

The Restoration of All Things

Joseph F. Dumond

The Elijah Trilogy

Part I The Restoration of All Things

Part II The Abomination That Makes Desolate

Part III The 10 Days of Awe

Joseph F. Dumond

The Restoration of All Things

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Table of Contents

DEDICATION	8
FOREWORD	10
PREFACE	15
ACKNOWLEDGEMENTS	21
INTRODUCTION	23
CHAPTER 1 RESTORATION OF ALL THINGS	26
CHAPTER 2 WHO ARE WE TALKING ABOUT?	34
CHAPTER 3 WHEN WAS IT LOST & HOW DID IT HAPPEN?	68
CHAPTER 4 THE CHANGING OF TIMES & LAWS	91
CHAPTER 5 SIMON MAGUS	104
SIMON MAGUS PART ONE	104
SIMON MAGUS & HIS UNIVERSAL CHURCH	105
SIMON’S LATER ACTIVITIES.....	106
SIMON MAGUS BLENDS PAGANISM WITH CHRISTIANITY!	107
WHO HISTORY SAYS THIS SIMON BECAME!	109
SIMON PETER NOT WITH SIMON MAGUS IN ROME	110
PART TWO	112
THE BIBLE TEACHING	113
PAUL ESTABLISHED ONLY TRUE CHURCH AT ROME.....	114
PETER NOT IN ROME	115
NO MENTION OF PETER IN PAUL’S LETTERS.....	117
WHERE WAS PETER?.....	118
PART THREE	119
PAGAN GODS CALLED “PETERS”	119
THE MEANING OF “PETER”	120
CHIEF PAGAN GODS CALLED PETERS	121
GREEKS USED TERM “PETER”	122
“PETRAS” IN PAGAN WORLD.....	123
ORIGIN OF ANCIENT PETER-WORSHIP	124

BALAAM “CHIEF PETER”	125
BALAAM REPRESENTS NIMROD	126
PETER-GODS COME TO ROME	127
THE CHIEF GODS OF ROME	129
JANUS-PETER HAD “KEYS”	130
“CATHOLICS CLAIM “KEYS”	130
ANOTHER NAME FOR NIMROD	131
CATHOLICS ACCEPT “PETER” WORSHIP	132
SITS IN “PETER’S” CHAIR	133
PART FOUR	133
MAGUS DEGRADES THE BIBLE.....	134
SIMON HONORED AS JUPITER	135
THE DEATH OF SIMON MAGUS	136
CATHOLIC CHURCH ACCEPTS SIMON MAGUS’ TEACHINGS	138
SIMONISM IS CATHOLICISM.....	139
PART FIVE.....	141
THE CHIEF BOOKS OF EXPOSE	141
THE BOOK OF REVELATION.....	143
THE SEVEN CHURCHES OF REVELATION.....	144
THE EVIDENCE	145
THE PROOF	146
REVIEW	148
THE FEMALE COUNTERPART OF SIMON.....	149
PROSTITUTE PROPHETESS.....	150
TYPICALLY PAGAN	152
THE GOSPEL OF JOHN.....	153
CHAPTER 6 SOL INVICTUS, THE UNCONQUERED SUN	165
THE SUNDAY ACT OF 321 C.E.	165
CHAPTER 7 THE PERSECUTION THAT CHANGED THE LAW	182
RABBI ELIJAH OF SALONIKA, 11 TH CENTURY	202
JUDAH HADASSI, ESHKOL HAKOFER, 12 TH CENTURY	202
ISRAEL HAMA ¹ ARAVI, SEDER INYAN HA ¹ IBUR, 1313.....	202
SAMUEL BEN DAVID OF CRIMEA, 1641	203
SUMMARY	207
CHAPTER 8 ELIJAH MUST COME FIRST	211
CHAPTER 9 THE RESTORATION OF ALL THINGS BEGINS	221
JOHN JAMES	223

STEPHEN MUMFORD	227
THREE GREAT REVIVALS.....	229
CHAPTER 10 THE EARLY RAINS.....	236
WILLIAM MILLER	236
JAMES & ELLEN WHITE	240
CHARLES TAZE RUSSELL	247
GILBERT CRANMER	253
GREENBERRY GEORGE RUPERT	254
THE TRANSITION	256
CHAPTER 11 THE LATTER RAINS.....	267
ALEXANDER F. DUGGER AND ANDREW N. DUGGER	267
CLARENCE ORVIL DODD.....	270
HERBERT W. ARMSTRONG.....	272
ELIEZER BEN YEHUDA אֱלִיעֶזֶר בֶּן יְהוּדָה	279
THEODOR HERZL תְּאוֹדוֹר הֶרְצֵל	283
THE BALFOUR DECLARATION 1917	284
SUMMARY OF EARLY RAINS.....	291
RONALD ELDON WYATT	295
DR. ERNEST L. MARTIN	298
DR. NEHEMIA SHALOM GORDON	301
BRUCE BRILL	306
MICHAEL JOHN ROOD	308
KEITH EDWIN JOHNSON.....	311
THE CROSSING OF PATHS.....	315
JOSEPH FREDERICK DUMOND	324
BECCA (ENGLES) BIDERMAN.....	354
THE RESTORATION OF THE CALENDAR	357
CONCLUSION	361

Dedication

As I have done in all my books, I will dedicate this work, to God, the Creator of all things whose name is Yehovah. His true name has been removed from the *Bible* 6,827 times. I will be using His great and awesome name and I will not apologize for using it.

It is only by His grace and His mercy that I have come to understand all these things I have been able to share in all of our books. This book—not at all unlike our previous books—will prove difficult to grasp for those who are not grounded in the *whole Bible*. From the time He began to call me in 1981, He has led me into an ever-deepening understanding of His truths. This understanding began to snowball between 2004-2005 and has gained unprecedented traction since. The more I have read, meditated upon, and obediently put into practice what He has shown me, the more faithfully He has revealed to me profound insights from His Holy Word. Because of this, I consider myself especially blessed. This work is, again, a result of His revelations to me in August of 2021 and continually into 2022.

I would also like to make a special point to thank my wife, my children, and my grandchildren who have not understood my passion for history and to understand this most misunderstood book. At great personal cost, I have made every effort to be able to prove beyond all doubt—and in the face of all objections—the veracity of the truths to be gleaned from this book. That much I have been able to do. But most importantly, I never once stopped loving all of you through it all and sincerely hope that one day, you too, will pick up Yehovah's book and read it and then take all the time that is needed to understand these other points.

Foreword

“The Time of The Restoration of All Things”

Joseph Dumond’s latest book is one of the most exciting biblical rollercoaster rides full of sensational revelations and fresh insights. For sure it is a ride that would be scary for some, and for this reason biblically faint hearts are advised to stay well away from this controversial work. However, if you are a seeker of truth—no matter at what personal cost—you will undoubtedly appreciate the precious *pearls of great price* enshrined in its pages. Let’s face it; when you go to hear a great preacher, for his message to be worth hearing, it needs to move you. You have become inspired, your focus has changed, and you have come away with a new resolve. So it is also with a book. It has to inspire you. It has to hold you, stir and lead you, and yes, it needs to even *change* you. Be very glad, for you have found such a book, you are holding it in your hands right now.

This latest work by Joseph Dumond is truly revolutionary in so many aspects, as it overturns so many existing tenets in the Christian faith. Yeshua, our Messiah, was a true revolutionary in His day too, as He overturned the dyed-in-the-wool, long-established traditions of the Jewish faith. Our author comes to us in the same mould fearlessly overturning many of the ‘set in concrete,’ long held doctrines and traditional practices of Christianity at large.

The lead theme of this book is perfectly expressed in, ‘*The Times of Restoration of All things*,’ quoted from Acts 3:21, and it appears to suggest to the careful reader that Messiah Yeshua cannot come back to us, “***...until the times of restoration of all things!***” This caused the author to ask the following questions:

- ***“WHAT WAS LOST?”*** *Messiah Yeshua came preaching the Gospel of the Kingdom of God! (Mark 1:14). The Covenantal Faith our Saviour and Redeemer both practiced and taught His Disciples.*
- ***“WHEN WAS IT LOST?”*** *It already started in the Apostolic Era. (2 Corinthians 11:13): “For such are false*

apostles, deceitful workers, transforming themselves into apostles of Christ.”

- “HOW & WHEN (& IN WHICH WAY) WILL IT BE RESTORED?”

Once he has provided us with the incredible and shocking details of the ‘What’ and the ‘When;’ Joseph Dumond goes on to inform us of the majestic way in which the Holy Spirit is inspiring people throughout the ages at different times and in diverse places to restore key lost aspects of His truth. Stirred into action by his passion to uncover and expose the truth, the author embarks on a riveting grand historical tour beginning with the resurrection of Yeshua, onwards to the end of the Apostolic Church Era, all the way down through the ages until our day today. What makes his account especially fascinating is that this historic saga of those thousands of faithful followers of The Way just so happens to run parallel to the history of the world, as they are completely intertwined. Reading this largely untold history is an exciting experience, as constantly you are presented with sad and terrible events, as well as wonderful, surprising things, almost too fantastic to imagine. The great benefit of following this narrative is that you are learning all the way, which makes your reading journey all the more exciting.

Another totally new and fresh insight is presented into both the meaning and the application of those well-known Biblical phrases regarding: *“The former and latter rains!” (Joel 2:23)* The author indicates that the restoration of the truths that have been lost are restored through the power of the Holy Spirit working inside the hearts and minds of some of the believers at different times in history. This restoration phenomenon comes in two great phases known respectively, as **“The Former and the Latter Rains.”** It is utterly fascinating to follow the process, as you go through the ages of the living and true faith of our fathers. Even when it looks like all is lost, somewhere and somehow the baton of leadership is handed down, and various aspects of the old faith are, once again, restored.

How do we know? How can we possibly discern? What is the ‘sign’ we need to look for? The answer is decidedly simple, as evidenced in Yehovah’s instructions in Exodus:

“ Surely My Sabbaths you shall keep, for it is a SIGN between Me and you throughout your generations. 17 It is a SIGN between Me and the children of Israel forever, for in six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed.” (Exodus 31:13,17)

Thus, it is by the sign of the 7th Day Sabbath that we can follow the path of Yeshua’s true disciples, which weaves its way like a ‘Golden Thread’ right through history until our day today. As the reader of this remarkable work, you are in in for a special treat, as you follow in the footsteps and ancient paths of your faithful ancestors. You will literally see history come alive to you in a wholly new way, giving you a totally different perspective, such as has never been taught before.

To get and keep your attention in this exceptionally well-researched, historical grand tour, the author introduces you to the “RESTORATION HEROES OF THE FAITH!” As you come closer to our time today, you will be surprised who some of those modern-day heroes are. What sets them apart is how each one of them has been instrumental in restoring some important truth that, sadly, has been lost.

Another equally amazing feature of this work is that the author makes some startling connections where he points out how the “Ten Days of Awe,”—which are to be observed prior to Yom Kippur, (e.g., The Day of Atonement)—are, in fact, also connected to the “Ten Plagues of Egypt.” From there, he then goes on to surprise us by connecting them with the most fearsome plagues listed in the *Book of Revelation!* (This information will be found in our third book of this series.)

Finally, much colour is added by the telling of numerous anecdotal stories about the lives of the Heroes of the Restoration, including the life of Mr. Joseph Frederick Dumond himself. It is

fascinating to read about his interaction with those other End-Time restorers. Most memorable is his Mikvah with his two friends at the deepest part of the Pool of Siloam, at the entrance to Hezekiah's Tunnel—the very spot where they, early one morning, immersed themselves eight times, no less, only to climb out of the waters utterly exuberant. It was after this invigorating experience they went on to navigate through Hezekiah's tunnel where, as they were splashing through the waters of this very dark and exceptionally narrow tunnel, they had an astonishing encounter—one which sobered all three of them to such an extent that, for the next two hours, none of them were able to speak of it.

If you're reading this and want to know what so sobered those men in that dark tunnel, may I suggest you get this book! As for me and my house, we whole heartedly recommend **“The Restoration of all things!”**

Stephen J Spykerman, Author, Minister,
International Speaker, Founder: Mount Ephraim Publishing

Preface

Shalom and thank you for reading this book. In so doing, you afford me the unique and crucial opportunity to share with you what the Jubilee Cycles reveal about the 10 years from 2024-2033 at which time Satan will be locked away.

My name is Joseph Frederick Dumond and in the late 1970's and early 1980's I was working on our family tree. During this time, I learned that my name Joseph is pronounced *Yosef* in Hebrew and means *God shall add to*. My middle name Frederick is the English version of the German name *Friedrich* and is a composite of the words *frid*—which means peace—and *ric*, which means *ruler* or *power*. My last name *Dumond* is from the French word *du Monde* and means *of the world*.

When I combine their respective meanings, Joseph Frederick Dumond means *God shall add to peaceful rulership of the world*. Although I found that interesting back then, I did not have the slightest clue what God had in store for me.

In my last book, *The Mystery of the Jewish Rapture 2033*—which I highly recommend you get and read—I wrote a rather long *Preface* about who I am and why you should read my books. I will not repeat all of that again here.

Even as I write the *Preface* for this series of three books about *The Restoration of All Things*, *The Abomination that Makes Desolate*, and *The 10 Days of Awe*, I am stunned at what I am only now seeing with respect to my own life, the timing of what Yehovah has done, and all of which He has called me to for such a time as this. I am both shaken and awestruck simultaneously.

Let me briefly say that, in 1981, I was working on the pipelines in Northern Ontario. As I drove back to Pembroke from my home in Orangeville late one Sunday night, I was struggling to stay awake

and turned on the radio. There were no stations that came in clearly. I had gone through all the radio stations once already and finally landed on one which came in clear enough for me to actually listen to. It was the Radio Church of God and Herbert W. Armstrong was teaching about how you could trace your family tree through the French back to the Middle East.

I was working on my family tree and was stuck in the 1600's, so I was interested but when it came time to get the contact info, the signal disappeared. As I was leaving the job site the very next day, I picked up the signal again for the exact same show and made a special point to pull over and write down the contact info so I could get the free booklet. This led me to read many more of their booklets. The more booklets I read, the more challenged I became regarding the Sabbath. I spent the rest of the winter trying to prove that Sunday was the true Sabbath of the *Bible*.

I ended up proving the weekly Sabbath commanded by Yehovah to keep Holy was, in fact, Saturday. Namely, from sunset Friday to sunset Saturday. This, in turn, led me to begin attending the Worldwide Church of God in Toronto, Ontario in 1982, and later that year, in Montreal, Quebec where I ended up working in Trois Riviere.

You can read more in depth about my learning curve in my *Preface of The Mystery of the Jewish Rapture 2033*. Mr. Armstrong died in 1986 leaving the helm to Mr. Joe Tkach. When Mr. Tkach died in September 1995, his son Joe Tkach Jr. took over.

Tkach Sr. spearheaded a major doctrinal transformation of the Worldwide Church of God, abandoning much of Mr. Armstrong's doctrines and brought the church into one accord with orthodox, evangelical Christianity. Tkach Jr. would complete this work and, in 1997, became a member of the National Association of Evangelicals.¹

It was during this turbulent period that members of the Worldwide Church of God began to leave and form splinter groups which became other churches. The majority of the members who

¹ Joseph W. Tkach | Wikipedia, <https://bit.ly/3B5TD5l>

held to Armstrong's theology labeled Tkach's "reforms" as heresy. The first to do so was Gerald Flurry in 1989 who formed the Philadelphia Church of God.

In 1992, Roderick C. Meredith left and formed the Global Church of God and once again, many members left to follow him.²

I remember the controversies of this time. I remember people leaving, but I was unaware of the significance of the changes being made back then. All my information was coming directly from the Worldwide Church of God by way of Mr. Tkach. I would hear of things only as the brethren spoke amongst themselves after services, but I was, for the most part, totally oblivious to what was going on.

But then, when I attended the Feast of Tabernacles in London, Ontario in 1994, I was disgusted by the things I was seeing. After I attended the morning services, I returned to my room where my wife was waiting and told her I was done and would not be going back. She mistakenly thought I meant I was done with everything I had held to be true thus far, but what I really meant instead is that I was done with constantly *being told by others* what the truth was.

From that day on, I began to search out and to *Prove All Things*. I spent each and every Sabbath and Holy Day studying and proving *all* I had come to understand as to whether it was true or false. It was during this time that I began to record my studies in booklet format.

In 1995, yet another large group left the Worldwide Church of God to form The United Church of God headed by David Hulme.

When 9/11 happened, I was not attending any religious group, but I was still studying and proving all things. I was now recording them on my computer. The very next Sabbath (after 9/11), I began to attend the United Church of God group in Toronto and remained with them for the next seven years before I was asked to leave in 2006. That very same week I founded Sightedmoon.com.

I have included more details concerning the break-up of the Worldwide Church of God due to the fact that I only just now realized something I had never seen before. This will become evident as you progress through this book.

² Ibid.

The year I left the Worldwide Church of God was 1994. It was, again, the year when I had to prove to myself everything I thought I believed. I was being told by the church at this time I could go back to working on the Sabbath. I was also being told I could keep other holy days *along with* those outlined in Leviticus 23. Antithetically, I was being told everything I learned from Herbert W. Armstrong and the Worldwide Church of God was wrong and that they were moving closer to the Catholic faith—a faith which I had turned my back on in 1982.

This is why I left and began to prove everything I could and to do so exclusively using only the scriptures. I was not going to use the books of any church to tell me what the Bible said.

Before fast forwarding to 2022, I ask that you do not lose sight of 1994 as you continue to read this book. You will notice this year comes up a number of times as you read the other events we are about to share with you in this book.

As I currently work on this book, we are now in the third year of the world dealing with COVID-19 (including the Delta, Omicron, and multiple new variants combined). It was only when I began considering these world events in the light of Biblical prophecy, while I was still in the process of writing *The Mystery of the Jewish Rapture 2033* (but had not yet begun the process of having it edited) that the revelation of these End-Times events began to be revealed to me.

As we approached the fall Holy Days in 2021, I was writing our newsletter that I have sent out weekly since I began Sightedmoon.com in the fall of 2006. It was then, as I prepared an article about Shabbat Shuva, that I began to correlate the 10 Days of Awe with the 10 Plagues of Egypt and found myself associating them with the plagues described in the *Book of Revelation* as well. All of these things comprise what this *Elijah Trilogy* book set, will entail. But it was not until I began this *Preface* that I saw the significance of these events in my own life.

I never ever use the following expression. Never! But I am going to do so now. After seeing what has happened in my life with respect to the breakup of the Worldwide Church of God and how

that set the stage for what leads to 2033, I am left here amazed and in awe of our Creator.

“Oh My God!”

Our latest book, *The Mystery of the Jewish Rapture 2033*, shows you that the Rapture will take place in 2033. We take the Jubilee Cycles of Noah, Lot, and Joseph and then compare those Jubilee Cycles to our own to see when Satan will be locked away. In our book, *It Was A Riddle, Not A Command*, we employ this same understanding plus a lot more scriptures to explain the Messiah’s Second Coming in 2033.

Again, by understanding the Jubilee Cycles, we are about to explain to you the basis of why we believe *The 10 Days of Awe* will begin in 2024. This, in turn, begs the question of what *The 10 Days of Awe* are. Once you know the answer, you will then understand the 40 Days of Repentance which begins with the month of Elul. But, if you do not understand what I have just stated, then you simply must keep reading.

I remain here with my mouth hanging open exclaiming:

“Oh My God!”

“Oh My Yehovah, have mercy on us!”

Acknowledgements

I would like to now take the time to thank the following individuals for the aid they have provided me in making all things in this book come to life:

- Bruce Brill's historical research & information connecting the dots between Michael Rood, Nehemia and the search for the barley.
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- Pauline Reardon-Benjes for her artistic skills. The cover for each book in this *Elijah Trilogy* comes from her original prize-winning artwork, which she has donated for this set of books. We had six people choose which artwork they wanted

to see on each cover. Pauline has also been helping behind the scenes in many other things she does for this work on an ongoing basis.

- James Relf is another indispensable person we have on our team working on the technology side, making everything work on-line so that we can share what we have with all of you. On top of all of the tech support he provides, he has also become a good friend and confidant allowing me to vent when I need to.
- Our Executive board. We have had a number of people working with me on a whole range of subjects over the past year of which many aspects of this book have fallen under. Sombra Wilson, Randy Cates, and Shane Diltz. Your input and ideas are most helpful and welcome. Our discussions help me to form these many projects into teachable subjects the public can use. I thank you all.
- Finally, I want to thank you the reader. You have taken an interest in understanding the Sabbatical and Jubilee Years and all they reveal. You are taking these most precious pearls of knowledge and applying them to your lives and then sharing these revelations with others. And for that, I cannot thank you enough. You now know, the Sabbatical and Jubilee Years are the KEY to understanding End-Time Prophecy. Thank You!

Introduction

Ladies and Gentlemen, in this *Elijah Trilogy*, you are about to read and learn about the 40 Days of Repentance which takes place in the fall leading up to (and including) what most call the Jewish Holy Days.

You are about to learn how these Holy Days (and they alone) reveal a clear understanding of the *Book of Revelation*. You are about to understand how the God of Israel is acting right now in the affairs of the world as evidenced on the nightly news.

Yeshua spoke of the *Parable of the 10 Virgins* and how they mistakenly thought they were ready for the great Wedding Feast. Five of them were shocked to learn they were not ready at all upon arriving late, only to be turned away. In the pages of this *Elijah Trilogy*, you will learn how to discern between the foolish and the wise ones.

You are also going to learn the significance of and the reason why you need to know and understand the Jubilee Cycles and how they reveal prophetic knowledge to those who do understand. We are about to explain *The Restoration of All Things* that must first take place prior to the *Great Falling Away*, which according to *2 Thessalonians 2*, also takes place before the coming of the *man of sin*. This first book is about that *restoration*. Before you can know what is being restored, you must first understand what has been lost.

Our second book in this series is about the *Abomination That Makes Desolate*, which many of you are about to see come on the world scene. The third book in this series will be about *The Ten Days of Awe*, and how they reveal the end of this age.

I am very eager to share all of these things with you and cannot wait to get started. My head is currently in the process of exploding as I seek to formulate in my mind how best to explain everything to you so that your mind is not overloaded with so much information. Many of you will have a migraine when all is said and done as we must cover a lot of ground—both biblically and historically—which few ever consider and put together chronologically.

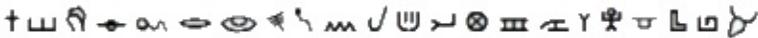
We will do our best to explain everything thoroughly and concisely. We will be using the *MKJV* of the *Bible* as found on e-Sword unless otherwise noted.

You will need to download the Early Semitic Font from this link (<https://www.ancient-hebrew.org/learn/how-to-type-in-hebrew.htm>) in order to read some of the words I using on some pages.

You want to download the two sections that read as follows:



Ancient Hebrew (Early Semitic): This is the original pictographic script used by all Semitic peoples, including the Hebrews, prior to 1200 BCE. [[Download](#)]



Early Semitic: This font is similar to the "Ancient Hebrew" font above. It was created by AHRC many years ago (before any ancient Hebrew fonts existed on the internet) but is a little outdated as much better fonts are now available. We have chosen to continue to offer it here as many are still using this font. [[Download](#)]

Chapter 1 | Restoration of All Things

We read in the *Book of Acts* that our Messiah will not be coming back until there is *a restoration of all things*. At the same time, just a couple verses later, we are told that a Prophet would come who is listening to God of whom the people should listen to.

*17 “And now, brothers, I know that you did it through ignorance, as also your rulers did. 18 But those things which God before had shown by the mouth of all His prophets, that Christ should suffer, He fulfilled in this manner. 19 Therefore, repent and convert so that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. 20 And He shall send Jesus Christ, who before was proclaimed to you, 21 whom Heaven truly needs to receive **until the times of restoration of all things**, which God has spoken by the mouth of His holy prophets since the world began.” (Acts 3:17-21)*

*22 For Moses truly said to the fathers, “**The Lord your God shall raise up a Prophet to you from your brothers, One like me. You shall hear Him in all things, whatever He may say to you. 23 And it shall be that every soul who will not hear that Prophet shall be destroyed from among the people.**” 24 And also all the prophets from Samuel and those following after, as many as spoke, have likewise foretold of these days. 25 You are the sons of the prophets and of the Covenant which God made with our fathers, saying to Abraham, “And in your Seed shall all the kindreds of the Earth be blessed.” 26 Having raised up His son Jesus, God sent Him to you first, to bless you in turning every one of you away from his iniquities. (Acts 3:22-26)*

Again, the Messiah is not coming back until there is *a restoration of all things*. What are those things that need to be restored? When did these things get away from us? How did this happen?

When Luke wrote the *Book of Acts*, who is the one he was referring to who would be “like me?” This was originally written by Moses to all of Israel.

15 “Jehovah your God will raise up to you a Prophet from the midst of you, of your brothers, One like me.” To Him you shall listen, 16 according to all that you desired of Jehovah your God in Horeb in the day of the assembly, saying: “Let me not hear again the voice of Jehovah my God, neither let me see this great fire anymore, so that I do not die.” 17 And Jehovah said to me, “They have spoken well what they have spoken. 18 I will raise them up a Prophet from among their brothers, One like you, and will put My words in His mouth. And He shall speak to them all that I shall command Him.” (Deuteronomy 18:15-17)

19 “And it shall happen, whatever man will not listen to My Words which He shall speak in My name, I will require it of him. 20 But the prophet who shall presume to speak a word in My name which I have not commanded him to speak or who shall speak in the name of other gods, even that prophet shall die. 21 And if you say in your heart, ‘How shall we know the word which Jehovah has not spoken?’ 22 When a prophet speaks in the name of Jehovah, if the thing does not follow nor come to pass, that is the thing which Jehovah has not spoken. The prophet has spoken it presumptuously. You shall not be afraid of him.” (Deuteronomy 18:19-22)

This passage is not speaking of Jesus, whose Hebrew name is Yehshua. Ever since Yehshua was killed at Passover in 31 C.E., all things have not yet been restored. On the contrary. Everything, for the most part, has been totally lost and has remained as such for the past 2,000 years. But throughout history, a remnant has always been left intact that kept *The Law* and even obeyed unto death if need be. We are also told in *Malachi* that God would send a prophet in the spirit of Elijah prior to Yehshua’s Second Coming. This is the Prophet who Moses spoke of.

1 “Behold, I will send My messenger, and He will clear the way before Me. And Jehovah, whom you seek, shall suddenly come to His temple, even the Angel of the Covenant, in whom you delight. Behold, He comes, says Jehovah of Hosts. 2 But who can endure the day of His coming? And who shall stand when He appears? For He is like a refiner’s fire, and like fuller’s soap. 3 And He shall sit as a refiner and purifier of silver. And He shall purify the sons of Levi, and purge them as gold and silver, that they may be offerers of a food offering in righteousness to Jehovah. 4 Then the food offering of Judah and Jerusalem shall be pleasing to Jehovah, as in the days of old and as in former years. 5 And I will come near you to judgment. And I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those who extort from the hired laborer’s wages, and turning away the widow, and the orphan, the alien, and not fearing Me,” says Jehovah of Hosts. (Malachi 3:1-5)

You will notice that this Prophet is going to clear the way before Jehovah of Hosts who is, in turn, going to purify the Levitical priests so they can make food offerings once again as they did in the days of old.

1 “For behold, the day is coming, burning like a fire pot; and all the proud, and every doer of wickedness, shall be chaff. And the coming day will set them ablaze,” says Jehovah of Hosts, “which will not leave root or branches to them. 2 But to you who fear My name, the Sun of Righteousness shall arise, and healing will be on His wings. And you shall go out and frisk like calves of the stall. 3 And you shall trample the wicked, for they shall be ashes under the soles of your feet in the day which I am preparing,” says Jehovah of Hosts. 4 “Remember the Law of Moses My servant, which I commanded to him in Horeb for all Israel, the statutes and judgments. 5 Behold, I am sending you Elijah the prophet before the coming of the great and dreadful day of Jehovah. 6 And he shall turn the heart of the fathers to the sons, and the heart of the sons to their fathers, that I not come and strike the Earth with utter destruction.” (Malachi 4:1-6)

This Prophet Elijah, who is coming in the Last Days, is going to turn the hearts of the people back to Yehovah and Yehovah's heart back to the people. But for those who do not heed Elijah, Yehovah is going to not only come and destroy them with a curse, but with multiple curses as we will soon proceed to show you.

This is the prophet of whom Moses spoke about. It was and is Elijah, not Yehshua as many today assume.

In the *Gospels of Matthew and Mark*, Yehshua says that Elijah must come first and when he does, that he would be found working at restoring all things.

*10 And His disciples asked Him, saying, "Why then do the scribes say that Elijah must come first?" 11 And answering, Jesus said to them, "Elijah truly shall come first **and restore all things**. 12 But I say to you that Elijah has come already, and they did not know him, but have done to him whatever they desired. Likewise, also the Son of Man shall suffer from them." 13 Then His disciples understood that He spoke to them about John the Baptist. (Matthew 17:10-13)*

*9 And as they came down from the mountain, He commanded them that they should tell no one the things that they had seen until the Son of Man had risen from the dead. 10 And they kept that saying within themselves, debating with one another what the rising from the dead is. 11 And they asked Him, saying, "Why do the scribes say that Elijah must first come?" 12 And He answered and told them, "Elijah truly does come first **and restores all things**. And how has it been written of the Son of Man that He should suffer many things and be despised? 13 But I say to you that Elijah has indeed come, and they have done to him whatever they desired, as it is written of him." (Mark 9:9-13)*

As I write this in 2022, most Christians do not understand the *Book of Revelation* and are puzzled by (or misinformed regarding) the *Book of Daniel*. John and Daniel were both Jewish—as was Yehshua—and they all spoke in terms in keeping with a language they all readily understood. All the *Gospels* were written by Jewish

men who spoke Hebrew and/or Aramaic, practiced the faith, walked it out daily as individuals (and as a nation), and regularly visited the Temple.

We were also warned by the Apostle Peter, that some were already, even back then, twisting the writings of the Apostle Paul to their own damnation and to the detriment of others. I am going to highlight some additional *Scriptures* here for you as well to take note of as you read. Note the heat and lawlessness mentioned, as it is a recurring theme.

*1 “Beloved, I now write this second letter to you, in which I stir up your pure mind by reminder 2 to remember the words which were spoken before by the holy prophets, and of the Commandment of the Lord and Savior by us, the Apostles. 3 **First, knowing this, that there will come in the Last Days scoffers walking according to their own lusts** 4 and saying, “Where is the promise of His coming?” For since the fathers fell asleep, all things continue as they were from the beginning of Creation. 5 For this is hidden from them by their willing it, that the Heavens were of old, and the Earth out of the water, and through water, being held together by the Word of God, 6 through which the world that then was, being flooded by water, perished.” (2 Peter 3:1-6)*

*7 “But the present Heavens and the Earth being kept in store by the same Word, are being kept for fire until the Day of Judgment and destruction of ungodly men. 8 But, beloved, let not this one thing be hidden from you, that one day is with the Lord as a thousand years, and a thousand years as one day. 9 The Lord is not slow concerning His promises, as some count slowness, but is long-suffering toward us, not purposing that any should perish, but that all should come to repentance. 10 **But the Day of the Lord will come as a thief in the night, in which the Heavens will pass away with a rushing noise, and the elements will melt with fervent heat. And the Earth and the works in it will be burned up.**” (2 Peter 3:7-10)*

11 “Then, all these things being about to be dissolved, what sort

ought you to be in holy behavior and godliness, **12 looking for and rushing the coming of the Day of God, on account of which the Heavens, being on fire, will melt away, and the elements will melt, burning with heat?** 13 But according to His promise, we look for new Heavens and a new Earth in which righteousness dwells. 14 Therefore, beloved, looking for these things, be diligent, spotless, and without blemish, to be found by Him in peace. 15 And think of the long-suffering of our Lord as salvation (**as our beloved brother Paul also has written to you according to the wisdom given to him 16 as also in all his letters, speaking in them of these things; in which are some things hard to be understood, which the unlearned and unstable pervert, as also they do the rest of the Scriptures, to their own destruction).**” (2 Peter 3:11-16)

17 “Therefore, beloved, knowing beforehand, beware **lest being led away with the error of the lawless, you fall from your own steadfastness.** 18 But grow in grace and in knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen.” (2 Peter 3:17-18)

Now that we understand the Apostles and Yeshua were Jewish, spoke Hebrew and Aramaic, and only had what we now call the *Old Testament* to read and quote from; let us now look at what was lost and when. In participating in this little exercise, it is my hope you will understand why your prayers may be going unheard and why the things you see happening around you are as they are. All things considered; it is also my hope you will understand what is being said here in *Isaiah*.

15 “And when you spread out your hands, I will hide My eyes from you; yea, when you make many prayers, I will not hear; your hands are full of blood. 16 Wash yourselves, make yourselves clean; put away the evil of your doings from before My eyes; cease to do evil; 17 learn to do good; seek judgment, reprove the oppressor. Judge the orphan, plead for the widow.” (Isaiah 1:15-17)

18 *“Come now, and let us reason together,” says Jehovah; “though your sins are as scarlet, they shall be as white as snow; though they are red like crimson, they shall be like wool. 19 If you are willing and obedient, you shall eat the good of the land; 20 but if you refuse and rebel, you shall be devoured with the sword;” for the mouth of Jehovah has spoken. (Isaiah 1: 18-20)*

21 *“How has the faithful city become a harlot? It was full of judgment; righteousness lodged in it, but now murderers. 22 Your silver has become dross, your wine mixed with water; 23 your rulers are rebellious, and companions of thieves; everyone loves a bribe, and is pursuing rewards; they do not judge the orphan, nor does the cause of the widow come to them. 24 And the Lord, Jehovah of Hosts, the mighty One of Israel, says, ‘Alas! I will ease Myself of My foes, and avenge Myself of My enemies. 25 And I will turn back My hand on you, and purge away your dross as with lye, and take away all your alloy.’” (Isaiah 1: 21-25)*

26 *“‘And I will restore your judges as at first, and your counselors as at the beginning; afterwards you shall be called the city of righteousness, the faithful city. 27 Zion shall be redeemed with judgment, and her returning ones with righteousness. 28 And the downfall of the transgressors and of the sinners shall be together; and those who forsake Jehovah shall be consumed.’” (Isaiah 1:26-28)*

Chapter 2 | Who Are We Talking About?

Yehshua was crucified in Jerusalem in 31 C.E. and within four years of His death many of His followers were exiled from Jerusalem and Judea. Starting in *Acts* 7 with the martyrdom of Stephen and continuing throughout *Acts* 8-9, we read of the persecution of the saints by Saul.

There are numerous legends that claim Saul gathered Joseph of Arimathea, the uncle of Mary, the mother of Yehshua, and all his companions setting them adrift on the Mediterranean Sea in a boat without oars nor sail along the coast somewhere near to Mt. Carmel. Thrust into the boat with Joseph were Mary the mother of Yehshua, Lazarus, Trophimus, Maximin, Cleon, Eutropius, Sidonius Restitutus, (“the man born blind”), Martial and Saturninus. Included in the boat were also Mary, wife of Cleopas; Salome; Mary Magdalene; Martha and the maid of the two latter, Marcella.

The various stories relate that as the boat was drifting out to sea, Sarah, the handmaid of Salome and Mary Cleopas, cast herself into the sea to join her mistress, and by the help of Salome was brought into the boat. After beating about the Mediterranean for some time, the boat drifted to the coast of Provence in Gaul (France) and following the River Rhone, arrived at Arles, which was eventually taught by the preaching of Trophimus.

Further information can be found in the Ecclesiastical Annals of the sixteenth century Vatican librarian, Cardinal Caesar Baronius (A.D. 1538-A.D. 1609).³ Baronius, a historian of great integrity who was known for his uncompromising treatment of the truth, discovered a document of great antiquity in the Vatican archives. To his fascination, the manuscript revealed that in the year 35 C.E., Joseph of Arimathea and a group of companions that included Lazarus, Mary Magdalene, Martha, and a number of

³ Joseph of Arimathea

https://www.newworldencyclopedia.org/entry/Joseph_of_Arimathea

others, were cast adrift in a boat from the coast of Palestine by persecuting Jews.

Joseph would go on to set up headquarters in England—namely, Glastonbury—while many others in that boat began to preach and teach along the roads from where they disembarked in Marseilles, France, all the way to England. Major churches would be built over the very places these itinerant saints ministered at. Over the course of time, these same churches would be brought under subjugation to and/or assimilated by the Catholic church which came to power in 325 C.E.

Six years after they were sent out in a boat with no sails or oars to die by Saul, we come to the time when Saul is miraculously converted and given a new name by Yehovah—Paul.

25 And Barnabas went out to Tarsus to seek Saul. 26 And finding him, he brought him to Antioch. And it happened to them a whole year they were assembled in the church. And they taught a considerable crowd. And the disciples were first called Christian in Antioch. (Acts 11:25-26)

It is now the year 42 C.E.—just 11 years after Yehshua was crucified—and, for the first time, they are now called Christians in the ancient city of Antioch. But we are also told in the *Book of Acts* they were known as *the Way* prior to Paul being blinded and then converted.

*1 And Saul, still breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest 2 and asked letters from him to Damascus to the synagogues; so that if he found any of **the Way**, whether they were men or women, he might bring them bound to Jerusalem. (Acts 9:1-2)*

Later on, when Paul was preaching at Ephesus, there was resistance to his preaching and a riot broke out. Again, they were still known as *The Way* at this time.

8 And going into the synagogue, he spoke boldly for three months, reasoning and persuading the things concerning the Kingdom of God. 9 But when some were hardened and did not believe, speaking evil of **the Way** before the multitude, he departed from them and separated the disciples, reasoning daily in the school of one Tyrannus. 10 And this happened over two years, so that all those living in Asia heard the Word of the Lord Jesus, both Jews and Greeks. (Acts 19:8-10)

21 After these things were ended, passing through Macedonia and Achaia, Paul purposed in the spirit to go to Jerusalem, saying, "After I have come there, I must also see Rome." 22 And sending into Macedonia two who ministered to him, Timothy and Erastus, he stayed in Asia for a time. 23 And about that time there was not a little a stir about **the Way**. (Acts 19:21-23)

When Paul was arrested in Jerusalem after being attacked by the mob, he again refers to this particular sect of Jews as *the Way*.

1 "Men, brothers and fathers! Hear my defense now to you." 2 And hearing that, he spoke to them in the Hebrew dialect, they all the more kept silence. And he said, 3 "I am truly a man, a Jew born in Tarsus in Cilicia, yet brought up in this city at the feet of Gamaliel, taught according to the exactness of The Law of the fathers, being a zealous one of God, as you all are today. 4 I persecuted **this Way** as far as death, binding and delivering both men and women into prisons; 5 as also the high priest bears witness to me, and all the elderhood. And receiving letters from them to the brothers, I traveled into Damascus indeed to lead those being bound to Jerusalem, in order that they might be punished." (Acts 22:1-5)

Even when Paul was brought before Felix at Caesarea, he is still characterizing all true converts as *the Way*.

11 You can know that it is not more than twelve days since I went up to Jerusalem to worship. 12 And they neither found me in the Temple disputing with any man, nor making a gathering of a crowd; not even in the synagogues, nor throughout the city. 13

*Nor can they prove the things of which they now accuse me. 14 But I confess this to you, that after **the Way which they call heresy**, so I worship the God of my fathers, believing all things that are written in The Law and in the Prophets. (Acts 24:11-14)*

*22 And having heard these things, Felix put them off, knowing more accurately of **the Way**, saying, “When Lysias the chiliarch has come down, I will examine the things concerning you.” (Acts 24:22)*

Take notice of the beginning of *Acts 24* where *the Way* is also the title given to a sect of Nazarenes, which was, in truth, just another sect of Judaism. In the same way, 1st and 2nd Baptists are all still Baptists. The Nazarenes are, simply put, just another sect or facet of Jewish belief. In *Acts 5:17* we read of the *sect* of the Sadducees and in *Acts 15:5* we read of the *sect* of the Pharisees.

*1 And after five days, Ananias the high priest descended with the elders and with a certain orator, Tertullus, who made a statement to the governor against Paul. 2 And being called, Tertullus began to accuse, saying, 3 “Since we enjoy great quietness by you, and very worthy deeds are done to this nation due to your forethought, in everything and everywhere, most noble Felix, we accept with all thankfulness. 4 But that I not hinder you further, I beseech you to hear us briefly in your fairness. 5 For we have found this man pestilent, and moving rebellion among all the Jews throughout the world, and a ringleader of the **sect of the Nazarenes**, 6 who also attempted to profane the Temple, whom we took and would have judged according to our Law.” (Acts 24:1-6)*

In the last chapter of *Acts*, when Paul is in Rome, many of the Jews were determined to know what the uproar throughout the entirety of Asia was all about. They wanted to know a great deal more about this sect of Judaism known as the Nazarenes.

21 And they said to him, “We neither received letters out of Judea concerning you, nor have any of the brothers who came declared or spoke anything evil of you. 22 But we think it right to hear from

*you what you think. For truly as concerning **this sect**, it is known to us that it is spoken against everywhere.” 23 And they having appointed him a day, many came to him in his lodging; to whom he expounded, testifying the Kingdom of God, and persuading them the things concerning Jesus, both out of the Law of Moses and out of the Prophets, from morning until evening. (Acts 28:21-23)*

24 And some indeed believed the things that were said, others did not believe. 25 And disagreeing with one another, they were let go, Paul saying one word: “Well, did the Holy Spirit speak through Isaiah the prophet to our fathers, 26 saying, ‘Go to this people and say: Hearing you shall hear and shall not understand; and seeing you shall see and not perceive.’ 27 For the heart of this people was fattened, and they have heard with their ears dully; and they closed their eyes; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. 28 Therefore, be it known to you that the salvation of God is sent to the nations, and they will hear.” (Acts 28:24-28)

Twenty-one years later, coming up on the year 63 C.E., they are still known as a *Nazarene sect* called *the Way* long after some began to first call them Christians in Antioch.

Paul also had his work cut out for him during this time combatting the counterfeit teachings of other groups posing as Nazarenes.

13 For such ones are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 Did not even Satan marvelously transform himself into an angel of light? 15 Therefore, it is no great thing if his ministers also transform themselves as ministers of righteousness, whose end shall be according to their works. (2 Corinthians 11:13-15)

Where does this Nazarene term originate from in the backdrop of this given context? The *Gospel of Matthew* affords us a deeper look:

23 And he came and lived in a city called Nazareth, so that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene." (Matthew 2:23)

Who, among the prophets, is Matthew quoting? Upon searching the entire *Old Testament*, you will not come across a single prophecy about the Messiah being known as a Nazarene. Who then is Matthew referring to?

When you read the Prophet Isaiah, you are told about the coming of the "Branch," but unless you speak Hebrew it is not readily apparent.

1 And a Shoot goes out from the stump of Jesse, and a Branch shall grow out of his roots. 2 And the Spirit of Jehovah shall rest on Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of Jehovah. (Isaiah 11:1-2)

The word translated "Branch" is "netser" which is derived from the verb "natsar" meaning, "to guard, watch, keep, or preserve." But what does this have to do with *Matthew 2:23*?

