the foot, you see a picture of the children of Israel worshiping at the feet of YHVH. I would not have seen these things nor found this understanding, if I had not gone to that location and heard from the speaker Joseph arranged for us. Neither would I have known or seen these things, nor probably be able to afford the trip at all, if I took a trip to Israel with John Haggee or another large congregation leader, their trip prices are so expensive.

My husband and I made the trip together, it was his first trip to the land, and I believe the Father wanted it to be with you, Joe. I wanted him to experience the land, that this walk is not about head knowledge, that this land is real and these events that happened here did take place. These are not just words on a page in a book, our Elohim is Real. And we saw it from where David fought Goliath, to where Nehemiah tunnel of fresh wonderful living water is still flowing. I also believe the Father wanted Andy (my husband) to see things as they are and not the fairy tales we have been fed through the years.

A beautiful connect with the circling around, or dancing around the Father’s feet came to Andy I would say about a few months ago. We would see people doing circling or Davidic dancing and he could not get it. One day the Father opened his understanding regarding the dance and he shared it with me it was quite beautiful and brings this entire journey full-circle (pun intended). It was brought to his attention that the dancers dance in a circle and leave the open space for the King.

For our Father inhabits the praises of His people. So as we are worshipping He comes and joins His people and He is in our mist.

What a trip Joe! Can't wait for next one. Thank you for your hard work, and your faithfulness to Yehovah in everything. We love you.

Patria Apolinar

The pictures below are of the giant footprints at three of the Gilgal sites. Mount Ebal is another and so is Bethel. The 6th one I forgot at this time, but the 7th one is the City of David. This is getting so exciting to learn these truths. Gilgal

Aragaman

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Gilgal Rimonim

Monday Sept 26, 2016. Our final day of the tour.

This day was set aside in case any of the things we had planned had to be rescheduled and it turned out this day was now a free day. Some were going home and left early in the morning.

I walked the rampart of Jerusalem this day and had some down time with just me and Yehovah. I also indulged in some of the bestest ice cream in the whole world. Actually, I did this a few times.

During the Feast we had taken different people to eat at a fancy restaurant that served us so much meat that even with 8 people we had leftovers. This was an awesome Feast and it was with a great bunch of people. We did so much in such a short time. The post-Feast depression will be very great.