The Greek word translated "Nazarene" in *Matthew 2:23* is "Ναζωραῖος (Nazoraios)." It does not mean *of Nazareth* as it is incorrectly translated in many other places, such as in the phrase "*Jesus of Nazareth*." Nor does it derive from the Greek word for "Nazareth," which is "Ναζαρέθ / Ναζαρέτ" or, in English, "Nazareth / Nazaret."

That being said, what then does "Nazarene" mean? Where does the word "Nazoraios" come from? We can answer this question if we look to the Semitic languages—that is, to the Aramaic and Hebrew.

The Aramaic equivalent for "Nazoraios (Nazarene)" is "Natsraya" (or "Notsri" in Hebrew), whereas the word for "Nazareth" is "Natsrat" in Aramaic (or "Netsaret" in Hebrew).

The English word “Nazarene” (Greek “Nazoraios,” Aramaic “Natsraya,” or Hebrew “Notsri”) comes from the Hebrew word “netser” (branch), which itself is derived from the verb “natsar” which again, means “to guard, watch, keep, or preserve.”

What Matthew stated is a Semitic language “word play.” He was not being literal; he was being clever. In other words, “And he (Yehshua) came and dwelt in a city called *Netsaret*: that it might be “fulfilled” which was spoken by the prophet (*Isaiah 11:1*), ‘He shall be called a *Notsri*.’” Even if you cannot read Hebrew, you can at least look at the letters and see the obvious relationship between the words. They *both* derive from the Hebrew word “natsar” meaning, as I said before, “to guard, watch, keep, or preserve.”

Truly, Yehshua the Messiah is the “*Notsri*,” the one sent to watch over and keep Israel, the flock of Yehovah’s pasture.

29 “And I will raise up for them a noted planting place, and they shall never again be of those gathered by famine in the land, nor shall they bear the shame of the nations any more. 30 And they shall know that I, Jehovah their God, am with them, and they, the house of Israel, are My people,” says the Lord Jehovah. (Ezekiel 34:29-30)

Not only that, but He was the One sent from the Father to guard and preserve the truth of God and the correct meaning of the *Torah*.

17 Do not think that I have come to destroy The Law or the Prophets. I have not come to destroy, but to fulfill. 18 For truly I say to you, “‘Til the Heaven and the Earth pass away, not one jot or one tittle shall in any way pass from The Law until all is fulfilled.” (Matthew 5:17-18)

In this light, it should now be clear why the faithful followers of Yehshua were known as the “*Notsri*” or “*Notzrim*” (the plural form of “*Notsri*”; i.e., the “*Nazarenes*.”) Clearly, the Jewish nation knew Yehshua’s followers as the “*Nazarenes (Notzrim)*.”

How did Paul describe the “*Notzrim*?” Responding to the accusations brought against him, he said:

*14 But I confess this to you, that after **the Way which they call heresy**, so I worship the God of my fathers, believing all things that are written in the Law and in the Prophets. (Acts 24:14)*

Essentially, the “*Notzrim*” is an embodiment of the Israelite sect that worships the God of Abraham, Isaac, and Jacob based on a solid and profound understanding of the Hebrew *Bible*, and the *Tanakh*.

Think about it. Are we not to follow the example of Yeshua the Messiah? Was He a Christian, a follower of Christ? This makes no sense, for He was Christ Himself. Or was He a Nazarene who only did what He saw the Father in heaven doing? What does Scripture say? Yeshua was a Nazarene, and His followers were Nazarenes. They were called Nazarenes just as their Rabbi Yeshua was sent by Yehovah to watch over and keep Israel, they too were sent to watch over and keep Israel.

To press the point further and to help alleviate any confusion, we now need to answer the following questions:

- Are the words “Christian” and “Nazarene” different labels that describe the same group of people or are they different?
- What is the fundamental difference between a Christian and a Nazarene?
- Is the “one new man” of *Ephesians 2:15* a Christian or a Nazarene?

Although the word “Christian” appears three times in the *Bible*, contrary to what many have assumed or believed; there does not exist a definition of the actual word itself anywhere in the *Bible*. We arrive at a very accurate description of the Christian man, however, when we read some of the early Christian writings.

So let us now review the historian who first wrote about the Nazarenes in 370 C.E. His name was Epiphanius⁴ of Salamis, Cyprus who recorded the events about the fall of the Temple in 70 C.E.

Epiphanius wrote of how right before the destruction of the Temple in 70 C.E., back when a group of “Judeo- Christians” fled Jerusalem to settle in Pella—situated just across the Jordan River, south of the Sea of Galilee, but also called the Decapolis today. Also bear in mind that Epiphanius is writing as a Christian from a Christian viewpoint.

These “Judeo-Christians” are recorded as “*Nasoreans*”⁵ and, according to Epiphanius,⁶ they were miraculously warned by Yeshua to flee *just before* the destruction began. He also said that the Nazarenes fled with the Ebionites which, in Hebrew, means “the poor” or “the poor ones.”

The following excerpt comes from the 4th century Church father Epiphanius. Referring to the Nazarenes, he wrote in his work, *Against Heresies (Panarion 29)*:⁷

1,1 After these come Nazoraeans, who originated at the same time or even before, or in conjunction with them or after them. In any case they were their contemporaries. I cannot say more precisely who succeeded whom. For, as I said, these were contemporary with each other, and had similar notions.

1,2 For this group did not name themselves Christians or with Jesus' own name, but “Nazoraeans.” (3) However, at that time all Christians were called Nazoraeans in the same way. They also came to be called “Jessaeans” for a short while, before the disciples began to be called “Christians” at Antioch. (4) But they

⁴ Epiphanius of Salamis https://en.wikipedia.org/wiki/Epiphanius_of_Salamis

⁵ Patristic Evidence For Jewish-Christian Sects by A.F.J. Klijn & G.J. Reinink. (1973). Leiden: pp. 44–46. E.J. Brill. pp. 44–46.

⁶ Pella, Jordan | Wikipedia, <https://bit.ly/3rMpvcH>

⁷ Earliest Nazarenes: Evidence of Epiphanius by Neil Godfrey, <https://bit.ly/3rNcY8q>

were called Jessaeans because of Jesse, I suppose, since David was descended from Jesse, but Mary from David's line. This was in fulfillment of sacred Scripture, for in the Old Testament the Lord tells David, "Of the fruit of thy belly shall I set upon thy throne."

You will find it to be quite obvious how Epiphanius is constantly alternating between "Nazoraean" and "Jessaeans" in complete harmony with what Matthew was referring to when he was speaking of the words of Isaiah as noted above. Epiphanius continues:

(7,1) But these sectarians whom I am now sketching disregarded the name of Jesus, and did not call themselves Jessaeans, keep the name of Jews, or term themselves Christians—but "Nazoraean," from the place-name, "Nazareth," if you please! However, they are simply complete Jews.

(7,2) They use not only the New Testament but the Old Testament as well as the Jews do. For unlike the previous sectarians, they do not repudiate the legislation, the prophets, and the books Jews call "Writings." They have no different ideas, but confess everything exactly as The Law proclaims it and in the Jewish fashion—except for their belief in Christ, if you please! (3) For they acknowledge both the resurrection of the dead and the divine Creation of all things, and declare that God is one, and that his Son is Jesus Christ.

(7,4) They are trained to a nicety in Hebrew. For among them the entire Law, the prophets, and the so-called Writings—I mean the poetic books, Kings, Chronicles, Esther and all the rest—are read in Hebrew, as they surely are by Jews. (5) They are different from Jews, and different from Christians, only in the following. They disagree with Jews because they have come to faith in Christ; but since they are still fettered by the Law—circumcision, the Sabbath, and the rest—they are not in accord with Christians.

(7,7) Today this sect of the Nazoraeans is found in Beroea near Coelesyria, in the Decapolis near Pella, and in Bashanitis at the place called Cocabe-Khokhabe in Hebrew. (8) For that was its place of origin, since all the disciples had settled in Pella after they left Jerusalem—Christ told them to abandon Jerusalem and withdraw from it because of its coming siege. And they settled in Peraea for this reason and, as I said, spent their lives there. That was where the Nazoraean sect began.

*(9,1) In this sect too, my brief discussion will be enough. People like these are refutable at once and easy to cure—or rather, **they are nothing but Jews themselves.** (2) **Yet these are very much the Jews’ enemies.** Not only do Jewish people have a hatred of them; they even stand up at dawn, at midday, and toward evening, three times a day when they recite their prayers in the synagogues, and curse and anathematize them. Three times a day they say, “God curse the Nazoraeans.” (3) For they harbor an extra grudge against them, if you please, because, despite their Jewishness, they preach that Jesus is Christ—the opposite of those who are still Jews, for they have not accepted Jesus.*

(9,4) They have the Gospel according to Matthew in its entirety in Hebrew. For it is clear that they still preserve this, in the Hebrew alphabet, as it was originally written.⁸

We can glean quite a bit from this description. Not only do we have a very accurate description of the Nazarenes, we also have most notable distinctions being made between Nazarenes and Christians. Essentially, Nazarenes are very similar to Jews in every way, except that they recognize Yehshua as the Messiah.

They study both the *Tanakh* and the apostolic writings, accept the validity and importance of all of the *Torah*, and hold to a very Hebraic perspective on matters of faith, doctrine, and worship.

On the other hand, Christians also accept Yehshua as the Messiah, yet they predominantly study from the apostolic writings,

⁸ Earliest Nazarenes: Evidence of Ephiphanius by Neil Godfrey, <https://bit.ly/3rNcY8q>

believe that the *Torah* has little to no further role in one's life, and do not embrace a Hebraic perspective on matters of faith, doctrine, and worship. Instead, Christians are preferential to a Hellenistic approach (i.e., a Greek perspective) to their faith.

Moving forward, I would now briefly like to look at the curse that was added to the *Amidah Prayer*, of which Epiphanius has just made reference to:

*The Amidah*⁹ or (*Tefilat HaAmidah*, 'The Standing Prayer'), also called the *Shemoneh Esreh* (Hebrew: תפילת העמידה, **Tefilat HaAmidah**, 'The Standing Prayer'), also called the ***Shemoneh Esreh*** (שמונה עשרה 'eighteen') is the central prayer of the Jewish liturgy. Observant Jews recite the *Amidah* at each of three daily prayer services in a typical weekday: morning (*Shacharit*), afternoon (*Mincha*), and evening (*Ma'ariv*). On *Shabbat*, *Rosh Chodesh*, and Jewish festivals, a fourth *Amidah* (*Mussaf*) is recited after the morning *Torah* reading, and once per year a fifth *Amidah* (*Ne'ilah*) is recited, at sunset on *Yom Kippur*. Due to its importance, in rabbinic literature it is simply called *hatefila* ('the prayer'). According to legend, the prayer was composed by the Rabbis of the *Anshei Knesset HaGedolah* (c. 515 B.C.E.-332 B.C.E.).

Although the name ***Shemoneh Esreh*** (שמונה עשרה 'eighteen') refers to the original number of component blessings in the prayer, the typical weekday *Amidah* actually consists of nineteen blessings. The one that was added is the one that is the curse and it is called *Birkat HaMinim* ("the sectarians, heretics").

We find in the *Talmud* that Rabbi Gamaliel II, who was the first *NASI*¹⁰ of the Sanhedrin after the Temple fell in 70 C.E., worked to codify the prayer service and instructed Samuel ha-Katan to write another paragraph against the heretics and informers, which was then inserted as the 12th prayer in our modern sequence. Those who would not recite it were branded heretics and expelled.

⁹The *Amidah Prayer*, <https://en.wikipedia.org/wiki/Amidah>

¹⁰ Gamaliel II | Wikipedia, tinyurl.com/2p94ab7m

Gamaliel II served until 118 C.E and it is my belief that this prayer was in use during the Bar-Kokhba Revolt, which was, in part, responsible for why they would not allow Nazarenes to serve alongside them.

For the apostates (meshumaddim)¹¹ let there be no hope, and uproot the kingdom of arrogance (malkhut zadom), speedily and in our days.

May the Nazarenes (ha-nazarim/nošrim/notzrim)¹² and the sectarians (minim) perish as in a moment.

Let them be blotted out of the Book of Life, and not be written together with the righteous.

You are praised, O Lord, who subdues the arrogant.

When we understand the Christian faith has its origins in the Hellenistic perspective and not the Hebraic or Aramaic mindset, then we can understand what Epiphanius is getting at. The definition of a Christian has not changed all that much since the 4th century. In fact, Epiphanius' description is quite accurate and just as relevant today as it was when he wrote it.

I trust that it should be demonstrably obvious that Christians are not the same as Nazarenes (“Notzrim”). It should also be equally apparent that the early followers of Yeshua—whose lives we read about in the apostolic writings—were not Christians, but rather, Nazarenes. Namely, the very same Nazarenes who were cursed by the Jews three times a day. Therefore, the “one new man” that Paul

¹¹ From the Semitic root s-m-d (שמד) ‘extermination, destruction, annihilation,’ with the rabbinic noun probably suggesting that the apostates referred to merited annihilation (Langer 2011, p. 45).

¹² The Bavli refers to Jesus as ha-nošri. (Kimelman 1981, p. 234) The precise vocalization is disputed. Reuven Kimelman takes it as certain that the original rabbinic Hebrew was vocalized as “našarim,” citing the fact that this variety of Hebrew tended, in contrast to Biblical Hebrew, to write “plene” where the latter has a defective scriptum. “Nozerim” is also possible. Instone-Brewer also thinks that the testimony of Tertullian (*Adversus Marcionem*.4.8.1: *Nos Iudaei Nazarenos appellat.*) and Augustine at (Ep.112.13) points to the pronunciation “nazarim” (Instone-Brewer 2003, p. 31, n.16).

wrote about in Ephesians 2:15 undoubtedly must be the quintessential Nazarene man.

14 For He is our peace, He making us both one, and He has broken down the middle wall of partition between us, 15 having abolished in His flesh the enmity (the Law of commandments contained in ordinances) so that in Himself He might make the two into one new man, making peace between them; 16 and so that He might reconcile both to God in one body by the cross, having slain the enmity in Himself. (Ephesians 2:14-16)

Although this “Messianic Israelite” man continues to worship Yehovah in the way that Abraham, Isaac, and Jacob did (Acts 24:14), he is a “new” man due to the fact he complements that faith with an acceptance and understanding that the Way is embodied by the living example of the steadfast faithfulness of Yehshua the Messiah.

We are now ready to examine the “Notzrim” in *Bible* prophecy and discover some amazing truths. That being said, even though the Nazarenes (“Notzrim”) and the Christians both accepted Yehshua as the Messiah, they were two entirely different groups of people with two altogether different sets of doctrine and methods of worship. Did you know that only one of these two groups of people is mentioned in the prophecies of your *Bible*? Do you know which one? If you do, do you know in what context that group is mentioned?

First, we will start with the context. The prophecy of *Jeremiah 31* describes a future time when the *renewed covenant* will be made with the House of Israel and the House of Judah.

31 “Behold, the days come,” says Jehovah, “that I will cut a new covenant with the house of Israel, and with the house of Judah, 32 not according to the covenant that I cut with their fathers in the day I took them by the hand to bring them out of the land of Egypt; which covenant of Mine they broke, although I was a husband to them,” says Jehovah; 33 “but this shall be the covenant that I will

cut with the house of Israel: After those days,” says Jehovah, “I will put My Law in their inward parts, and write it in their hearts; and I will be their God, and they shall be My people. 34 And they shall no more teach each man his neighbor and each man his brother, saying, Know Jehovah; for they shall all know Me, from the least of them to the greatest of them,” says Jehovah. “For I will forgive their iniquity, and I will remember their sins no more.” (Jeremiah 31:31-34)

This is a time when both houses will have returned home to the Land of Israel to dwell together in peace.

27 “Behold, the days come,” says Jehovah, “that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of animal. 28 And it shall be, as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so I will watch over them to build, and to plant,” says Jehovah. (Jeremiah 31:27-28)

This is when the descendants of Joseph and Benjamin will have returned to their ancestral land in what many refer to as the “West Bank.”

15 So says Jehovah: “A voice was heard in Ramah, wailing and bitter weeping; Rachel weeping for her sons; she refuses to be comforted for her sons, because they are not.” 16 So says Jehovah: “Hold back your voice from weeping and your eyes from tears; for your work shall be rewarded,” says Jehovah. “And they shall come again from the land of the enemy. 17 And there is hope for your future, says Jehovah, that your sons shall come again to their own border.” (Jeremiah 31:15-17)

It describes a future time when *all* the tribes from the House of Israel (otherwise known as Ephraim)—which have been scattered throughout the inhabited world—will, at long last, be regathered from the four corners of the Earth to be restored to their heritage in the Promised Land.

8 “Behold, I will bring them from the North Country and gather them from the corners of the Earth, and with them the blind and the lame, the woman with child and she who is in labor with child, together; a great company shall return there. 9 They shall come with weeping, and with prayers I will lead them. I will cause them to walk by the rivers of waters in a straight way; they shall not stumble in it, for I am a father to Israel, and Ephraim is My firstborn. 10 Hear the Word of Jehovah, O nations, and declare it in the coastlands afar off. And say, ‘He who scattered Israel will gather him and keep him, as a shepherd keeps his flock. 11 For Jehovah has redeemed Jacob, and ransomed him from the hand of the one stronger than he. 12 Therefore, they shall come and sing in the height of Zion, and shall flow together to the goodness of Jehovah, for wheat, and for wine, and for oil, and for the sons of the flock and the herd. And their soul shall be as a watered garden; and they shall not pine away any more at all.’” (Jeremiah 31:8-12)

It is in this context that the following words appear at the beginning of the chapter:

*1 At that time, says Jehovah, “I will be the God of all the families of Israel, and they shall be My people.” 2 So says Jehovah, “The people who were left of the sword found grace in the wilderness; even Israel, when I will go to give him rest.” 3 Jehovah has appeared to me from afar, saying, “Yea, I have loved you with an everlasting love; therefore, with loving-kindness I have drawn you. 4 Again I will build you, and you shall be built, O virgin of Israel. You shall again put on your tambourines, and shall go forth in the dances of those who rejoice. 5 You shall yet plant vines on the mountains of Samaria; the planters shall plant, and shall eat them as common things. 6 For there shall be a day that the **watchmen** on Mount Ephraim shall cry, ‘Arise and let us go up to Zion to Jehovah our God!’” 7 For so says Jehovah, “Sing with gladness for Jacob, and shout among the chief of the nations. Cry out, give praise and say, ‘O Jehovah, save Your people, the remnant of Israel.’” (Jeremiah 31:1-7)*

The word “watchmen” in Jeremiah 31:6 is somewhat misleading. Although the Hebrew word “Notzrim” aptly conveys the idea of those who watch, guard, or preserve (as we have already seen); the translators should have left “Notzrim” untranslated in order to preserve the original intent of the passage.

Yehovah is telling us through the Prophet Jeremiah that it will be the **“Notzrim”** (and not the Christians) who will return to the land of Israel in the future for the promised restoration of the kingdom of Yehovah over all of Israel. Again, it is the **“Notzrim”** (and *not* the Christians) who will dwell again in their ancestral homeland in the land of Israel and pave the way for those who come after to return to Zion. (Before we move on, notice when the **“Notzrim”** are crying out; it is when there is only a remnant left.)

You have clearly read how Epiphanius unequivocally stated the “Notzrim,” or “Nazarenes” were not Christians at all. Some of you may find this hard to accept at first. That is understandable, especially given the fact we are only in the second chapter of this book and not all has yet been revealed. Nevertheless, we must be willing to hear the truth. We must understand this in order to soberly appreciate the heights from which we have fallen and what the “restoration of all things” truly means. After all, there will be five virgins who will be told “I never knew you” and they will protest all too loudly and in earnest about the “good works” they did in His name.

22 Many will say to Me in that day, “Lord! Lord! Did we not prophesy in Your name, and through Your name throw out demons, and through Your name do many wonderful works?” 23 “And then I will say to them ‘I never knew you! Depart from Me, those working lawlessness!’” (Matthew 7:22-23)

Many will argue over what this word "lawlessness" means, so let's take a look at that now just so we are clear.

G458 (Strong) ἀνομία **anomia** an-om-ee'-ah

From G459; illegality, that is, violation of law or (generally) wickedness: –iniquity, X transgress (-ion of) the law, unrighteousness

G459 (Strong) *ἀνομος* **anomos an'-om-os**

From G1 (as a negative particle) and G3551; lawless, that is, (negatively) not subject to (the Jewish) law; (by implication a Gentile), or (positively) wicked: –without law, lawless, transgressor, unlawful, wicked.

G458 (Thayer) *ἀνομία* **anomia**

Thayer Definition:

- 1) the condition of without law
- 1a) because ignorant of it
- 1b) because of violating it
- 2) contempt & violation of law, iniquity, wickedness

A question now arises and yet, we still have somewhat of a stretch ahead of us before we reach the chapter's end. What does the *Bible* call you? You will have to answer this question for yourself. To accept the vocation of a Nazarene Israelite is a very high calling indeed. If the conviction of the Holy Spirit has already come upon you, is it not high time you began to act upon that conviction and continue your spiritual journey by transitioning from Christianity to the “faith which was once delivered unto the saints?”

3 “Having made all haste to write to you about the common salvation, beloved, I had need to write to you to exhort you to contend earnestly for the faith once delivered to the saints. 4 For certain men crept in secretly, those having been of old previously written into this condemnation, ungodly ones perverting the grace of our God for unbridled lust, and denying the only Master, God, even our Lord Jesus Christ. 5 But I intend to remind you, you once knowing these things, that the Lord having delivered a people out of the land of Egypt, in the second place destroyed the ones not believing.” (Jude 1:3-5)

Let me make myself clear. I am not telling you to come out of Christianity, deny the Messiah, and fully immerse yourself in Orthodox Judaism. Nor am I telling you to come out of Judaism, and leap headlong into Christianity. No! I am simply exhorting you to part with your longstanding, nonbiblical (aka, replacement theology) teachings and do so irrespectively of whether you call yourself a Christian or a Jew.

The hard truth of the matter being, both faiths have allowed false teachings to creep in—teachings of which have missed the mark and are in dire need of correction and/or redaction. Return *now* to the one true faith once delivered to the Early Church known as the “**Notzrim.**” That is, the one built upon *both* the rock of Yehshua *and* all the original apostles, who were all Jewish—the very ones who Epiphanius and many of the Church Fathers of that day so rigorously condemned because of their Jewishness.

This period of biblical history, although particularly difficult to make sense of and follow more often than not, can still be sorted and interpreted with a certain level of precision. It requires a great deal of research, much by way of heavy reading, a mature level of spiritual discernment, and a keen eye to spot the truths buried with respect to all that has been recorded.

Moving forward, we previously cited the writings of Epiphanius who wrote that just before the destruction of the Temple in 70 C.E., a group of Jewish Christians fled Jerusalem to settle in Pella.

He called them “Nasoreans”¹³ and, according to Epiphanius,¹⁴ he also spoke of how the Nazarenes fled along with people who were called Ebionites—a people of which, in Hebrew, means “the poor” or, “the poor ones.” Upon conducting additional research on the Ebionites, I discovered they were not identical to those called “Nazoreans.” The Ebionites were seen by the local population as

¹³Patristic Evidence For Jewish-Christian Sects by Albertus Frederik Johannes Klijn & G.J. Reinink (1973) Leiden: E.J. Brill. pp. 44–46.

¹⁴ Pella, Jordan | Wikipedia, <https://rebrand.ly/6fdgi55>

being separate from the Nazoreans. Allow me to quote the following:

*Ebionites¹⁵ (Greek: **εβιοναῖοι, Ebionaioi**, derived from Hebrew **אֲבִיוֹנִים** “**ebyonim**,” “**ebionim**,” meaning “the poor” or “poor ones”) as a term refers to a Jewish Christian sect who were vegetarians, viewed poverty as holy, believed in ritual ablutions, and rejected animal sacrifices. They existed during the early centuries of the Common Era. The Ebionites embraced an adoptionist Christology, thus understanding Jesus of Nazareth as a mere man who, by virtue of his righteousness, was chosen by God to be a true prophet. A majority of the Ebionites rejected as heresies the proto-orthodox Christian beliefs in Jesus’s divinity and virgin birth. They maintained that Jesus was the natural son of Joseph and Mary who became the Messiah because he obeyed the Jewish Law.*

Accordingly, the Ebionites insisted on the necessity of following the Written Law of Moses alone (without the Oral Law); used one, some or all of the Jewish–Christian Gospels, such as the Gospel of the Ebionites, as additional scripture to the Hebrew Bible; and revered James the Just as an exemplar of righteousness and the true successor to Jesus (rather than Peter), while rejecting Paul as a false apostle and an apostate from the Law.

Since historical records by the Ebionites are scarce, fragmentary and disputed; much of what is known or conjectured about them derives from the Church Fathers who saw all Jewish Christians as Ebionites and confused different groups in their polemics whom they labeled heretical “Judaizers.” Consequently, very little about the Ebionite sect (or sects) is known with certainty, and most, if not all, statements about them are speculative. The Church Fathers consider the Ebionites identical with other Jewish Christian sects, such as the Nazarenes.

¹⁵ Ebionites | Wikipedia, <https://en.wikipedia.org/wiki/Ebionites>

In Edward Gibbon's *Decline & Fall of the Roman Empire* (Chapter 15, Part II),¹⁶ he points out how the only people to escape Jerusalem during the siege and destruction were the Jewish-Christian Nazarenes. (Do make sure you read the footnotes here.) Gibbons goes on to state that, 60 years (130 C.E.) after the destruction of the Temple, they began to return to Jerusalem:

When the name and honors of the church of Jerusalem had been restored to Mount Sion, the crimes of heresy and schism were imputed to the obscure remnant of the Nazarenes, which refused to accompany their Latin bishop. They still preserved their former habitation of Pella, spread themselves into the villages adjacent to Damascus, and formed an inconsiderable church in the city of Berœa, or, as it is now called, of Aleppo, in Syria.¹⁷ The name of Nazarenes was deemed too honorable for those Christian Jews, and they soon received, from the supposed poverty of their understanding, as well as of their condition, the contemptuous epithet of Ebionites.¹⁸ In a few years after the return of the church of Jerusalem, it became a matter of doubt and controversy, whether a man who sincerely acknowledged Jesus as the Messiah, but who still continued to observe the Law of Moses, could

¹⁶ The History of the Decline & Fall of the Roman Empire (Project Gutenberg eBook) by Edward Gibbon, <https://bit.ly/3uqC3Gg>

¹⁷ Jean Le Clerc (Hist. Ecclesiast. pp. 477 & 535) seems to have collected from Eusebius, Jerome, Epiphanius, and other writers, all the principal circumstances that relate to the Nazarenes or Ebionites. The nature of their opinions soon divided them into a stricter and a milder sect; and there is some reason to conjecture that the family of Jesus Christ remained members, at least, of the latter and more moderate party. <https://bit.ly/3LWPaHo>

¹⁸ Some writers have been pleased to create an "Ebion," the imaginary author of their sect and name. But we can more safely rely on the learned Eusebius than on the vehement Tertullian (aka., Quintus Septimius Florens Tertullianus) or the credulous Epiphanius. According to Jean Le Clerc, the Hebrew word "Ebjonim" (aka., "Ebionim") may be translated into Latin by that of Pauperes. See Hist. Ecclesiast. p. 477. *Note: The opinion of Jean Le Clerc is generally admitted; but Neander has suggested some good reasons for supposing that this term only applied to poverty of condition. The obscure history of their tenets and divisions, is clearly and rationally traced in his History of the Church, Vol. I Part II. p. 612, & c., Germ. edit. —M., <https://bit.ly/3LWPaHo>

possibly hope for salvation. The humane temper of Justin Martyr inclined him to answer this question in the affirmative; and though he expressed himself with the most guarded diffidence, he ventured to determine in favor of such an imperfect Christian, if he were content to practise the Mosaic ceremonies, without pretending to assert their general use or necessity.

But when Justin was pressed to declare the sentiment of the church, he confessed that there were very many among the orthodox Christians, who not only excluded their Judaizing brethren from the hope of salvation, but who declined any intercourse with them in the common offices of friendship, hospitality, and social life.¹⁹

The more rigorous opinion prevailed, as it was natural to expect, over the milder; and an eternal bar of separation was fixed between the disciples of Moses and those of Christ. The unfortunate Ebionites, rejected from one religion as apostates, and from the other as heretics, found themselves compelled to assume a more decided character; and although some traces of that obsolete sect may be discovered as late as the 4th century, they

¹⁹ See the very curious Dialogue of Justin Martyr's very curious Dialogue With the Jew Tryphon. The conference between them was held at Ephesus, in the reign of Antoninus Pius, and roughly 20 years after the return of the Church of Pella to Jerusalem. For this date, consult the accurate note of Louis Sebastien Le Nain De Tillemont's, *Memoires Ecclesiastiques*, Tome. ii. p. 511.

*Note: Justin Martyr makes an important distinction, which Gibbon has neglected to notice. There were some who were not content with observing the Mosaic Law themselves, but enforced the same observance, as necessary to salvation, upon the heathen converts, and refused all social intercourse with them if they did not conform to the (Mosaic) Law. Justin Martyr himself freely admits those who kept the (Mosaic) Law themselves to Christian communion, though he acknowledges that some, not the Church, thought otherwise; of the other party, he himself thought less favorably. The former, by some, are considered (to be) the Nazarenes, the latter, the Ebionites—G & M., <https://bit.ly/3LWPaHo>

*insensibly melted away, either into the church or the synagogue.*²⁰

What happened to cause the Jews to return to Jerusalem around roughly 130 C.E.? Roman General Lusius Quietus²¹ defeated the rebellious Jews by slaughtering hundreds of thousands of them during the Kitos War²¹ (aka., the “Rebellion of the Diaspora.” To this day the *Talmud* speaks of the “slain of Lydda” with words of reverential praise. Lydda today is known as the city of Lod.

Trajan, the Emperor of Rome, was warring against the Parthian Empire in Mesopotamia prior to this, when he took sick and later died in 117 C.E. The Parthians were the remnants of the 10 Tribes of Israel who had been taken into captivity in 723 B.C.

Hadrian became Emperor upon the death of Trajan and would rule up until his own death in 138 C.E.²² In 130 C.E., Hadrian came to Jerusalem, which still lay in ruins since its destruction in 70 C.E. He then made the decision to rebuild the city as a Roman colony, which would then be inhabited by his legionaries. Hadrian’s new city was to be dedicated to himself and to the god Jupiter.²³ Debate continues as to whether or not Hadrian’s anti-Jewish decrees forbidding circumcision—as well as the construction and dedication of the Temple to Jupiter on the former Temple Mount—were the

²⁰ Of all the systems of Christianity, that of Abyssinia is the only one which still adheres to the Mosaic rites. (Michael Geddes’ Church History Of Æthiopia & Du R.P. Jerome Lobo’s Dissertations De La Grand Sur La Relation). The eunuch of the queen Candace might suggest some (to be) suspicious; but as we are assured (Socrates, i. 19. Sozomen, ii. 24. Ludolphus, p. 281) that the Æthiopians were not converted ‘til the 4th century, it is more reasonable to believe they respected the Sabbath, and distinguished the forbidden meats, in imitation of the Jews, who, (during) a very early period, were seated on both sides of the Red Sea. Circumcision had been practised by the most ancient Æthiopians, from motives of health and cleanliness, which seem to be explained in the Recherches Philosophiques Sur Les Americains by Cornelius De Pauw, Tome 1, ii. p. 117, <https://bit.ly/3LWPaHo>

²¹ Kitos War | Wikipedia, <https://bit.ly/33DKGEe>

²² Hadrian | Wikipedia, <https://bit.ly/3s3ENJW>

²³ Aelia Capitolina | Wikipedia, <https://bit.ly/3h291GG>

cause or the *direct result* of the Bar Kokhba Revolt in 133 C.E. At any rate, his decrees did not end for Jerusalem until his death in 138 C.E.

I will be spending more time here than what normally would be the case to thoroughly and positively identify to you what was lost and has yet to be restored in these Last Days. So please do bear with me as I proceed step-by-step and delve a lot deeper into this matter than usual.

I will begin by picking up where I left off with Edward Gibbon and will allow him to further explain to you how the Nazarenes returned to Jerusalem 60 years after its destruction:

The Nazarenes retired from the ruins of Jerusalem to the little town of Pella beyond the Jordan, where that ancient church languished above sixty years in solitude and obscurity.²⁴ They still enjoyed the comfort of making frequent and devout visits to the Holy City, and the hope of being one day restored to those seats which both nature and religion taught them to love as well as to revere. But at length, under the reign of Hadrian, the desperate fanaticism of the Jews filled up the measure of their calamities; and the Romans, exasperated by their repeated rebellions, exercised the rights of victory with unusual rigor. The emperor founded, under the name of Ælia Capitolina, a new city on Mount Sion,²⁵ to which he gave the privileges of a colony; and denouncing the severest penalties against any of the Jewish people who should dare to approach its precincts, he fixed a vigilant garrison of a Roman cohort to enforce the execution of his orders. The Nazarenes had only one way left to escape the common

²⁴ Eusebius, l. iii. c. 5. Jean Le Clerc, Hist. Ecclesiast. p. 605. During this occasional absence, the bishop and church of Pella still retained the title of Jerusalem. In the same manner, the Roman pontiffs resided 70 years at Avignon; and the patriarchs of Alexandria have long since transferred their Episcopalian seat to Cairo. <https://bit.ly/3LWPaHo>¹⁴⁸⁶

²⁵ Dion Cassius, l. lxxix. The exile of the Jewish nation from Jerusalem is attested by Aristo of Pella, (apud Eusebius l. iv. c. 6,) and is mentioned by several Ecclesiastical writers; though some of them too hastily extend this interdiction to the whole country of Palestine. <https://bit.ly/3LWPaHo>¹⁴⁸⁷

proscription, and the force of truth was on this occasion assisted by the influence of temporal advantages. They elected Marcus for their bishop, a prelate of the race of the Gentiles, and most probably a native either of Italy or of some of the Latin provinces. At his persuasion, the most considerable part of the congregation renounced the Mosaic law, in the practice of which they had persevered above a century. By this sacrifice of their habits and prejudices, they purchased a free admission into the colony of Hadrian, and more firmly cemented their union with the Catholic church.

There was another underlying factor at work that might have contributed to the Jews returning to Jerusalem in 130 C.E. and could be attributed to the many in favor of the Bar Kokhba Revolt in 133 C.E. There was a strong undercurrent of Messianism or belief that the Messiah's Second Coming was imminent due to a Jubilee year in 134 C.E.—this and the misapplication of the prophecy of Jeremiah who predicated the return of Judah after 70 years in exile when the first Temple was destroyed by Babylon in 586 B.C. They assumed the Messiah was about to return.²⁶

It is with this understanding in mind, that I believe Rabbi Akiva had his student Rabbi Jose rewrite the history of the Jews so he could use the prophecy of *Daniel 9* for the purposes of misappropriating the 70 Weeks Prophecy to justify his endorsement of Simon Bar-Kokhba as not only NASI, but even as the long-awaited Messiah.²⁷

Let me quote to you what I mean, as this is important.

...all of the opinions held by Talmudic Jewish writers from the late second century C.E. and beyond are further colored by some flagrant and basic chronological errors. Using a distorted interpretation of the prophecy in Daniel, 9:24–27 (70 weeks being

²⁶ From the Maccabees to the Mishnah by Shaye Cohen, 3rd Edition. Louisville, KY: Westminster John Knox Press, 2014

²⁷ Qedesh La Yahweh Press, Chapter 1, Flaws in System “B” Reconstruction, page 10-11. <http://sightedmoon.com/wp-content/uploads/2021/10/The-Sabbath-Jubilee-Cycle.pdf>

understood to mean 70 weeks of years—i.e. 490 years), their chronology was built upon the supposition that the second Temple stood for 420 years, being destroyed in the 421st year. Under this construction, the second Temple began to be erected in 351 B.C.E. (Chart B). It is obvious from reading the Seder Olam (29–30) that Rabbi Jose’s chronology is based entirely upon the rabbinical interpretation of this prophecy from Daniel and that he purposely makes the destruction of the temples built by Solomon and Herod (the first and second Temples) conform to this premise.

According to the prophecy in Daniel, 69 weeks (7 weeks plus 62 weeks) would pass before the appearance of the messiah, which was understood to mean 483 years; i.e. the messiah would appear in the 484th year. The 421st year of this chronology brings us to the destruction of the second Temple in 70 C.E., the 484th year becomes 133 C.E., the actual beginning of the Bar Kochba revolt. During this revolt some of the important rabbis of that period declared Simeon Bar Kochba to be the messiah. The drift of this evidence leads one to suspect that the chronology advocated by Rabbi Jose was in truth originally devised to support the claim of Bar Kochba as the messiah. After Bar Kochba failed, his claim as the messiah died, but the chronology which had been made popular at that time continued with a life of its own.

Unfortunately, Rabbi Jose’s arrangement is impossible since the book of Ezra places the completion of the second Temple in the sixth year of King Darius of Persia (515 B.C.E.). Ezra and Nehemiah, noted for their involvement in the activities of the second Temple, lived in the fifth century B.C.E., long before 351 B.C.E. Further, as history reveals, Bar Kochba was not the messiah, as many other rabbis of that time had themselves argued. Nevertheless, the chronology continued as if it had been valid.

Many of the Ebionites were welcomed back at this time. But those who were Nazarene or Christian were not allowed to join the revolt. As previously mentioned, they were cursed in the *Amidah Prayer* daily as Jews everywhere recited the 12th section known as *Birkat HaShanim*.

We now come to the time after the Bar Kokhba Revolt and the slaughter again of hundreds of thousands of Jews—of those who remained alive, they were expelled from Jerusalem under pain of death—should they be found within her boundaries. The name Jerusalem was changed to *Ælia Capitolina* and Judea was renamed *Syria Palaestina*.²⁸

Also of note is the fact that the first 15 Bishops of Jerusalem were all of the circumcision and/or bore Jewish names. After the Bar Kokhba Revolt, however, they all had been ascribed Greek names.²⁹

Today we have 12 contracts on record for having leased the land for five years during the Bar Koch-Bah period. They are dated from 135 C.E.-139 C.E. and were found in the Wadi Murabba`at Cave, just east of Bethlehem.³⁰ I am bringing this information to your attention because the 12 contracts attest to how, at this time, the Jews of that period were diligently keeping the Sabbatical and Jubilee Years. The contracts were only for the five years when the soil could be worked, thus proving they had full knowledge of when the Jubilee Years were and were not given to planting during those Jubilee Years. The Jubilee Year was from Aviv 134 C.E.-Aviv 135 C.E. The next Shmitah or Sabbatical Year was Aviv 140 C.E.

I bring this to your attention primarily because on Chabad.org they claim that, according to *Biblical Law*, the Jubilee Years are only, in truth, kept when *all* 12 Tribes of Israel are resting in their allotted inheritance in the Land of Israel. Moreover, they then point out how, since the captivity of Israel in 723 B.C., the 12 Tribes have not kept the Jubilee Years.³¹ These 12 contracts, however, proves they were keeping track of the Sabbatical and Jubilee years up until the Bar Kokhba Revolt. Not only that, but for the next four hundred years that followed they kept track of each Sabbatical and Jubilee year. The Jubilee Year of rest has gone on to become one of the

²⁸ Syria Palaestina | Wikipedia, <https://bit.ly/3v2V03P>

²⁹ Jewish Christian | Wikipedia, <https://bit.ly/3BCbMYS>

³⁰ Sabbath & Jubilee Cycle: Bar Kochba Period, Qadesh La Yahweh Press, <https://bit.ly/34tauR>

³¹When Is the Next Jubilee Year? by Baruch S. Davidson | Chabad.org., <https://bit.ly/3oYYkjh>

greatest casualties which is in critical need of restoration in these Last Days.

As we continue to follow in lockstep with the history of the Ebionites and the Nazarenes, we must not forget that back when the 12 Apostles were sent out to the 10 Tribes of Israel, from those Great Commissions, other groups of believers had also begun to spring up.

Let me also remind you that from the first Jewish war of 66 C.E. to 73 C.E., followed by the Kitos War from 115 C.E. to 117 C.E. until after the Bar Kokhba defeat 133 C.E. to 135 C.E., the Jews were forced to exile from the Land of Israel for other parts of the³² world.³³

Let me point out at this juncture, that Deuteronomy 28 warned Israel they would be dispersed throughout all the kingdoms if they did not obey Yehovah. The Greek Old Testament reads they will be in diaspora.

G1290 (Strong) Διασπορά diaspora dee-as-por-ah'

From G1289; dispersion, that is, (specifically and concretely) the (converted) Israelites resident in Gentile countries: - (which are) scattered (abroad).

I will now resume our historical undertaking of tracing the history of the Nazarenes.

³² “It is commonly claimed that the diaspora began with Rome's twofold crushing of Jewish national aspirations. David Aberbach, for one, has argued that much of the European Jewish diaspora, by which he means exile or voluntary migration, originated with the Jewish wars which occurred between 66 and 135 CE.”

The European Jews, Patriotism & the Liberal State, <https://bit.ly/3yEiaiL>: A Study of Literature & Social Psychology by David Aberbach (2012). Routledge Jewish Studies Series, Routledge, <https://bit.ly/3qqYGJF>

³³ “Martin Goodman states that it is only after the destruction of Jerusalem that Jews are found in northern Europe and along the western Mediterranean coast.”

Secta & Natio by Martin Goodman, February 26th 2010, The Times Literary Supplement/The Times Literary Supplement Limited. Retrieved October 2nd, 2013. <https://bit.ly/3ixrlIC>

Justin Martyr³⁴ who lived about 100 C.E.—until he and six others were beheaded for their faith around 165 C.E.—stated there were two groups of people in this region. Namely, Jews and “Christians” with Ebionites in the middle. Justin has now lumped all the Nazarenes *in with* the Ebionites.

*Tertullian, who lived (from) A.D. 150–A.D. 220, records in Against Marcion, 4:8 that the Jews called Christians “Nazarenes.” Eusebius, around 311 C.E., records that the name “Nazarenes” had formerly been used of Christians.*³⁵

According to Epiphanius,³⁶ (310 C.E. or 320 C.E.–403 C.E.) the Ebionites were still residing in Pella during his lifetime. They would eventually migrate to Beroea (Aleppo) and Basanitis where they settled permanently. Epiphanius characterized them as “neither more nor less than Jews, pure and simple.” Oddly enough, despite normalizing them to the extent he did, he then went on to point out how “...they recognized the *New Covenant* (as well as the old) and believed in the resurrection and the One God and His Son, Jesus Christ. And yet, if this was truly the case, how could he legitimately claim they believed as they did and still rightfully expect those in power to believe they were strictly Jews, pure and simple?

Jerome (aka., Eusebius Sophronius Hieronymus), who lived either from 342 C.E.–420 C.E. or 347 C.E.–420 C.E., says that the Nazarenes had accepted Christ, but did not cease or desist in keeping the *Old Testament Law*. He expressed these sentiments in a letter to Augustine in 404 C.E.

*“What shall I say of the Ebionites who make pretensions to the name of Christian? In our own day there exists a sect among the Jews throughout all the synagogues of The East, which is called the sect of the **Minaeans**, and even now is cursed by the Pharisees. The adherents of this sect are commonly known as*

³⁴ Justin Martyr | Wikipedia, <https://bit.ly/36h7fz1>

³⁵ Nazarene (Sect) | Wikipedia, <https://bit.ly/3gYkIy1>

³⁶ Epiphanius of Salamis | Wikipedia, <https://bit.ly/3HMkzK3>

Nazarenes. They believe in Christ the son of God, born of the virgin Mary; and they say that he who died under Pontius Pilate and rose again, is the same one in whom we believe. But while they desire to be both Jews and Christians, they are neither the one or the other.”

In addition to his disparaging mention of the Ebionites at the beginning of the passage just quoted, Jerome also elsewhere speaks of the Ebionites as another kind of Jew and the heirs of the Jewish error, being persons who called themselves, “Poor ones” because of the lowness of their understanding.

Although the preceding patristic references are not devoid of confusion between the Nazarenes and the Ebionites, we may conclude there were, indeed, two kinds of Judeo-Christians (Justin Martyr, Origen, Eusebius): the Nazarenes, whose name originally applied to all the Christians of Jewish background and practice (Acts 24:5; Epiphanius), and the Ebionites who “emerged” from the Nazarenes (Epiphanius). Both were alike in their continuation in the Jewish way of life, but later, the Nazarenes were viewed as substantially orthodox in their belief in Christ as the Son of God (Epiphanius, Jerome), whereas the Ebionites were of “poor” understanding because they considered Jesus an ordinary man both naturally, and only made Christ through attainment in character and by the descent of the dove (Eusebius, Epiphanius).

Both Nazarenes and Ebionites were describable, however, as neither Jews nor Christians (Jerome), so all were eventually condemned by the Jews (18 Benedictions) and opposed by the Gentile Christians, and they gradually dwindled in number and finally disappeared. Jerome is witness to the fact that both Nazarenes and Ebionites were still known in his time (i. e., toward the very end of the 4th century). When Augustine wrote in his Reply to Faustus the Manichaean (xix 17 NPNF iv, p. 246; Klijn and Reinink pp. 236-237) in about 400, he said of the Nazarenes that they were in existence until that time, or at least until recently, but always in the same small number. When Theodoret, bishop of Cyrus east of Antioch in the midst of former Ebionite territory-wrote his History of the Heresies (ii 11 MPG 83, col. 397; Klijn and Reinink pp. 350-351) in about 453 he

*named the Ebionites among the sects of which not even a small remnant remained.*³⁷

Epiphanius also said the Nazarenes kept the Sabbaths (plural), meaning they kept the weekly Sabbaths and annual Holy Days *along with* the biblical dietary laws. It is also important to note and understand that the Ebionites and the Nazarenes were considered the same sect to anyone who was an outsider. It was a derogatory label applied to all those who stood in sharp disagreement with the Jews and/or the emerging and most prevalent Christian community.

But amongst the Ebionites and the Nazarenes there was a notable difference:

*The Nazarenes did not refuse to recognize Paul's apostleship or his right to be a Christian. What difference does that make? That's the earmark between them and the Ebionites. The Ebionites rejected Paul. They said that he was against the Law—he liberated people. They said they didn't want any Gentiles. They were against Gentiles' salvation and conversion. They rejected Gentile Christians. The Ebionites branded and disregarded the very day of Pentecost and what it pictured—the two loaves on the altar. They had the Gospel of Matthew translated in Hebrew “sacred Hebrew.”*³⁸

Now that you have read the contents of the above quotes, hopefully you have a clearer understanding of this important difference of which I speak. I will conclude this chapter shortly and let you continue to conduct your own research of the various labels ascribed to the “heretics” or Nazarenes from this particular timeframe and those who followed. I do not want to go too much farther down this road than I already have, however. Despite this fact, our chronology of the history of *the Way* (or, the Nazarenes)

³⁷ Commentary on Daniel, Prologue; Commentary on Isaiah, 66:20; by Klijn and Reinink (pp 218-219, 226-227). *The Archeology of the New Testament: The Life of Jesus and the Beginning of the Early Church...* by Jack Finegan 2014. (P. 41)

³⁸A Handbook of Church History by Dean C.

Blackwell, <https://bit.ly/3H7w4e3>, <http://HWALibrary.com>

has now brought us to the 4th century, of which so happens to be a most opportune time to see what took place during this period.

History has ascribed a myriad of labels to the Nazarenes. In the late 12th or early 13th century in Lombardy they are as the Pasagians³⁹ (also spelled Passagians or Pasagini). Prior to that, there were the Paulicians from Turkey and Armenia, the Bogomils of Bulgaria, the Henricians and Arnoldists who went on to be what we now call the Waldensians of Northern Italy. From the Waldensians came the Anabaptists or Sabbatarians in Germany. The Huguenots would then eventually result from this Germanic group and make their way to France. My own family tree has been traced back to the Huguenots of Northern France.

In a single paragraph I have now summarized the entire history of the Nazarene sect for the past 2,000 years. Each group began with Nazarene beliefs only to be persecuted as though they were heretics. Countless wars would be launched against them and, over the course of time, they would be annihilated, fight back, move away, or assimilate.

We have now provided you with an in-depth overview of the various Jewish sects—including the labels ascribed to them. Before I close with one last quote, I want to impress upon you one final point. Although various sects were disliked or even hated, they were, at that time, tolerated. As Christianity prospered and gained authority, then the persecution against the Nazarenes intensified.

Suffice it then to say, the word “heretic” does not come into play at all until after the 3rd century. The word “heresy” is from the Latin transliteration of the Greek word *haíresis* (αἵρεσις) which, in Greek, means “choosing, choice, course of action, or a sect of school of thought.” A young man would examine various philosophies in order to determine how he should live. It is Strong’s word G139 and is translated in the *Book of Acts* as a sect.

This same word would eventually come to mean “warring parties” and, by the 3rd century, it was being used by the Christian

³⁹ Pasagians | Wikipedia, <https://bit.ly/36CvKay>

Church to mean a sect that deemed divisive enough to pose a clear and present danger to the unity of the Church.

According to Titus 3:10, a divisive person should be warned twice before separating from him. The Greek for the phrase “divisive person” became a technical term in the early Church for a type of “heretic” who promoted dissension. In contrast, correct teaching is called “sound teaching” not only because it builds up the faith, but because it protects it against the corrupting influence of false teachers.

Tertullian (A.D. 155–A.D. 240) implied that it was the Jews who most inspired heresy in Christianity: “From the Jew the heretic has accepted guidance in this discussion (that Jesus was not the Christ).”

*The use of the word “heresy” was given wide currency by Irenaeus in his 2nd century tract *Contra Haereses* (Against Heresies) to describe and discredit his opponents during the early centuries of the Christian community. He described the community’s beliefs and doctrines as orthodox (from ὀρθός, **orthos**, “straight” or “correct” + δόξα, **doxa**, “belief”) and the Gnostics’ teachings as heretical. He also pointed out the concept of apostolic succession to support his arguments.⁴⁰*

⁴⁰ Heresy | Wikipedia, <https://bit.ly/36AXLPM>

Chapter 3 | When Was It Lost & How Did It Happen?

We have now covered the Nazarenes up to the 4th century. Before Yehshua came into His own, three predominant sects of Judaism existed—namely, the Pharisees, Sādōcaean, and the Boēthosians. Interestingly enough, the Karaite⁴¹ sect sprang forth from the Sadduceans according to Abraham Geiger.

Hillel the Elder was NASI (or president) of the Jewish Sanhedrin from 31 B.C.–9 C.E.⁴² He was founder of the House of Hillel, School of Tannaim. Hillel was also a Jewish religious sage and scholar associated with the development of the *Mishnah* and the *Talmud*—or, in a nutshell, alongside of Torah and the Tanakh, what would soon become known as Rabbinic Judaism. Shammai would then take over as NASI until 30 C.E. upon which Hillel’s grandson, Gamaliel, succeeded him as president. The House of Shammai is said to have dominated until 70 C.E. Both were pharisaical sects, but the house of Shammai did not survive beyond the first Roman-Jewish War.⁴³

From about 10 C.E.–210 C.E., the rabbinic sages⁴⁴ of this time co-created what would, again, as mentioned in the previous paragraph, become the *Mishnah*. Their debates and discussions were used to define the *oral Torah* and this *Mishnah* is what has continued to define Judaism and has enabled it to survive to this day.

Hillel had several sayings attributed to him and they are as follows:

“...who asked that the Torah be explained to him while he stood on one foot... Shammai dismissed the man. Hillel chided the man for his behavior, but in a constructive way: ‘What is hateful to you, do not do to your fellow: this is the whole Torah; the rest is the explanation; go and learn.’”

⁴¹ Karaite Judaism | Wikipedia, <https://bit.ly/3pitL1F>

⁴² Sanhedrin | Wikipedia, <https://bit.ly/3JVKWhg>

⁴³ Origins Of Rabbinic Judaism (merged document) | Wikipedia, <https://bit.ly/3te4OW2>

⁴⁴ Tannaim | Wikipedia, <https://bit.ly/35yaxhu>

Yehshua is quoted in *Matthew* as saying a very similar thing:

12 Therefore all things, whatever you desire that men should do to you, do even so to them; for this is the Law and the Prophets.
(Matthew 7:12)

We also know that Hillel taught that brotherly love was a fundamental principle of the moral law. The Apostle Paul has told us he was taught by Gamaliel, the grandson of Hillel. Notably, he too taught along the same lines. When Yehshua was asked what the greatest *Commandment of The Law* was, He answered in this manner:

37 Jesus said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. 38 This is the first and great Commandment. 39 And the second is like it, 'You shall love your neighbor as yourself.' 40 On these two Commandments hang all the Law and the Prophets." (Matthew 22:37-40)

We also encounter the same story in the *Gospel of Luke*, but *this time* the story is added to and recorded for us in this way:

25 And, behold, a certain lawyer stood up and tempted Him, saying, "Master, what shall I do to inherit eternal life?" 26 He said to him, "What is written in the Law? How do you read it?" 27 And answering, he said, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind, and your neighbor as yourself." 28 And He said to him, "You have answered right; do this and you shall live." (Luke 10:25-28)

29 But he, willing to justify himself, said to Jesus, "And who is my neighbor?" 30 And answering, Jesus said, "A certain man went down from Jerusalem to Jericho and fell among robbers, who stripped him of his clothing and wounded him, and departed, leaving him half dead. 31 And by coincidence a certain priest

came down that way and seeing him, he passed by on the opposite side. 32 And in the same way a Levite, also being at the place, coming and seeing him, he passed on the opposite side. 33 But a certain traveling Samaritan came upon him, and seeing him, he was filled with pity. 34 And coming near, he bound up his wounds, pouring on oil and wine, and set him on his own animal and brought him to an inn, and took care of him. 35 And going on the next day, he took out two denarii and gave them to the innkeeper, and said to him, 'Take care of him. And whatever more you spend, when I come again, I will repay you.' 36 Then which of these three, do you think, was neighbor to him who fell among the robbers?" 37 And he said, "The one doing the deed of mercy to him." And Jesus said to him, "Go and do likewise." (Luke 10:29-37)

Yeshua has just repeated to this lawyer a story that was very well-known and rigorously debated in the House of Hillel (as well as the House of Shammai) and all of those ascribing to either one (or both) commonly held schools of thought would have been well-acquainted with this story. These teachings of Hillel and Shammai would have been committed to memory *as well as* any or all rulings on them.

Here is the very same debate, but as recorded in the *Mishnah* (*Berachot* 1:3):

"The House of Shammai says, 'In the evening everyone should recline in order to recite [the Shema] and in the morning they should stand,' as it says [in the passage of the Shema], 'When you lie down and when you rise.'" (Deuteronomy 6:7)

But the House of Hillel says, "Everyone may recite according to his own manner [either reclining or standing], 'as it says, 'And as you walk by the way.'" (Deuteronomy 6:7)

If it is so [that one may recite however he wishes] why does [the verse] say, "When you lie down and when you rise?" [It means

you must recite the Shema] at the hour that people lie down [night] and at the hour that people rise [in the morning].

Said R. Tarfon, "I was coming along the road in the evening and reclined to recite the Shema as required by the House of Shammai. And in doing so, I placed myself in danger of being attacked by bandits."

They said to him, "You are yourself responsible for what might have befallen you, for you violated the words of the House of Hillel."

Do you see the similarities between the two stories as Yeshua begins His story by talking about the man being robbed and beaten on the road? Yeshua was appealing directly to the lawyer's own understanding to make a point he could readily understand from Hillel's debate with Shammai. Yeshua is using teachings they were already well-acquainted with.

We have another example of these two schools in action even though they are not mentioned in the *Bible*. That example is when the Pharisees were watching Yeshua to see if he would heal a man on the Sabbath. According to the House of Shammai, this healing act would have been seen as work, whereas the House of Hillel would have seen it as a good deed that was allowed on the Sabbath.

16 Therefore, some of the Pharisees said, "This man is not from God, because he does not keep the Sabbath." (House of Shammai) Others said, "How can a man, a sinner, do such miracles?" (House of Hillel) And there was a division among them. (John 9:16)

Again, the House of Shammai exercised the most influence up to the destruction of the Temple in 70 C.E. As a result, a number of Shammai's teachings were ratified as Jewish doctrine/law. One such law was the blatant disregard the Jews had for the Gentiles which is clearly evidenced in the *Book of Acts* where Peter was sharply criticized for entering the house of a Gentile and breaking bread with

him. This criticism is reminiscent of the teachings upheld by the House of Shammai—of which evidently, were reflected by the Nazarene Jews in the earliest days of the church. After the destruction of the Temple in 70 C.E., the House of Hillel became the leading authority regarding Jewish doctrine.

To get at the truth then, we must search out what has been lost in order to completely understand what remains to be restored. Let me now share with you one item that became lost entirely once the House of Hillel assumed control and began to write the *Mishnah* and lay down the doctrines that have persisted to this day.

Bear in mind, however, that the conditions leading to this outcome were put in place 600 years before. After the destruction of the Temple in 586 B.C.—and the captivity of the Jews at that time—a practice of not mentioning the name of God began. It is my belief that we *are* to call upon the true Name of God. It is for this very reason, in case you have not noticed, that I regularly employ the use of Yehovah's Name.

There is a very specific prophecy where Yehovah declares that Judah will stop using His Name. This prophecy was proclaimed by Jeremiah after the Temple was destroyed and Judah was defeated.

1 The Word that came to Jeremiah concerning all the Jews who live in the land of Migdol, Tahpanhes, Noph, and in the country of Pathros, saying, 2 "So says Jehovah of Hosts, the God of Israel: 'You have seen all the evil that I have brought on Jerusalem, and on all the cities of Judah. And, behold, today they are a ruin, and no one lives there 3 because of their evil which they have committed to provoke Me to anger, in that they went to burn incense, to serve other gods whom they knew not, they, you, nor your fathers.'" (Jeremiah 44:1-3)

4 "But I sent to you all My servants the prophets, rising early and sending, saying, 'Oh, do not do this abominable thing which I hate!' 5 But they did not listen, nor bow down their ear to turn from their evil, to burn no incense to other gods. 6 Therefore, My fury and My anger was poured out, and was kindled in the cities

of Judah and in the streets of Jerusalem. And they are wasted, deserted (to) this day.” (Jeremiah 44:4-6)

7 And now so says Jehovah, the God of Hosts, the God of Israel: “Why do you commit this great evil against your souls, to cut off from you (both) man and woman, child and babe, out of Judah, to leave you none to remain; 8 in that you provoke Me to wrath with the works of your hands, burning incense to other gods in the land of Egypt where you have gone to live, that you might cut yourselves off and that you might be a curse and a reproach among all the nations of the Earth? 9 Have you forgotten the evilness of your fathers, and the evilness of the kings of Judah, and the evilness of their wives, and your own evilness, and the evilness of your wives, which they have committed in the land of Judah and in the streets of Jerusalem? 10 They are not humbled to this day, nor have they feared, nor walked in My Law, nor in My statutes which I have set before you and before your fathers.” 11 So Jehovah of Hosts, the God of Israel, says this: “Behold, I will set My face against you for evil, and to cut off all Judah.” (Jeremiah 44:7-11)

12 “And I will take the remnant of Judah, who have set their faces to go into the land of Egypt to live there; and they shall all be consumed, and fall in the land of Egypt. They shall be destroyed by the sword and by famine. They shall die, from the least even to the greatest, by the sword and by famine; and they shall be a curse, a wonder, a shame, and a reproach. 13 For I will punish those who dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by famine, and by the plague, 14 So that none of the remnant of Judah who has gone into the land of Egypt to live there shall escape or remain, that they should return into the land of Judah to which they have a desire to return to live there. For none shall return except those who escape. 15 And all the men who knew that their wives had burned incense to other gods, and all the women who stood by, a great multitude, even all the people who lived in the land of Egypt, in Pathros,” answered Jeremiah. (Jeremiah 44:12-15)

And they said, 16 “As for the Word that you have spoken to us in the name of Jehovah, we will not listen to you. 17 But we will certainly do whatever thing goes forth out of our own mouth, to burn incense to the queen of heaven, and to pour out drink offerings to her, as we have done, we, and our fathers, our kings, and our rulers, in the cities of Judah, and in the streets of Jerusalem. For then we had plenty of food, and were well, and saw no evil. 18 But since we stopped burning incense to the queen of heaven and pouring out drink offerings to her, we have lacked all things, and have been devoured by the sword and by famine. 19 And when we burned incense to the queen of heaven, and poured out drink offerings to her, did we make our cakes to worship her, and pour out drink offerings to her without our men?” (Jeremiah 44:16-19)

20 And Jeremiah said to all the people, to the men and the women, and to all the people who had given him that answer: 21 “The incense that you burned in the cities of Judah, and in the streets of Jerusalem, you, and your fathers, your kings, and your rulers, and the people of the land; did not Jehovah remember them? Yea, it came into His mind. 22 Yea, so that Jehovah could no longer hold back because of the evil of your doings, because of the abominations which you have committed! So, your land is a waste, and a wonder, and a curse, without anyone in it, as it is today. 23 Because you have burned incense, and because you have sinned against Jehovah, and have not obeyed the voice of Jehovah, nor walked in His Law, nor in His Statutes, nor did you walk in His Testimonies; therefore, this evil has happened to you, as at this day.” (Jeremiah 44:20-23)

24 And Jeremiah said to all the people, and to all the women, “Hear the Word of Jehovah, all Judah that is in the land of Egypt. 25 So says Jehovah of Hosts, the God of Israel, saying: ‘You and your wives have both spoken with your mouths, and fulfilled with your hands,’ saying, ‘We will surely fulfil our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings to her. You will surely fulfil your vows and surely carry out your vows.’” (Jeremiah 44:24-25)

26 ***“Therefore, hear the Word of Jehovah, all Judah (who) lives in the land of Egypt. ‘Behold, I have sworn by My great name,’ says Jehovah, ‘...that My name will no more be named in the mouth of any man of Judah in all the land of Egypt,’ saying, ‘The Lord Jehovah lives.’”*** (Jeremiah 44:26)

27 *“Behold, I will watch over them for evil, and not for good. And all the men of Judah in the land of Egypt shall be destroyed by the sword and by famine, until there is an end (to) them. 28 Yet, the small number (who escape) the sword shall return out of the land of Egypt, into the land of Judah; and all the remnant of Judah (who have gone into the land of Egypt to live there) shall know whose word shall stand, Mine or theirs. 29 And this shall be a sign to you,” says Jehovah, “...that I will punish you in this place so that you may know that My Words shall surely stand against you for evil.” 30 So says Jehovah, “Behold, I am giving Pharaoh-hophra, king of Egypt, into the hand of his enemies, and into the hand of those who seek his life, as I gave Zedekiah, king of Judah, into the hand of Nebuchadnezzar, king of Babylon, his enemy (who) sought his life.”* (Jeremiah 44:27-30)

Here we are now in the year 2022—over 2,600 years after the fall of Judah in 586 B.C.—and even today’s Jewish Orthodoxy refuses to write, utter, speak, or proclaim aloud the Tetragrammaton (YHWH/Yehovah)⁴⁵ as a matter of principle. Instead, they will only say or write: “The Name,” “Hashem,” or “Adonai” because the *actual Name* is still deemed too holy for them (or anyone) to write or say. To this day they will not write, spell out, or utter aloud God’s true Name. Instead, they write G-d or L-rd, which are not at all His true Name. I find this to be nothing short of incredulous! And yet, we are told right back in *Exodus*, when Yehovah gave us His name, He said the following:

⁴⁵ We have an article titled; I AM That I AM – Obviously. We go through the proper Hebrew to show you how you can know and say the name of Yehovah. <https://sightedmoon.com/i-am-that-i-am-it-is-so-obvious/>

15 And God said to Moses again, "You shall say this to the sons of Israel, Jehovah the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My title from generation to generation." (Exodus 3:15)

In other words, Yehovah actually *wanted* us—Jews and Gentiles alike—to know His Name. We even have evidence now to support that other nations both knew and spoke the name of Yehovah. There is a Mesha Stele⁴⁶ (Moabite Stone) in which the nation of Moab knew the name and said it in the year 840 B.C. They even recorded it on the stone.

Today, however, the House of Judah doggedly continues to cite *Leviticus 24* as a reason for not speaking the name of Yehovah. And yet, the man described in the *Scripture* passage below blasphemed the name of Yehovah and, for that reason, he was executed.

10 And the son of a woman of Israel, whose father was an Egyptian, went out among the sons of Israel. And this son of the woman of Israel and a man of Israel struggled together in the camp. 11 And the son of the woman of Israel blasphemed the name of Jehovah, and cursed. And they brought him to Moses. (And his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan.) 12 And they put him under guard, so that the mind of Jehovah might be declared to them. 13 And Jehovah spoke to Moses saying, 14 "Bring forth the despiser outside the camp. And let all that heard lay their hands on his head. Let all the congregation stone him. 15 And you shall speak to the sons of Israel saying, 'Whoever curses his God shall bear his sin. 16 And he (who) blasphemes the Name of Jehovah shall surely be put to death. All the congregation shall surely stone him. And the

⁴⁶ The Moabite Stone - The Mesha Stele was discovered in 1868 about 20 miles east of the Dead Sea. What is most amazing is that it mentions "Israel," "Yhwh" and the "House of David." It is now in the Louvre Museum in Paris. The Mesha Stele, Or Moabite Stone, A Non-Biblical Text, Confirms Some Events In the Biblical Book Of Kings by Jeremy Norman | Jeremy Norman's HistoryOfInformation.com, <https://bit.ly/3stdQiO>

stranger as well, even as he that is born in the land; when he blasphemes the Name, he shall be put to death.” (Leviticus 24:10-16)

Today you can listen to others debate on how to “correctly” pronounce His Name or be of the contention it is only said out loud on the Day of Atonement by the High Priest at the Wailing Wall in Jerusalem, but few will quote you the *Scriptures* which exhort and admonish you to call upon His true Name.

*I “And in that day, you shall say, ‘O Jehovah, I will praise You; though You were angry with me, turn away Your anger, and You shall comfort me. 2 Behold, **God is my salvation**; I will trust and not be afraid for the LORD JEHOVAH is my strength and my song; **He also has become my salvation.**’ 3 And with joy you shall draw water out of the wells of salvation. 4 And in that day, you shall say, ‘**Praise Jehovah! Call on His name**; declare His doings among the people, **make mention that His name is exalted.** 5 **Sing to Jehovah**; for He has done excellent things; this is known in all the Earth.’”* (Isaiah 12:1-5)

When we read *Isaiah 12:2* in Hebrew, we are given a beautiful picture of the love Yehovah has for us. Yeshua is the word translated as “salvation.” Isaiah is telling us that Yehovah is my Yeshua. Yehovah as Yeshua gave His life for you on the tree to pay for your debts. When you understand this, these *Scriptures* are nothing short of beautiful to know. Think about this for a moment before you continue.

That being said, we are also told to *swear* by His Name. You heard me correctly. And yet, we cannot possibly do that if we are not going to invoke His Name. By swearing, I am referring to the making of an Oath or a pledge. Giving your word and raising your hand on the Bible type of swearing. Not the cursing many engage in today in other words.

20 “You shall fear Jehovah your God. You shall serve Him, you shall hold fast to Him, and (you shall) swear by His name.” (Deuteronomy 10:20)

To drive this point home, let us now explore the passages in *Psalms* where we are repeatedly, commanded to call upon His Name.

1 “O give thanks to Jehovah; call on His name; make known His deeds among the people. 2 Sing to Him, sing praises to Him; talk of all His wonderful works.” (Psalm 105:1-2)

4 “Sing to God, sing praises to His name; praise Him who rides on the Heavens by His name JEHOVAH, and rejoice before Him.” (Psalm 68:4)

14 “Because He has set His love on Me, therefore I will deliver Him; I will set Him on high, because He has known My name. 15 He shall call on Me, and I will answer Him; I will be with Him in trouble; I will deliver Him, and honor Him. 16 With (a) long life I will satisfy him, and show him My salvation.” (Psalm 91:14-16)

There are many other *Scriptures* we have not mentioned that make reference to calling upon and proclaiming His wondrous and awesome Name. But, because we still have a lot of ground to cover, I only mentioned what I felt to be the most important passages. Thankfully, however, in the *Book of Revelation* we find a letter we can close with that was written to the Church of Philadelphia who are praised for not denying His Name.

8 “I know your works. Behold, I have given before you an open door, and no one can shut it. For you have a little strength and have kept My Word and have not denied My name.” (Revelation 3:8)

I will stop here for now. The first and foremost casualty of that which was lost and is still in dire need of restoration is, AGAIN, the

true Name of Yehovah, the Creator of *all* things. I cannot stress this enough!

Returning to our chronology of events with the House of Hillel becoming the dominant sect after the Temple was destroyed, we will also learn of *another* item that became lost and has confused many for centuries. I will now turn everything over to my good friend, Nehemia Gordon, who has much to say about this from a historical standpoint. So much so that, any questions I have failed to answer, will be more than answered once you read what he has to say.

Shavuot is a biblical festival known in English as the Feast of Weeks or Pentecost. Shavuot is a pilgrimage-feast, in Hebrew “chag.” As a “chag,” Shavuot is one of the three annual biblical festivals on which every male Israelite is commanded to make a pilgrimage to the Temple. Shavuot is also referred to in the Torah as Chag Ha-Katzir, the Feast of Harvest (Exodus 23:16) and Yom Ha-Bikurim, the Day of Firstfruits. (Numbers 28:26)

The Hebrew Bible does not associate any historical event with Shavuot, although, in later times it was (associated) with the Revelation at Sinai. The Book of Exodus says the Revelation at Sinai took place shortly after the Israelites arrived in the Sinai Desert (at) some point during the beginning of the 3rd Hebrew month. (Exodus 19:1) Like Shavuot, the exact date of the Revelation of Sinai is not specified, and (yet) it is tempting to connect the two.

Shavuot is unique among the biblical festivals in that it is not given a fixed calendar date. Instead, we are commanded to celebrate it at the end of a 50-day period known today as the Counting of the Omer. The commencement of this 50-day period was marked in Temple times by the bringing of the Omer offering and ended on the 50th day with the festival of Shavuot, as described in the Book of Leviticus:

15 “And you shall count from the morrow of the Sabbath from the day you bring the Omer [sheaf] of waving; seven

complete Sabbaths shall you count... 16 until the morrow of the 7th Sabbath shall you count 50 days... 21 and you shall proclaim on this very day, it shall be a holy convocation for you.” (Leviticus 23:15-16, 21)

In late 2nd Temple times, there was a famous debate between three different Jewish factions about the meaning of the Hebrew phrase “morrow of the Sabbath” and hence, about the timing of Shavuot. All three factions agreed that the “morrow of the Sabbath” was associated with the Feast of Unleavened Bread, although the precise connection led to the festival being observed on different days. The seven-day Feast of Unleavened Bread runs from the 15th day to the 21st day of the 1st Hebrew month (Nissan) and marks the Exodus from Egypt, as well as the beginning of the barley harvest in Israel. All three factions connected the “morrow of the Sabbath” with the Feast of Unleavened Bread, but differed as to the exact timing and connection. The three factions (that) argued over the timing of Shavuot were the Pharisees who wrote the Mishnah and the Talmud, the Essenes who wrote the Dead Sea Scrolls, and the Sadducees who made up the Temple priesthood.

The Pharisees argued that Shavuot is to be counted from the 1st day of the Feast of Unleavened Bread, which they designated a “Sabbath.” According to the Pharisees, “morrow of the Sabbath” means the “morrow of the 1st Day of Unleavened Bread.” The ancient Pharisees—and their modern-day successors the Orthodox rabbis—begin the 50-day count to Shavuot on the 2nd day of Unleavened Bread, which is always the 16th day of the 1st Hebrew month. As a result, the Pharisee Shavuot always fell out in ancient times from the 5th to the 7th day of the 3rd Hebrew month (Sivan). After the destruction of the Temple, the Pharisees became the predominant surviving faction among the Jewish leadership and their interpretation is followed by most Jews until this very day. In 359 C.E., the Pharisee leader, Hillel II, established a pre-calculated calendar and ever since (then), the Pharisee Shavuot has always been observed on the 6th of Sivan.

The Essenes, who wrote the Dead Sea Scrolls, began the 50-day count to Shavuot on a different Sabbath from the Pharisees. In

their reckoning, the Omer offering was to be brought on the morrow of the weekly Sabbath, in modern terms: "Sunday." The Essenes began their count on the Sunday after the seven-days of the Feast of Unleavened Bread. As a result, they always began their count on the 26th day of the 1st Hebrew month. The Essenes had a 364-day Solar Calendar, which began every year on a Wednesday and had fixed lengths for each month. Based on the Essene (Solar) Calendar, Shavuot always fell out on the 15th day of the 3rd Hebrew month. The Essenes are presumed to have been wiped out when the Romans invaded Judea in 66 C.E.-74 C.E. and only their documents survive today.

*The third faction, the Sadducees, agreed with the Essenes that Shavuot must be counted from a weekly Sabbath, but disagreed as to which one. The Sadducees believed the 50-day count must begin on the weekly Sabbath that falls out **during** the seven-days of the Feast of Unleavened Bread. According to their reckoning, the counting towards Shavuot could begin anywhere from the 15th to the 21st day of the month, depending on what day of the week the Feast of Unleavened Bread began. If Unleavened Bread began on a Sunday, the count would begin on the 15th day of the month. If Unleavened Bread began on a Saturday, the count would begin on the 16th day of the month, and so on. Based on this counting, Shavuot could fall out from the 4th to the 12th of the 3rd Hebrew month. Karaite Jews have accepted the Sadducee reckoning as the only one to be consistent with the plain meaning of the biblical text.*

The Sadducees and Essenes (both) agreed the 50-day count to Shavuot had to always begin on the morrow of a weekly Sabbath. They only differed as to whether this referred to the Sunday during the Feast of Unleavened Bread or the Sunday following the Feast of Unleavened Bread. In contrast, the Pharisees believed the 50-day count must begin with an annual "Sabbath," rather than a weekly Sabbath. According to the Torah, work is forbidden on the 1st day and the 7th day of the Feast of Unleavened Bread. The Pharisees began their count from the morrow of the 1st day of Unleavened Bread. Although work is forbidden on this day, it is never referred to in the Hebrew Bible as a "Sabbath." The only

annual feast day to ever be referred to in the Hebrew Bible as a Sabbath is the Day of Atonement, on the 10th day of the 7th Hebrew month. Work is forbidden on six other annual feast days (as well), but the days are never referred to in the Tanakh as Sabbaths.

The bigger problem with the Pharisee (inspired) interpretation of “Sabbath” is when it comes to the end of the 50-day count. Leviticus 23:16 says:

16 “Until the morrow of the seventh Sabbath shall you count 50 days.”

The 1st day of the Feast of Unleavened Bread could theoretically be called “Sabbath,” even though the Hebrew Bible never uses this terminology. However, the 49th day of the Pharisee (based) counting is not a Sabbath, unless it happens to fall out on a weekly Sabbath—the 7th day of the week. Consequently, the Pharisee (inspired) Shavuot is rarely the “morrow of the 7th Sabbath” as required by Leviticus 23:16. About once every seven years, the Pharisee (inspired) Shavuot does happen to fall out on the “morrow of the 7th Sabbath.” For example, in the year 2018 the Feast of Unleavened Bread begins in the Pharisee reckoning at sunset on Friday, March 30th. In that year, the Pharisee (based) counting begins on Sunday, April 1st, 2018 and ends 50 days later on the “morrow of the 7th Sabbath,” Sunday May 20th, 2018. However, this is the exception to the rule. In most years, Shavuot according to the Pharisee reckoning is actually the morrow of (the) 7th Monday, the morrow of (the) 7th Tuesday, etc., The only way for Shavuot to consistently be the “morrow of the 7th Sabbath” is for the counting to begin on the morrow of a weekly Sabbath, or, in modern terms, on a “Sunday.” Of course, Scripture did not call this a “Sunday,” because that term did not exist in ancient Hebrew. The ancient Hebrew term for Sunday morning is “morrow of the Sabbath.”

An important verse that confirms the timing of Shavuot appears in the Book of Joshua:

11 “And they ate of the produce of the Land on the morrow of the Passover, unleavened and parched grain on this very day. And the Manna ceased on the morrow when they ate of the produce of the Land...” (Joshua 5:11)

This verse describes the events surrounding the cessation of the Manna, shortly after the Children of Israel entered Canaan. To understand the significance of this verse, we must go back to the Book of Leviticus, where the Israelites were forbidden to eat of the new crops of the Land of Israel until the day of the Omer offering:

14 “And bread and parched grain and ripe grain you shall not eat until this very day, until you bring the sacrifice of your God; it shall be an eternal statute for your generations in all your habitations.” (Leviticus 23:14)

When Joshua 5:11 describes the eating of “unleavened bread and parched grain... on this very day” it is using almost the precise wording of Leviticus 23:14 “...and bread and parched grain... you will not eat until this very day.” The new produce of the (Promised) Land was forbidden until the Omer offering was brought. Joshua 5:11 is saying that when the Israelites entered the (Promised) Land for the first time, they observed this Commandment and waited until the terms of Leviticus 23:14 were fulfilled. In other words, they waited for the Omer offering before eating the grain of Israel. This has been widely recognized by Jewish Bible commentators throughout history, such as the 11th-century Rabbi Rashi who explains on Joshua 5:11, “...morrow of the Passover is the day of the waving of the Omer.”

Joshua 5:11 is saying that the first Omer offering in the (Promised) Land of Israel was brought on the “morrow of the Passover.” Immediately after this, the Children of Israel were permitted to eat of the new crops of the (Promised) Land. For the first time, the Israelites pulled out their sickles and ate of the good bounty of their new homeland.

To understand the phrase “morrow of the Passover,” we need to define two terms: “morrow” and “Passover.” The Hebrew word for “morrow” is “mi-mocharat” which refers to “the morning after.” In the phrase “morrow of the Sabbath,” it describes Sunday morning, the morning after the 24-hour Sabbath.

Today we commonly refer to the Feast of Unleavened Bread as “Passover.” However, in the Hebrew Bible, the term “Passover” (Pesach) always refers to the Pascal sacrifice. The “morrow of the Passover” is the morning after the Passover sacrifice. The sacrifice was slaughtered at twilight at the end of the 14th day of the 1st Hebrew month (Nissan) and eaten on the evening that began the 15th day of the 1st Hebrew month. (Exodus 12:18; Deuteronomy 16:4) The “morrow of the Passover” is, therefore, the morning of the 15th day of the 1st Hebrew month.

Confirmation of the meaning of the phrase “morrow of the Passover” can be found in a verse in the Book of Numbers:

3 “And they traveled from Ramesses in the 1st month on the 15th of the month; on the morrow of the Passover the Children of Israel went out with a high hand in the eyes of all Egypt.” (Numbers 33:3)

This verse describes the day of the Exodus from Egypt as both the 15th of the 1st Hebrew month and as the “morrow of the Passover.”

What all this means is that the first Omer offering in Israel took place on the 15th day of the 1st Hebrew month. The 1st year that the Israelites entered Canaan, the 14th of the 1st Hebrew month must have fallen on a Sabbath so that the 15th of that month was a Sunday. In that year, the “morrow of the Passover” happened to also be the “morrow of the Sabbath,” what we call “Sunday morning.” This proves the Pharisee (inspired) interpretation of Leviticus 23:15 to be wrong. According to the Pharisees, the Omer offering could only be brought on the morning of the 16th of the 1st Hebrew month, but in the year that the Israelites entered Canaan, they brought the sacrifice one day earlier.

The great 12th-century rabbinical Bible commentator, Ibn Ezra, mentions a “Roman sage” who brought Joshua 5:11 as proof for the Pharisee (inspired) interpretation. According to this Roman rabbi, Joshua 5:11 is no less than the silver bullet, the irrefutable proof for the Pharisee (inspired) position. This Roman rabbi argued that since Passover begins on the 15th of the 1st Hebrew month (Nissan), the “morrow of the Passover” must be the 16th. This is exactly when the Pharisees believe the Omer offering is supposed to be brought—on the 16th of the 1st Hebrew month. If the Israelites brought the Omer on the 16th day of the 1st Hebrew month in the year they entered the (Promised) Land of Israel, argues the Roman rabbi, it proves the Pharisees are correct in beginning the 50-day count to Shavuot on the 16th.

According to Ibn Ezra, bringing up Joshua 5:11 was a disaster for the Pharisee position:

[The Roman rabbi] did not know that it cost him his life, for the Passover is on the 14th and its morrow is the 15th, and so it is written, “And they traveled from Ramesses in the 1st month, etc.,” (Numbers 33:3) Eating parched grain is forbidden until the waving of the Omer.

Desperate to salvage the situation, Ibn Ezra proposes a novel re-interpretation of Joshua 5:11. Previous rabbis understood this verse to describe the Israelites eating the new grain of the (Promised) Land of Israel, which only becomes permissible each year after the Omer offering is brought. (Leviticus 23:14) The time between harvest and the Omer offering might be anywhere for a few hours to a couple of weeks. During this interim period, the new grain must be stored and only old grain may be eaten, that is, grain from a previous year’s harvest. Since the Israelites were new in the (Promised) Land of Israel, they did not have any grain from previous years. They had been wandering in the desert eating Manna for 40 years. As soon as they entered the (Promised) Land, they harvested the grain they found growing in the fields of Jericho. They then waved the Omer, the 1st sheaf of the harvest,

making all their new harvest permissible to eat and began the 50-day count to Shavuot.

From Ibn Ezra's perspective, the Israelites did this one day too early, on the morning of the 15th day of the 1st Hebrew month. According to the Pharisees, the Omer must always be brought on the 16th day of the 1st Hebrew month. Ibn Ezra's ingenious solution to this embarrassing biblical fact of history (was) to add the word "old" to Joshua 5:11. If the Israelites ate "old grain," that is, grain harvested in a previous year, then the verse has nothing to do with the Omer offering or the 50-day count to Shavuot.

Ibn Ezra's new interpretation was highly influential, more than most people realize. When Christian scholars started translating the Bible into English, they went to Jewish rabbis to learn the Hebrew language. When it came to Joshua 5:11, the rabbis told the Christian translators to add the word "old" to the verse. More precisely, they told them that the word "grain," (or "avur" in Hebrew) actually means "old grain." As a result, Ibn Ezra's novel interpretation is reflected in the most famous English translation of all time, the King James Version:

11 And they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes, and parched corn in the selfsame day. (Joshua 5:11 | KJV)

Most translations do not employ the Ibn Ezra translation trick of adding the word "old." This is true for both Christian and Jewish translations. Here are a few examples:

On the day after the Passover, on that very day, they ate the produce of the Land, unleavened cakes and parched grain. (Joshua 5:11 | New Revised Standard Version)

The day after the Passover, that very day, they ate some of the produce of the Land: unleavened bread and roasted grain." (Joshua 5:11 | NIV)

And they did eat of the produce of the land on the morrow after the Passover, unleavened cakes and parched corn, in the selfsame day. (Joshua 5:11 | Jewish Publication Society, 1917)

On the day after the Passover offering, on that very day, they ate of the produce of the country, unleavened bread and parched grain. (Joshua 5:11 | Jewish Publication Society, 1985)

And they ate of the grain of the Land on the morrow of the Passover, unleavened cakes and parched grain on this very day. (Joshua 5:11 | Judaica Press)

These translations were made by people who read Hebrew and they knew that the word “old” was simply not there. The Christian translators of the King James Version, on the other hand, did not know this and took someone else’s word for it.

Ibn Ezra himself must have known that adding “old” to the verse was not the correct linguistic interpretation. In his introduction to his commentary on the Torah, Ibn Ezra declares that the rules of language and grammar must be bent to fit rabbinical interpretation when it affects practical religious observance. Adding the word “old” to Joshua 5:11 is a clear example of bending the rules of the language. Ibn Ezra reveals his true understanding when he points out in response to the Roman rabbi, “Eating parched grain is forbidden until the waving of the Omer.” He only mentions the “parched grain” from Joshua 5:11 and not the “unleavened bread” because he knows it disproves the very thing the Pharisees wanted to prove.

“Parched grain,” (or) “qali”/“kali” in Hebrew, refers to nearly ripe grain that is still slightly moist. The farmers would harvest this moist grain early and parch it in fire to make it crunchy and delicious. Parched grain could only come from a freshly harvested crop, not from old grain! Joshua 5:11 says the Israelites ate “parched grain” on the “morrow of the Passover,” on the morning of the 15th day of the 1st Hebrew month. The “unleavened

bread” could theoretically have come from the old grain, as Ibn Ezra suggested, but the parched grain had to be new grain. Year-old moist grain would go bad, so parched grain could only be “new” grain from that year’s harvest. This new crop would be forbidden to eat until the waving of the Omer, which took place on the “morrow of the Passover,” which Ibn Ezra knew from Numbers 33:3 was the morning of the 15th day of the month. That 1st year in the (Promised) Land of Israel, the Israelites ate the new grain and began the 50-day count to Shavuot on the 15th of the 1st Hebrew month. This was one day too early for the rabbinical reckoning, which is why Ibn Ezra says that bringing Joshua 5:11 into the discussion of the timing of Shavuot cost the Roman rabbi his life—figuratively speaking, of course.

*One technical point to consider is that the word “morrow” is the operative term in the phrase the “morrow of the Sabbath.” Joshua 5:11 makes it clear that the “morrow” has to be **during** the seven days of the Feast of Unleavened Bread. The Sabbath itself might actually precede these seven days, as it did that first year the Israelites entered the (Promised) Land of Israel.*

In ancient times, the Pharisee (inspired) Shavuot would coincide with the Biblical Shavuot about once every seven years. This would happen whenever the 1st Hebrew month began with the sighting of the New Moon on a Friday night. In years such as these, the 16th day of the month would be both the 2nd day of the Feast of Unleavened Bread and the morrow of the weekly Shabbat. The modern rabbinical calendar established by Hillel II in 359 C.E. calculates the beginning of the month using the dark Moon, making this a less common scenario.⁴⁷

Thus far, our search for those things lost and in need of being restored, has revealed how the name of Yehovah was no longer allowed to be spoken aloud and how the Feast of Shavuot was changed from the morrow after the Sabbath during the seven Days of Unleavened Bread to the morrow after the 16th of Nisan.

⁴⁷ The Truth About Shavuot by Nehemia Gordon, <https://bit.ly/35xCt4Q>

We will continue this search in the next chapter.

Chapter 4 | The Changing of Times & Laws

In the *Book of Daniel*, we are told of four great empires that would come to power and rule over men. In *Daniel, Chapter 2* where we are told of King Nebuchadnezzar's dream and the great statue he saw. In *Daniel, Chapter 7*; we are told of a vision Daniel had about four strange creatures and their meaning interpreted by an Angel.

The head of gold in *Daniel 2:32* corresponds with the lion with eagle's wings of *Daniel 7:4*. These two visions represented the Empire of Babylon. This empire ended in 539 B.C. when the dawning of the next empire began.

The chest and arms of silver from *Daniel 2:32* symbolize the second beast of *Daniel 7:5* (i.e., the bear with three ribs in its mouth) which, in turn, represents the second great empire which dominated the world after the Babylonians were defeated. That was the Medo-Persian Empire which lasted until the year 330 B.C.

The third empire, as envisioned in *Daniel 2:32*, consisted of the belly and thighs of bronze, and in *Daniel 7:6*, of a four-headed leopard with four wings upon its back. This represented the Grecian Empire, ruled and reigned by Alexander the Great, who conquered the world in 330 B.C. The four heads of the leopard represented how the empire would be divided into 4 parts after the death of Alexander.

The fourth part of the image of *Daniel 2:33* was the two legs of iron. This is referenced in *Daniel 7:7* and was emblematic of a horrible beast with iron teeth and 10 horns. This represented the Roman Empire, which began with Caesar Augustus in 27 B.C. Bear in mind this fourth beast will be with us until the *end of this age*.

The Roman Empire had one capital until the year 286 C.E. Thereafter, they acquired two capitals—one in Rome and the other, in Constantinople.

Daniel 2:33 also speaks of the feet being made from iron and clay. Without saying it, the feet are known to have 10 toes, whereas *Daniel 7:8* focuses on the 10 horns. These 10 toes and/or 10 horns represent the 10 resurrections of the Roman Empire, of which the

Messiah will follow as prophesied to us in *Daniel 2:34* with respect to the stone cut out without human hands. After all of this we are then told in *Daniel 7:22*, that the Ancient of Days then comes.

It was also during this 4th empire (or 4th kingdom) that the times and laws would be changed.

*23 And he said, "The fourth beast shall be the fourth kingdom on Earth, which shall be different from all kingdoms and shall devour the whole Earth, and shall trample it and crush it. 24 And the 10 horns out of this kingdom are 10 kings that shall arise. And another shall arise after them. And he shall be different from the first, and he shall humble three kings. 25 And he shall speak words against the Most High, and shall wear out the saints of the Most High, and **plot to change times and laws**. And they shall be given into his hand until a time and times and one-half time."* (Daniel 7:23-25)

In *Daniel*, verse 25, we are warned of how this 4th beast would change both the times and the laws. In order to finally—and most importantly, correctly—understand what the Prophet Daniel is trying to impress upon us, we must look more closely at what he is saying.

The English word “*times*” is from the Aramaic word **ܙܡܢܐ** *z'mân* pronounced *zem-awn*. It is Strong’s number H2166. According to *Brown-Driver-Briggs* this word means “*a set time, time, season.*” It comes from the Chaldean word H2165 and means “*an appointed occasion: –season, time.*”

The English word “*laws*” is from the Aramaic word **ܕܐܬܗ** *dâth* pronounced *dawth*. It is Strong’s number H1882. According to *Brown-Driver-Briggs* this word means:

- 1) *decree, law*
- 1a) *a decree (of the king)*
- 1b) *law*
- 1c) *law (of God)*

It comes from the Chaldean word H1881 and means “a royal edict or statute: –commandment, commission, decree, law, manner.”

When I then go to the Ancient Hebrew (Please read the footnote)⁴⁸ and look at the pictographs for each of the words, I am then presented with the following understanding (bear in mind Hebrew reads from right to left):

 (זמן ZMN) ac: *Appoint co: Season ab: ?*

V)  (זמן Z-MN) - *Appoint: To set aside a time for a special occasion. [Hebrew and Aramaic] [freq. 4] (vf: Pual, Participle) |kfv: appoint, prepare| {H2163, H2164}*

N^m)  (זמן Z-MN) - *Season: A time set aside for a special occasion. [Hebrew and Aramaic] [freq. 15] |kfv: time, season| {H2165, H2166}*

 (תָּ Dalet Tov) *Law: The pictograph  is a picture of a door meaning enter or entrance. The † is a mark. Combined these pictures mean "entering with a mark". When two parties agree to follow the laws of a covenant, a mark is given as a sign of continued allegiance.*

What the pictograph is illustrating to us is that *the Law*—or namely, the mark you must have inscribed upon you to enter into the tent. The “Door” or “Dalet” represents the door into the tent of our King. The “plot to change times and laws” is what the 4th kingdom accomplishes during its reign. Satan has the whole world entering a different tent by the wrong door. He has succeeded at changing the appointed seasons (or, the special appointed times) which constitute the mark of Yehovah by which we must be sealed if we are to enter into His Kingdom.

⁴⁸ In order to read the fonts on your computer you will need to download the fonts from the link below. You want the Semitic Early Picto font which is in the zip file. <http://sightedmoon.com/wp-content/uploads/2022/05/Jeff-Benners-Semitic-Early-Fonts.zip>

We read about this mark in *Exodus*. Again, we will go back to the Hebrew—and then the Paleo-Hebrew—to get a clear picture of exactly what we are being apprised of.

13 Speak also to the sons of Israel, saying, “Truly you shall keep My Sabbaths. For it is a sign between Me and you throughout your generations, to know that I am Jehovah who sanctifies you.”
(Exodus 31:13)

The Sabbaths are a *sign* between Yehovah and all of humanity—you and me included. What *exactly* does this word “sign” mean? It is the Strong’s word H226 and according to *Brown-Driver-Briggs* it is the Hebrew word אֹת **‘ôth** (pronounced “oth”) and it means:

- 1) sign, signal
- 1a) a distinguishing mark
- 1b) banner
- 1c) remembrance
- 1d) miraculous sign
- 1e) omen
- 1f) warning

2) token, ensign, standard, miracle, proof

Probably from H225 (in the sense of appearing); a signal (literally or figuratively), as a flag, beacon, monument, omen, prodigy, evidence, etc., –mark, miracle, (en-) sign, token.

*Strong’s H225 אֹת **‘ûth ooth** | A primitive root; properly to come, that is, (impliedly) to assent: –consent.*

Now, when we read the Paleo for this word “sign,” get ready to be astounded.

†𐤀 (אֹת AT) ac: Plow co: Mark ab: ?: The pictograph 𐤀 is a picture of an ox. The † is a picture of two crossed sticks used to make a sign or mark. Combined these pictures represent "an ox

moving toward a mark". When plowing a field with oxen, the plowman drives the oxen toward a distant mark in order to keep the furrow straight. A traveler arrives at his destination by following a mark. The traveling toward a mark, destination or person. The arrival of one to the mark. A "you" is an individual who has arrived to a "me". The coming toward a mark. A standard, or flag, with the family mark hangs as a sign. An agreement or covenant by two where a sign or mark of the agreement is made as a reminder to both parties. (eng: at - a moving at something)

H) אָתָּ (הָאָתָּATH) ac: ? co: Mark ab: Arrive: The traveling toward a mark, destination or a person. The arrival of one to the mark.

V) אָתָּ% (הָאָתָּA-TH) - Arrive: To arrive at a destination. [Hebrew and Aramaic] [freq. 37] (vf: Paal, Hiphil, Hophal) |kjb: come, bring| {H857, H858}

N^m) אָתָּ% (הָאָתָּA-TH) - You: As one who has arrived. [Hebrew and Aramaic] [df: ta] [freq. 26] |kjb: thou, thee, you, ye| {H607, H608, H859}

J) אָוֶת (אָוֶת AWT) ac: ? co: Mark ab: Agree: The coming toward a mark. A standard, or flag, with the family mark hangs as a sign. An agreement or covenant by two where a sign or mark of the agreement is made as a reminder to both parties.

V) אָוֶת (אָוֶת AWT) - Agree: Two parties to be in agreement. [freq. 4] (vf: Niphal) |kjb: consent| {H225}

N^f) אָוֶת% (אָוֶת AWT) - Mark: The sign of an agreement between two parties. [freq. 79] |kjb: sign, token, ensign, miracle, mark| {H226}

We are told over and over in *Scripture* exactly who the Aleph and the Tav is. It is also expressed as both the first and the last—as in the Aleph (the first letter) and the Tav (the last letter) of the

Hebrew Aleph-Bet. In the Greek Alphabet it is expressed as the Alpha and Omega.

4 “Who has planned and done it, calling forth the generations from the beginning? I, Jehovah, am the first and the last; I am He.” (Isaiah 41:4)

6 So says Jehovah, the King of Israel, and His redeemer Jehovah of Hosts; “I am the first, and I am the last; and besides Me there is no God.” (Isaiah 44:6)

12 “Listen to me, O Jacob and Israel, My called; I am He; I am the first, I also am the last.” (Isaiah 48:12)

8 “I am the Alpha and Omega, the Beginning and the Ending, says the Lord, who is and who was and who is to come, the Almighty.” (Revelation 1:8)

11 ...saying, “I am the Alpha and Omega, the First and the Last.” Also, “What you see, write in a book and send it to the seven churches which are in Asia: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.” (Revelation 1:11)

6 And He said to me, “It is done. I am the Alpha and Omega, the Beginning and the End. To him who thirsts I will give of the fountain of the Water of Life freely.” (Revelation 21:6)

13 “I am the Alpha and the Omega, the Beginning and the Ending, the First and the Last.” (Revelation 22:13)

What you are being told in *Daniel 7* (where it is written, “plot to change times and laws”) is that in the time of the 4th empire, it would come to pass that the sacred and appointed times found in the Law—when we were to meet with Yehovah (*Leviticus 23* especially)—would be changed. These *moedim* or, *appointed times*, that helped us to know Yehovah (the *Aleph Tav*, the *First and the Last*; the

Alpha and Omega; the Mark) would be changed so that we missed this *mark*, this *sign*, this *agreement* between Yehovah and us.

Yehovah also said in *Ezekiel* that He gave us the Sabbaths as a sign:

12 “And also I gave them My Sabbaths to be a sign between Me and them, that they might know that I am Jehovah who sets them apart.” (Ezekiel 20:12)

This is the same “sign” we just looked up which was the Aleph Tav in the Paleo Hebrew. If you wanted to call the Aleph Yehovah, and the Tav the Cross, then that is the mark, we are aiming for. That is what the Sabbaths represent.

I want to also point out a couple more things before I move on. In the *Book of Revelation*, the angels are told to *do no harm* until Yehovah’s servants have had His seal inscribed upon their foreheads.

3 ...saying, “Do not hurt the Earth or the sea or the trees until we have sealed the servants of our God in their foreheads.” (Revelation 7:3)

I want you to consider what this word “sealed” means:

From *Strong’s* G4972 **σφραγίζω** pronounced **sphragizō** or **sfrag-id’-zo**. It is from G4973; to stamp (with a signet or private mark) for security or preservation (literally or figuratively); by implication to keep secret, to attest: – (set a, set to) seal up, stop.

From *Thayer* G4972 **σφραγίζω** **sphragizō**

Thayer Definition: to set a seal upon, mark with a seal, to seal

1a) for security: from Satan

1b) since things sealed up are concealed (as the contents of a letter), to hide, keep in silence, keep secret

1c) in order to mark a person or a thing

1c1) to set a mark upon by the impress of a seal or a stamp

*1c2) angels are said to be sealed by God
1d) in order to prove, confirm, or attest a thing
1d1) to confirm authenticate, place beyond doubt
1d1a) of a written document
1d1b) to prove one's testimony to a person that he is what
he professes to be*

What is being revealed to you here, once you have correctly connected all the dots, is those who obey, will have the genuine Mark of Yehovah, the Aleph Tav, inscribed upon them. It is ONLY these (and these ALONE) who are sealed by Yehovah and protected from Satan. That mark is His Holy Days, Sabbaths, Sabbatical and Jubilee Years.

Yehovah's mark is on our hands by the way we work or rest on the Sabbath. His mark is also on our heads by the way we think or study His *Word* and forgo involvement on the Sabbath with worldly pursuits and affairs.

When you understand this Mark (this Aleph Tav) of Yehovah, then, when you read about the Mark of the Beast, you will be able to better interpret its meaning.

18 Here is the wisdom. Let him having reason count the number of the beast, for it is the number of a man. And its number is six hundred and sixty-six. (Revelation 13:18)

The number 666 (or $\chi\xi\xi$ in Greek numerals) is: $\chi = 600$, $\xi = 60$ and $\varsigma = 6$. We encourage you to visit our website to delve more deeply into this subject.⁴⁹ It is by studying these Holy Days that we learn the Plan of Salvation. This is why we have written our latest book, *The Mystery of the Jewish Rapture 2033*, showing you precisely when the Rapture is to take place. It is also why we wrote our previous book, *It Was A Riddle, Not A Command*, to show you exactly when the Messiah said His Second Coming would be. By studying these Holy Days, we were able to prove why 2020 was such a significant year. We wrote about this as well in our book, *The 2300*

⁴⁹ The Bismillah | SightedMoon.com, <https://sightedmoon.com/the-bismillah/>

Days of Hell, and published it in 2014. We were the only ministry warning about what was coming in 2020 and we have been doing this since 2005. The reason we knew and understood was because of our understanding of the Holy Days and the Jubilee Years. All of our books can be found on Amazon.⁵⁰

Let us now return to the historical chronology to determine *where* and *when* these times and laws were changed, both by *who* and *why*.

The Great Persecution began with a series of edicts issued by Diocletian on February 24th, 303 C.E. With his first edict, Christian churches were destroyed, whereas later, by decree with the fourth edict, Christians were forced to hand over their books to be burned and themselves to be martyred. Those who outed brethren and/or handed over books were called *traditores*. In Latin this means “those who handed (the holy things) over.” It is the same Latin word from which our English word “traitors”⁵¹ originates from.

This persecution showed no partiality toward those who were allowed to fellowship together and those considered *traditores* who were not allowed fellowship.

When Constantine came to power, many of these *traditores* were placed in positions of authority. It was also during this time that many of the bishops of the various sects of Christianity were writing about these other groups and labeling them as heretics.⁵²

Tertullian (155 C.E.-240 C.E.) is cited first on record—for branding the Jews as heretics, but it was Irenaeus in the 2nd-century who wrote his tract, *Contra (Against Heresies)*,⁵³ who claimed all others as heretics if they did not conform or agree with his views. After Irenaeus there were many others who followed in his footsteps branding people and groups as heretics because of various understandings.

⁵⁰ Author Joseph F Dumond | Amazon https://www.amazon.com/Joseph-F-Dumond/e/B005HX7QYI/ref=aufs_dp_fta_dsk

⁵¹Donatism <https://en.wikipedia.org/wiki/Donatism>

⁵²Religious Policies of Constantine, the Great | Wikipedia, <https://bit.ly/368HVeV>

⁵³ Heresy | Wikipedia, <https://bit.ly/36AXLPM>

In the midst of everything aforementioned, Constantine the Great came to power in 306 C.E. At that time, the Roman Empire was split between The East and The West in what is known as the Tetrarchy⁵⁴ system. This system was implemented by the former Emperor Diocletian in 293 C.E.—which, in turn, created two senior emperors known as Augusti and juniors known as Caesars. Emperor Licinius was the other Roman ruler who ruled from 308 C.E.-324 C.E.

Licinius came to power in May, 311 C.E. and entered into an agreement with Maximinus Daza to share the eastern provinces between them, making Licinius the official Augustus of the west along with parts of the eastern provinces. When Maximinus and Maxentius made an alliance together it forced Constantine and Licinius into a formal agreement as well.

On October 28th, 312 C.E., Constantine I defeated Maxentius at the battle of Milvian Bridge⁵⁵ on the Tiber River. Constantine was told in a dream to mark the following symbol on the shields of his army, which he did—the symbol being: Chi (X) traversed by Rho (P) to form **☩**, representing the first two letters of the Greek word ΧΡΙΣΤΟΣ (Christos).

In March 313 C.E., Licinius⁵⁶ married Flavia Julia Constantia, the half-sister of Constantine I. They were married at Mediolanum—a place of which today is known as Milan, Italy. In February of 313 C.E., leading up to this wedding, Licinius and Constantine worked out what would later become known as the *Edict of Milan*,⁵⁷ which stated that Christians should be allowed to follow their faith without oppression.

This removed penalties for professing Christianity, under which many had been martyred previously, and it returned confiscated Church property. The edict protected all religions

⁵⁴ Tetrarchy | Wikipedia, <https://bit.ly/3CBzMvA>

⁵⁵ Battle Of the Milvian Bridge | Wikipedia, <https://bit.ly/3i18BB9>

⁵⁶ Licinius | Wikipedia, <https://bit.ly/3q2qDqV>

⁵⁷ Edict Of Milan | Wikipedia, <https://bit.ly/3I1kQrO>

*from persecution, not only Christianity, allowing anyone to worship any deity they chose. A similar edict had been issued in 311 C.E. by Galerius, senior emperor of the Tetrarchy, which granted Christians the right to practise their religion, but did not restore any property to them.*⁵⁸

By August of 313 C.E., Licinius had defeated Daza to take control of western provinces. Constantine then began to wage civil wars against Licinius starting in 314 C.E., which only came to an end when Constantine had him executed in the year 324 C.E., thus making himself emperor over the entire Roman Empire.

Based on all I have read about Constantine, he was, right from the onset, solidifying power for himself. He achieved this end by militarily defeating, and then executing, Licinius. He set out on March 7th, 321 C.E. to do the very same thing by legislating what would soon become known as the venerable *Sunday Act*—an act in which Sunday would, from that point forward, be a day of rest for all citizenries.

Prior to this point in time, he had already begun building basilicas and granting special privileges to the clergy. His projects included the Church of the Holy Sepulchre (with construction beginning about 326 C.E.) and Old Saint Peter's Basilica (with construction starting between 318 C.E. to 321 C.E. and taking 40 years to build). This basilica housed all the treasures amassed by the Church until it was raided and looted by the Saracens⁵⁹ in 846 C.E.

In this chapter I wanted to show you when some of the times and laws were changed just as they were foretold to us by the Prophet Daniel. I have now ever so briefly mentioned some of those changes. We are going to go deeper into this in the following chapters. Before we do though, I want to also tell you that in this same fourth empire those things that were lost or changed will be yet again, restored.

Many people will use the following for an excuse not to change and come into alignment with the commandments of Yehovah.

⁵⁸ Constantine, the Great | Wikipedia, <https://bit.ly/3tVWIHk>

⁵⁹ Arab Raid Against Rome | Wikipedia, <https://bit.ly/3i5h9GV>

“When the Messiah comes back then He will fix it and whatever He decides, then that is what I will do.” This, of course, is a cop-out. It is what people will say when they cannot justify their position.

What these people do not understand, or they ignore is the scripture Yeshua said:

And answering Jesus said to them, Elijah truly shall come first and restore all things. (Matthew 17:11)

Before He, Yeshua comes back, the Two Witnesses will be in the process of restoring all things. Stop and think about that before you proceed. All things will be restored *BEFORE* He comes back.

Chapter 5 | Simon Magus

I must now pause here and back up for a moment. In the *Book of Acts*, we read a story about Peter rebuking one Simon Magus the magician who tried to “buy” an Apostleship. (Acts 8:9-25) This same Simon is recorded by Josephus, Justin Martyr, Irenaeus, and Hippolytus. Moreover, even Epiphanius, as late as 367 C.E., wrote of a sect of the *Simonians* that were still in existence.⁶⁰

In these early chapters we are identifying when, where, and by *whom* the truth was changed and/or lost. Because this is so important, we must make a special point to spend more time than one might normally deem necessary to properly understand what took place and why. This is all leading up to Constantine the Great and why he did what he did.

Let me now quote Ernest L. Martin⁶¹ at length in one of his articles on this subject. This is so critical for you to understand that I am not even going to interject or break up this article. I just want you to understand how this happened and, with Ernest Martin’s help, lay out before you the sheer scope and slippery slope of what transpired.

Simon Magus Part One

History comes alive with the startling story of how Simon Magus—branded a FALSE PROPHET by the Book of Acts—established HIS OWN UNIVERSAL church!

SIMON MAGUS was a Babylonian priest. He was a part of the Babylonian community that had been living in the land of Northern Israel ever since the Northern 10 Tribes were carried away (as) captives by the Assyrians. God tells us that these Samaritans, as they were called, were claiming to be the true

⁶⁰ Simon Magus | Wikipedia, <https://bit.ly/3i5zwLS>

⁶¹ Simon Magus (Simon THE PATER) Founder of the Roman Catholic Church by Ernest Martin, <https://bit.ly/3KKtPj3>

people of God while, at the same time, practicing many heathen rites which came directly from Babylon. (2 Kings 17:41)

This was the type of religious environment in which Simon Magus was born. This was the environment in which he commenced his own ministry and was finally proclaimed the “great one... the great power of God”—that is, God Himself. (Acts 8:9-10)

He so swayed the whole of the Samaritan nation that all gave heed to him—they did for a very long time. (Acts 8:9-11) But when he saw the potential of Christianity, he endeavored to buy an apostleship in the Church. Peter rebuked him sternly.

Simon Magus & His Universal Church

Simon Magus, after his rejection by Peter, began to fashion his own “Christian” church—a church of which HE was head—a church designed to completely overthrow the True Church of God. His idea was to blend together Babylonian teaching with (just) some of the teachings of Christ—especially to take the name of Christ—and thus create ONE UNIVERSAL CHURCH! But a church with Babylonianism as its basis.

(Carl Gustav) Adolf von Harnack, a church historian, states that Simon Magus “...proclaimed a doctrine in which the Jewish faith was strangely and grotesquely mixed with BABYLONIAN myths, together with some Greek additions. The mysterious worship... in consequence of the widened horizon and the deepening religious feeling, finally the wild SYNCRETISM [that is, blending together of religious beliefs], whose aim WAS A UNIVERSAL RELIGION, all contributed to gain adherents for Simon.”⁶²

Simon can be classified among the major group of so-called Christians (and Simon called himself such) referred to by Church Historian Adolf Harnack as the:

⁶² Project Gutenberg’s History of Dogma, Vol. 1, p. 244 by Adolph Harnack, tinyurl.com/2p8c25ht

“...decidedly anti-Jewish groups... They advanced much further in the criticism of the Old Testament and perceived the impossibility of saving it [that is, the Old Testament] for the Christian UNIVERSAL RELIGION. They rather connected this [universal] religion with the cultus-wisdom of BABYLON and SYRIA.”⁶³

With this background, we can understand why Peter so strongly rebuked Simon for his Babylonian ideas. Peter prophesied that this was the man who was to be the “gall of bitterness, and bond of iniquity” to the True Church. Simon’s attitude was corrupt in the extreme!

The Bible shows he had been working through demons. And yet, he finally called himself a “Christian.” Dr. A.C. McGiffert, speaking of Simon Magus, says: “His effort to rival and surpass Jesus very likely began after his contact with the Christians that Luke records. His religious system was apparently a SYNCRETISM of Jewish and Oriental elements.”⁶⁴

Simon’s Later Activities

To read all the material that the writers of the 2nd-4th centuries wrote about this man and his followers, would literally take days. He has been called by many of them “the father of HERESY,” and, apart from the Bible, the amount of literature devoted to him and his activities, shows he lived up to that title.

Some of the following authorities to be brought forth were eyewitnesses of many of the things mentioned, and they were writing to others who were, likewise, eyewitnesses. Much of the testimony to be mentioned is conclusive and cannot be set aside.

With this evidence of Simon’s activities after his rejection by Peter, we will clearly be able to see why Luke thought it most important to (expose) the real (spiritual) condition of this man,

⁶³ Ibid p. 246

⁶⁴ Dictionary of the Apostolic Church by James Hastings, Vol. 2, p. 497

*proving that he was, in actuality, NEVER an Apostle of Christ. In this regard, notice the comment of Hasting's Dictionary of the Apostolic Church:*⁶⁵

But it need NOT be supposed that when Simon broke with the Christians, HE RENOUNCED ALL HE HAD LEARNED. It is more probable that he carried some of the Christian ideas with him, and that he wove these into a system of his own. This system did contain some of the later germs of Gnosticism. Thus, he became a leader of a retrograde sect, perhaps nominally Christian, and certainly using some of the Christian terminology but, in reality, anti-Christian and exalting Simon himself to the central position which Christianity was giving to Jesus Christ.

Simon Magus Blends Paganism With Christianity!

What Simon did was bring the Babylonian and Greek religious beliefs into a form of Christianity in order to bring about, as Adolf Harnack says, a UNIVERSAL [Catholic] religion.

The amalgam of paganism and Christianity—which was characteristic of Gnosticism, and which was especially obvious in the Simonian system—is readily explicable in the teaching of Simon Magus, who, according to the story in Acts, was brought into intimate contact with Christian teaching without becoming a genuine member.⁶⁶

We further find in Philip Schaff's History of the Church⁶⁷ a reference to this Simon Magus. He says:

The author, or first representative of this baptized HEATHENISM, according to the uniform testimony of

⁶⁵ Ibid., Vol. 2, p. 496

⁶⁶ Ibid., Vol. 2, p. 496

⁶⁷ History of the Christian Church: Apostolic Christianity by Philip Schaff. Apostolic Christianity, Vol. 2, p. 566

Christian antiquity, is Simon Magus, who unquestionably adulterated Christianity with pagan ideas and practices, and gave himself out, in a pantheistic style for an emanation of God.

Simon only used the name of Christianity to bring about his own desired ends. The Encyclopaedia of Religion & Ethics⁶⁸ says that Simon was “a false Messiah, who practiced magical arts and subsequently attempted, by the aid and with the sanction of Christianity, to set up a rival UNIVERSAL [Catholic] RELIGION.”

Again, what do the histories tell us Simon’s doctrines consisted of primarily?

Two independent traditions profess to preserve the teaching of Simon—the one betraying the influence of Alexandrian allegory, the other of Syrian and Babylonian religion.⁶⁹

It is no wonder that Luke hits hard (on) the infamy of Simon—for Simon claimed to be a Christian—even an Apostle—and yet was preaching Babylonian paganism. HE WAS CALLING PAGANISM BY THE NAME OF CHRISTIANITY!

Evidently, the Simonian heresy always had a Christian tinge. This made it more dangerous to Christians than a Gnostic which did not affect any Christian influence. Luke, therefore, would be anxious to disclose the true circumstances that accounted for the origin of the sect—circumstances highly discreditable to Simon.⁷⁰

The reason Luke recorded this encounter with Simon was (due to) its far-reaching effects. As James Hastings explains, the important reason was that of:

⁶⁸ The Encyclopaedia of Religion & Ethics by James Hastings, Vol. 11, p. 514

⁶⁹ Ibid, p. 516

⁷⁰ Hastings’s Bible Dictionary by James Hastings, p. 498

Luke's well-known plan of describing THE FIRST MEETING between Christianity and rival systems.⁷¹

Luke (describes) in detail the principal character who established the so-called Christian counterpart of the Truth in the Apostles' days. This is the reason the Apostles in their Church letters many times mention the false system as ALREADY IN EXISTENCE, but fail to describe its origin. They didn't have to. That was already done RIGHT AT THE FIRST by Luke!

Who History Says This Simon Became!

When Justin Martyr wrote [152 A.D.] his Apology, the sect of the Simonians appears to have been formidable, for he speaks four times of their founder, Simon; and we need not doubt that he identified him with the Simon of Acts. He states that he was a Samaritan, adding that his birthplace was a village called Gitta; he describes him as a formidable magician, and (states) that he came to ROME in the days of Claudius Caesar (45 A.D.), and made such an impression by (way of) his magical powers, THAT HE WAS HONORED AS A GOD, a statue being erected to him on the Tiber, between the two bridges, bearing the inscription "Simoni Deo Sancto" (i.e., the holy god Simon).⁷²

That these things actually happened CANNOT BE DOUBTED! Justin was writing to the Roman people at the time and they could certainly have exposed Justin's credulity if what he said was not so. And, that a statue of Simon was actually erected is definite, for Justin asks the authorities in Rome to destroy it!

There are many writers, who lived in Rome itself, who afterwards, repeated Justin's account. Those who want to reject these clear statements have nothing in their favor. Justin is clearly giving us facts!

⁷¹ Ibid, p. 498

⁷² Dictionary of Christian Biography, Vol. 4, p. 682

*Hasting's Dictionary of the Apostolic Church*⁷³ states that there is "...very slight evidence (in) which to reject so precise a statement as Justin makes; a statement he would scarcely have hazarded in an apology addressed to Rome, where every person had the means of ascertaining its accuracy. If he made a mistake, it must have been at once exposed, and other writers would not have frequently repeated the story as they have done."

At the time of Claudius, it was illegal to erect a statue to any man as a god or greatly honored person unless the permission of the Emperor and the Senate had been secured. The statue was still standing in Justin's day (152 A.D.), and people were still giving regard to it.

There are many other accounts of (Simon) traveling to Rome and becoming one of the great gods to the city and to the people of Rome. There are records which show that Simon "prophesies that Rome will be the scene of his crowning glory, when he will be adored as a god."⁷⁴

Simon Peter NOT With Simon Magus in Rome

Later, about the fourth century, a flood of works came out about Peter encountering Simon Magus in Rome and overthrowing him. But these works are clearly fiction. Almost all scholars realize the absurdity of maintaining such a thing. In the first place, it can be Biblically shown that Peter the Apostle was NEVER in Rome when these fictitious writings say he should be.

It was NOT Simon Peter who went to Rome to become Apostle to the Gentiles, but the SIMON in Rome was SIMON MAGUS!

⁷³ Dictionary of the Apostolic Church by James Hastings, Vol. 2, p. 496

⁷⁴ Encyclopaedia of Religion & Ethics by James Hastings, Vol. 11, p. 522

That Peter the Apostle was not with Simon Magus in Rome is made plain by the Encyclopaedia Biblica.⁷⁵

The attempt has been made to meet this by pointing out that (the) church fathers mention the presence of SIMON in Rome while, at the same time, NOT speaking of controversies between him and PETER. This is indeed true of Justin [one of the earliest witnesses—152 A.D. who knows nothing of any presence of Peter in Rome at all, as also of Irenaeus.

Not only did Justin feel that Peter was NOT in Rome at the time, but his deliberate silence shows he didn't want to perpetrate such fiction. After all, Justin lived very early in the history of the church, and the legend of the Apostle Peter's being in Rome HADN'T GOT STARTED YET! Continuing with the Encyclopedia Biblica⁷⁶ about Justin's reference to SIMON MAGUS:

“One part of this tradition — that about Simon's presence in Rome — he [Justin] found himself able to accept [in fact he held it to be confirmed by the statue, which he brought into connection with Simon]; the other — that about Peter's presence in Rome — he was unable to accept.”

Of course, Justin was unable to accept the latter teaching. The fact is, Simon Peter was NOT in Rome. It was another Simon who went there — SIMON MAGUS, the one bringing “Christianity” to them in the guise of the old Babylonian mystery religions. Simon came to Rome with the grand idea of establishing a UNIVERSAL

⁷⁵ Encyclopaedia Biblica: A Critical Dictionary of the Literary, Political & Religious History, the Archaeology, Geography, & Natural History of the Bible by Thomas Kelly Cheyne & John Sutherland Black, col. 4554.

⁷⁶ Ibid, col. 4555

RELIGION in the NAME of Christianity! And what is remarkable, he did just that!⁷⁷

Part Two

Here are TEN solid, Biblical proofs that Peter was not at Rome. Mark each in your Bible and understand them well, so YOU will not be deceived.

THE PRIMACY of the Roman Catholic Church depends upon one fundamental doctrine: the claim that Peter was the first Bishop of Rome and the founder of the Roman Church.

The teaching of Catholic historians tells us that Simon Peter went to Rome at the same time as Simon Magus in order to thwart his evils. This was during the reign of Claudius. After successfully combating the Magus, they tell us, Peter assumed the Roman bishopric and ruled it until the Neronian persecutions of 68 A.D., during which Peter was supposed to have been crucified upside down on Vatican Hill. This is the basic story and Catholic writers never shirk in attempting to defend it. Some of them say that this general account is one of the most provable of historical events.

But is it?

The fact remains, many ecclesiastical authors of the second century, Justin Martyr among them, give information completely negating Peter's supposed Roman bishopric. This is admitted by virtually all scholars — except conservative Catholics.⁷⁸ But, more important than this, the records of the True Church of

⁷⁷ SIMON MAGUS SERIES: Simon Magus Begins Universal Church by Ernest Martin, <https://bit.ly/3Jfc6Qf>

⁷⁸ Ibid, col. 4554

God — the writings of the New Testament — absolutely refute the Roman Catholic claim.

It is time that the world gets its eyes open to the truth of this matter — the truth, which is clearly revealed in the Word of God. The Apostle Peter was NEVER the Bishop of Rome!

The Bible Teaching

There are ten major New Testament proofs which completely disprove the claim that Peter was in Rome from the time of Claudius until Nero. These Biblical points speak for themselves and ANY ONE of them is sufficient to prove the ridiculousness of the Catholic claim. Notice what God tells us! The truth IS conclusive!

PROOF ONE: *We should consider Christ's commission to Peter. This is often very embarrassing to Catholics, because Christ commissioned Peter to become chief minister to the CIRCUMCISED, not to uncircumcised Gentiles.*

*“The gospel of the CIRCUMCISION was unto Peter; (For He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:).”
(Galatians. 2:7-8)*

Here we have it in the clearest of language. It was Paul, NOT Peter, who was commissioned to be the chief Apostle to the Gentiles. And who was it that wrote the Epistle to the ROMANS? It certainly WASN'T Peter!

9 “And when James, Cephas [Peter], and John, who seemed to be pillars, perceived the grace [i.e., the gift or office] that was given unto me, they gave to me and Barnabas the right hands of

fellowship; that we should go unto the heathen, and they unto the circumcision.” (Galatians 2:9)

Paul further mentioned his special office as the Gentile Apostle in II Timothy:

“Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.” (2 Timothy 1:11)

PETER is NOWHERE called the Apostle to the Gentiles! This precludes him from going to Rome to become the head of a Gentile community.

PROOF TWO: *Paul specifically told the Gentile Romans that HE had been chosen to be their Apostle, not Peter.*

“I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable.” (Romans 15:16)

How clear!

Paul had the direct charge from Christ in this matter. He even further relates in Romans 15:18 that it was Christ who had chosen him “...to make the Gentiles obedient, by word and deed.”

PAUL Established Only TRUE Church at Rome

PROOF THREE: *We are told by Paul himself that it was he — not Peter — who was going to officially found the Roman Church.*

11 “I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established.” (Romans 1:11)

Amazing! The Church at Rome had not been ESTABLISHED officially even by 55 or 56 A.D. However, the Catholics would have us believe that Peter had done this some ten years before — in the reign of Claudius.

What nonsense!

Of course, you understand that NEITHER Peter nor Paul established the Catholic Church! But these proofs are given to illustrate that it is utterly impossible for PETER to have been, in any way, associated with ANY Church at Rome.

PROOF FOUR: *We find Paul not only wanting to establish the Church at Rome, but he emphatically tells us that his policy was NEVER to build upon another man's foundation.*

“Yea, so have I strived to preach the gospel, not where Christ was named, LEST I SHOULD BUILD UPON ANOTHER MAN'S FOUNDATION.” (Romans. 15:20)

If Peter had “founded” the Roman Church some ten years before this statement, this represents a real affront to Peter. This statement alone is proof that Peter had never been in Rome before this time to “found” any church.

Peter Not in Rome

PROOF FIVE: *At the end of Paul's Epistle to the Romans he greets no fewer than 28 different individuals, but never mentions Peter once! See Romans 16 — read the whole chapter!*

Remember, Paul greeted these people in 55 or 56 A.D. Why didn't he mention Peter? — Peter simply wasn't there!

PROOF SIX: *Some four years after Paul wrote Romans, he was conveyed as a prisoner to Rome in order to stand trial before Caesar. When the Christian community in Rome heard of Paul's arrival, they all went to meet him.*

"When THE brethren [of Rome] heard of us, they came to meet us." (Acts 28:15)

Again, there is not a single mention of Peter among them. This would have been extraordinary had Peter been in Rome, for Luke always mentions by name important Apostles in his narration of Acts. But he says nothing of Peter's meeting with Paul.

Why? Because Peter was not in Rome!

PROOF SEVEN: *When Paul finally arrived at Rome, the first thing he did was to summon "the chief of the Jews together" (Acts 28:17) to whom he "expounded and testified the kingdom of God" (Acts 28:23)*

But what is amazing is that these chief Jewish elders claimed they knew very little even about the basic teachings of Christ. All they knew was that "as concerning this sect, we know that everywhere it is spoken against." (Acts 28:22) Then Paul began to explain to them the basic teachings of Christ on the Kingdom of God. Some believed — the majority didn't.

Now, what does all this mean? It means that if Peter, who was himself a strongly partisan Jew, had been preaching constantly in Rome for 14 long years before this time, AND WAS STILL THERE — how could these Jewish leaders have known so little about even the basic truths of Christianity? This again is clear proof Peter had not been in Rome prior to 59 A.D.

No Mention of Peter in Paul's Letters

PROOF EIGHT: *After the rejection of the Jewish elders, Paul remained in his own hired house for two years. During that time he wrote Epistles to the Ephesians, the Philippians, the Colossians, Philemon, and to the Hebrews. And, while Paul mentions others as being in Rome during that period, he nowhere mentions Peter. The obvious reason is — the Apostle to the circumcision wasn't there!*

PROOF NINE: *With the expiration of Paul's two years' imprisonment, he was released. But about four years later (near 65 A.D.), he was again sent back a prisoner to Rome. This time he had to appear before the throne of Caesar and was sentenced to die. Paul describes these circumstances at length in 2 Timothy.*

In regard to his trial, notice what Paul said in 2 Timothy 4.

16 "At my first answer no man stood with me, but all men [in Rome] forsook me: I pray God that it may not be laid to their charge." (2 Timothy 4:16)

This means, if we believe the Catholics, that Peter forsook Paul, for they tell us Peter was very much present at Rome during this time! Peter once denied Christ, but that was before he was converted. To believe that Peter was in Rome during Paul's trial, is untenable!

PROOF TEN: *The Apostle Paul distinctly informs us that Peter was not in Rome in 65 A.D. — even though Catholics say he was. Paul said:*

"Only Luke is with me." (2 Timothy 4:11)

The truth becomes very plain. Paul wrote TO Rome; he had been IN Rome; and at the end wrote at least six epistles FROM Rome; and not only does he NEVER mention Peter, but at the last moment says: “Only Luke is with me.”

Peter, therefore, was never Bishop of Rome!

Where Was Peter?

Near 45 A.D., we find Peter being cast into prison at Jerusalem. (Acts 12:3, 4)

In 49 A.D., he was still in Jerusalem, this time attending the Jerusalem Council.

About 51 A.D., he was in Antioch of Syria where he got into differences with Paul because he wouldn't sit or eat with Gentiles. Strange that the “Roman bishop” would have nothing to do with Gentiles in 51 A.D.!

Later in about 66 A.D., we find him in the city of Babylon among the Jews. (1 Peter 5:13) Remember that Peter was the Apostle to the CIRCUMCISED. Why was he in Babylon? Because history shows that there were as many Jews in the Mesopotamian areas in Christ's time as there were in Palestine. It is no wonder we find him in the East. Perhaps this is the reason why scholars say Peter's writings are strongly Aramaic in flavor — the type of Aramaic spoken in Babylon. Why of course! Peter was used to their eastern dialect.

At the time the Catholics believe Peter was in Rome, the Bible clearly shows he was elsewhere. The evidence is abundant and conclusive. By paying attention to God's

*own words, no one need be deceived. Peter was NEVER the Bishop of Rome!*⁷⁹

Part Three

Who was the first “Peter” of Rome? What were his successors called? The history of ancient religion reveals the plain truth about the original Peter of Rome. The truth about his real successors is now clear to us — but hidden to the world. Here is what history shows us of the ORIGINAL Peter of Rome. The truth is startling!

THE BIBLE records that in the earliest ages, right after the Flood of Noah; men began to rebel against the teachings of God. They began to build cities, found religions, bring in idolatries. Pagan temples were erected — the Tower of Babel came on the scene. All of these things started within the first two hundred years after the Flood.

Pagan Gods Called “Peters”

Surprising as it may sound, it is a well-known fact among students of ancient religion, that the chief pagan gods worshipped in the early civilizations were generally known by the name PETER. It is also known that the priests of those heathen gods were also called PETERS. That same name in one form or another, was even applied to the pagan TEMPLES consecrated to those gods.

Notice what Bryant, in his work “A New System, Or An Analysis Of Ancient Mythology”⁸⁰ says:

⁷⁹ SIMON MAGUS SERIES: Peter Was NOT the 1st Pope! <https://bit.ly/3MMSQvt>

⁸⁰ A New System, Or An Analysis of Ancient Mythology by Jacob Bryant, Vol. 1, p. 354

“Not only the gods, but the Hierophantae [special priests], in most temples; and those priests in particular, who were occupied in the celebration of mysteries, were styled PATRES.”

This is significant! The word PATRE is the same as PATOR or PETER in meaning and pronunciation.

Bryant continues:

“PATRE was undoubtedly a religious term... the same as PATOR and PATORA.”

The ancient pagan gods, the priests who were their ministers, and their sacred sanctuaries — their temples — were ALL called PETORS or PETERS (either spelling is acceptable since vowels are fluid in all languages — especially the Semitic).

The Meaning of “Peter”

What did the word PATOR or PETER really mean to the ancients? Surprisingly enough, the word is in the Bible. When Moses wrote about the Egyptian priests, he shows they were called PETERS or “interpreters” — interpreters of the ancient Egyptian mysteries.

Notice Genesis 41:8. Davidson shows in his Hebrew Lexicon that the consonantal word P-T-R (PETER) signifies “to interpret” or “interpretation.”⁸¹ Bryant points out that “the term always related to oracle interpretation.”⁸²

⁸¹ Brown-Driver-Briggs Hebrew & English Lexicon, p. 638, 837; Gesenius, pp. 843, 847

⁸² A New System, Or An Analysis of Ancient Mythology by Jacob Bryant, Vol. 1, p. 308

The pagan priests of the mystery religions were called PATORS or PETERS. They had the power to interpret the heathen mysteries. This is further brought out by Bunson in his Hieroglyph⁸³, page 545, where he shows that the Egyptians — as the Bible also indicates — called their “interpreters” or priests: PETR, that is, PETER.

The term PETER was one of the earliest names for the pagan gods. It lasted as late as Greek and Roman times. But by that time the term also took on a widespread secular meaning. It came generally to mean “father” or “parent.” But this was not its primary meaning at all. Bryant continues:

“The word PATER, when used in the religious addresses of the Greeks and Romans, meant NOT, as is supposed, a father or parent; but related to the divine influence of the Deity, called by the people of the East, PATOR.”⁸⁴

In many ancient religions, the father was the chief priest of the family. That is the reason the head of the family became known as PATOR or “father.”

The father, because of his priestly position, became known as the ARCHPATOR, or, as it is commonly rendered, PATRIARCH. This is how the term PATOR came to signify, in a secular sense, “a father.” But originally, it always meant, “interpreter” — especially one of the mystery religions.

Chief Pagan Gods Called PETERS

We have clear evidence showing that the ancient Romans called their chief gods PETERS — the divine

⁸³ Hieroglyph by Christian Charles Josias (aka., Baron) Von Bunsen, p. 545

⁸⁴ A New System, Or An Analysis of Ancient Mythology by Jacob Bryant, Vol. 1, p. 353

interpreters. The early Roman writer Lucilius, mentions Neptune, Liber, Saturn, Mars, Janus and Quirinus — all were PATERs. (See the Lucilii Fragments.⁸⁵) He did not mean they were “father-gods.” He meant they were gods of PETER-rank — the chief gods.

Lucilius doesn’t exhaust the list. In fact, he leaves out JUPITER, the “Father” of the Roman gods. But it was unnecessary to mention him as a “PETER-god.” Due to his high rank, the title PETER was actually incorporated as a part of his name. He was called JUPETER.

Gladstone in his work on the antiquities of Greece, shows that Jupiter and the Greek god ZEUS were one and the same, JU-PETER was the Roman way of saying ZEUSPETER, the chief god of the Greeks,⁸⁶ PETER was the name that came to signify high rank among the gods — and among their priests.

Greeks Used Term “Peter”

The Romans were not the only ones who called their gods PETERS, The Classical Manual reveals that the Greeks used the term PETER (or its variants) as often as did the Romans. For example, Apollo was called PATRIUS and his followers APOLLO PATRIUS (p. 23). Pausanius tells us that Artemis and Bacchus were called PATORA, that is PETER-gods (Books 1, 2). Pindar speaks of Poseidon Petraios. He says the Thessalians worshipped Neptune under this title (Pyth. Ode 4).

In Egypt, the Ammonian priests — who headed one of the chief pagan oracles of ancient Egypt — were called Petors, as Bryant also says: “The chief instrument (idol) in their hands was styled PIETAURUM” (Ibid., p. 356).

⁸⁵ Lucilii Fragments by Gaius Lucilius | Prolegomena & Text, Vol.

1, <https://bit.ly/3u4WuZa> & Commentary, Vol. 2, <https://bit.ly/3u4WZT2>

⁸⁶ Homer & the Homeric Age by W.E. Gladstone, Vol. 1, p.

287, <https://bit.ly/3tbn43w>

This idol on many occasions took the form of a pole or upright stake (Ibid., p. 358). The pagan god Artemis is often pictured standing by a stone pillar which is called PATROA or PETER (Pausanius, Bk. 1). These pillars, and all the phallic symbols like them, came to be known as PETRAS — the sacred PETERS. (It is still common among the vulgar to refer to the male member by its original religious name — PETER.) These phallic Peter-stones can be found all over the ancient world. In fact, there is not a mention of an ancient pagan oracle temple without some notice being given to a PETER emblem — the sacred stone.

Like the word PATOR — which came to indicate simply a “father” or “parent” — the word PETRA came to mean any large stone. But in the earliest times, it conveyed only the original religious meaning:

“The term PETRA came at length to signify any rock or stone and to be in a manner confined to that meaning. But in the first ages it was ALWAYS TAKEN IN A RELIGIOUS SENSE; and related to the shrines of Osiris, or the Sun (Baal), and to other oracles which were supposed to be exhibited.” (Bryant, p. 359)

In other words, the term PETRA meant the sacred PETER-stone — a stone usually phallic in design.

“Petras” in Pagan World

Notice some references to these sacred PETRAS found throughout the pagan world.

At the temple of Delphi in Greece, the chief object in the ritual was the PETRA (Pausanius, Bk. 10). At the Acropolis in Athens, Euripides tells us, the niches which held the idols were called the PETRAE (verse 935). It is

well-known that even the sacred book which was used in the celebration of the Eleusinian mysteries, was entitled "Book PETROMA," PETER-ROMA — PETER'S BOOK (see Potter's Antiquities, vol. 1, p. 356).

Remember that the pagan temples were also called after the PETERS. The temple at Elis in Greece was called PETRON (Lycophron, verse 159). Pytho at Delphi was called PETRAessa (Olymp. Ode 6). The oracle temple dedicated to Apollo in Asia Minor was called the PATARA and the oracle there was called PATAREus ("Eus" means "person who, one") — (Lempriere's Classical Dictionary, p. 438).

Also PATRAE — an ancient town where DIANA had a temple (p. 438), and the oracle in Achaia was called PATRA (Jones, Proper Names of the Old Testament, p. 296).

Examples are too numerous to mention, but this should be enough to show that the name PETER, or its variants, figured very high in every phase of pagan worship. These PETER stones and temples were found all over the ancient world.

"There is in the history of every oracular temple some legend about a stone; some reference to the word PETRA" (Bryant, p. 362).

Origin of Ancient PETER-worship

PETER-worship can be traced directly back to MESOPOTAMIA. It was there that idolatry had its beginning. This is where the Tower of Babel was erected. It is no wonder that in Mesopotamia we find the first mention of a PETER-temple. In Numbers 23; 22:4-5 we read that the false prophet Balaam was called to prophesy against Israel. Further, in Deuteronomy 23:4, we read that this Balaam had been called from "Pethor

of Mesopotamia” — that is, from the PETER of MESOPOTAMIA.

This Pethor or Peter (either spelling is correct) was the place of an oracle temple. In the dictionary Proper Names of the Old Testament, edited by A. Jones, we find that Balaam’s PETHOR was the sacred high place:

“where there was an oracular temple, and hence called PETHOR, and PETHORA, which meant, place of interpretation, or oracular temple. Here was, no doubt, a college of priests of whom Balaam had been appointed chief PATORA” (p. 296).

Yes, Balaam was the chief PATORA (Peter) of the PETHOR (Peter-temple) of Mesopotamia.

It was customary for each pagan country to have a chief oracle or temple. The PETHOR or PETER in Greece was Delphi, In Egypt it was Ammon. In Asia Minor it was Lycia — and later Pergamos. Professor Jones tells about the other PETHORS throughout the world. Notice:

“These ‘high places’ were scattered about in many parts. There was a city of ‘interpretation’ in Acaia, called PATRAE, and another in Lycia, called PATARA, where Apollo had an oracle. PETHOR was in after times celebrated for the worship of Ailat” (Ibid., p. 296).

Balaam “Chief Peter”

But Balaam came from PETHOR on the Euphrates — the oracle of Mesopotamia. He was no less than the CHIEF PATORA (as Jones mentions) of the VERY HOME of idolatry and false religion.

The very meaning of the name “Balaam” shows he considered himself as sitting in the very chair of Nimrod, the beginner of the mystery religions. The name “Balaam” means in Semitic tongues “Conqueror of the People.” This was the exact proper name the Greeks used to designate NIMROD. They called him NICOLAUS, which also meant “Conqueror of the People.”

In the New Testament we read of people following the doctrines of NICOLAUS (Nimrod). They were called Nicolaitanes. McClintock and Strong’s Encyclopaedia speaking of them says:

“The sect of the Nicolaitanes is described as following the doctrine or teaching of Balaam — and it appears not improbable that this name is employed symbolically, as NICOLAUS is equivalent in meaning to BALAAM.” (vol. 1, p. 621)

Yes, the two names NICOLAUS and BALAAM are exactly the same in meaning — they both point to NIMROD, the originator of paganism. We also find that when Simon Magus (alias Simon Peter) “Christianized” the religion of NIMROD, John the Apostle plainly labels his followers NICOLAITANES and followers of BALAAM. All of the heresies mentioned in the Seven Churches are of only ONE system — the system of NIMROD, under the leadership of Simon Magus.

Balaam Represents Nimrod

The name of Balaam is another name for NIMROD. But, understand this clearly — the “Balaam” who met Israel on their way out of Egypt was NOT the original Nimrod. He had been killed several hundred years before. This Balaam merely represented Nimrod as his successor. We are all aware that Joshua, being a successor of Moses, was looked on as sitting in Moses’ seat. Even in Christ’s

time the scribes and Pharisees sat in Moses' seat of authority (Matt. 23:1-4).

So it was with Balaam. He maintained one of the proper names of Nimrod to signify that he was the legitimate successor of the Arch-Rebel. And to emphasize his authority, Balaam could point to his headquarters as the PETHOR or PETER of Mesopotamia. Therefore, the Moabites in their hatred for Israel called for the chief priest of the pagan world. They ignored the priesthood of their own national gods — going to the highest authority they knew! Josephus represents this false prophet as:

“Balaam, who lived by the Euphrates, and was the greatest of the prophets of that time.” (Ant. IV, 6,2)

Balaam was the successor of Nimrod — the PONTIFEX MAXIMUS of the pagan world. His headquarters was the “PETER on the Euphrates” — the SAINT PETER'S OF MESOPOTAMIA, the chief oracle of paganism. This is a shocking revelation — but one which stands the test of the Bible and ancient religious history.

PETER-gods Come to Rome

It is well-known history that in the earliest ages, the center of civilization was in Asia and Mesopotamia. In later times, political power passed to the Greeks and then to the Romans. It is also well-recognized that the religions of Asia, by Greek and Roman times, had also passed to the West. By the First Century, the mystery religions of the Babylonians were centered primarily in Rome! By that time, Rome had become the chief city of the world.

Early records mention this transference of pagan religion from Asia right to the city of Rome. The First

Century book by Virgil, The Aenid, in Imperial times became a type of Roman "Bible." It gives the story of one Aeneas who wandered away from Asia right after the Trojan War and settled in Italy.

The main theme of the book concerns the so-called "sacred task" of Aeneas: bringing the pagan gods of Asia to Italy! Virgil spares no words in glorifying Aeneas' journey. He shows how Aeneas brought the Romans ORGANIZED RELIGION — with all the pagan gods and goddesses necessary for performing it. And most important: Virgil constantly says that these deities were the PATRII of Asia. (See the Classical Manual, page 592, for full information confirming this.) These gods and goddesses were the PETER-deities — the chief deities which were destined to favor Rome and Italy above all other countries.

Asia had been the original home of the PETER-gods. Through Virgil, we find them being transported to the doorstep of Rome. And why not? By the First Century, Rome was considered "the home of the gods." Prudentius, an ancient Roman himself, says that there wasn't a single pagan deity that did not in the end find its headquarters at Rome.

Notice what he says:

"There came to be one single home for all earth-born gods, and you may count as many temples of gods AT ROME as tombs of heroes in all the world." (Symmachus, 189 to 197)

It could hardly be clearer! By Imperial times, Rome became the headquarters of pagan religion. It was the chief oracle of the world, the PETER for the earth.

The Chief Gods of Rome

There were two gods of ancient Rome which were pre-eminently worshipped as PETER-gods. One was JUPETER (Zeus-Peter). The other, says the Classical Manual, was JANUS, called PATER or PETER (see page 389). Sometimes these two gods are confused. But they are to be reckoned as distinct — relative to Roman paganism of the First Century. The latter god, JANUS-PETER, had some interesting roles to play in the pagan religion at Rome. These roles answer the question: Who was the original Peter of Rome? Notice a brief history and some of the activities of this god.

Plutarch in his life of Numa, gives us the identity of JANUS. Originally, according to Plutarch, Janus was an ancient prince who reigned in the infancy of the world. He brought men from a rude and savage life to a mild and rational system. HE was the first to build cities and the first to establish government over men. After his death he was deified.

There can be no mistaking who this JANUS was! This title was just another of the many names of Nimrod. This ancient prince who was violently killed, was later deified by the pagan religions. Because of his high authority, he was called a PATOR or PETER.

Here are some of the religious activities of which JANUS-PETER was in charge.

It was JANUS-PETER who was pre-eminent in interpreting the times — especially prophecy. “The past and the future was always present in his mind” (Classical Manual, pages 388 and 389). He was pictured as being double-faced. Plutarch said this was a symbol of his endeavor to change men from barbarism to civilization — that is, bring them to the civilization of NIMROD. One of JANUS’ roles, after his deification as

a god, was the continuation of his sacred task of “civilizing” men.

But let us go a little farther.

Janus-Peter Had “Keys”

The PETER-god JANUS was to the ancient Romans the “KEEPER OF THE GATES OF HEAVEN AND EARTH.” “HE IS REPRESENTED WITH A KEY IN ONE HAND... as emblematic of his presiding over GATES and highways.”

How shocking! The pagan Romans were calling their JANUS a PETER hundreds of years before the birth of the Apostle Peter. It was this JANUS who was in charge of the “pearly gates”! The very word JANUS means “gates,” that is, the one in charge of the GATES.

The Classical Manual continues:

“Ovid speaks of him [Janus] in the first book of his Fasti; his face is double to denote his equal empire over the heavens and the earth — [does not the Pope claim the same power today?] — and that all things are open and shut to him AT HIS WILL — [he was infallible and answered to no one for his actions, so the Pope] — that he governs the universe [Catholicum], and alone possesses the power of making the world revolve on its axis; THAT HE PRESIDES OVER THE GATES OF HEAVEN.

“Catholics Claim “Keys”

The Catholic Church claims Peter gave to it the keys of the gates of heaven and that no one will enter into God’s presence unless that church opens the gates. The very word “Cardinal” means “hinge.” The Cardinals of the

Roman Church are the HINGES upon which the GATE — the Pope — is able to turn.

The Classical Manual continues:

“the successions of day and night are regulated by his influence; and that the east and the west is at one moment open to his view.”

It was JANUS-PETER who also controlled the calendar by his priests. The first month of the year was named after him to show his control over the years. So, today, we still have JANU-ary as the first month. The Catholic Church, like the priests of Janus, feels it has this same authority over the calendar today.

Another Name for Nimrod

Finally, it is necessary to notice at least one more name under which Nimrod masqueraded — the name MITHRAS, the Persian name for Baal, the sun god. This Mithras-worship of Nimrod was popular and was one of the last to plant itself in Rome, but it had a very old theme — outright PETER-worship.

*“Mithras was styled by the nations of the East PATOR; his temples were PATRA and PETRA and his festivals PATRICA” (Bryant, vol. 1, p. 370).
Yes, even Nimrod under the name Mithras, the sun-god, was called PETER!!!*

Sir James Frazer tells us of this religion of Mithra — the religion of the pagan PETER — coming to Rome. Notice it.

“Among the gods of eastern origin who in the decline of the ancient world competed against each other for the allegiance of the West was the old Persian deity of MITHRA. The immense

popularity of his worship is attested by the monuments illustrative of it which have been found scattered in profusion ALL OVER THE ROMAN EMPIRE. In respect both of doctrines and of rites the cult of MITHRA appears to have presented many points of resemblance not only to the religion of the Mother of the Gods but also to Christianity.”⁸⁷

Catholics Accept “Peter” Worship

What he means is that the Christianity of the third and fourth centuries had already by that time inherited so much from pagan beliefs, that this PETER-religion coming from the East found many similarities with Roman Christianity. The Catholics had already, by this late date, accepted the pagan festivals of Christmas, Easter and a host of other rituals and beliefs.

Frazer continues:

“Taken altogether, the coincidences of the Christian with the heathen festivals are too close and too numerous to be accidental.” (Ibid., p. 475)

It was this pagan MITHRAISM which gave the most to “Christianity.”

Bryant shows that the chief name of MITHRA in the East was PATOR or PETER — “his temples were PATRA and PETRA and his festivals PATRICA.” Everything connected with this ancient pagan religion can be traced right back to the original PETER — the original “interpreter of the mysteries” who was none other than NIMROD. This is the same mystery system which the Roman Catholics have absorbed.

⁸⁷ Golden Bough, St. Martin’s ed., vol. 1, p. 471

Sits in “Peter’s” Chair

No wonder the Roman Catholic Church claims to sit in PETER’S CHAIR and that the chief temple of the world is today called SAINT PETER’S. That Church has accepted the practices and symbols of the oldest pagan religion on earth: PETER-worship — the religion of Nimrod.

This pagan religion was believed and practiced before Christ ever told the Apostle Peter and the other Apostles that they were to have the “keys of the kingdom of heaven” (Matt. 16:19). Satan counterfeited God’s true religion centuries before Christ came!

This was Satan’s attempt to smother God’s true religion with a counterfeit that to the untrained eye looks genuine. He did this principally through Simon Magus (Pater) who amalgamated all the pagan religions into one UNIVERSAL religion and called the system “Christianity.”

The Bible tells us to come completely out of this false religious system masquerading under the name of Christianity. We are to get back to the faith once delivered to the saints. We can thank God for His goodness in giving to His Church the TRUTH.⁸⁸

Part Four

Elevating his personal teachings above the Bible, and preaching a “no-works” doctrine of salvation, Simon Magus soon had a universal, popular following. Deified by the Romans, he was buried on Vatican Hill. Read how it happened in this article.

⁸⁸ SIMON MAGUS SERIES: A Peter Was In Rome 2,000 Years B.C. by Ernest Martin, <https://bit.ly/3D5hSBI>

SIMON Magus, just like his Samaritan forefathers, deliberately blended together the teachings of Babylon with Biblical phrases.

One of his main intentions was to appropriate a Christian vocabulary to the Babylonian ceremonial system. In other words, he kept on with his heathenism, but now called his system “Christian” in origin.

To legitimately introduce paganism into the Church he had to explain away many passages in the Old Testament which forbade idolatry and contact with the abominations of the heathen. This he quite cleverly did. His primary method of explaining the Old Testament was to allegorize its teachings.

Magus Degrades the Bible

If this wasn't sufficient to explain it away, he would repudiate it as being of less value than the present will of God which was supposedly being revealed to him. In fact, he got to the place of doing away altogether with the Old Testament by teaching that its doctrines were meant to enslave people and that its commandments were too grievous to bear.

“Irenaeus states that Simon taught, that the Jewish prophecies [the Old Testament] were inspired by the creator angels; therefore, those who had hope in him and Helen NEED NOT ATTEND TO THEM, BUT FREELY DO AS THEY WOULD; for that men should be saved according to his grace, and not by any intrinsic quality of their own, but by the accident of these being ordered by these creator angels WHO HAD MERELY WISHED TO ENSLAVE THOSE WHO HEARD THEM.”⁸⁹

⁸⁹ Dict. of Christian Biography, vol. 4, p. 683

How diabolical!

The Dict. of Religion and Ethics had this to say about this cardinal doctrine of SIMON PATER.

“Simon taught that the precepts of the law and the prophets were inspired by angels [lesser beings] in the desire to reduce men to slavery, but those who believed in him and Helen, since they were delivered from the sinister tyranny of the law, were free to act as they would. For men are saved by grace and not by good works. The antinomianism of the Simonians issued in LIBERTINE conduct and A COMPROMISE WITH HEATHENISM.” (vol. 11, p. 518)

Let’s go on.

“But he [Simon] promised that the world should be dissolved, and that those who were his own should be redeemed. And accordingly, HIS PRIESTS, Irenaeus tells us [yes, Simon established a priesthood], led lascivious lives, used magic and incantations, made philtres, HAD FAMILIAR SPIRITS by whose aid they were able to trouble with dreams those whom they would. They had IMAGES of Simon and Helen, in the forms respectively of JUPITER and MINERVA.”⁹⁰

Simon Honored as Jupiter

People who had demonistic powers as Simon did, were honoured as gods in the first century — even sacrifices were offered to them. Does this seem unlikely? Then read Acts 14:11-13. After seeing the great miracles that Paul and Barnabas had done through the Holy Spirit, Luke says:

⁹⁰ Dict. of Christian Biography, vol. 4, p. 683

“When the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercury.” Then the priest of Jupiter came out to offer them sacrifice.

Paul and Barnabas “rent their clothes” at such action. What would SIMON MAGUS have done? Or rather, what did Simon Magus do? He let the Roman Senate with the approval of the Emperor Claudius deify him as a god and erect a statue to him. And, the people who followed SIMON called him JUPITER — at the same time calling themselves Christians. The statue that must have been dedicated to Simon was in the likeness of the chief god of the pagan world — the god that desolated the Holy Place in God’s temple — Jupiter Capitolinus.

The Hebrews honoured and regarded the number seven as recorded in God’s law — that is, kept the seventh day, the seven holy days, etc., — but Simon and his followers made a distinct change and honoured the number eight instead (i.e. the eighth day — which becomes the first day of the week). (See Ante-Nicean Fathers, vol. 7, p. 379.)

The Death of Simon Magus

The records regarding Simon’s death vary widely. Many of the stories try to incorporate some fiction from the Greek and Egyptian myths to enhance the reader’s interest in this fascinating character. But the earliest records say that he was buried in Rome after a long period of great honour and deification.

It is not clearly known where Simon Magus alias Simon Pater or Simon Jupiter was buried. But this much is known. The place of burial for ALL prophets and holy

men of the Romans was in the sacred cemetery on Vatican Hill. This much is certain.

*Notice what Werner Keller in his *The Bible as History* says about the so-called burial of the Catholics' Peter. (Before reading Keller's statement, let us remember that he is a thorough-going Catholic and firmly, himself, believed that the Apostle Peter was buried in Rome. However, the Bible shows nothing of the kind. Now, let's read Keller's comment — the official comment of the Roman Catholic Church):*

“On the night of his death on the cross Peter's followers BURIED his body. As in the case of Jesus on the hill of Calvary it was wrapped in linen and secretly taken to a PAGAN BURIAL GROUND on the Via Cornelia, behind the stone structure of the arena. This PAGAN CEMETERY lay on a knoll called VATICANUS: the Latin word ‘vatis’ means a ‘prophet’ or ‘SOOTHSAYER’. In days gone by there had been an Etruscan oracle on this spot” (p. 368).

What an admission!

Keller ought to have better sense to know that this Peter buried in this cemetery, of all places, could NOT be the Apostle Peter. In the first place, Peter was a Jew, and they had to be buried in their own cemeteries. And even if by a happen-chance a Jew could be buried in a Roman cemetery, it is most unlikely that a Jew — especially one who attacked the Roman religion as the Apostle Peter did — would ever have been allowed into the most holy of pagan cemeteries! This cemetery was reserved for prophets, soothsayers and the great ones of pagan Rome. It would be as sensible to say that Hitler could find a place of burial in Westminster Abbey. And too, can you imagine TRUE Christians searching out a PAGAN

CEMETERY — the chief one — in which to bury the chief Christian Apostle, the inveterate enemy of PAGANISM?

This place, of all places, could not be the place of the Apostle Peter's burial — even if he had been in Rome. But, there is really no better place for the burial of SIMON MAGUS. He had been, and was being, honoured as a god — not only by the people of Rome, but even by the Emperor and the Senate.

Yes, Keller and his Catholic friends have undoubtedly found a SIMON, but not the Apostle Peter.

Catholic Church Accepts SIMON MAGUS' Teachings

We have the record of history which tells us that Simon's teaching spread like wildfire — especially in Rome where he was honoured as a god. In fact, after going there he made that city his headquarters. But let us recall that the followers of Simon called themselves TRUE Christians.

Simon steadfastly adhered to this. In fact, it finally became the desired name for his followers to use. The names Simonians and Samaritans began to die out in the 2nd century A.D. Justin tells us that some were still going by the parent name in his day (152 A.D.). But by the time of Origen (220 A.D.), he states that there were hardly 30 people in the world which went by the parent name. Yet Eusebius, who lived about 100 years later, said they were indeed still numerous all over the world.

The fact is, they were divorcing themselves from the use of the name SIMON or Samaritans because by the fourth century their names were beginning to have an odious connotation to them. Nonetheless the Simonians were very much around — this time with the name of "Christian." And we have the exact testimony of

Eusebius himself (325 A.D.) that these people were flocking into the Catholic Church.

Notice what Eusebius says, after stating that Simon Magus in the days of the Apostles received baptism and feigned Christian belief:

“And what is more surprising, the same thing IS DONE EVEN TO THIS DAY by those who follow HIS most impure heresy. For they, after the manner of their forefather, SLIPPING INTO THE CHURCH, like a pestilential and leprous disease GREATLY AFFLICT THOSE [a great number of people] into whom they are able to infuse the deadly and terrible poison concealed in themselves.”⁹¹

This is amazing testimony, for Eusebius is telling us that these people were now “Christians” and that they were corrupting the entire church as a pestilential disease which hits the whole body. Eusebius later maintains that the chief troublemakers were being expelled from the Catholic Church. But how could they expel all of them? Almost the whole church by this time was affected.

It is not to be supposed that all of the early heretical sects were direct branches of the Simon Magus religion. By the end of the first century there were at least 50 minor sects. The Simon Magus group represented several of these sects, but not all of them. The truth is, the Simonians, whose headquarters were at Rome, finally absorbed ALL these minor sects by the fifth century.

Simonism IS Catholicism

It is also true that even some of the Catholics (in Eusebius’ time) were unwilling to go all the way and

⁹¹ Eccl. Hist., II, ch. I, sect. 12

accept the SIMON MAGUS doctrines of IMAGES, PICTURES, INCANTATIONS, etc., but within another hundred years, history shows the bars were let down completely.

But in Eusebius' day, he even balked at their bringing outright images into the churches and worshiping them. Notice what he finally says of these "Christians" of SIMON:

"Simon was the author of all heresy. From his time down to the present those who have followed his heresy have FEIGNED the sober philosophy of the Christians, which is celebrated among all on account of its purity of life. But they nevertheless have embraced again the superstitions of idols, which they seemed [ostentatiously] to have renounced; and they fall down before pictures and images of Simon himself and of the abovementioned Helena who was with him [that is, the images of JUPITER and MINERVA — the Catholics do exactly this today]; and they venture to worship them with incense and sacrifices and libations."⁹²

What clear and revealing statements!

Eusebius is not talking about what he considers distinct heretics outside the Catholic Church. He is talking about the MAJOR group IN THAT CHURCH which was continually adding more and more on a large scale. He attributes these evils to the "Christians" who followed SIMON MAGUS. They were so active in his day INSIDE THE CHURCH as to give him grave concern.

But what happened?

⁹² Eccl. Hist. II, 13, 6

Did the few Catholic leaders of the fourth century who abhorred outright IDOLATRY manage to persuade the masses to give it up and turn away from the SIMONIANS (now called Christians) who were the cause of it all?

The answer from history is NO!

The Simonian “Christians” won out. Imagery, idolatry and paganism — became the Universal Church just as planned in the very beginning by SIMON MAGUS — or by the Devil who possessed him.

Can we now understand why God, through Luke, devotes a whole section of Acts to warn us of this man’s origin? He was NEVER a part of the Church of God — NEVER!! But he, and his followers — from clear history — have succeeded in bringing in their UNIVERSAL religion — a pagan blend, called “Christian”!⁹³

Part Five

WHILE the book of Acts gives us the KEY which shows the beginnings of the false religious system under Simon Magus, it does not describe its activities in any great detail. The Acts, however, performs its purpose in exposing who started the whole mess. God leaves it to the epistles, Revelation, and also the Gospel of John to describe the heresy IN DETAIL. We are certainly NOT left in doubt concerning its abominable teachings.

The Chief Books of Expose

There is hardly an epistle that does not mention the religion of Simon Magus. Even the scholars who have studied Church History have clearly seen that almost ALL of the references in the New Testament epistles

⁹³ SIMON MAGUS SERIES: Simonites Establish UNIVERSAL Church by Ernest Martin, <https://bit.ly/36nWLOA>

exposing the errors in the first age of the Church are directed exclusively to Simon Magus, or his immediate followers.

Schaff's History of the Church says the following about Simon Magus and his doctrines:

"Plain traces of this error appear in the later epistles of Paul (to the Colossians, to Timothy, and to Titus), the second epistle of Peter, the first two epistles of John, the epistle of Jude, and the messages of the Apocalypse to the seven Churches."

"This heresy, in the second century, spread over the whole church, east and west, in the various schools of Gnosticism" (Apostolic Christianity, vol. 2, p. 556).

But to single out the one Apostle who seems to have made the most deliberate and planned attack on the false Christianity of Simon Magus — we must look to John.

Take his Gospel for instance. While he records a history of Christ's ministry, he has an entirely different approach to the subject than the other three.

John wrote late. Times had changed. John knew that the teachings of Christ were being corrupted by a well-known plot to destroy the TRUTH. To understand John's approach to his Gospel we must be aware of his endeavour to expose this false system which had arisen and was gaining momentum.

Notice how John constantly hits at the necessity of keeping the commandments of God. Why? Because the false system was preaching LIBERTINE doctrines. Notice also John's particular geographical settings for his Gospel. He was the one who mentions Christ's meeting with the woman of Samaria. John is clearly

striking home at something in this Samaritan incident that the Church of his time NEEDED to know.

All the other Gospels mention SAMARIA about five times, and even then only casually or in order to give a simple geographical indication. But, when we get to John, writing years after the others, he devotes more space to matters in SAMARIA than is done in all the rest of the New Testament put together. He had a definite and precise REASON for doing so.

John is noted for his plan of “tying up” or “capping off” the Gospel accounts of Christ so as to give the Church a well-rounded Gospel — bringing in the extra points which were necessary for our knowing.

Also, John’s epistles are jam-packed with specific information regarding the conspiracy to overthrow the Truth. But yet, none of these works of John mentioned above represent his LAST efforts to warn the Church of that conspiracy which was very much present. John’s last witness to God’s Church before his death was the book of Revelation.

Christ gave His last written message of WARNING of this system through John in Revelation! He tells us specifically the VERY NAMES OF THE SYSTEM TO WATCH in a remarkable and hidden way. Hidden, and yet SO PLAIN once the KEYS are understood. God certainly does NOT leave His Church in the dark.

The Book of Revelation

This book is perhaps the most important towards our study of SIMON MAGUS’ Christianity. Why? Three clear-cut reasons.

1 The book of Acts gives us the PAST history of the Church. It tells us about Simon Magus who started the

false system. Without the book of Acts identifying the MAN behind it all, the activities of that false system as recorded in the epistles becomes obscured and, in some cases, unintelligible. So, the book of Acts is vitally important!!

2 The epistles then come on the scene, describing the false system. With the epistles, the incident of SIMON MAGUS in Acts represents dynamite!! Each section of Scripture is designed to fulfill specific duties. It is when we understand those duties that the Bible really makes sense.

3 Now to the all-important book of Revelation. While Acts describes the beginning of the false system; the epistles nail down its doctrines and describe its activities; the Book of Revelation next comes to the foreground showing the false system's PROPHETIC HISTORY THROUGH ALL ERAS OF THE CHURCH. We must remember that Revelation intends to show us "things which shall be hereafter." This is its duty — and it marvelously performs what it was intended to do.

The Seven Churches of Revelation

This section of Revelation gives a big KEY. It describes a brief prophetic history of the Church until the coming of Christ. But also — and this is important — it continually shows the false system with which the TRUE Church would come in contact. Though different names are used to describe the corrupters of the Truth, careful study shows Christ is referring to ONE general false system — perhaps with ramifications, but nevertheless ONE system which will counter the True Church in its entire history.

And in regard to this, Christ tells us in the plainest of words what people it will be, who represent this false system. He tells us it will be SAMARITANS! That is, it

will be Samaritans, alias Christians or, plainly, the followers of SIMON MAGUS!

Christ gives us double witness of this identification in a most remarkable way. What He tells us in Acts of SIMON MAGUS being the beginning of the diabolical scheme, He reinforces by telling us in Revelation that Simon's followers will make up the false system until Christ returns to this earth. Remember that Dr. Schaff, speaking of Simon Magus, says that:

“plain traces of this error appear in... the messages of the Apocalypse to the seven Churches.”

But before seeing these clear references, I must say that the material to follow would have been in the past classified as ABSURD in the extreme, but recent discoveries put a whole new complexion on the matter. Let us see.

The Evidence

Christ identifies the people behind the false system with several names, but these are simply different names of the same system. Notice this. In two distinct AGES of the Church we read of these people with a distinct description.

“Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do LIE; behold, I will make them to come and worship before thy feet.” (Revelation 3:9)

This is a promise for US today in the Philadelphia Church. We also read of these false people called by this same name afflicting the Christians of the Smyrna church era (Revelation 2:9). The identification is repeated TWICE and both are describing conditions

hundreds of years apart. Now the question remains: WHO ARE INTENDED? The answer is so clear. They are Samaritan-Christians, that is, the followers of SIMON MAGUS the Samaritan!

The Proof

Look again at this verse “.... which say they are Jews, and are not, but do LIE....”

If we would take that expression out of its Biblical context and, for example, place it into an ordinary secular work written in the first century, that expression could IDENTIFY only one people — and especially if a Jew was doing the writing: THE SAMARITANS.

The Samaritans were the only distinct people in the world in the first and second centuries who said they were Jews, and yet were NOT Jews and they knew it. The Samaritans were LIARS!!

Notice what Josephus said at the end of the first century — just about the time John wrote Revelation. He is speaking of the Samaritan nation:

*“When the Jews are in adversity they [the Samaritans] deny that they are kin to them, and THEN THEY CONFESS THE TRUTH; but when they perceive that some good fortune hath befallen them, they immediately PRETEND to have commune with them, saying, that they belong to them, and desire their genealogy from the posterity of Joseph, Ephraim, and Manasseh.”
(Antiquities, XI, 8, 6)*

This is plain history! The Samaritans, if to their advantage, called themselves Jews. But they were LIARS! They knew better. Their own records showed they

came from Babylon and adjacent areas. This is exactly what the Old Testament says. They were clearly Gentiles.

Josephus continues about these Samaritans:

“And when they see the Jews in prosperity, they PRETEND they are changed and allied to them, and call them kinsmen, as though they were derived from Joseph, and had by that means an original alliance with them; but when they see them falling into a low condition, they say that they are no way related to them, and that the Jews have no right to expect any kindness or marks of KINDRED from them, but they declare that they are sojourners, that come from OTHER countries.” (Antiquities, IX, 14, 3)

Now this should begin to make sense. At the time of Simon Magus it was clearly an advantage to the Samaritan followers of Simon (and Simon himself) to call themselves JEWS. Why? ALL the prophecies stated that Christ and Christianity would come from the Jews. There was no way around this. So Simon went over to the time-honored custom of his Babylonian ancestors and contemporaries of calling themselves Jews WHEN IT WAS TO THEIR ADVANTAGE.

The Jews, however, never had any real association with these Babylonian imposters. Even when Christ discussed matters with the Samaritan woman at the well, she acknowledged — with amazement because Christ, a Jew, talked with her — that “the Jews have no dealings with the Samaritans” (John 4:9). But even though the Samaritans were Gentiles, they consistently lied about their origin when it was profitable to them.

Notice that the woman at the well carried on the fiction of kinship with the Jews when she said, “Art thou greater than OUR father Jacob, which gave us the well?” (John

4:12). *They claimed to be a type of Jew, but they were LIARS.*

This is made plain by Christ Himself when He first sent forth the twelve. He charged them:

“Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.” (Matthew 10:5-6)

Pretty plain, isn't it? The Apostles were to go to the Jews and Israel — but not to the Gentiles or Samaritans. The Samaritans were plainly Gentiles — NOT Jews!

Review

With the foregoing in mind, let us now go back to the two identifying scriptures in Revelation. The whole matter becomes so plain when the KEY about Simon Magus and the Samaritan-Christian heresy is realized.

“Behold, I will make them of the synagogue of Satan [inspired by Satan himself], which say they are Jews, and are NOT, but do LIE; behold, I will make them to come and worship before thy feet” (Revelation 3:9)

The synagogue of Satan are those “Samaritan-Christians” — the followers of Simon Magus.

The phrase “which say they are Jews, and are not, but do lie” could easily be set off by brackets, for that is the way John intended it. He meant only one people — the “Christian” Samaritans.

*The Other Churches of Revelation Two and Three
When we now look at the other indications about this heretical system, the Simon Magus (and followers)*

identification becomes exact. Look, for example, at the Ephesus Church era. Notice the group they had to counter.

“And thou hast tried them WHICH SAY THEY ARE APOSTLES, and are NOT, and hast found them LIARS.” (Revelation 2:2)

Now, if we let the Bible be our guide in understanding this matter, it shows only one man who heretically sought an APOSTLESHIP and never repented of his desire to have that office — it was Simon Magus. History shows us that Simon established his own “Christianity” with his own apostles.

And also, notice this important point. Compare the statements about the Samaritans — “Which say they are JEWS, and are NOT, but do LIE.” (Revelation 3:9) — with our present scripture under discussion “which say they are APOSTLES, and are NOT, and hast found them LIARS.” (Revelation 2:2)

The only differences are the words “JEWS” and “APOSTLES.” But — if we get the point at which John is driving — he is saying that these people were calling themselves JEWISH APOSTLES, but that they were all LIARS.

The Female Counterpart of Simon

It is well-known that the history of Simon and his religion is connected with the old Babylonian idea of the male and female religious principles. Simon’s Helen (alias Semiramis) figured high in his system.

It would seem odd if the book of Revelation didn’t mention something of the female side of the false system. However, Christ seems to emphasize the male portion of the system in six of the Church eras — the genders are

all masculine. But, when He comes to the Thyatira era, Christ switches remarkably to the female part. Yet, there are not different false systems being discussed, but only the various divisions of the ONE system.

It is when we come to Thyatira that we find the system described under the symbol of a woman — the woman Jezebel. This analogy was deliberately chosen for many obvious reasons. Reasons so plain that John's first century readers could not help but comprehend what he was talking about.

We must remember that John was writing to seven literal Churches all contemporaneous with one another, and he was using language or symbols with which they were acquainted. We, of course, realize the prophetic meaning of the seven churches, but we know that John also had distinct and pertinent messages to the seven congregations which existed in his day. By keeping this obvious fact in mind, the real truth of what John was talking about is made clear to us today.

Prostitute Prophetess

First, we notice that John says this “Jezebel” called herself a “prophetess” (Revelation 2:20). There must have been a particular false prophetess which had caused God's servants to commit fornication and to eat things sacrificed to idols. By looking on this “Jezebel” as having been contemporaneous with all the heresies of the other Churches — and that these heresies were in reality only ONE false system which originated with Simon Magus — we can then easily see that this “Jezebel” can be equated with the “Female Principle” which Simon introduced into his “Christianity.” None other than Simon's Helen — the reclaimed temple prostitute from Tyre. Helen WAS a prostitute — what better type of person is there who could so expertly “teach” and “seduce My servants to commit fornication,” literally as well as spiritually?

Simon Magus came in contact with a priestess of Tyre who had been a temple prostitute. The Samaritans worshiped SUCCOTH-BENOTH who was the goddess VENUS. Her devotees continually prostituted themselves. It was their religious duty to do so.

This woman was overawed by Simon's demonistic power and was persuaded to follow him — to live with him — to become the female principle, the necessary counterpart to his claim as being a type of male deity. Relative to this, the Encyclopaedia Britannica, vol. 25, p. 126, quoting from Justin states:

“And almost all the Samaritans and a few among the other nations, acknowledge and adore him as the first god. And one Helen, who went about with him at the time, who before had had her stand in a brothel, they say was the First Thought that was brought into being by him.”

This is interesting because Justin was himself a Samaritan — born and reared in the country. He certainly knew his people's native traditions and teachings. What he says agrees exactly with the New Testament revelation of how the Samaritans regarded Simon. They actually called him the “great power of God” (Acts 8:10). It is because of this that they believed him to have creative powers. He himself said he created Helen, his female companion whom he later elevated to a goddess.

“Irenaeus, Theodoret, and Epiphanius agree in identifying Simon with the Supreme God and Helena with ennoia, the first conception of his mind and his agent in creation.” (Dict. of Religion of Ethics, vol. 11, p. 517)

What blasphemy!! But this is what he taught everywhere he went — and under the guise of Christianity.

Typically Pagan

There always had to be the Man and Woman divinities in paganism. Or, to make it plain, Nimrod and Semiramis.

Now notice what the Encyclopedia of Religion and Ethics says about this teaching of Simon which he took to Rome and they accepted:

“The original of Simon’s Helena is the moon-goddess of Syria and Babylonia. In the Clementine Recognitions Helena is always translated ‘Luna.’ The theory that Simon was accustomed to borrow from paganism IS CORROBORATED by the assertion of the Fathers that he and Helena were worshipped by their sect with the attributes of ZEUS and ATHENE and received the cult-title ‘Lord’ and ‘Lady’ (i.e. our Lord and our Lady)” (ibid. p. 518).

As stated before, it was Simon’s plan to bring about a UNIVERSAL religion under the powerful name of Christianity. Remember that Simon NEVER gave up the Christian name.

His followers were called Christians. In amalgamating the pagan Babylonian religious beliefs with Christianity, he placed himself at the head — the personification of the chief pagan gods of old, and Helena as his companion in creation, the personification of the female deities. The name Helena for his consort fit his plan exceptionally well.

“There existed a wide-spread cult of the moon goddess in Syria and Egypt under the name Helene; she was identified with Aphrodite,

Atargatis, and the Egyptian Isis, who was after represented with Horns to betoken her relation to the moon. One feature of the myth of Helen can be traced to the very ancient connection of the religion of Osiris with Syria. According to legend, Isis spent ten years at a brothel in Tyre during the course of her wanderings in search of the scattered limbs of her husband. The imprisonment of Helen (Simon's Helen) is then only a variant of the many myths relating the degradation of the Queen of Heaven" (ibid.).

How important these observations are, for Osiris was clearly Nimrod and Isis was Semiramis. Thus, Simon Magus said that he had been the power that motivated Nimrod and that Helen was Semiramis — the Queen of Heaven.

Now let us carefully note that Simon brought his "Female Principle" from the City of TYRE. And who was the original Jezebel — the woman who seduced Israel to worship BAAL? She was the daughter of the king of the Sidonians whose capital city was TYRE. (I Kings 16:31). The original Jezebel was also from TYRE.

And not only that, Helen claimed herself to be the creation of Simon — that it was Simon who brought her into existence (Ency. Britannica, vol. 25, p. 126). She was, in a sense, the daughter of Simon. But, the original Jezebel WAS THE LITERAL DAUGHTER OF THE KING OF TYRE. (I Kings 16:31)

The Gospel of John

With all of these things in mind, we can see why John hits hard at the Samaritans in his Gospel, as well as the book of Revelation. He was the only Gospel writer who mentions the incident of the Samaritan woman at the

well. He saw it absolutely necessary by his time, for doing so.

Actually, the whole incident at the well is of relative unimportance if it was simply put there to show us that Christ could perceive that the woman had had five husbands. But there was MUCH more to it than that. If we will carefully notice what the conversation between this Samaritan woman and Christ was, we will see that John is giving the DEATH BLOW to the claims of the “Christian” — Samaritans of his day — the anti-Christ system.

Since these false Christians DID NOMINALLY REGARD Christ as the (or perhaps better) A founder of the “Christian Church,” John tells them what Jesus informed the Samaritan woman.

*(1) “Ye worship ye know not what.” (John 4:22)
Christ meant by those words that the Samaritans were NOT worshipping the True God at all. They were worshipping something foreign to the God of the Bible. It was the Devil.*

*(2) “We know what we worship: FOR SALVATION IS OF THE JEWS.” (v. 22)
We can see why John saw the necessity of explaining what Christ really said on this matter. Christ said the JEWS would give forth salvation, NOT the Samaritans — and He was even talking to a Samaritan at the time. John put this here primarily to show that Simon Magus, the Samaritans and his followers, were in COMPLETE error in their grandiose claims.*

And to further emphasize the true Messiahship of Christ — who was a Jew — John records that one whole city even of the Samaritans recognized Jesus as the Christ (vs. 39- 42). He was showing that some of the people in

Simon's own home-ground knew that Jesus Christ and the Jews were responsible for salvation.

John tells us that the woman at the well had FIVE husbands. This is to be taken literally, but isn't it remarkable that the original Babylonian tribes which became the Samaritans were FIVE in number — and they each brought their false deities with them. Thus, according to the figurative language of the Old Testament, these Samaritans — who claimed to be worshippers of YHVH — were in reality, like the woman at the well, committing adultery with FIVE spiritual “husbands.”⁹⁴

Now, let's note what Adam Clarke, in his commentary on Simon, has to say about Simon feigning to be a father:

*A certain man called Simon - In ancient ecclesiastical writers, we have the strangest account of this man; they say **that he pretended to be the Father**, who gave the law to Moses; that he came in the reign of Tiberius in the person of the Son; that he descended on the apostles on the day of pentecost, in flames of fire, in quality of the Holy Spirit; that he was the Messiah, the Paraclete, and Jupiter; that the woman who accompanied him, called Helena, was Minerva, or the first intelligence; with many other extravagancies which probably never had an existence. All that we know to be certain on this subject is, that he used sorcery, that he bewitched the people, and that he gave out himself to be some great one.*

This might be sufficient, were not men prone to be wise above what is written.⁹⁵

I am showing you all of this with more to come, about the events immediately after the death of Yehshua in the year 31 C.E. Stephen

⁹⁴ SIMON MAGUS SERIES: Magus Counterfeit Marked Throughout New Testament, <https://bit.ly/3q6UApM>

⁹⁵ E-sword commentary by Adam Clarke

was martyred around 34 C.E., as told to us in *Acts Chapter 7*. Paul's conversion took place circa 37 C.E., as told to us in *Acts Chapter 9*. The story of Simon Magus fell between these two periods of time and from there, it grew in influence until the time of Constantine the Great in 321 C.E. Let us now read some more on Simon, where he ended up, what became of him and how he created a religion that others followed en masse.

Justin Martyr (in his Apologies,⁹⁶ and in a lost work against heresies,⁹⁷ which Irenaeus used as his main source) and Irenaeus (Adversus Haereses)⁹⁸ record that after being cast out by the Apostles, Simon Magus came to Rome where, having joined to himself a profligate woman of the name of Helen, he gave out that it was he who appeared among the Jews as the Son, in Samaria as the Father and among other nations as the Holy Spirit. He performed such signs by magic acts during the reign of Claudius that he was regarded as a god and honored with a statue on the island in the Tiber which the two bridges cross, with the inscription Simoni Deo Sancto, "To Simon the Holy God" (First Apology, XXVI). However, in the 16th century, a statue was unearthed on the island in question, inscribed to Semo Sancus, a Sabine deity, leading some scholars to believe that Justin Martyr confused Semoni Sancus with Simon.

Justin and Irenaeus are the first to recount the myth of Simon and Helen, which became the center of Simonian doctrine. Epiphanius of Salamis also makes Simon speak in the first person in several places in his Panarion, and the implication is that he is quoting from a version of it, though perhaps not verbatim.

As described by Epiphanius, in the beginning God had his first thought, his Ennoia, which was female, and that thought was to create the angels. The First Thought then descended into the lower regions and created the angels. But the angels rebelled

⁹⁶ The Apologies of Justin Martyr by Justin Martyr, <https://amzn.to/3PFQfVM>

⁹⁷ Against All Heresies by Justin Martyr, <https://bit.ly/3apujhA>
Robert M. Grant writes (The Anchor Bible Dictionary, v. 3, p. 1133) Justin's first work seems to have been his treatise Against all Heresies [now lost] . . . Later he composed his Apology now divided into two parts.

⁹⁸ Adversus Haereses by Irenaeus | Wikipedia, <https://bit.ly/3sYOxVM>

against her out of jealousy and created the world as her prison, imprisoning her in a female body. Thereafter, she was reincarnated many times, each time being shamed. Her many reincarnations included Helen of Troy, among others, and she finally was reincarnated as Helen, a slave and prostitute in the Phoenician city of Tyre. God then descended in the form of Simon Magus, to rescue his Ennoia, and to confer salvation upon men through knowledge of himself.

"And on her account," he says, "did I come down; for this is that which is written in the Gospel 'the lost sheep'." (Epiphanius, Panarion, 21.3.5)

For as the angels were mismanaging the world, owing to their individual lust for rule, he had come to set things straight, and had descended under a changed form, likening himself to the Principalities and Powers through whom he passed, so that among men he appeared as a man, though he was not a man, and was thought to have suffered in Judaea, though he had not suffered.

"But in each heaven I changed my form," says he, "in accordance with the form of those who were in each heaven, that I might escape the notice of my angelic powers and come down to the Thought, who is none other than her who is also called Prunikos and Holy Ghost, through whom I created the angels, while the angels created the world and men." (Epiphanius, Panarion, 21.2.4)

But the prophets had delivered their prophecies under the inspiration of the world-creating angels: wherefore those who had their hope in him and in Helen minded them no more, and, as being free, did what they pleased; for men were saved according to his grace, but not according to just works. For works were not just by nature, but only by convention, in accordance with the enactments of the world-creating angels, who by precepts of this kind sought to bring men into slavery. Wherefore he promised that

the world should be dissolved, and that those who were his should be freed from the dominion of the world-creators.

In this account of Simon there is a large portion common to almost all forms of Gnostic myths, together with something special to this form. They have in common the place in the work of creation assigned to the female principle, the conception of the Deity; the ignorance of the rulers of this lower world with regard to the Supreme Power; the descent of the female (Sophia) into the lower regions, and her inability to return. Special to the Simonian tale is the identification of Simon himself with the Supreme, and of his consort Helena with the female principle.

Hippolytus says the free love doctrine was held by them in its purest form, and speaks in language similar to that of Irenaeus about the variety of magic arts practiced by the Simonians, and also of their having images of Simon and Helen under the forms of Zeus and Athena. But he also adds, "if any one, on seeing the images either of Simon or Helen, shall call them by those names, he is cast out, as showing ignorance of the mysteries."⁹⁹

What we are being shown here is that Simon Magus claimed to be the Christ. Through his magic, he convinced Tiberius Claudius Caesar Augustus—who ruled from January 24, 41 C.E until 54 C.E.,—that he, Simon was God. Simon took Helen for a wife, whom he said was the Holy Ghost. She was also known as Prunikos or Sophia who was the twin to Jesus and part of the Holy Trinity. She was also regarded as the Queen of Heaven and, alongside Simon, they were known as Zeus and Athena. Athena was the Greek god of wisdom, which, in Latin, is Sophia. Athena was also the virgin which is referring to the constellation Virgo.

Now let us pursue this line of research and learn more about Sophia. This is so crucial to understand. You are being shown in these quotes exactly how the syncretising of all the religions took place in Simon Magus at a crucial time in history when the Nazarenes were struggling to share the truth about Yehshua. Simon, a false teacher, was mixing his sorceries and what he already knew

⁹⁹ Simon Magus | Wikipedia, <https://bit.ly/3wzi5Mo>

from other “Mystery” religions of the time with the new things he learned from Philip. And by this was regarded as a God by Emperor Claudius.

Sophia (Koinē Greek:

Σοφία "Wisdom", Coptic: σοφία "the Sophia") is a major theme, along with Knowledge (γνώσις gnosis, Coptic sooun), among many of the early Christian knowledge-theologies grouped by the heresiologist Irenaeus as gnostikoi (γνωστικοί), ‘knowing’ or ‘men that claimed to have deeper wisdom’.

Gnosticism is a 17th-century term expanding the definition of Irenaeus' groups to include other syncretic and mystery religions.

In Gnosticism, Sophia is a feminine figure, analogous to the human soul but also simultaneously one of the feminine aspects of God. Gnostics held that she was the syzygy (female twin divine Aeon) of Jesus (i.e. the Bride of Christ), and Holy Spirit of the Trinity. She is occasionally referred to by the Hebrew equivalent

of Achamōth (Ἀχαμώθ, Hebrew: חכמה chokhmah) and as Prunikos (Προύνικος). In the Nag Hammadi texts, Sophia is the lowest Aeon, or anthropic expression of the emanation of the light of God. She is considered to have fallen from grace in some way, in so doing creating or helping to create the material world.

The Sophia mythos has in the various Gnostic systems undergone great variety of treatment. The oldest, the Syrian Gnosis, referred to the Sophia the formation of the lower world and the production of its rulers the Archons; and along with this they also ascribed to her the preservation and propagation of the spiritual seed.

In the Pistis Sophia, Christ is sent from the Godhead in order to bring Sophia back into the fullness (Pleroma). Christ enables her to again see the light, bringing her knowledge of the spirit (Greek: pneuma, πνευμα). Christ is then sent to earth in the form of the man Jesus to give men the Gnosis needed to rescue themselves from the physical world and return to the spiritual world. In Gnosticism, the Gospel story of Jesus is itself

allegorical: it is the Outer Mystery, used as an introduction to Gnosis, rather than it being literally true in a historical context. For the Gnostics, the drama of the redemption of the Sophia through Christ or the Logos is the central drama of the universe. The Sophia resides in all humans as the Divine Spark.

As described by Irenaeus, the great Mother-principle of the universe appears as the first woman, the Holy Spirit (rūha d'qudshā) moving over the waters, and is also called the mother of all living. Under her are the four material elements—water, darkness, abyss, and chaos. With her, combine themselves into two supreme masculine lights, the first and the second man, the Father and the Son, the latter being also designated as the Father's ennoia. From their union proceeds the third imperishable light, the third man, Christ. But unable to support the abounding fullness of this light, the mother in giving birth to Christ, suffers a portion of this light to overflow on the left side. While, then, Christ as dexios (He of the right hand) mounts upward with his mother into the imperishable Aeon, that other light which has overflowed on the left hand, sinks down into the lower world, and there produces matter. And this is the Sophia, called also Aristera (she of the left hand), Prouneikos and the male-female.

The narrative proceeds to tell of the formation of the seven Archons by Sophia herself, of the creation of man, which "the mother" (i.e. not the first woman, but the Sophia) uses as a mean to deprive the Archons of their share of light, of the perpetual conflict on his mother's part with the self-exalting efforts of the Archons, and of her continuous striving to recover again and again the light-spark hidden in human nature, till, at length, Christ comes to her assistance and in answer to her prayers, proceeds to draw all the sparks of light to Himself, unites Himself with the Sophia as the bridegroom with the bride, descends on Jesus who has been prepared, as a pure vessel for His reception, by Sophia, and leaves him again before the crucifixion, ascending with Sophia into the world or Aeon which will never pass away (Irenaeus, i. 30; Epiph. 37, 3, sqq.; Theodoret, h. f. i. 14).

In this system the original cosmogonic significance of the Sophia still stands in the foreground. The antithesis of Christus and Sophia, as He of the right (ho dexios) and She of the Left (hē aristera), as male and female, is but a repetition of the first Cosmogonic Antithesis in another form. The Sophia herself is but a reflex of the "Mother of all living" and is therefore also called "Mother." She is the matrix of heaven and earth, for as much as mere matter can only receive form through the light which, coming down from above has interpenetrated the dark waters of the hylē; but she is also at the same time the spiritual principle of life in creation, or, as the world-soul the representative of all that is truly pneumatic in this lower world: her fates and experiences represent typically those of the pneumatic soul which has sunk down into chaos.

In the Gnostic system described by Irenaeus (I. xxi.; see Ophites) the name Prunikos several times takes the place of Sophia in the relation of her story. The name Prunikos is also given to Sophia in the account of the kindred Barbeliot system, given in the preceding chapter of Irenaeus. Celsus, who shows that he had met with some Ophite work, exhibits acquaintance with the name Prunikos (Orig. Adv. Cels. vi. 34) a name which Origen recognizes as Valentinian. That this Ophite name had really been adopted by the Valentinians is evidenced by its occurrence in a Valentinian fragment preserved by Epiphanius (Epiph. Haer. xxxi. 5). Epiphanius also introduces Prunikos as a technical word in the system of the Simonians (Epiph. Haer. xxi. 2) of those whom he describes under the head of Nicolaitans¹⁰⁰ (Epiph. Haer. xxv. 3, 4) and of the Ophites (Epiph. Haer. xxxvii. 4, 6).

This mythos of the soul and her descent into this lower world, with her various sufferings and changing fortunes until her final deliverance, recurs in the Simonian system under the form of the All-Mother who issues as its first thought from the Hestōs or highest power of God. She generally bears the name Ennoia, but

¹⁰⁰ Nicolaism & Sophia (Gnosticism) | Wikipedia, tinyurl.com/83zzw9u5 & tinyurl.com/49mnvw5a, Epiph. Haer. xxv. 3-4

is also called Wisdom (Sophia), Ruler, Holy Spirit, Prunikos, Barbelo.

The most frequent designation of the Simonian Ennoia is "the lost" or "the wandering sheep." The Greek divinities Zeus and Athena were interpreted to signify Hestōs and his Ennoia, and in like manner the Tyrian sun-god Herakles-Melkart and the moon-goddess Selene-Astarte.

So also the Homeric Helena, as the cause of quarrel between Greeks and Trojans, was regarded as a type of the Ennoia. The story which the fathers of the church handed down of the intercourse of Simon Magus with his consort Helena (Iren. i. 23; Tertullian de Anima, 34; Epiphanius Haer. 21; Pseudo-Tertullian Haer. 1; Philaster, Haer. 29; Philos. vi. 14, 15; Recogn. Clem. ii. 12; Hom. ii. 25), had probably its origin in this allegorical interpretation, according to Richard Adelbert Lipsius (1867).¹⁰¹

Simon's works were a syncretic mixture of Hellenism, Hebraism and magic using the same allegories of Homer, Hesiod, and Moses to entice the hearers to secret mysteries he was promoting.¹⁰²

After Simon died, his teachings were then followed by Valentinus—who also was in Rome and died in 160 C.E. Ptolemy, was a disciple of Valentinus, who mixed his teachings with his own—teachings of which contained a complex, anthropological myth centering around the passion of Sophia. We also find, in both the myth and the *Epistle*, Ptolemy making an attempt to bring Hebrew Scripture into line with Gnostic teaching and New

¹⁰¹ Sophia (Gnosticism): Simon Magus: Lost Sheep | Wikipedia, tinyurl.com/49mnvw5a; Richard Adelbert Lipsius, 1867; Iren. i. 23; Tertullian de Anima, 34; Epiphanius Haer. 21; Pseudo-Tertullian Haer. 1; Philaster, Haer. 29; Philos. vi. 14-15; Recogn. Clem. ii. 12; Hom. ii. 25

¹⁰² The Philosophumena by Hippolytus, The Great Declaration by Simon Magus | Wikipedia, <https://bit.ly/37RgxTv>

Testament allegorization in a manner heretofore unprecedented among the Gnostics.¹⁰³

Now that you have this information about Simon Magus—who was also the leader of this *Simonian* cult and made himself out to be a god by his magic, thus earning the title of *Peter and Father*—let us next look at what was also brought to Rome from Syria in these early days when the Nazarene movement was in its infancy.

¹⁰³ Internet Encyclopedia of Philosophy: Gnosticism, <https://iep.utm.edu/gnostic/>

Chapter 6 | Sol Invictus, the Unconquered Sun

In 274 C.E., Roman Emperor Aurelian established Sol Invictus as the official religion of the state, along with other cults. Ancient Roman coins reveal that Sol Invictus was long established in Roman culture well before this time. Sol Invictus was the supreme god from Aurelian to Constantine I and is last inscribed in 387 C.E. Sun worship was so dominant in the 5th century that Augustine had to preach against it.¹⁰⁴

Even after Constantine's acceptance of Christianity, he still had coinage minted with the image of Sol until 325/326 C.E., as well as on Arch of Constantine.

The Sunday Act of 321 C.E.

It is with all of this background information, leading up to the time of Constantine, that we now come back to our chronology.

On March 7, 321 C.E., Constantine I decreed Sunday would be observed as the official Roman Day of Rest:

On the venerable Day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain-sowing or vine-planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost.¹⁰⁵

The question I keep asking is, why did Constantine change the day of worship from Sabbath to Sunday? If we read the words of Constantine himself, we can know the truth. He was in the process of unifying the Empire or putting down strife and factions. Sun worship was a well-established faith throughout the entire empire.

¹⁰⁴ Sol Invictus | Wikipedia, <https://bit.ly/3NfJUPD>

¹⁰⁵ Sunday | Wikipedia, <https://bit.ly/3IGKSkh>

This new decree was to give the government people and tradesmen a day off. It was not done in favour of Christianity, but it was done in favour of the already well-established Sun worshipers.

A decree for Sunday worship would not take place until the Council of Laodicea 16 years later in the year 337 C.E. The split from the Saturday Sabbath was not something that took place in a single day, but it was something that took place over the course of many years if not centuries. The Council of Nicaea sanctioned a unanimous decision of separation from the original faith which came to fruition with the Council of Laodicea.

Although some mentions prior to 321 C.E. of the “Lord’s Day” have been found, you will be hard pressed to find it as a day of worship by those who were following the Messiah.¹⁰⁶ Those who claim each of these mentions as proof the Sabbath was changed to Sunday cannot do so based on the actual evidence.¹⁰⁷

Before the Council of Nicaea, Constantine stated the following prayer as recorded in Book II, Chapter LVI by Eusebius. From this, you can see his desire to unify the Empire.

"My own desire is, for the common good of the world and the advantage of all mankind, that thy people should enjoy a life of peace and undisturbed concord. Let those, therefore, who still delight in error, be made welcome to the same degree of peace and tranquillity which they have who believe. For it may be that this restoration of equal privileges to all will prevail to lead them into the straight path. Let no one molest another, but let every one do as his soul desires. Only let men of sound judgment be assured of this, that those only can live a life of holiness and purity, whom thou callest to a reliance on thy holy laws. With regard to those who will hold themselves aloof from us, let them have, if they please, their temples (1) of lies: we have the glorious edifice of thy truth, which thou hast given us as our native home. (2) We pray,

¹⁰⁶ Lord’s Day | Wikipedia, <https://bit.ly/3LeeaIG>

¹⁰⁷ How The Sabbath Was Changed

<https://www.sabbathtruth.com/sabbath-history/how-the-sabbath-was-changed>

*however, that they too may receive the same blessing, and thus experience that heartfelt joy which unity of sentiment inspires.*¹⁰⁸

By the time we get the Nicaean Council, Constantine has made himself the head of all the various clergy and is determined to get them all to fall together in unity under his authority and, by this time, Eusebius is now his most trusted adviser in religious affairs.

In Eusebius's Book III, Chapter V, concerning the *Disagreement respecting the Celebration of Easter*, we read the following mandate from Emperor Constantine. He is no longer tolerant of other views or faiths that might upset the unity of the Empire.

But before this time, another most virulent disorder had existed, and long afflicted the Church; I mean the difference respecting the salutary feast of Easter. (1) For while one party asserted that the Jewish custom should be adhered to, the other affirmed that the exact recurrence of the period should be observed without following the authority of those who were in error, and strangers to gospel grace.

Accordingly, the people being thus in every place divided in respect of this, (1) and the sacred observances of religion confounded for a long period (insomuch that the diversity of judgment in regard to the time for celebrating one and the same feast caused the greatest disagreement between those who kept it, some afflicting themselves with fastings and austerities, while others devoted their time to festive relaxation), no one appeared who was capable of devising a remedy for the evil, because the controversy continued equally balanced between both parties. To God alone, the Almighty, was the healing of these differences an easy task; and Constantine appeared to be the only one on earth capable of being his minister for this good end. For as soon as he was made acquainted with the facts which I have described, and

¹⁰⁸ The Life of the Blessed Emperor Constantine by Ernest Cushing Richardson, Ph.D., Librarian, & Associate Professor at Hartford Theological Seminary, <https://bit.ly/3qxdOVR>

perceived that his letter to the Alexandrian Christians had failed to produce its due effect, he at once aroused the energies of his mind, and declared that he must prosecute to the utmost this war also against the secret adversary who was disturbing the peace of the Church.¹⁰⁹

I am going to include two additional chapters from Eusebius's Book III. This is Chapter XII, titled, *Constantine's Address to the Council concerning Peace*. I will let you read the entire address on your own by going to the link in the footnotes.

"It was once my chief desire, dearest friends, to enjoy the spectacle of your united presence; and now that this desire is fulfilled, I feel myself bound to render thanks to God the universal King, because, in addition to all his other benefits, he has granted me a blessing higher than all the rest, in permitting me to see you not only all assembled together, but all united in a common harmony of sentiment. I pray therefore that no malignant adversary may henceforth interfere to mar our happy state; I pray that, now the impious hostility of the tyrants has been forever removed by the power of God our Saviour, that spirit who delights in evil may devise no other means for exposing the divine law to blasphemous calumny; for, in my judgment, intestine strife within the Church of God, is far more evil and dangerous than any kind of war or conflict; and these our differences appear to me more grievous than any outward trouble.

Accordingly, when, by the will and with the co-operation of God, I had been victorious over my enemies, I thought that nothing more remained but to render thanks to him, and sympathize in the joy of those whom he had restored to freedom through my instrumentality; as soon as I heard that intelligence which I had least expected to receive, I mean the news of your dissension, I judged it to be of no secondary importance, but with the earnest desire that a remedy for this evil also might be found through my means, I immediately sent to require your presence. And now I

¹⁰⁹ Ibid

rejoice in beholding your assembly; but I feel that my desires will be most completely fulfilled when I can see you all united in one judgment, and that common spirit of peace and concord prevailing amongst you all, which it becomes you, as consecrated to the service of God, to commend to others. Delay not, then, dear friends: delay not, ye ministers of God, and faithful servants of him who is our common Lord and Saviour: begin from this moment to discard the causes of that disunion which has existed among you, and remove the perplexities of controversy by embracing the principles of peace. For by such conduct you will at the same time be acting in a manner most pleasing to the supreme God, and you will confer an exceeding favor on me who am your fellow- servant."¹¹⁰

As I read this, all I am seeing is Constantine seeking to control the empire and have everyone at peace. I am going a bit long here and could have summarized it all for you. But that would only have left you with my opinion. I would rather you read it for yourself. Let's read one more section from Eusebius's Book III, Chapter XVII, titled, *Constantine's Letter to the Churches Respecting the Council at Nicaea*.

"CONSTANTINUS AUGUSTUS, to the Churches. "Having had full proof, in the general prosperity of the empire, how great the favor of God has been towards us, I have judged that it ought to be the first object of my endeavors, that unity of faith, sincerity of love, and community of feeling in regard to the worship of Almighty God, might be preserved among the highly favored multitude who compose the Catholic Church. And, inasmuch as this object could not be effectually and certainly secured, unless all, or at least the greater number of the bishops were to meet together, and a discussion of all particulars relating to our most holy religion to take place; for this reason as numerous an assembly as possible has been convened, at which I myself was present, as one among yourselves (and far be it from me to deny that which is my greatest joy, that I am your fellow- servant), and

¹¹⁰ Ibid

*every question received due and full examination, until that judgment which God, who sees all things, could approve, and which tended to unity and concord, was brought to light, so that no room was left for further discussion or controversy in relation to the faith.*¹¹¹

In the next two sections of Eusebius's *Book III, Chapter XVIII* and *Chapter XIX*, you can now see Constantine's intolerance for the Jewish faith as he now attacks the Jews who, after this, have no place left to keep the faith. It is my opinion that this view of Constantine is possibly enhanced by Eusebius's view against the Jews.

CHAPTER XVIII: He speaks of their Unanimity respecting the Feast of Easter, and against the Practice of the Jews.

"At this meeting the question concerning the most holy day of Easter was discussed, and it was resolved by the united judgment of all present, that this feast ought to be kept by all and in every place on one and the same day. For what can be more becoming or honorable to us than that this feast from which we date our hopes of immortality, should be observed unflinchingly by all alike, according to one ascertained order and arrangement?"

And first of all, it appeared an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin, and are, therefore, deservedly afflicted with blindness of soul. For we have it in our power, if we abandon their custom, to prolong the due observance of this ordinance to future ages, by a truer order, which we have preserved from the very day of the passion until the present time. Let us then have nothing in common with the detestable Jewish crowd; for we have received from our Saviour a different way. A course at once legitimate and honorable lies open to our most holy religion. Beloved brethren, let us with one consent adopt this course, and withdraw ourselves from all participation in their baseness. (1)

¹¹¹ Ibid

For their boast is absurd indeed, that it is not in our power without instruction from them to observe these things. For how should they be capable of forming a sound judgment, who, since their parricidal guilt in slaying their Lord, have been subject to the direction, not of reason, but of ungoverned passion, and are swayed by every impulse of the mad spirit that is in them?

Hence it is that on this point as well as others they have no perception of the truth, so that, being altogether ignorant of the true adjustment of this question, they sometimes celebrate Easter twice in the same year. Why then should we follow those who are confessedly in grievous error? Surely we shall never consent to keep this feast a second time in the same year. But supposing these reasons were not of sufficient weight, still it would be incumbent on your Sagacities (2) to strive and pray continually that the purity of your souls may not seem in anything to be sullied by fellowship with the customs of these most wicked men. We must consider, too, that a discordant judgment in a case of such importance, and respecting such religious festival, is wrong. For our Saviour has left us one feast in commemoration of the day of our deliverance, I mean the day of his most holy passion; and he has willed that his Catholic Church should be one, the members of which, however scattered in many and diverse places, are yet cherished by one pervading spirit, that is, by the will of God. And let your Holinesses' sagacity reflect how grievous and scandalous it is that on the self-same days some should be engaged in fasting, others in festive enjoyment; and again, that after the days of Easter some should be present at banquets and amusements, while others are fulfilling the appointed fasts. It is, then, plainly the will of Divine Providence (as I suppose you all clearly see), that this usage should receive fitting correction, and be reduced to one uniform rule.¹¹²

The Council of Nicaea took place in the year 325 C.E. This is the first time we have a clearly documented split from the Nazarene faith.

¹¹² Ibid

CHAPTER XIX: Exhortation to follow the Example of the Greater Part of the World.

"Since, therefore, it was needful that this matter should be rectified, so that we might have nothing in common with that nation of parricides who slew their Lord: and since that arrangement is consistent with propriety which is observed by all the churches of the western, southern, and northern parts of the world, and by some of the eastern also: for these reasons all are unanimous on this present occasion in thinking it worthy of adoption. And I myself have undertaken that this decision should meet with the approval of your Sagacities, (1) in the hope that your Wisdoms (1) will gladly admit that practice which is observed at once in the city of Rome, and in Africa; throughout Italy, and in Egypt, in Spain, the Gauls, Britain, Libya, and the whole of Greece; in the dioceses of Asia and Pontus, and in Cilicia, with entire unity of judgment. And you will consider not only that the number of churches is far greater in the regions I have enumerated than in any other, but also that it is most fitting that all should unite in desiring that which sound reason appears to demand, and in avoiding all participation in the perjured conduct of the Jews. (2) In fine, that I may express my meaning in as few words as possible, it has been determined by the common judgment of all, that the most holy feast of Easter should be kept on one and the same day. For on the one hand a discrepancy of opinion on so sacred a question is unbecoming, and on the other it is surely best to act on a decision which is free from strange folly and error."¹¹³

Constantine promotes Eusebius as his lead advisor on religious affairs. Any group who did not come into the "Unity" with the "Universal Church," (Greek for Universal is Catholic), were deemed heretics by Eusebius and when Eusebius then notified Constantine, he would threaten to destroy those churches and leaders if they did not conform. Eusebius's bias against the Jews led to a complete separation from all things Jewish. Before this time, a few of the "Church Fathers" are used to justify the "Lord's Day" as Sunday.

¹¹³ Ibid

But, upon further study into exactly what these men *actually did* say concerning the Lord's Day is inconclusive as to whether they spoke of it as Sunday or not.

When we then come to *Book IV* of Eusebius, we now read in *Chapter XVIII* of the push to adopt Sunday as the day of rest and, in *Chapter XXVII*, of Christians no longer having anything to do with Jews.

BOOK IV

CHAPTER XVIII: He enjoins the General Observance of the Lord's Day, and the Day of Preparation.

He ordained, too, that one day should be regarded as a special occasion for prayer: I mean that which is truly the first and chief of all, the day of our Lord and Saviour. The entire care of his household was entrusted to deacons and other ministers consecrated to the service of God, and distinguished by gravity of life and every other virtue: while his trusty bodyguard, strong in affection and fidelity to his person, found in their emperor an instructor in the practice of piety, and like him, held the Lord's salutary day in honor and performed on that day the devotions which he loved. The same observance was recommended by this blessed prince to all classes of his subjects: his earnest desire being gradually to lead all mankind to the worship of God. Accordingly, he enjoined on all the subjects of the Roman empire to observe the Lord's day, as a day of rest, and also to honor the day which precedes the Sabbath; in memory, I suppose, of what the Saviour of mankind is recorded to have achieved on that day. (1) And since his desire was to teach his whole army zealously to honor the Saviour's day (which derives its name from light, and from the sun), (2) he freely granted to those among them who were partakers of the divine faith, leisure for attendance on the services of the Church of God, in order that they might be able, without impediment, to perform their religious worship.

CHAPTER XXVII: Among Other Enactments, he decrees that no Christian shall be a slave to a Jew, and affirms the Validity of the Decisions of Councils.

He also passed a law to the effect that no Christian should remain in servitude to a Jewish master, on the ground that it could not be right that those whom the Saviour had ransomed should be subjected to the yoke of slavery by a people who had slain the prophets and the Lord himself. If any were found hereafter in these circumstances, the slave was to be set at liberty, and the master punished by a fine.

He likewise added the sanction of his authority to the decisions of bishops passed at their synods, and forbade the provincial governors to annul any of their decrees: for he rated the priests of God at a higher value than any judge whatever. These and a thousand similar provisions did he enact for the benefit of his subjects; but there is not time now to give a special description of them, such as might convey an accurate idea of his imperial wisdom in these respects: nor need I now relate at length, how, as a devoted servant of the Supreme God, he employed himself from morning until night in seeking objects for his beneficence, and how equally and universally kind he was to all.¹¹⁴

I would briefly like to show you how some modern historians claim Ignatius stated the Lord's Day as Sunday. Ignatius is said to have been taught by the Apostle John himself.

Ignatius is claimed to be the first known Christian writer to argue in favor of Christianity's replacement of the Sabbath with the Lord's Day:

Be not seduced by strange doctrines nor by antiquated fables, which are profitless. For if even unto this day we live after the manner of Judaism, we avow that we have not received grace. ...If then those who had walked in ancient practices attained unto newness of hope, no longer observing Sabbaths but fashioning their lives after

¹¹⁴ Ibid

*the Lord's day, on which our life also arose through Him ... how shall we be able to live apart from Him?*¹¹⁵

*Let us therefore no longer keep the Sabbath after the Jewish manner, and rejoice in days of idleness. ...But let every one of you keep the Sabbath after a spiritual manner, rejoicing in meditation on the law, not in relaxation of the body ... and not eating things prepared the day before, nor using lukewarm drinks, and walking within a prescribed space. ...And after the observance of the Sabbath, let every friend of Christ keep the Lord's day as a festival, the resurrection-day, the queen and chief of all the days [of the week]. Looking forward to this, the prophet declared, "To the end, for the eighth day," on which our life both sprang up again, and the victory over death was obtained in Christ.*¹¹⁶

*This pasaste has provoked textual debate since the only Greek manuscript extant read Κατα κυριακήν ζώην ζωντες which could be translated "living according to the Lord's life." Most scholar, however, have followed the Latin text (secundum dominicam) omitting ζώην and translating "living according to Lord's Day".*¹¹⁷

In 363 C.E. this push to adopt the Sol Invictus day, (Day of the Sun), or Sunday as the Lord's Day, is finally codified at the Council of Laodicea. Notice below how prior to this time they were using both days. The very fact that the canon had to be issued at all about what was to be done on one day versus the other is clear indication that Constantine's decree of 321 C.E. and the Council of Nicaea's decree in 325 C.E. had not yet become universal amongst those who were Christian. It also indicates the Jews or Nazarenes were still keeping the Saturday Sabbath.¹¹⁸

¹¹⁵ Ignatius To the Magnesians 8:1, 9:1-2 by Ignatius, Lightfoot Translation

¹¹⁶ Letter to the Magnesians 9, Roberts and Donaldson translation, p. 189.

¹¹⁷ Ignatius Of Antioch | Wikipedia, <https://bit.ly/3DmAehX>

¹¹⁸ Sunday | Wikipedia, <https://bit.ly/3IGKSkh>

Canon 16

The Gospels are to be read on the Sabbath [i.e. Saturday] with the other Scriptures.

Before the arrangement of the Ecclesiastical Psalmody was settled, neither the Gospel nor the other Scriptures were accustomed to being read on the Sabbath. But out of regard to the canons which forbade fasting or kneeling on the Sabbath, there were no services, so that there might be as much feasting as possible. This the fathers prohibit, and decree that on the Sabbath the whole ecclesiastical office shall be said.

Neander (Kirchengesch., 2d ed., vol. iij., p. 565 et seq.) suggests in addition to the interpretation just given another, viz.: that it was the custom in many parts of the ancient Church to keep every Saturday as a feast in commemoration of the Creation. Neander also suggests that possibly some Judaizers read on the Sabbath only the Old Testament; he, however, himself remarks that in this case εὐαγγέλια and ἐτέρων γραφῶν would require the article.

Van Espen.

Among the Greeks the Sabbath was kept exactly as the Lord's day except so far as the cessation of work was concerned, wherefore the Council wishes that, as on Sundays, after the other lessons there should follow the Gospel.

For it is evident that by the intention of the Church the whole Divine Office was designed for the edification and instruction of the people, and especially was this the case on feast days, when the people were apt to be present in large numbers.

Here we may note the origin of our present [Western] discipline, by which on Sundays and feast days the Gospel is wont to be read with the other Scriptures in the canonical hours, while such is not the case on ferial days, or in the order for ferias and simples.

Canon 29

Christians must not judaize by resting on the Sabbath, but must work on that day, rather honouring the Lord's Day; and, if they

can, resting then as Christians. But if any shall be found to be judaizers, let them be anathema from Christ.

Canon 37

It is not lawful to receive portions sent from the feasts of Jews or heretics, nor to feast together with them.

Canon 38

It is not lawful to receive unleavened bread from the Jews, nor to be partakers of their impiety.¹¹⁹

At the very beginning of *Chapter One* we told you the story of how Joseph of Arimathea—along with roughly 70 others—were cast adrift on the Mediterranean Sea with no food, no oars, and no sail. They drifted across the Sea and eventually landed at Marseilles, France. Some who accompanied him not only established churches there but all along the main highways as far north as England as well.

Eusebius also wrote how the Apostles had crossed the ocean to the Britannic Isles in *Book II, Chapter VII*. Joseph had established a relationship with the King of England, converting him to *The Way*. This king was called King Bran the Blessed. The history behind this is as follows:

When Paul later lived as a prisoner in Rome around the early 60s A.D., he mentions those of "Caesar's household" who were members of the Church in Rome (Philippians 4:22). He also mentions Pudens, Linus and Claudia as prominent members there (2 Timothy 4:21). From Roman history it appears these verses are referring to the same people. Claudia, the adopted daughter of former emperor Claudius (who died in 54), had been converted—along with her husband Pudens and brother Linus.

Claudia, whose birth name was Gladys, was the daughter of the British high king Caradoc, who was captured in the Romano-British war. Her extraordinary beauty (celebrated later by the

¹¹⁹ Church Fathers: Synod of Laodicea, 4th-century, <https://bit.ly/36tvs5X>

Roman poet Martial) and her keen intellect so affected Claudius that he adopted her as his own daughter. Her husband, Rufus Pudens Pudentius, commonly called Pudens, was a Roman senator and former aide-de-camp of Aulus Plautius, one of the most famous and brilliant military commanders of his day, and the commander Claudius sent to Britain in A.D. 43 to reduce the island to submission.

*When did these people become Christians (Nazarenes)? Some say it was due to Paul's preaching in Rome, but a good case is made that they were already Christians (Nazarenes) in Rome when Paul first arrived there (see Morgan, *St. Paul in Britain*). Thus, it is possible that they were converted previously while still in Britain—where Joseph of Arimathea is said to have interacted with the British high king.*

In fact, Joseph is associated in the medieval romances with another British ruler called Brons, who is often identified as Bran the Blessed, believed by some to also have been a Christian (Nazarene) convert. It should be mentioned that many scholars consider Bran to be mythical because of outlandish legends surrounding him—and they identify him as a Celtic god. Yet this is often the fallback of modern academia when it comes to sorting out ancient Celtic rulers—usually a reasonable position but one that often proves incorrect since there certainly were important people throughout those times, and traditions did accumulate around many of them. Bran appears in genealogies that many consider generally legitimate.

Morgan explains: "In the clan times . . . the preservation of a pedigree meant the preservation of all that was valuable in blood, station, and property. Without it a man was an outlaw; he had no clan, consequently no legal rights or status. Genealogies were guarded, therefore, with extreme jealousy, and recorded with painful exactitude by the herald-bards of each clan. On the public reception, at the age of fifteen, of a child into the clan, his family genealogy was proclaimed, and all challengers to it commanded to come forward. Pedigree and inheritance, indeed, were so identified in the ancient British code, that an heir even in the ninth

descent could redeem at a jury valuation any portion of an hereditary estate from which necessity had compelled his forefathers to part" (pp. 42-43).

Morgan then gives Caradoc's genealogy from the Welsh Pantliwydd Manuscripts of Llansannon: "Caradoc ab [of] Bran Fendigaid [i.e., "the Blessed"] ab Llyr Llediath [Shakespeare's King Lear], ab Baran [etc.] . . ." (p. 43). He also quotes the medieval Welsh Triads of the isle of Britain: "Bran, son of Llyr Llediath, who first brought the faith of Christ to the Cymry [the Welsh] from Rome, where he had been seven years a hostage for his son Caradoc, whom the Romans put in prison . . ." (p. 84). Further, Morgan quotes from an ancient Welsh proverb: "Hast thou heard the saying of Caradoc, the exalted son of the noble Bran? â€œOppression persisted in brings on death" (quoted on p. 85). Bran, then, was very likely the father of Caradoc and grandfather of Claudia and Linus—and, as mentioned, he appears to have interacted with Joseph of Arimathea.¹²⁰

Because of the work Joseph of Arimathea¹²¹ did from Glastonbury, England, much of England, Scotland, and Ireland were keeping the Saturday Sabbath until well into the 9th and 11th centuries. Ireland converted to Catholicism in the 9th century and Scotland in the 11th century.¹²²

I have brought up this story about Joseph at the end of this chapter, to show you the contrast between a known Nazarene Sect, who kept the Saturday Sabbath as well as the other Holy Days, and the destructive works of the Catholic or Simonian Universal Church,

¹²⁰ Appendix 11: Joseph of Arimathea & the Line of Nathan, <https://bit.ly/3JBMrbQ>

¹²¹ Joseph Of Arimathea & David's Throne In Britain by John D. Keyser, <https://bit.ly/3IzQ2i7>

¹²² St. Patrick Kept the Sabbath, <https://bit.ly/3JFr6ab> Historian A. C. Flick writes in *The Rise of the Medieval Church*: "The Celts used a Latin Bible, unlike the Vulgate, and kept Saturday as a day of rest, with special religious services on Sunday." (p. 237)

which converted all to worship on Sol Invictus Day and to have nothing to do with those Jewish heretics.

There is a wealth of information to be had at each one of these footnotes.

Chapter 7 | The Persecution That Changed the Law

We have now plumbed the depths with respect to Simon Magnus, Eusebius and Constantine concerning the changes being brought into the faith. We then delved into the Council of Laodicea with the canonization of the Sunday law. We are now left with another aspect to explain as we seek to understand *what* has been lost from the true faith, *when* it was lost and how it all became so obscured. From the death of Yehshua until Constantine, and for more than 300 years, the Nazarenes, Jews, and Christians faced the constant threat of being persecuted and at times were put to death. Suffice it to say, we have now covered the Nazarenes and Christians during this time.

The prophecy in Daniel 7 concerning the fourth beast changing “times and laws” was not only referring to the *Sunday Law* decreed by Constantine and passed by the Council of Laodicea in 363 C.E. No, there was another event that took place which, as Yehshua prophesied, “*if possible, they would deceive even the elect.*” John too, in the *Book of Revelation* said that Satan would *deceive the whole world*.

With that ominous introduction, let us examine the Jewish faith to learn what *else* has been lost and still needs to be restored.

After the destruction of the Second Temple in 70 C.E., the Great Sanhedrin, under the leadership of Johanan ben Zakkai, was re-established in Yavneh with reduced authority. The seat of the Patriarchate moved to Usha under the presidency of Gamaliel II in 80 C.E. In 116 C.E., it moved back to Yavneh, and then again back to Usha.

Following the Bar-Kokhba Revolt, southern Galilee became the seat of the rabbinic learning in the Land of Israel. The Sanhedrin was also known as the Court of the Patriarch.

The Great Sanhedrin moved in 140 C.E. to Shefaram under the presidency of Shimon ben Gamaliel II, and to Beit She'arim

(Roman-era Jewish village) and Sepphoris in 163 C.E., under the presidency of Judah I. Finally, it moved to Tiberias in 193 C.E., under the presidency of Gamaliel III (193 C.E.–230 C.E.), son of Judah the Prince, where it became more of a consistory, but still retained, under the presidency of Judah II (230 C.E.–270 C.E.), the power of excommunication.

During the presidency of Gamaliel IV (270 C.E.–290 C.E.), due to Roman persecution, it dropped the name Sanhedrin; and its authoritative decisions were subsequently issued under the name of Beth HaMidrash.

In the year 363 C.E., the emperor Julian (355 C.E.–363 C.E.), an apostate from Christianity, ordered the Temple rebuilt. The project's failure has been ascribed to the Galilee earthquake of 363 C.E., and to the Jews' ambivalence about the project. Sabotage is a possibility, as is an accidental fire. Divine intervention was the common view among Christian historians of the time. As a reaction against Julian's pro-Jewish stance, the later emperor Theodosius I (379 C.E.–395 C.E.) forbade the Sanhedrin to assemble and declared ordination illegal. Capital punishment was prescribed for any rabbi who received ordination, as well as complete destruction of the town where the ordination occurred.¹²³

Let me point out a small detail in the information above as to how it relates to the calendar determination. The Sanhedrin had the prerogative to determine if an Adar Bet, which is a 13th month, would be added to the calendar year. They also were in a position to determine whether the month would be either a 29 or 30-day month upon examining two witnesses who testified having seen the moon. They determined the year based on the ripeness of the barley and determined each and every month based upon the sighting of the first Crescent Moon.

¹²³ Sanhedrin | Wikipedia, <https://bit.ly/3LaHUX1>

The terms “Nasi” and “Patriarch” came to mean one in the same at some point after the 3rd century.¹²⁴ Before that time, they may have been two separately held offices. The Nasi was what we would call the President of the Sanhedrin. The Patriarch was responsible for determining the calendar, along with two additional rabbis. It is believed that when the Sanhedrin moved to Yavneh after the destruction of the Temple in 70 C.E., these two positions were then merged into one position called Nasi.

Judah ha-Nasi, who was born in 135 C.E. to Simeon ben Gamaliel II, was the first to be given the title of Nasi. Rabbi Judah was concerned about the persecution of the Jewish people and how they were being scattered to the ends of the Earth and away from the Land of Israel. The Temple had been destroyed now for 119 years and there were no plans in the works to rebuild it. Simeon ben Gamaliel II, along with Nathan the Babylonian, began to organize and clarify the duties of the Temple and feared that, with each passing day, the duties that were required to perform the Temple service would be forgotten. Within the framework of these circumstances, Judah took on his father’s and Rabbi Nathan’s mantle and, by 189 C.E., he had redacted their work along with about 120 others who contributed to it, in what is today known as the *Mishnah Torah*. It consists of 63 tractates codifying *Jewish Law* and is the basis of the *Talmud*.¹²⁵

It is important that we read this part of the *Mishnah* and understand how the calendar was determined during this time when the Temple stood from 967 B.C. (when Solomon dedicated the Temple) until it was destroyed in 70 C.E. Moreover, we must also understand that Yehshua, who died in 31 C.E., was Jewish and never

¹²⁴ The Patriarch & the Nasi: A Reassessment of the Evidence From Rabbinic & Non-Rabbinic Sources by Jeremy Tabick, <https://bit.ly/3qxADbZ>

¹²⁵ The rabbis who contributed to the Mishnah are known as the Tannaim, of whom approximately 120 are known. The period during which the Mishnah was assembled spanned about 130 years, or five generations, in the first and second centuries C.E. Judah ha-Nasi is credited with the final redaction and publication of the Mishnah. There are also references to the "Mishnah of Rabbi Akiva," suggesting a still earlier collection. <https://en.wikipedia.org/wiki/Mishnah>

spoke against the methodology used at this time to determine when the Holy Days were. With a careful reading of the *Mishnah*, you can determine how the Holy Days were set before the Temple was destroyed. At the same time, you can also discover how the process of change was already at work.

***Mishnah
Rosh Hashannah 1***

*3 For six months out of the year the messengers go out from the court in Jerusalem to report throughout Eretz Yisrael and the Diaspora which day was established as the New Moon, the 30th or 31st day since the previous New Moon. **They go out in the month of Nisan, due to Passover, so that people will know on which day to celebrate it; in the month of Av, due to the fast of the 9th of Av; in Elul, due to Rosh HaShana, which begins 30 days after the New Moon of Elul; in Tishrei, due to the need to establish the correct dates on which to celebrate the Festivals of Tishrei (i.e., Yom Kippur and Sukkot); in Kislev, due to Hanukkah; and in Adar, due to Purim. And when the Temple was standing, messengers would also go out in the month of Iyyar due to small Passover (i.e., second Pesah), which occurs on the 14th of Iyyar. This holiday allowed those who were ritually impure—or on a distant journey on the 14th of Nisan, and therefore, incapable of bringing the Paschal lamb at that time—to bring their Paschal lamb a month later.**¹²⁶*

The quote above is telling you that every month—as well as all of the Holy Days—are determined by the Moon as to when to begin counting down to each Holy Day. In *Leviticus 23*, we are told about each Holy Day in relation to a certain number of days from the start of a given month.

4 Only for the sake of two months may witnesses who saw the New Moon desecrate Shabbat, should that be necessary in order for them to offer testimony before the court: For the month

¹²⁶ Seferia Mishnah Rosh Hashanah 1, <https://bit.ly/3JBFkZR>

of Nisan and for the month of Tishrei, for in these months messengers are sent out to Syria, and by them (i.e., these months), the dates of the major Festivals are set: Yom Kippur, Sukkot, Passover, and Shavuot. And when the Temple was standing, the witnesses desecrated the Shabbat for the fixing of the New Moon of all the months, due to the imperative of fixing the proper offering of the New Moon at the correct time.

Section 4 above and sections 5-6 below reveal that, for both the 1st and 7th months, if you see the Moon—or are a witness to the first crescent of the New Moon—you are allowed to travel and break the Sabbath in order to be a witness at the Temple. This is proof that each month begins with the sighting of the Crescent Moon.

5 Whether the New Moon was seen clearly [ba'alil] by everyone or whether it was not clearly seen, one may desecrate Shabbat in order to testify before the court. Rabbi Yosei says: "If the Moon was clearly seen, they may not desecrate Shabbat for it, since other witnesses, located nearer to the court, will certainly testify. If these distant witnesses go to court to testify, they will desecrate Shabbat unnecessarily."

6 There was once an incident where more than 40 pairs of witnesses were passing through on their way to Jerusalem to testify about the New Moon and Rabbi Akiva detained them in Lod, telling them there was no need for them to desecrate Shabbat for this purpose. Rabban Gamaliel sent a message to him: "If you detain the many people who wish to testify about the New Moon, you will cause them to stumble in the future. They will say: 'Why should we go, seeing that our testimony is unnecessary?' At some point they will be needed, and no witnesses will come to the court."

7 If a father and his son (see) the New Moon, they should both go to the court in Jerusalem. It is not that they can join together to give testimony, for close relatives are disqualified from testifying together, but they both go so that if one of them is disqualified, the second may join together with another witness to

testify about the New Moon. Rabbi Shimon says: "A father, his son, and all their relatives are fit to combine together as witnesses for testimony to determine the start of the month." Rabbi Yosei said: "There was an incident with Tomiya the doctor. When he saw the New Moon in Jerusalem, he, his son, and his freed slave all went to testify. The priests accepted him and his son as witnesses and disqualified his slave, for they ruled stringently that the month may be sanctified only on the basis of the testimony of those of Jewish lineage. And when they came before the court, they accepted him and his slave as witnesses and disqualified his son, due to the familial relationship."

Sections 6-8 are showing you that Two Witnesses are required to sight the Moon and report it to the Sanhedrin in Jerusalem. They are stipulating who, exactly, they deemed to be the most qualified.

8 The following are unfit to give testimony, as they are considered thieves and robbers: One who plays with dice [kubbiyya] or other games of chance for money; those who lend money with interest; those who race pigeons and place wagers on the outcome; merchants who deal in produce of the Sabbatical Year, which may be eaten, but may not be an object of commerce; and slaves. This is the principle: Any testimony for which a woman is unfit, these too are unfit. Although, in certain cases, a woman's testimony is accepted (e.g., to testify to the death of someone's husband) in the majority of cases her testimony is not valid.

9 With regard to one who saw the New Moon, but is unable to go to Jerusalem by foot because he fell sick or experienced difficulty walking, others may bring him on a donkey or even in a bed—even on Shabbat if necessary. And, if the witnesses are concerned bandits may be lying in wait for them along the road, they may take clubs or other weapons in their hands, even on Shabbat. And, if it proves to be a long journey to Jerusalem, they may take sustenance with them, although it is ordinarily prohibited to carry on Shabbat, since for a distance of a walk of a night and a day, the witnesses may desecrate Shabbat and go out to give testimony to determine the start of the month. This is as it is stated: "These are the Festivals of the Lord, sacred gatherings, which you shall

declare in their seasons.” (Leviticus 23:4) This teaches that, in all cases, the Festivals must be fixed at their proper times, even if it entails the transgression of Torah prohibitions.

2:1 If the members of the Great Sanhedrin in Jerusalem are unfamiliar with that one who saw the New Moon (i.e., that he is a valid witness) the members of his local court of 23 send another with him to testify about him. The Mishna adds: Initially, the court would accept testimony to determine the start of the month from any person, as all are presumed to be qualified witnesses, absent any disqualifying factors. However, when the Boethusians—a sect whose members had their own opinions with regard to the establishment of the Festivals—corrupted the process by sending false witnesses to testify about the New Moon, the Sages instituted that they would accept this testimony only from those men familiar to the Sanhedrin as valid witnesses.

2 Initially, after the court sanctified the new month, they would light torches on the mountaintops from one peak to another to signal to the community in Babylonia that the month had been sanctified. After the Samaritans [Kutim] corrupted and ruined this method by lighting torches at the wrong times to confuse the Jews, the Sages instituted that messengers should go out to the Diaspora and inform them of the start of the month.

What section 2:1-2 is demonstrating is that the Moon *must* be sighted. The first crescent of the Moon must be seen and reported to Jerusalem. Back then, they used to light bonfires on mountaintops and would go from mountain to mountain all the way to Babylon. Once this became fraught with trickery, they would then send messengers.

One must understand that if they could have determined the start of the month on their own, they would not have needed any bonfires or messengers to be sent to them. This was due to the fact they had to have two witnesses who saw the first crescent of the Moon in Jerusalem, at the Temple, before proceeding any further with Holy Day events. Section 2:3-5 demonstrate just how big an event New Moon Day was and all that took place for the sighting of the moon.

3 The Mishna asks: “How would they light the torches during that earlier period?” They would bring items that burn well (e.g., long poles of cedar, reeds, pinewood, and beaten flax, and would tie them together with a string). Someone would then ascend to the top of the mountain, light the torch on fire with them, and wave it back and forth, (as well as) up and down, until he would see his colleague doing likewise (atop) the second mountain. In this manner, he would know the next messenger had received the message and passed it on. Similarly, the second torchbearer would wait for a signal from the one (atop) the third mountain, and so on. In this manner, the message would reach the Diaspora.

4 And from which mountains would they light the torches? They would transmit the message from the Mount of Olives in Jerusalem to Sartava, from Sartava to Gerofina, from Gerofina to Havran, and from Havran to Beit Baltin. And from Beit Baltin they would not move to light torches in any other predetermined location. Rather, the one who was appointed for this task would wave the torch back and forth, (as well as) up and down, until he would see the entire Diaspora before him alight like one large bonfire, as they would light torches to continue transmitting the message from place to place all the way to the farthest reaches of the Diaspora.

5 There was a large courtyard in Jerusalem, which was called Beit Ya'zek. And there, all the witnesses coming to testify about the New Moon would gather, and the court of 71 judges would examine them there.

And they would prepare great feasts for them, so that they would be willing and accustomed to (attending) and submitting their testimony. Initially, when witnesses would arrive on Shabbat from a distant place, they would not move from there all day, as they had left their Shabbat limit, and it was consequently prohibited for them to walk more than four cubits in any direction once they had completed their mission. Concerned that this limitation would discourage witnesses from (attending), Rabban Gamaliel the

Elder instituted that the witnesses be permitted to walk 2,000 cubits in each direction. The Mishna continues: And not only (were) these witnesses granted 2,000 cubits from their new place, this also applied to a midwife who (came) to deliver a child, and one who (came) to rescue Jews from a fire, from an invasion of Gentile troops, from a flooding river, or from the collapse of a building. All these are considered like the inhabitants of the city where they arrive, and therefore, they (are allowed) 2,000 cubits in each direction.

Section 6 is critical to understand. Rabbi Judah is recording how the start of the year began in the Temple times prior to 70 C.E. when it was destroyed. This is how it was done, dating back to 960 B.C. when Solomon first dedicated the original Temple and, even since the Exodus, when Israel came out of Egypt. Therefore, listen carefully to what he says.

*6 How do they examine the witnesses who come to testify about the New Moon? They deal with them in order, as the pair of witnesses that arrives first they examine first. They bring in the greater of the two witnesses, and they say to him: **“Say how you saw the Moon. Was it in front of the Sun or behind the Sun? To its north or to its south? How high was the Moon over the horizon, and in which direction did it tilt? And how wide was it?”** If, for example, he said that he saw the Moon in front of the Sun, he has not said anything of substance, as this is impossible and therefore he is either mistaken or lying. And, after they finish hearing the first witness’s testimony, they would then bring in the second witness and examine him in a similar manner. If their statements match, their testimony is accepted and the court sanctifies the New Moon. The court then asks all the other pairs of witnesses certain general matters, without probing into all the details. They do this not because they require the additional testimony, but so that the witnesses should not leave disappointed, and so that the witnesses should be accustomed to coming to testify, and will not hesitate to come the next time, when they might be needed.*

Notice that the Moon had to be seen by the witnesses. It is impossible to see the Moon when the Sun is still up (or, in front of the Sun) due to the fact that the light of the Sun cannot be reflected in such a way as to be seen on Earth. The Moon can only be seen once the conjunction has passed by roughly a day or more.

7 After the witnesses have been examined and their testimony accepted, the head of the court says: "It is sanctified." And all the people respond after him: "It is sanctified; it is sanctified." Whether the Moon was seen at its anticipated time, on the 30th day of the previous month, or whether it was not seen at its anticipated time (in which case, witnesses were not necessary to establish the following day as the New Moon)—the court sanctifies it and formally proclaims the day as the New Moon. Rabbi Elazar, son of Rabbi Tzadok, says: "If the New Moon was not seen at its anticipated time, the court does not sanctify the New Moon on the following day, as the celestial court in Heaven has already sanctified it, precluding the need for the additional sanctification by the earthly court."

8 Rabban Gamliel had a diagram of the different forms of the Moon drawn on a tablet that hung on the wall of his attic, which he would show to the laymen who came to testify about the New Moon, but were unable to describe adequately what they had seen. And he would say to them: "Did you see a form like this or like this?" There was an incident in which two witnesses came to testify about the New Moon, and they said: "We saw the waning Moon in the morning in the east, and that same day we saw the New Moon in the evening in the west. Rabbi Yoḥanan ben Nuri said: "They are false witnesses, as it is impossible to see the New Moon so soon after the last sighting of the waning Moon.

However, when they arrived in Yavne, Rabban Gamliel accepted them as witnesses without concern. And, there was another incident in which two witnesses came and said: "We saw the New Moon at its anticipated time (i.e., on the night of the 30th day of the previous month); however, on the following night (i.e., the start of the 31st), which is often the determinant of a full, 30-day month, it

was not seen. Nevertheless, Rabban Gamliel accepted their testimony and established the New Moon on the 30th day. Rabbi Dosa ben Horkinas disagreed and said: "They are false witnesses; how can witnesses testify that a woman gave birth and the next day her belly is between her teeth (i.e., she is obviously still pregnant?)" If the New Moon was already visible at its anticipated time, how could it not be seen a day later? Rabbi Yehoshua said to him: "I see the logic of your statement; the New Moon must be established a day later."

9 Upon hearing Rabbi Yehoshua had challenged his ruling, Rabban Gamliel sent a message to him: "I decree against you that you must appear before me with your staff and with your money on the day on which Yom Kippur occurs according to your calculation; according to my calculation, that day is the 11th of Tishrei, the day after Yom Kippur." Rabbi Akiva went and found Rabbi Yehoshua distressed that the head of the Great Sanhedrin was forcing him to desecrate the day that he maintained was Yom Kippur.

In an attempt to console him, Rabbi Akiva said to Rabbi Yehoshua: "I can learn from a verse that everything that Rabban Gamliel did in sanctifying the month is done, it is valid. As it is stated: 'These are the appointed seasons of the Lord, sacred convocations, which you shall proclaim in their season.' (Leviticus 23:4)- This verse indicates that, whether you have (or have not) proclaimed them at their proper time, I have only these Festivals as established by the representatives of the Jewish people."

Rabbi Yehoshua then came to Rabbi Dosa ben Horkinas, who said to him: "If we come to debate and question the rulings of the court of Rabban Gamliel, we must debate and question the rulings of every court that has stood from the days of Moses until now. As it is stated: 'Then Moses went up, and Aaron, Nadav and Avihu, and 70 of the Elders of Israel.' (Exodus 24:9) But why were the names of these 70 Elders not specified? Rather, this comes to teach that every set of three judges that stands as a court over the Jewish people has the same status as the court of Moses. Since it

is not revealed who sat on that court, apparently it is enough that they were official judges in a Jewish court.”

When Rabbi Yehoshua heard that even Rabbi Dosa ben Horkinas maintained they must submit to Rabban Gamliel’s decision, he took his staff and his money in his hand, and went to Yavne to Rabban Gamliel on the day on which Yom Kippur occurred according to his own calculation. Upon seeing him, Rabban Gamliel stood up and kissed him on his head. He said to him: “Come in peace, my teacher and my student. You are my teacher in wisdom, as Rabbi Yehoshua was wiser than anyone else in his generation, and you are my student, as you accepted my statement, despite your disagreement.”

3:1 If the court (and all of the Jewish people) saw the New Moon, and the witnesses were interrogated, but the court did not manage to say: “Sanctified, before nightfall, so that the 30th day already passed, the previous month is rendered a full, 30-day month, and the following day is observed as the New Moon.” If the court alone saw the New Moon, two members of the court should stand and testify before the others, and the court should say: “Sanctified, sanctified.” If three people saw the New Moon, and they are themselves members of a court for this purpose, two of them should stand and seat two of their colleagues next to the individual who remains of the three, thereby forming a new court of three. The two standing judges should then testify before the three seated judges that they saw the New Moon and the seated judges (should) say: “Sanctified, sanctified.” This procedure is necessary because an individual is not authorized to declare the month sanctified by himself. Rather, a court of three is required.¹²⁷

We have now established by the *Mishnah* that the Crescent Moon was used to determine the start of each new month. It is by this new Crescent Moon that we count to each of the Holy Days for Passover in the month of Aviv, Nisan, the 1st month of the year, and the 7th month of the year (Tishri).

¹²⁷ Mishnah Rosh Hashanah, <https://bit.ly/3JBFkZR>

We were made aware of something most important when we were quoting Constantine (as recorded by Eusebius), which is nothing short of astounding to understand. Let me quote it now again and then explain it more at length to you. I will mark in bold the parts I want you to pay the most attention to.

In Eusebius's *Book III, Chapter XVII* we read the following:

*And first of all, it appeared an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin, and are, therefore, deservedly afflicted with blindness of soul. For we have it in our power, if we abandon their custom, to prolong the due observance of this ordinance to future ages, by a truer order, which we have preserved from the very day of the passion until the present time. Let us then have nothing in common with the detestable Jewish crowd; for we have received from our Saviour a different way. A course at once legitimate and honorable lies open to our most holy religion. Beloved brethren, let us with one consent adopt this course, and withdraw ourselves from all participation in their baseness. (1) **For their boast is absurd indeed, that it is not in our power without instruction from them to observe these things.** For how should they be capable of forming a sound judgment, who, since their parricidal guilt in slaying their Lord, have been subject to the direction, not of reason, but of ungoverned passion, and are swayed by every impulse of the mad spirit that is in them? **Hence it is that on this point as well as others they have no perception of the truth, so that, being altogether ignorant of the true adjustment of this question, they sometimes celebrate Easter twice in the same year. Why then should we follow those who are confessedly in grievous error? Surely we shall never consent to keep this feast a second time in the same year.** But supposing these reasons were not of sufficient weight, still it would be incumbent on your Sagacities (2) to strive and pray continually that the purity of your souls may not seem in anything to be sullied by fellowship with the customs of these most wicked men. We must consider, too, that a*

*discordant judgment in a case of such importance, and respecting such religious festival, is wrong.*¹²⁸

What was Constantine talking about when he said the Jews were keeping Passover twice in the same year? What else did Constantine mean when he maintained it was not within our power to determine the date of Passover without them? What was all of this in reference to, exactly?

During the time of Constantine's reign, indeed up until this time, Passover was always determined by the ruling of the Sanhedrin or as it is was then called, the *Beth HaMidrash*. It was the responsibility of the Beth HaMidrash to determine if the barley was ripe for Passover and to examine the witnesses as to when the new Crescent Moon was sighted. This is why Constantine wrote, "***For their boast is absurd indeed, that it is not in our power without instruction from them to observe these things.***" But because of the many persecutions and the fact that the Jews had been and were being driven from the Land of Israel itself, it became increasingly difficult to send messengers to those in the Diaspora information as to when the barley was ripe or when the Moon had been seen in the 1st and 7th months, as that was when all the Holy Days fell, except for Pentecost, which could be counted from the Sunday during Passover.

Whenever someone came from the Land of Israel to these foreign places where the Jewish communities now resided, they would inquire as to when the barley was ripe. And, no matter what month they learned of it, if they needed to add a month (or take one away), they would immediately do so, in order to get back in line with the growing seasons in the Land of Israel.

This is what Constantine is referring to when he said:

"Hence it is that on this point as well as others they have no perception of the truth, so that, being altogether ignorant of the

¹²⁸ The Life of the Blessed Emperor, Constantine by Ernest Cushing Richardson, Ph.D., Librarian & Associate Professor in Hartford Theological Seminary, <https://bit.ly/3qxdOVR>

true adjustment of this question, they sometimes celebrate Easter twice in the same year. Why then should we follow those who are confessedly in grievous error? Surely we shall never consent to keep this feast a second time in the same year."

In 321 C.E., the Jews were willing and humble enough to change whenever they saw they were in error according to the calendar and the Holy Days.

The following quotes from the *Babylonian Talmud* are indicative of how the Sanhedrin was, at this time, using the barley to determine when the 1st month of the year would begin:

Babylonian Talmud, Sanhedrin 11b

"Our Rabbis taught, Based on three things is the year intercalated: on the Abib, on the fruits of the trees, and on the equinox. Based on two of them the year is intercalated but based on one of them alone the year is not intercalated. And when the Abib is one of them everyone is pleased."

Babylonian Talmud, Sanhedrin 11b

*"It once happened that Rabban Gamaliel was sitting on a step on the Temple Mount, and the well known Scribe Yohanan was standing before him with three cut sheets [of parchment] lying before him. He said to him, ...take the third [sheet] and write to our brethren, the Exiles of Babylon and to those in Media, and to all the other exiled [sons] of Israel, saying: 'May your peace be great forever! We beg to inform that the doves are still tender, and the lambs are still young, and **time of the Aviv has not yet arrived** (זמנא דאביבא לא מטא). It seems advisable to me and to my colleagues to add thirty days to this year.'"*

The above quote shows you that the Sanhedrin—even at this time around 50 C.E.—would send out letters advising when the year began. Depending on when the Jews in the Diaspora got those letters, they could, some years, be keeping the Passover twice in the same year. This is exactly what Constantine was complaining about.

The quote below pertains to when Rabbi Akiva was in prison in the year 135 C.E. What is so amazing about this quote is that they agreed you could not add a 13th month for future years. You could add a 13th month, (or an Adar Bet) in the current year only. And yet, the current Hillel Calendar does just that, calculating all the future 13th months throughout history.

Babylonian Talmud, Sanhedrin 12a

"Our Rabbis taught: We may not in the current year, intercalate the following year, nor intercalate three years in succession. R. Simeon said: It once happened that R. Akiva, when kept in prison, intercalated three years in succession."

The only reason the Sanhedrin would add a 13th month was if the barley was not ripe enough to make the wave sheaf offering at Passover, and another month was needed in order for the barley to mature.

The barley was needed to perform the ceremony on Wave Sheaf Day during the Days of Unleavened Bread. The rest of the Nation could only begin to harvest, once this ceremony was done and only then could they eat the crops of the Land of Israel.

This was a major event in the agricultural calendar. It was extremely important to know when the barley was ripe to begin the year.

Here is how the Mishnah records this ceremony:

Mishnah 10:3

How would they do it [reap the omer]?

The agents of the court used to go out on the day before the festival and tie the unreaped grain in bunches to make it the easier to reap.

All the inhabitants of the towns near by assembled there, so that it might be reaped with a great demonstration. As soon as it became dark he says to them: "Has the sun set?" And they answer, "Yes." "Has the sun set?" And they answer,

“Yes.” “With this sickle?” And they answer, “Yes.” “With this sickle?” And they answer, “Yes.” “Into this basket?” And they answer, “Yes.” “Into this basket?” And they answer, “Yes.”

On the Sabbath he says to them, “On this Sabbath?” And they answer, “Yes.” “On this Sabbath?” And they answer, “Yes.” “Shall I reap?” And they answer, “Reap.” “Shall I reap?” And they answer, “Reap.”
He repeated every matter three times, and they answer, “yes, yes, yes.”

Over the course of time, as memories faded and with no Temple to perform these duties at, and no Jews allowed to live in the Land of Israel, some parts of the law became obscured. Around 340 C.E., the rabbis did not know if the Barley was ripe or not. It was against Roman law for Jews to be found in the Land of Israel. The quote below is how they determined if the barley was Aviv at that time.

Understand that this timeframe of which we speak occurs after the Council of Nicaea in 321 C.E. It is now the Christians who are persecuting the Jews for not following their lead on when to keep Passover. They have now determined to keep Passover/Easter on the Sunday after the first full moon following the March 22 equinox.¹²⁹ It would be another 200 years for this computation to be worked out, but it began with Constantine not wanting to depend upon the Jews for anything regarding when to worship the death of the Messiah.

Babylonian Talmud, Sanhedrin 18b

“Were there not three cowboys who were standing conversing, and who were overheard by the Rabbis. One of them said: If the early and late sowing sprout together, the month is Adar; if not, it is not Adar. The second said: If in the morning frost is severe enough to injure an ox, and at midday the ox lies in the shade of the fig-tree and scratches its hide, then it is Adar, if not, it is not Adar. And the third said: When a strong east wind is blowing and your breath can prevail against it, the month is Adar; if not, it is

¹²⁹ Easter | Wikipedia, <https://bit.ly/37TCqBD>

not Adar. Thereupon the Rabbis intercalated the year.—Is it possible that the Rabbis really intercalated the year based on the determination of cowboys? Surely they relied on their own calculations, and the cowboys merely corroborated their proposed action.”

During this time of persecution comes Hillel II, the son of Judah III, who becomes head of the Sanhedrin and “Nasi” from 320 C.E. to 385 C.E. He is Nasi throughout this time period when Constantine sanctions Sol Invictus Sunday in 321 C.E. Moreover, Hillel is witnessing the progressive power of the new Universal Church in Rome and the persecution of other groups as well as the Jews.

There is another account that dates back to circa 340 C.E. which reveals how they were sending coded messages to the inhabitants of Babylon as to whether or not to intercalate a 13th month. Gamliel was sending open letters around 50 C.E., but due to the persecution, they had to secretly code the messages so no one would be killed should the message be discovered.

Try and decode this yourself before reading what it says:

Babylonian Talmud, Sanhedrin 12a

“Was not a message sent to Rava: ‘A couple [of scholars] have arrived from Rakkat [=Tiberias] who had been captured by an eagle while in the possession of articles manufactured at Luz [cf. Babylonian Talmud, Sota 46b]..., yet through divine mercy and their own merits they escaped safely. Further, the offspring of Nachshon wished to establish a Netziv [1 Kings 4:19], but the Edomite there would not permit it...’”

To the Jews, this was very plain to understand. Rava was a Jew in Babylon. “Rakkat” was code for “Tiberius” or, “head of the Sanhedrin.” An eagle was code for “the Romans.” “Nacho” (aka., Nachshon) also symbolized the “head of the Sanhedrin.” The articles manufactured at Luz were tzitzits. They wanted to establish a “Netziv” (taken directly from 1 Kings 4:7-19) which outlined a prescribed system of collecting taxes. Verse 7 tells you there were

12 designated tax officers who collected taxes, one for each of the 12 months of the year. In addition, as shown to us in verse 19, there was a 13th tax officer put in place for the leap year referred to as “Geber” and he collected taxes from everyone in the 13th month, Adar Bet. The word “officer” in Hebrew is “Netziv.”

7 And Solomon had twelve officers over all Israel, who provided food for the king and his household. Each man had his month in a year to provide food.

19 Geber the son of Uri was in the land of Gilead, the land of Sihon king of the Amorites, and Og king of Bashan; and he was the only officer in the land; (1 Kings 4:7, 19)

It was during this time of crisis and persecution in 358 C.E. that the Sanhedrin, under Hillel II, fixed the calculation of when the year would begin and when the Holy Days would fall each year. He did this by creating a calculated calendar which could be used anywhere. They could not gain access to the Land to witness the barley or the new Crescent Moon, nor could they send letters to those far away due to the fact the messengers would be killed. In other words, they had to do something.

Meanwhile, Emperor Julian showed favour to Hillel¹³⁰ and honoured him on a number of occasions. Julian even began to rebuild the western wall of the Temple in 363 C.E. It was Emperor Theodosius I, who succeeded Julian (and reigned during 379 C.E.–395 C.E.), who would not allow the Sanhedrin to assemble and declared that anyone who was ordained a Rabbi, would have the entire town where the ordination took place destroyed.¹³¹

Theodosius II would then reign after his father died and with the death of Gamaliel VI in 425 C.E. the role of Nasi was outlawed, and the Sanhedrin was no more.¹³²

¹³⁰ Hillel II | Wikipedia, <https://bit.ly/3tz3dLX>

¹³¹ Sanhedrin | Wikipedia, <https://bit.ly/3LaHUX1>

¹³² Sanhedrin | History | After Bar Kokhba Revolt
Wikipedia, <https://bit.ly/3LaHUX1>

It was during this time that the Jews gradually began to use what we currently call the Hillel II Calculated Calendar. This was a calculated method of determining the start of the year using the Metonic Cycles of intercalating a 13th month every 3rd year of a 19-year cycle. This method of calculating was announced at what would be the last clandestine meeting of the Sanhedrin in 358 C.E. It was not universally accepted all at once, however. We have many tombstones from Zoar which reference either the Crescent Moon and the barley to begin the year or the new Hillel Calendar. The dates from the tombstones show us it was gradually implemented over the next 50 years.

We feature an article about these tombstones on our website.¹³³ I would submit we boast the most extensive collection of records of these tombstones to date and, it is our hope to have them published in a book format once we completed this project.

There is a responsum from R Hai Gaon¹³⁴ dating back to 992 C.E., crediting Hillel II in 358 C.E. with setting up the current calendar. Although a necessary evil, the Hillel Calendar severed the Jews from the Land of Israel by not requiring them to use the barley to begin the year nor the crescent moon to begin each month, and in so doing, severed themselves from keeping the Holy Days at the proper time.

We do, however, have a few more examples of righteous Jews attempting to keep the Holy Days in accordance with when the barley was ripe in the Land of Israel. Once they discovered when the barley was ripe, they then knew when the year began and changed their current position to match, thus demonstrating the Hillel Calendar was now always accurate.

The following is an Aviv report from the year 1052 C.E. Cairo Genizah:

Those who signed their names on this document say....this documentation from the men of Jerusalem and Gaza that we

¹³³ 30 Tombstones of Zoar <https://sightedmoon.com/30-tomb-stones-of-zoar/>

¹³⁴ Hillel II https://en.wikipedia.org/wiki/Hillel_II#cite_note-dickman-3

*inspected on Friday etc... a field in the area of Suk Mazin in the area of the district of Gaza which belongs to the Kutti Sulema even Mahmud David.*¹³⁵

This report goes on to state the conditions of the fields. This is evidence that in the year 1052 C.E. they were keeping the Holy Days according to the state of the barley in the Land of Israel, to begin the year. It was an Aviv report.

Let me now share with you four additional reports of the Jews, who once they learned the true start of the year, changed and began to keep the Holy Days based on that new information.

Rabbi Elijah of Salonika, 11th Century

"But you know, my dear brother, that the Karaites further provoked us last year and desecrated the holy holidays of the Lord and observed Rosh Hashanah in the Eighth Month because they received letters from the Land of Israel that the Abib was not seen in Nissan and Passover was kept in Iyyar..."

Judah Hadassi, Eshkol Hakofer, 12th Century

"but those distant from the testimony of the sighting of its ripening, from the Land of Israel, they are required to investigate and ask those that arrive from the Land of Israel, perhaps those in the Diaspora can receive from those that dwell in the Land of Israel proof of its testimony... therefore we who are in this exile, which has lasted for a long time because of our sins and the iniquities of our fathers, do not know which year is 12 months and which 13 except by seeking a testimony or report from the Holy Land"

Israel Hama'aravi, Seder Inyan Ha'ibur, 1313

"Most of the Karaite sages confess that it is good to follow the 19-year cycle because it is a close approximation of the Abib found

¹³⁵Aviv Barley & the Spirit of Constantine by Nehemia Gordon, <https://bit.ly/3upc6Hf>

in the Land of Israel. But the Karaite Israelites who live near the Land of Israel, specifically, the communities of Cairo and Alexandria, and the communities of Damascus and Aleppo. These communities send reliable emissaries each and every year to the Land of Israel who search out and investigate the barley in all the places where it is known from previous experience to ripen earliest. If they find a field that has ripened they take about two sheaves from the stalks of barley and bring them as testimony of the Abib. They show their communities the Abib and keep the Passover. The emissaries return to all these communities no later than the tenth of Nissan."

Samuel ben David of Crimea, 1641

"[p.226] ...and afterwards we traveled from there and arrived in Constantinople on the 25th of the month. We remained there 48 days... in the year 5402 [=1641]... and on the first holy day of the Feast of Sukkot we traveled from Constantinople... [p.231] ...and we awoke in the morning and went to Cairo on Friday, the 12th of the month... and dwelt there and kept the Feast of Sukkot a second time on the 15th of the month of Cheshvan, to keep the holy appointed times of the Lord according to the sighting of the new moon and the finding of the Abib in the holy land of Israel."

It was not until Rambam had completed the *Mishnah Torah* at the end of the 12th century that Judaism became uniform for the most part about when to keep the Holy Days. The Hillel Calendar is now universally used. The Metonic 19-year cycles for the leap years are now standard and accepted as normal. The *Postponement Rules*¹³⁶

¹³⁶ Postponement Rules were used for moving the Holy Days in the fall, so that a High Holy Day did not land beside the weekly Sabbath, creating two Holy Days back-to-back.

have now been fully incorporated into the calendar, although no one can say exactly when this took place.¹³⁷

There are today, seven *postponement rules* which move the Holy Day by one to three days depending on which rules come into play. Before we continue, look at the second postponement rule and note why it is there.

If the New Moon (molad) of Tishri (the 7th month) occurs at noon or later, New Moon (Rosh Hodesh) is declared to be the following day. Thus, if the molad (new moon) is Monday at noon or later, Tuesday is declared to be Rosh Hodesh (New Moon). The reason is that if the molad (new moon) is before noon, it is certain that the new crescent will be visible in some part of the world before sunset of the same day. If however, the new moon (molad) occurs after midday, the new crescent will not be visible before sunset of the same day. If the following day is Sunday, Wednesday, or Friday on which the first day of Tishri may not occur, it is further postponed to the next following day, so that the first of Tishri is the third day counting from, and including, the day of the molad (new moon).

¹³⁷ The discovery of letters attesting the existence of an important dispute between the Babylonian community led by R' Sa'adia Gaon and the Palestinian community led by (Aaron?) ben Meir about the keviyah of the years 4682, 4683 and 4684.

The discovery and the publication in 1922 of a document from the Cairo Geniza: a letter from a Babylonian Resh Galutah showing that the keviyah of the year 4596 (835/836 C.E.) was different than in our present-day calendar and that the Babylonian community received its calendric information from Palestine. This last discovery was especially important; it proved beyond any doubt that almost five hundred years after the inception of the fixed calendar of Hillel, the fixed calendar in its present-day form had still not yet been instituted.

These two important discoveries were at the origin of much speculation about the history of the Jewish calendar. This history remains mostly conjectural because of the weak number of available pieces of evidence. But one thing is certain: our modern calendar in its final form was definitively not instituted before 922-924, after the end of the R. Sa'adia/Ben Meir controversy.

<https://hakirah.org/Vol20Ajdlr.pdf>

The second postponement rule was to prevent the first visible crescent of the moon from being seen in another part of the world before it is seen in Israel.¹³⁸ There is evidence that these rules, which are not found in the Levitical laws, did not develop until the 11th century.

“There is...unimpeachable evidence from the works of writers with expert knowledge of the calendar that the present *ordo intercalationis* [sequence of intercalations—the 19-year cycle] and epochal molad were not intrinsic parts of the calendar of Hillel II, these being seen still side by side with other styles of the *ordo intercalationis* and the molad as late as the 11th century. Also, the four *dehiyyot* [postponement rules] developed gradually. ...By the tenth century the Jewish calendar was exactly the same as today.”¹³⁹

After examining the history and changes made to the Hillel Calendar, it is plain something was needed to help those in the diaspora to know when to keep each Holy Days. The Hillel Calendar was meant to help them remain in sync with the land. Trouble is it never did, and with the addition of the *postponement rules* each and every Holy Day has been changed from the original timing told to us in Leviticus 23. The Holy Days were to be kept by using the barley to begin the year and the Crescent Moon to begin the month. Using the present-day Hillel Calendar this never happens.

Another victim of the calendar confusion was the start of the year. This came about by misunderstanding Leviticus 25 and the blowing of the shofar on the 10th day of the 7th month in the Jubilee year. This led the sages to believe the year began with the Feast of Trumpets. It also led them to begin the Sabbatical and Jubilee years with the 7th month. While trying to reconcile this misunderstanding

¹³⁸ Dehioth: The Rules of Postponements
<https://sightedmoon.com/wp-content/uploads/2021/01/Dehioth-Rules-The-Metonic-19-Year-Cycles.pdf>

¹³⁹ Cecil Roth, editor, *Encyclopaedia Judaica*, Vol. 5, p.50, article: Calendar

with the destruction of the Temple in 70 C.E. they thought the Sabbatical Year began in the 7th month of 69 C.E. and others still, thought it was 68 C.E., thus putting the Sabbatical years out 1 ½ years from when they should be kept.

In discussing these Sabbatical and Jubilee years I have this most unbelievable quote that was translated and given to me by my friend Nehemia Gordon during an interview I conducted with him in 2018.¹⁴⁰

Before I share what Rambam said, I want you to note that the Zoar Tombstones I have records for, date from 360 C.E. to 515 C.E. During this timeframe the Shmitah Years, recorded on the tombstones, are gradually reassigned from starting the year in the month of Aviv to starting six months earlier in Tishri. Then, by the time we get to 1177 C.E. (when Rambam makes the statement below), they are removed by a whole year and a half. And, what I find most amazing is, that Rambam checked the editing of this book (as well as this statement) to confirm its veracity, as he edited his own work. Here is the quote, translated by Nehemia:

***Rambam, Mishneh Torah, Hilchot Shemitah Ve-Yovel
10:5–6***

[5] However, all the Geonim said that they have a tradition, from one man to another, that during the 70 years between the destruction of the First Temple and the building of the Second Temple they only counted Shemitahs without Jubilees. So too when the latter [Temple] was destroyed they did not count the 50th year but only multiples of 7 from the beginning of the year of the destruction. This calculation, which is a tradition, appears in the Talmud tractate of Avodah Zarah.

¹⁴⁰ 2300 Days of Hell - NehemiasWall.com

<https://www.youtube.com/watch?v=R8xSQAdvUw4&list=PL96wPWNeV3DXJPEsvCLD36mDhOaGCuI8i&index=5&t=948s>

[6] The year of the Shemitah is known and famous among the Geonim and the people of the Land of Israel. They all counted only the years of the destruction in multiples of seven. According to this calculation, this year which is 1107 Year of Destruction is the year following a Shemitah. We rely on this and we teach this calculation for matters of tithes, produce, and loans. Tradition and precedent (ma'aseh) are great pillars in instruction and it is appropriate to rely on them. [NG]

When I add the year the Temple was destroyed in 70 C.E. to 1107 C.E., I get the year 1177 C.E. which is according to my charts the year after the Shemitah just as they are saying. We are in agreement here. Joseph F. Dumond¹⁴¹

What Nehemia read, was for me, an absolutely stunning admission. Rambam stated the Sabbatical year fell on the year 1177 C.E. from the destruction of the Temple but we keep with the traditional one from the year before. Rambam is giving us the proper Shemita and then says that the traditional one is the one everyone else is keeping and they are keeping it 1 ½ years before.

Summary

We have, up until now, been showing you all those things that have been lost, when they were lost, and how they were lost.

- We have stopped keeping the Saturday Sabbath holy.
- We have stopped keeping the Holy Days of *Leviticus 23*.
- We have lost the knowledge of how to sight the Moon to begin the month.
- We have stopped keeping the Sabbatical and Jubilee Years of *Leviticus 25*.

¹⁴¹ 30 Tombstones of Zoar – Joseph F Dumond <https://sightedmoon.com/30-tomb-stones-of-zoar/>

-We have lost the knowledge of the true name of God. I call Him Yehovah.

-We have lost the understanding of how to know when the barley is ripe so as to begin the year.

As a direct result of all this lost knowledge, it's no wonder we no longer know Yehovah our God as we ought to know Him. In each and every case, we have either subtracted from, replaced, or added to the very things we were told to keep—that is to say, the very things we were commanded to guard. (Revelation 22:18-19)¹⁴² Because of this, we can no longer accurately interpret or understand prophecy, and at best, we are guessing most of the time. Worse yet, we no longer recognize the inherent dangers that are part and parcel of the times we now live in.

Alongside the Jews who were being persecuted for trying to keep these *Commandments* alive, there also were groups like the Nazarenes who were trying to obey, only to suffer persecution as well. They would be followed by other groups such as the Paulicians, Bogomiles, Albigenses-Pasagianes, Patarines, Anabaptists, Petrobrusians, Arnoldists, Henricans, Bohemians, Waldensians, Lollards, Huguenots, Walloons, Sabbatarians, and the Puritans.¹⁴³

Each of these groups began with the truth, but were infiltrated and corrupted over time. The leader of each movement passed on to his successor a fundamental understanding of what was needed to get started, but they all varied as to how long they actually persisted in the faith. And too, whereas some groups managed to preserve

¹⁴² 18 I warn everyone who hears the words of the prophecy of this scroll: If anyone adds anything to them, God will add to that person the plagues described in this scroll. 19 And if anyone takes words away from this scroll of prophecy, God will take away from that person any share in the tree of life and in the Holy City, which are described in this scroll. (Revelation 22:18-19)

¹⁴³ A Handbook of Church History, Paulicians: Church In Wilderness by Dean C. Blackwell, Ch. 2, https://www.hwalibrary.com/cgi-bin/get/hwa.cgi?action=get_athesis&InfoID=1394230069&InfoType=HandbookOfChurchHistory

only a few things and others, remarkably more; a remnant has managed to survive the entire time, against all odds.

Chapter 8 | Elijah Must Come First

In *Chapter One*, I explained to you how the Messiah would not be coming back until there was a prophet who would be in the way of restoring all things. I have already proven to you from the *Book of Acts* that Yehshua would still be in Heaven right up until this prophet proceeded to restore all these things. That prophet was not Yehshua, but someone else.

*20 And He shall send Jesus Christ, who before was proclaimed to you, 21 whom Heaven truly needs to receive **until the times of restoration of all things**, which God has spoken by the mouth of His holy prophets since the world began. 22 For Moses truly said to the fathers, “**The Lord your God shall raise up a prophet to you from your brothers, One like Me. You shall hear him in all things, whatever he may say to you.** 23 And it shall be that every soul who will not hear that prophet shall be destroyed from among the people.”* (Acts 3:20-23)

When Moses said there would be “one like me” what did he mean, exactly? This is best answered in the passage below and was originally spoken by Moses in an address he gave to all of Israel. That person, as Yehovah said of Moses, would be just like Moses.

15 Jehovah your God will raise up to you a Prophet from the midst of you, of your brothers, One like me. To Him you shall listen, 16 according to all that you desired of Jehovah your God in Horeb in the day of the assembly, saying: Let me not hear again the voice of Jehovah my God, neither let me see this great fire any more, so that I do not die.

17 And Jehovah said to me, “They have spoken well what they have spoken. 18 I will raise them up a Prophet from among their brothers, one like you, and will put My words in His mouth. And He shall speak to them all that I shall command Him.” (Deuteronomy 18:15-18)

Most today believe this Prophet is Yehshua who came and died in 31 C.E. I stand in sharp disagreement with this understanding and, for good reason. Yehshua did not restore all things due to the fact that, at that time, everyone still kept all the *Laws* and *Commandments*. The prophet in question (with a lowercase “p”) would only come *after* all these things had been lost or done away with. That only happened *after* Yehshua was killed, the Temple was destroyed, and Judah was sent into exile. This is precisely what we have demonstrated to you in the preceding chapters.

In order to recognize who this prophet will be in the future, we first needed to ascertain what his office entailed in order to positively identify him once he comes into the fullness of his calling. I then went ahead and asked the following questions:

- What are those things that need to be restored?
- When did they get lost?
- How did this happen?

This prophet will turn the hearts of the people back towards Yehovah. But those who do not heed this prophet will be destroyed.

19 “And it shall happen, whatever man will not listen to My Words which he shall speak in My name, I will require it of him.”
(Deuteronomy 18:19)

23 “And it shall be that every soul who will not hear that prophet shall be destroyed from among the people.” (Acts 3:23)

Malachi also told us that if we did not turn back to the Father, Yehovah would strike the Earth with a curse. This is not speaking of Jesus, whose Hebrew name is Yehshua. Since Yehshua was killed at Passover in 31 C.E., all things have *not* been restored. To the contrary! Everything has remained totally lost (or almost totally lost) for the past 2,000 years. But thankfully, a remnant has always endured that has kept *The Law* and obeyed unto death when required to. We are also told in *Malachi* that God would send a prophet in the

spirit of Elijah before He comes. This is the very same prophet Moses spoke of.

1 "Behold, I will send My messenger, and he will clear the way before Me. And Jehovah, whom you seek, shall suddenly come to His Temple, even the Angel of the Covenant, in whom you delight. Behold, He comes," says Jehovah of Hosts. 2 "But who can endure the day of His coming? And who shall stand when He appears? For He is like a refiner's fire, and like fuller's soap. 3 And He shall sit as a refiner and purifier of silver. And He shall purify the sons of Levi, and purge them as gold and silver, that they may be offerers of a food offering in righteousness to Jehovah. 4 Then the food offering of Judah and Jerusalem shall be pleasing to Jehovah, as in the days of old and as in former years. 5 And I will come near you to judgment. And I will be a swift witness against the sorcerers, adulterers, false swearers, those who extort from the hired laborer's wages, and those turning away the widow, the orphan, the alien, and not fearing Me," says Jehovah of Hosts. (Malachi 3:1-5)

Take note here of how this prophet is going to make the way straight for Yehovah of Hosts, who will, in turn, purify the Levitical priesthood so they can make food offerings once again as in the days of old.

1 "For behold, the day is coming, burning like a fire pot; and all the proud, and every doer of wickedness, shall be (as) chaff. And the coming day will set them ablaze," says Jehovah of Hosts, "...which will not leave root or branches to them. 2 But to you who fear My name, the Sun of Righteousness shall arise, and healing will be on His wings. And you shall go out and frisk like calves of the stall. 3 And you shall trample the wicked, for they shall be ashes under the soles of your feet in the day which I am preparing," says Jehovah of Hosts. 4 "Remember the Law of Moses My servant, which I commanded to him in Horeb for all Israel, the statutes and judgments. 5 Behold, I am sending you Elijah the Prophet before the coming of the great and dreadful day of Jehovah. 6 And he shall turn the heart of the fathers to the sons,

and the heart of the sons to their fathers, that I not come and strike the Earth with utter destruction.” (Malachi 4:1-6)

Elijah is the prophet who is coming in the Last Days to turn the hearts of the people back to Yehovah and Yehovah’s heart back to the people. And yet, not all of them will repent given how Yehovah is going to come and destroy those who don’t with not only a curse, but multiple curses as we will soon show you. Again, this is in accordance with what Moses said in *Deuteronomy* and what we just read in *Acts*. But also, in the *Gospels* of *Matthew* and *Mark*, Yeshua says that Elijah must come first and that when he does, he will be in the way of restoring *all* things. The very same things we have just explained to you which have become lost.

*10 And His disciples asked Him, saying, “Why then do the scribes say that Elijah must come first?” 11 And answering, Jesus said to them, “**Elijah truly shall come first and restore all things.** 12 But I say to you that Elijah has come already, and they did not know him, but have done to him whatever they desired. Likewise, also the Son of Man shall suffer from them.” 13 Then His disciples understood that He spoke to them about John the Baptist. (Matthew 17:10-13)*

*9 And as they came down from the mountain, He commanded them that they should tell no one the things that they had seen until the Son of Man had risen from the dead. 10 And they kept that saying within themselves, debating with one another what the rising from the dead was. 11 And they asked Him, saying, “Why do the scribes say that Elijah must first come?” 12 And He answered and told them, “**Elijah truly does come first and restores all things.** And how has it been written of the Son of Man that He should suffer many things and be despised? 13 But I say to you that Elijah has indeed come, and they have done to him whatever they desired, as it is written of him.” (Mark 9:9-13)*

As I write this in 2022, most professing Christians do not understand the *Book of Revelation* and are puzzled by the *Book of Daniel*. And yet, we know John and Daniel were both Jewish (as

was Yehshua) and they spoke in terms (and in a language) readily understood by the people of that age. All the *Gospels* were written by Jewish men who spoke Hebrew and/or Aramaic, practiced their faith, went to the Temple, and walked out their faith daily as individuals (as well as a nation). In order to understand what they are telling us; you must also be walking out that same faith. Only then do all those mysterious books of the Bible become easy and plain to understand.

You have now read how Simon Magus took the teachings of the Apostles and twisted them, or mixed them in with his Babylonian Mystery Religion and called it Christianity.

The Apostle Peter also warned us of how some were already twisting the epistles and teachings of the Apostle Paul to their own damnation. I would like to now highlight a few other passages of *Scripture* here for you to take note of as you read. Note both the heat and lawlessness mentioned, as it is a recurring theme.

*1 “Beloved, I now write this second letter to you, in which I stir up your pure mind by reminder 2 to remember the words which were spoken before by the holy prophets, and of the Commandment of the Lord and Savior by us, the Apostles. 3 **First, knowing this, that there will come in the Last Days scoffers walking according to their own lusts** 4 and saying, ‘Where is the promise of His coming?’ For since the fathers fell asleep, all things continue as they were from the beginning of Creation. 5 For this is hidden from them by their willing it, that the Heavens were of old, and the Earth out of the water, and through water, being held together by the Word of God, 6 through which the World that then was, being flooded by water, perished. 7 But the present Heavens and Earth being kept in store by the same Word, are being kept for fire until the Day of Judgment and destruction of ungodly men. 8 But, beloved, let not this one thing be hidden from you, that one day is with the Lord as a thousand years, and a thousand years as one day. 9 The Lord is not slow concerning His promises, as some count slowness, but is long-suffering toward us, not purposing that any should perish, but that all should come to repentance.” (2 Peter 3:1-9)*

10 “But the Day of the Lord will come as a thief in the night, in which the Heavens will pass away with a rushing noise, and the elements will melt with fervent heat. And the Earth (and the works in it) will be burned up. 11 Then, all these things being about to be dissolved, what sort ought you to be in Holy behavior and godliness, 12 looking for and rushing the coming of the Day of God, on account of which the Heavens, being on fire, will melt away, and the elements will melt, burning with heat? 13 But according to His promise, we look for new Heavens and a new Earth in which righteousness dwells. 14 Therefore, beloved, looking for these things, be diligent, spotless, and without blemish, to be found by Him in peace. 15 And think of the long-suffering of our Lord as Salvation (as our beloved brother Paul also has written to you according to the wisdom given to him 16 as also in all his letters, speaking in them of these things; in which are some things hard to be understood, which the unlearned and unstable pervert, as also they do the rest of the Scriptures, to their own destruction). 17 Therefore, beloved, knowing beforehand, beware lest being led away with the error of the lawless, you fall from your own steadfastness. 18 But grow in grace and in knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen.”
(2 Peter 3:10-18)

All Christians are forewarned by Peter about twisting the writings of Paul to their own damnation through the errors of their own lawlessness. Yeshua also warned of those who mistakenly thought they were doing His will and yet, He said He never knew them because they were lawless.

21 “Not everyone who says to Me, ‘Lord! Lord!’ shall enter the Kingdom of Heaven, but (only) he who does the will of My Father in Heaven. 22 Many will say to Me in that day, ‘Lord! Lord! Did we not prophesy in Your name, and through Your name throw out demons, and through Your name do many wonderful works?’ 23 And then I will say to them ‘I never knew you! Depart from Me, those working lawlessness!’” (Matthew 7:21-23)

This is the very same thing Yehshua warned the five foolish virgins of. He never knew them because they engaged in lawlessness. And yes, I am combining these two similar verses together.

11 Afterwards the other virgins came also, saying, "Lord, Lord, open to us." 12 But he answered and said, "Truly I say to you, I do not know you." (Matthew 25:11-12)

If we truly are in the Last Days—a fact we have proven on multiple occasions in all our previous books—then, again, where is Elijah? Where are the Two Witnesses mentioned in *Revelation*? You will only be able to recognize them by the actions they will be involved in. They will, again, be in the process of the restoration of *all* things—that is, those things we have just shown you that were lost.

Will you stop what you are doing and listen to them? Will you begin to support the work they are doing? Will you begin to obey them, as they point you back to Yehovah, or will you keep going your own way? Remember what you were warned of by not only Moses, but also in the *Book of Acts*.

23 And it shall be that every soul who will not hear that Prophet shall be destroyed from among the people. (Acts 3:23)

The modern-day Elijah and Moses (a.k.a., Two Witnesses) have a job to do, as we are told in the *Book of Isaiah*.

3 The voice of him who cries in the wilderness, "Prepare the way of Jehovah, make straight a highway in the desert for our God. 4 Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked places shall be made level, and the rough places smooth; 5 and the glory of Jehovah shall be revealed, and all flesh shall see it together;" for the mouth of Jehovah has spoken. (Isaiah 40:3-5)

The two voices crying out in the wilderness would also be coming in the Spirit of Elijah in the exact same way in which the Angel told Zechariah that John would come in that very same Spirit.

16 And he shall turn many of the sons of Israel to the Lord their God. 17 And he shall go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord. (Luke 1:16-17)

They are going to be in the business of restoring all those things we have just shown you which were lost. I cannot stress this enough. They will also be doing it in the Last Days at the end of the age right before the 7th millennium¹⁴⁴ is to begin and just before the Second Coming of our Lord. The *Book of Acts* and *Deuteronomy* both warn that many will not listen to them. Again, I ask the question: Will you recognize Elijah or Moses, the Two Witnesses of *Revelation*, at the end of this age? And, if you *do* recognize them, will you help them with all your heart, soul, mind, and strength?

We are told in the *Book of Daniel* that the times, *Laws*, and seasons would be changed. These Two Saints would be in the process of restoring the times, *Laws*, and seasons. For those who do not know what this means, let me be very plain. The Two Witnesses—or the Two Saints, Elijah and Moses—will be found in the process of restoring the Moedim (the Holy Days) and teaching how to keep them at the proper times. They will be teaching about the Torah, the Sabbaths, the Sabbatical and Jubilee years and how to keep them. And they will be teaching about the name of Yehovah and for you to call upon His name. These are all critical parts of what these two men will be doing in the Spirit of Elijah with respect to the restoration of *all* things.

¹⁴⁴ The 7th Millennium begins in the year 2045 C.E. We have proven this by showing when each of the 120 Jubilee years are throughout history. To learn more about this go to sightedmoon.com and read our books and watch our videos. This leave only 23 years as of 2022, until that 7th millennium of rest begins. All end time prophecy must take place before that time.

25 And he shall speak great words against the Most High and shall wear out the saints of the Most High, and plot to change times and laws. And they shall be given into his hand until a time and times and one-half time. (Daniel 7:25)

These two End-Time Prophets may be hard to recognize at first, but once things heat up, their true identities will become self-evident to those who truly understand. But at that point, you will no longer be able to help or support them, so the time to support them is *now*. By the time the World recognizes these two men for who they really are, they will be involved in another calling entirely—of which they will be performing before they are killed.

1 “And a reed like a rod was given to me.” And the angel stood, saying, “Rise up and measure the Temple of God, the altar, and those who worship in it. 2 But leave out the court, which is outside the Temple, and do not measure it, for it was given to the nations. And they will trample the Holy City 42 months.” (Revelation 11:1-2)

3 And I will give power to My Two Witnesses, and they will prophesy 1,260 days clothed in sackcloth. 4 These are the two olive trees and the two lampstands standing before the God of the Earth. And if anyone will hurt them, fire proceeds out of their mouth and devours their enemies. 5 And if anyone will hurt them, so it is right for him to be killed. (Revelation 11:3-5)

6 These have authority to shut up the Heaven, that it may not rain in the days of their prophecy. And, they have authority over (the) waters to turn them to blood, and to strike the Earth with every plague as often as they desire. 7 And, when they complete their testimony, the Beast coming up out of the abyss will make war against them and will overcome them and kill them. (Revelation 11:6-7)

It is only *after* the Two Witnesses are both killed at Passover in 2030 that the Great Tribulation begins and does so irrespective of

whether you ascribe to a Pre-Tribulation, Mid-Tribulation, or Post-Tribulation Rapture. Just by doing the math, you can make the determination they are to begin their work in the fall of 2026. We have explained this in great detail in our book, *The 2300 Days of Hell*,¹⁴⁵ as well as *The Mystery of the Jewish Rapture 2033*.¹⁴⁶

I have now shown you those things that were lost—how it came about, who did it and what it was replaced with. I will now begin to explain when those very same things were restored, and by *whom*.

¹⁴⁵The 2300 Days of Hell: The 2 Witnesses, Joseph's 7 Years of Plenty & 7 Years of Famine by Joseph F. Dumond, <https://bit.ly/3Hm0Ph7>

¹⁴⁶The Mystery of the Jewish Rapture 2033 by Joseph F. Dumond, <https://amzn.to/38GyTHB>

Chapter 9 | The Restoration of All Things Begins

At the end of *Chapter 7*, we listed for you many of the groups who kept all or parts of *The Law* for the length of their existence or, they kept a major part of *The Law* before buckling in the face of the persecution that came upon them for keeping *The Law*. I left you links in *Chapter 7* so you can continue looking into their activities.

These groups were—just as some are currently—led by men who rose up and began to lead (or gained a following) for teaching certain truths. But they were (and are) *mere men*, just as King David and Moses were *mere men*. King David, who committed adultery with Bathsheba; King Saul, who consulted with a witch; King Solomon ended up worshipping many false gods; and Moses, who murdered the Egyptian; all of them were mere men. In other words, all leaders (past and present) have sinned, the same as you and I.

What I have seen many do, who seek to attack and destroy this work, is to zero in on the faults of a given leader and then use that as their basis by which to discredit the whole idea of keeping *The Law*, the Sabbath, and the Holy Days. They do this to justify their own faith, which has done away with those very same *Laws*. It is easy to find fault with any one of these leaders. You can find all sorts of faults at work within me, but those faults *do not* change the *Scriptures* or our desire to do our best to obey them.

Like all of these leaders in the past—myself included—we know we are sinners and have failings. We seek repentance. Those attacking never forgive, nor do they know, whether or not Yehovah has forgiven them.

26 For you see your calling, brothers, that not many wise men according to the flesh are called, not many mighty, not many noble. 27 But God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty; 28 and God has chosen the base things of the world, and things which are despised, and things which are not, in order to bring to nothing

(those) things that are; 29 so that no flesh should glory in His presence. (1 Corinthians 1:26-29)

I begin this chapter with a disclaimer so as to pre-empt (and hopefully, prevent) any attempts on anyone's part to disqualify the things I have (or am about to share) with you regarding observing *The Law*. I proceed in this manner based on the faults of myself (or any of these men)—past, present, or future. You can find fault with many of the leaders I am now going to credit with certain parts of this work (and the history thereof) leading up to our time, which, as I write, is the year 2022. We glean from them certain truths and build our own faith upon those things they have passed on while “chewing the meat and spitting out the bones.” In other words, a number of the sources I am about to quote from rank amongst those who have been placed in positions of leadership (or ordained as such) only to have the entirety of the truths they brought forward or revealed through them to be discredited because of personal human failings.

From the Waldenses, the Walloons, the Huguenots, the Puritans, the Lutherans, and the Calvinists of the 1500's-1700's, a new hope emerged on the shores of a new land called North America. Each of these groups, if not all of them, were caught up in religious wars, massacres, and the burning of so-called heretics—those of which were later called martyrs who came out of (or were driven out of) the rage that had enveloped Catholic Europe and its intolerance toward those who did not spiritually submit to the Pope. On a personal note, I have written of how my own ancestral family, were Huguenots, and were slaughtered on the shores of La Florida by the Spanish in 1565 C.E.¹⁴⁷

The passing of the torch with respect to the Sabbath and Holy Days does not come easily. All too often, the price to be paid is exceedingly high. I am going to begin this journey with a Sabbath Church from London, England to share an event that took place in 1661 C.E., that precipitated how the Sabbath was introduced to North America.

¹⁴⁷ Spanish Assault on French Florida | Wikipedia, <https://bit.ly/3NYEHLu>

JOHN JAMES

JAMES, JOHN (d. 1661), Fifth-monarchy man, was a native of England, born of poor parents, but his birthplace is unknown. He had little education, and was a ribbon-weaver by trade. For some years he earned a living as a small-coal man, but was not strong enough for the work, and returned to weaving. He appears to have been of weak frame and diminutive stature, 'a poor, low, deformed worm.' In 1661 he speaks of 'having not worn a sword this eleven years,' and implies that he had never been in the army. He became preacher to a congregation of seventh-day baptists, who met in Bulstake Alley, Whitechapel Road. Here he advocated the doctrine of the approaching millennial reign of Christ, and seems to have got into trouble, owing to the vehemence of his expressions, in Cromwell's time. He had no hand in the rising of Fifth-monarchy men under Thomas Venner in January 1661, and, apart from the fanaticism of his preaching, was a peaceable man. On the information of John Tipler, a journeyman tobacco-pipe maker, James and his congregation, to the number of thirty or forty, were arrested in their meeting-place on Saturday, 19 Oct. 1661. James was committed to Newgate, and brought to trial at the king's bench on 14, 19, and 22 Nov. The indictment was for high treason, with five counts. Sir Robert Foster [q. v.], the chief justice, with two other judges, tried the case; the attorney-general (Jeoffry Palmer) and solicitor-general (Heneage Finch, first earl of Nottingham [q. v.]), with four king's counsel, prosecuted for the crown. James was undefended. The evidence as to the use of treasonable language was conflicting; no evidence was given of treasonable action. James was found guilty, and sentenced to be hanged, disembowelled, and quartered.¹⁴⁸

Here was a skinny, physically weak man, preaching what some consider very fanatical, yet inspired sermons, only to have a false witness succeed at making an entirely false claim against him. For

¹⁴⁸Dictionary of National Biography, 1885-1900/James, John (1661 C.E.), tinyurl.com/3w3ynm73

those of you wanting to know more, below is another version that goes into much greater detail:

His brother, Mr. Thomas Bampffield, who had been speaker in one of Cromwell's parliaments, wrote also in behalf of seventh-day observance, and was imprisoned for his religious principles in Ilchester jail.¹⁴⁹ About the time of Mr. Bampffield's first imprisonment, severe persecution arose against the Sabbath-keepers in London. Crosby thus bears testimony:

"It was about this time [A. D. 1661] that a congregation of Baptists, holding the seventh day as a Sabbath, being assembled at their meeting-house in Bull-stake alley, the doors being open, about three o'clock P.M. [Oct. 19], whilst Mr. John James was preaching, one Justice Chard, with Mr. Wood, an headborough, came into the meeting-place. Wood commanded him in the king's name to be silent and come down, having spoken treason against the king. But Mr. James, taking little or no notice thereof, proceeded in his work. The headborough came nearer to him in the middle of the meeting-place, and commanded him again in the king's name to come down or else he would pull him down; whereupon the disturbance grew so great that he could no proceed."¹⁵⁰

The officer, having pulled him down from the pulpit, led him away to the court under strong guard. Mr. Utter continues this narrative as follows:

"Mr. James was himself examined and committed to Newgate, on the testimony of several profligate witnesses, who accused him of speaking treasonable words against the king. His trial took place about a month afterward, at

¹⁴⁹ I would encourage all to read the list of non-conformist and dissenters that are listed in this book. Calamy by Thomas Bampffield, Vol. 2, p. 260. http://quintapress.webmate.me/PDF_Books/Calamy_1713_Volume_2_Text.pdf

¹⁵⁰ Crosby by Thomas Bampffield, Vol. 2, pp. 165-171.

<https://www.sabbath.org/index.cfm/fuseaction/Library.sr/CT/BOOK/k/968>

which he conducted himself in such a manner as to create much sympathy. He was, however, sentenced to be hanged, drawn, and quartered.¹⁵¹ This awful sentence did not dismay him in the least. He calmly said, 'Blessed be God; whom man condemneth, God justifieth.' While he lay in prison, under sentence of death, many persons of distinction visited him, who were greatly affected by his piety and resignation, and offered to exert themselves to secure his pardon. But he seems to have had little hope of their success. Mrs. James, by advice of her friends, twice presented petitions to the king [Charles II.], setting forth the innocence of her husband, the character of the witnesses against him, and entreating His Majesty to grant a pardon. In both instances she was repulsed with scoffs and ridicule. At the scaffold, on the day of his execution, Mr. James addressed the assembly in a very noble and affecting manner. Having finished his address, and kneeling down, he thanked God for covenant mercies, and for conscious innocence; he prayed for the witnesses against him, for the executioner, for the people of God, for the removal of divisions, for the coming of Christ, for the spectators, and for himself, that he might enjoy a sense of God's favor and presence, and an entrance into glory. When he had ended, the executioner said, 'The Lord receive your soul;' to which Mr. James replied, 'I thank thee.' A friend observing to him, 'This is a happy day,' he answered, 'I bless God it is.' Then having thanked the sheriff for his courtesy, he said, 'Father, into thy hands I commit my spirit.' . . . after he was dead, his heart was taken out and burned, his quarters were affixed to the gates of the city, and his head was set up in White Chapel

¹⁵¹ When asked what he had to say why sentence should not be pronounced, he said he would leave with them these Scriptures: 14 As for me, behold, I am in your hand. Do with me as seems good and right to you. 15 But know for certain that if you put me to death you shall surely bring innocent blood on yourselves, and on this city, and on its people. For truly Jehovah has sent me to you to speak all these Words in your ears. (Jeremiah 26:14-15); Precious in the sight of Jehovah is the death of His saints. (Psalm 116:15)

*on a pole opposite to the alley in which his meeting-house stood.*¹⁵²

*Such was the experience of English Sabbath-keepers in the seventeenth century. It cost something to obey the fourth commandment in such times as those. The laws of England during that century were very oppressive to all Dissenters, and bore exceedingly hard upon the Sabbath-keepers. But God raised up able men, eminent for piety, to defend this truth during those troublous times, and, if need be, to seal their testimony with their blood. In the seventeenth century, eleven churches of Sabbatarians flourished in England, while many scattered Sabbath-keepers were to be found in various parts of that kingdom. Now, but three of these churches are in existence; and only remnants, even of these, remain.*¹⁵³

The execution resulted in the shaking up of the brethren at this time, but it also inspired and furthered the resolve of those who would follow in the century that ensued.

The trial and execution of John James in 1661, the first Seventh-Day man to suffer so publicly for his belief in the Old Testament law and the Sabbath, was a sobering tragedy that brought about a complete reorientation of the movement for the Saturday-Sabbath. Dr Peter Chamberlen, the most prominent among the founders of the Mill Yard congregation, was already back at court, showing himself unwilling to continue championing openly a cause which could have such fatal effects. The radicals, many of whom were Fifth Monarchy men or their supporters, withdrew from Mill Yard and began another Seventh-Day congregation at Bell Lane. But it was recognized with the departure of Chamberlen that what was lacking was a leader, a man not only of spiritual qualities but one who had the necessary authority and organizational abilities to weather the difficult years which all non-conformists knew stretched endlessly ahead of them.

¹⁵² Manual, etc., pp. 21-23.

¹⁵³History of the Sabbath by J.N. Andrews, <https://bit.ly/3zzSlke>

Such a leader was found in Francis Bampfield¹⁵⁴ (1615-1684), who not only would put the Seventh-Day men on a sure institutional footing, but whose personal interests would very largely determine the direction that Saturday-Sabbatarianism would take. Most importantly, Bampfield's understanding of the question of the Saturday-Sabbath in the wider context of the validity of the Old Testament for Christians ensured that this would be an important theme in the next century and thereby fuel the revival of the Seventh-Day Sabbath itself by nineteenth-century millenarians who like him were unhappy about the ambivalent attitude shown by the Established Church and sects towards what had always been presented as an inalienable part of Protestant tradition.¹⁵⁵

This martyrdom then led a certain small group in London to sponsor Stephen Mumford who came to Newport, R.I. in 1664 to become the first North American Sabbath-keeper.

Stephen Mumford

At Newport, R. I., originated the first Sabbatarian church in America. The first Sabbath-keeper in America was Stephen Mumford, who left London three years after the martyrdom of John James, and forty-four years after the landing of the Pilgrim Fathers at Plymouth. Mr. Mumford, it appears, came as a missionary from the English Sabbath-keepers.

"When the London Seventh-day Baptists, in 1664, sent Stephen Mumford to America, and in 1675 sent Eld. William Gibson, they

¹⁵⁴ Generally, on Thomas Bampfield, see A History Of the Baptists by Joseph Ivimey, (London,1811-30), ii. pp. 476-481; Diet. Nat. Biog.: A.G. Matthews, Calamy Revised (Oxford,1934), p.26, who notes that Thomas Bampfield was the son of John Bampfield, Esq. of Poltimore, Devon and Elizabeth, daughter of Thomas Drake of Buckland Monachorum.

¹⁵⁵ Sabbatarian Non-Conformity In Restoration England by David S. Katz, Ch. 4, pp. 90-133

did as much, in proportion to their ability, as had been done by any society for propagating the gospel in foreign parts."¹⁵⁶

I highly recommend you follow the links provided and read the rest of what has been recorded about these people—especially what they were willing (and made) to endure, irrespective of the cost once they understood these truths.

Mr. Bailey thus states the result:

*"At the time of their change of sentiment and practice, [respecting the Bible Sabbath], they had no intention of establishing a church with this distinctive feature. God, evidently, had a different mission for them, and brought them to it through the severe trial of persecution. They were forced to leave the fellowship of the Baptist church, or abandon the Sabbath of the Lord their God."*¹⁵⁷

*"These left the Baptist church on December 7, 1671."*¹⁵⁸

*"On the 23rd of December, just sixteen days after withdrawing from the Baptist church, they covenanted together in a church organization."*¹⁵⁹

Such was the origin of the first Sabbath-keeping church in America.¹⁶⁰ The second of these churches owes its origin to this circumstance: About the year 1700, Edmund Dunham, of Piscataway, N. J., reprov'd a person from laboring on Sunday. He was asked for his authority from the Scriptures. On searching for this, he became satisfied that the seventh day is the only weekly Sabbath in the Bible, and began to observe it.

"Soon after, others followed his example, and in 1707 a Seventh-day Baptist church was organized, with seventeen members.

¹⁵⁶ 7th-Day Baptist Memorial, Vol. 1, p. 434.

¹⁵⁷ Bailey's History, pp. 9, 10.

¹⁵⁸ Id., p. 237.

¹⁵⁹ Id., p. 238.

¹⁶⁰ Manual of the S. D. Baptists, pp. 39, 40; Backus, chap. 11, sec. 10.

Edmund Dunham was chosen pastor and sent to Rhode Island to receive ordination."¹⁶¹

*The S. D. Baptist General Conference was organized in 1802. At its first annual session, it included in its organization eight churches, nine ordained ministers, and 1130 members.¹⁶² The Conference was organized with only advisory powers, the individual churches retaining the matters of discipline and church government in their own hands.¹² The Conference now embraces some eighty churches, and about eight thousand members. These churches are found in most of the Northern and Western States, and are divided into five associations, which, however, have no legislative nor disciplinary power over the churches which compose them. There are, belonging to the denomination, five academies, one college, "and a university with academic, collegiate, mechanical, and theological departments in operation."*¹⁶³

This now covers how the Seventh Day Baptist began in North America and brings us up to the 1800's C.E.

Three Great Revivals

You often hear many preachers today wanting for some great revival to take place. They seek to recreate what happened during the 1730's-1740's in Britain and amongst the 13 Colonies of North America. In Britain it was referred to as the *Evangelical Revival*, while in North America, it has often been termed *the Great Awakening*.

In England, the now famous men such as George Whitefield, John Wesley, and Jonathan Edwards would build on the foundation of Puritanism, Pietism, and Presbyterianism, teaching a theology of

¹⁶¹ History S. D. Baptist General Conference, pp. 15, 238.

¹⁶² History Of the Seventh Day Baptist General Conference: From Its Origin, September, 1802, To Its 53rd Session, September, 1865 by James Bailey, pp. 46-55, <https://bit.ly/3aqDka4>

¹⁶³History Of the Sabbath by J.N. Andrews, <https://bit.ly/3PgyCzo>

revival and salvation accompanied by outpourings of the Holy Spirit. Those in attendance were often instilled with a deep personal need for salvation through Jesus Christ and a strong moral commitment to being shown a still more excellent way (of which the Apostle Paul speaks of). By conversion they became newborn believers with the assurance of salvation. This Protestant Reformation united Evangelicals across various denominations, but it also caused division amongst the existing churches.

Out of the Anglican Church of England would come the Methodists, led by Whitefield and Wesley. In North America the Constitutional and Presbyterian Churches would split forming the Methodists and Baptists.¹⁶⁴ It is during this period of revival that strong Bible-believing men came together and created the American Constitution on September 17, 1787.

Let me go ahead and just say outright what is obvious to me, but may not be to many of you. It is my position that, because of this great revival that swept through North America during this time that the American colonies, grew from just 13 colonies in the 1600's into the great nation they would soon become because they, as a people, studied their *Bibles*. It began with the ending of the French Indian Wars and the Treaty of Paris in 1763, followed by the War of Independence—which began in 1776 and ended in 1783—culminating in the *U.S. Constitution* in 1787. They were then able to facilitate the Louisiana Purchase from the French in 1803, followed by the Florida Purchase Treaty in 1819 from Spain. In addition, they won Texas from Mexico during the war of 1835-1836 and California in 1848. Finally, they purchased Alaska from Russia in 1867.

All things considered, I ask that you now take into account how the Second Great Awakening flourished from 1795-1835 during this same time of great acquisitions by the American colonies. These emotionally and spiritually charged revivals attracted hundreds of converts to the Protestant denominations of that time. The Methodists used circuit riders to reach people on the frontier. The emotional fervor along with the Holy Spirit outpourings at these

¹⁶⁴ First Great Awakening | Wikipedia, <https://bit.ly/3NQrG6K>

revivals amongst Presbyterians, Methodists, and Baptists led to the founding of many well-known *Bible* colleges, seminaries, and mission societies. This revival radically altered the spiritual climate of the American colonies, while in turn, encouraging each individual to cultivate a personal relationship with God as opposed to relying solely on a minister. It was this religious fervor entrenched in the minds of the people that made the United Kingdom and the United States great at this time. The Second Great Awakening then, as a result, paved the way for Third Great Awakening which we will address shortly.¹⁶⁵

Before we do, however, I want you to consider how many Methodist, Presbyterian and Baptist churches now sit empty. In almost every small town across North America stand the vacant vestiges of a bygone era. Although many desire another great revival, none develops and as such, now you can understand why our society is so spiritually bankrupt. Even the Methodist church General Conference in August of 2022 is debating whether or not to ordain transgender and LGBTQ people. Today, no one knows their *Bibles* for the most part. Whereas, those who do are either despised and/or thought of as crazy. Our society, at this late date, is no longer known for preserving or establishing institutions where the *Bible* is taught. During the Second Awakening, a graduate from Harvard and many of the colleges in the United States had to be fluent in Greek, before receiving a diploma. Those *Biblically* founded institutions have moved away from the *Bible* to the study of sciences.

Let me also now share with you how many of these great institutions were built and why they came to be during the 1st and 2nd Great Awakenings. As you read the following, consider how many institutions our governments are building, to facilitate the teaching and training of men in Biblical understanding all across our nation today.

Religious denominations established most early colleges in order to train ministers. They were modeled after Oxford and

¹⁶⁵ Second Great Awakening (United States), <https://bit.ly/3Q08CF9>

Cambridge universities in England, as well as Scottish universities. Harvard College founded by the Massachusetts Bay colonial legislature in 1636 and named after an early benefactor. Most of the funding came from the colony, but the colleges began to collect endowments early on. Harvard first focused on training young men for the ministry, and won general support from the Puritan government, some of whose leaders had attended either Oxford or Cambridge. The College of William & Mary was founded by the Virginia government in 1693, with 20,000 acres (81 km²) of land for an endowment, and a penny tax on every pound of tobacco, together with an annual appropriation. James Blair, the leading Church of England minister in the colony, was president for 50 years, and the college won the broad support of the Virginia gentry. It trained many of the lawyers, politicians, and leading planters at the time. Yale College was founded in 1701, and in 1716 was relocated to New Haven, Connecticut. The conservative Puritan ministers of Connecticut had grown dissatisfied with the more liberal theology of Harvard, and wanted their own school to train orthodox ministers.

New Light Presbyterians in 1747 set up the College of New Jersey, in the town of Princeton; it was later renamed Princeton University in 1896. In New York City, the Church of England set up King's College by royal charter in 1746, with its president Doctor Samuel Johnson the only teacher. Following the American Revolutionary War, the Tory administration of the college was overthrown and it was renamed Columbia College in 1784, then later renamed Columbia University in 1896. Rhode Island College was founded by Baptists in 1764, and in 1804 it was renamed Brown University in honor of a benefactor. Brown was especially liberal in welcoming young men from other denominations. The Academy of Pennsylvania, a secondary school, was founded in 1749 by Benjamin Franklin and other civic minded leaders in Philadelphia. In 1755, it received its charter, was renamed College of Philadelphia, and was converted into an institution of higher education. Unlike the other universities, it was not oriented towards the training of ministers. It was renamed the University of Pennsylvania in 1791. The Dutch Reformed Church in 1766 set up Queen's College in New Jersey, which later

became Rutgers University. Dartmouth College, chartered in 1769, moved to its present site in Hanover, New Hampshire, in 1770.

While colleges were springing up across the Northeast, there was little competition on the western frontier for Transylvania University, founded in Lexington, Kentucky in 1780. In addition to its undergraduate program, it boasted law and medical programs. It attracted politically ambitious young men from across the Southwest including 50 who became United States senators, 101 congressmen, 36 governors and 34 ambassadors, as well as Jefferson Davis, the president of the Confederacy. Many of the colleges started at this time were funded by churches and denominations, instructing pastors and teachers. It wasn't until the Morrill Land-Grant Acts of 1862 and 1890 that public colleges and universities were started in the Midwest, including many of the first public HBCU's.

Curriculum

All the schools were small, with a limited undergraduate curriculum based on the liberal arts. Students were drilled in Greek, Latin, geometry, ancient history, logic, ethics and rhetoric, with few discussions and no lab sessions. Originality and creativity were not prized, but exact repetition was rewarded. The college president typically enforced strict discipline, and the upperclassman enjoyed hazing the freshman. Many students were younger than 17, and most of the colleges concurrently operated a preparatory school. There were no organized sports or Greek-letter fraternities, but literary societies were active. Tuition was very low and scholarships were few. Many of the students were sons of clergymen; most planned professional careers as ministers, lawyers or teachers.¹⁶⁶

¹⁶⁶ History of Higher Education In the United States | Wikipedia, <https://bit.ly/3tii50B>

The Third Great Awakening began around 1850 and lasted into the early 20th century.¹⁶⁷ It was during these three epochs of time that the foundations of North America were set and done so employing the use of the *Bible* as a bases by which to begin. The restoration of all things then, was about to begin.

¹⁶⁷ Third Great Awakening | Wikipedia, <https://bit.ly/3x87Ixx>

Chapter 10 | The Early Rains

21 Fear not, O land; be glad and rejoice. For Jehovah will do great things. 22 Do not be afraid, beasts of the field; for the pastures of the wilderness grow green; for the tree bears its fruit, and the fig tree and the vine yield their strength. 23 Be glad then, sons of Zion, and rejoice in Jehovah your God. For He has given you the former rain according to righteousness, and He will cause the rain to come down for you, the former rain and the latter rain as before. 24 And the floors shall be full of wheat, and the vats shall overflow with wine and oil. 25 And I will restore to you the years which the swarming locust has eaten, the locust larvae, and the stripping locust, and the cutting locust, My great army which I sent among you. 26 And you shall eat in plenty, and be satisfied, and praise the name of Jehovah your God, who has dealt with you wonderfully; and My people shall never be ashamed. 27 And you shall know that I am in the midst of Israel, and that I am Jehovah your God, and no one else; and My people shall never be ashamed.

28 And it shall be afterward, I will pour out My Spirit on all flesh. And your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions. (Joel 2:21-28)

William Miller

In the year 1831—during the 2nd Great Awakening—Baptist Minister, William Miller, began to teach about the 2nd Coming (the Advent) of Jesus and how it was going to happen between March, 1843 and March, 1844 based on his understanding of *Daniel 8:13-14*. He quickly gained a following of 50,000-100,000 people.

Expectations were heightened when a comet suddenly appeared in the night sky in March 1843, they felt the brunt of the disappointment when the predicted Second Coming did not occur in March 1844. After Miller confessed his error and left the

movement, his follower Samuel Snow suggested a new date, October 22, 1844. Christ's failure to return at that time has since been known in Adventist circles as the Great Disappointment. The following year, those who still believed in Miller's prophetic message convened the Mutual Conference of Adventists to sort out problems. The main body formed a loosely knit fellowship, the Evangelical Adventists, which became the foundation of all modern Adventist churches.

Among those who continued to accept Miller's prophecy were Joseph Bates, James White, and White's wife, Ellen Harmon White. They believed that Miller had set the right date but had interpreted events incorrectly. From their reading of Daniel, chapters 8 and 9, they concluded that God had begun the "cleansing of the heavenly sanctuary"¹⁶⁸

I want to include some more details here to show you how the issue of the Sabbath was established. It is just people talking with people and all of them reading their Bibles. You will recall that Stephen Mumford had established the Seventh Day Baptists and now it had grown just a little.

In 1840, Ellen Harmon was 12 years old. Along with her family, she began attending and listening to William Miller's lectures and was, thereby, convicted of her sins. She was baptized in June, 1842 and then disfellowshipped from the Methodist Church because of her Millerite affiliation. In 1845, she would meet James Springer White and they would be married on August 30th, 1846.¹⁶⁹ That being said, read now of how the seeds of Stephen Mumford were passed on and how a new crop of Sabbath believers would follow, as a result.

A young Seventh Day Baptist layperson named Rachel Oakes Preston living in New Hampshire responsible for introducing Sabbath to the Millerite Adventists. Due to her influence, Frederick Wheeler, a local Methodist-Adventist preacher, began

¹⁶⁸ William Miller: American Religious Leader |

Britannica, <https://bit.ly/3NWLFRi>

¹⁶⁹ Ellen G. White | Wikipedia, <https://bit.ly/3tmeTRG>

keeping the seventh day as Sabbath, probably in the early spring of 1844. Several members of the Washington, New Hampshire church he occasionally ministered to also followed his decision. These included William and Cyrus Farnsworth. T. M. Preble soon accepted it either from Wheeler or directly from Oakes. These events were shortly followed by the Great Disappointment.

Preble promoted Sabbath through the February 28, 1845, issue of the Hope of Israel. In March he published his Sabbath views in tract form. Although he returned to observing Sunday in the next few years, his writing convinced Joseph Bates and J. N. Andrews. These men in turn convinced James and Ellen White as well as Hiram Edson and hundreds of others.

Bates proposed that a meeting should be organised between the believers in New Hampshire and Port Gibson. At this meeting, which occurred sometime in 1846 at Edson's farm, Edson and other Port Gibson believers readily accepted Sabbath and at the same time forged an alliance with Bates and two other folk from New Hampshire who later became very influential in the Adventist church, James and Ellen G. White. Between April 1848, and December 1850 twenty-two "Sabbath conferences" were held in New York and New England. These meetings were often seen as opportunities for leaders such as White, Joseph Bates, Stephen Pierce and Hiram Edson to discuss and reach conclusions about doctrinal issues.

While initially it was believed that Sabbath started at 6 pm, by 1855 it was generally accepted that Sabbath begins at Friday sunset.

The Present Truth was largely devoted to Sabbath at first. J. N. Andrews was the first Adventist to write a book-length defense of Sabbath, first published in 1861.¹⁷⁰

¹⁷⁰ Sabbath & 7th Day Adventism & History; <https://bit.ly/3zzSlke>

I am not going to critique each of these denominations for what they got right or wrong and why. I am, however, seeking to call to your attention to their zeal as they searched for the truth and, when they found it, how they accepted the truths they were shown and changed accordingly. There are an abundance of armchair quarterbacks; but few in the game are actually doing the work and making the best decisions possible as they go, based upon their current knowledge at that time, right or wrong. The Millerite Movement¹⁷¹ was now, at least in part, keeping the Sabbath along with the 7th Day Baptists.

March 21, 1844, passed without incident, and further discussion and study resulted in the brief adoption of a new date (April 18, 1844) based on the Karaite Jewish calendar (as opposed to the Rabbinic calendar).

Like the previous date, April 18 passed without Christ's return. Miller responded publicly, writing, "I confess my error, and acknowledge my disappointment; yet I still believe that the day of the Lord is near, even at the door."

*In August 1844 at a **camp-meeting** in Exeter, New Hampshire, Samuel S. Snow presented a message that became known as the "seventh-month" message or the "true midnight cry." In a discussion based on scriptural typology, Snow presented his conclusion (still based on the 2300-day prophecy in Daniel 8:14), that Christ would return on, "the tenth day of the seventh month of the present year, 1844." Again, based largely on the calendar of the Karaite Jews, this date was determined to be October 22, 1844.¹⁷²*

What has become known as *The Great Disappointment* then set in, and many of those who expected the return of Jesus at this time in 1844, left. James White, Ellen Harmon and others poured into their studies to learn what they had missed or not understood. Two years later, in 1846, James White and Ellen Harmon would marry.

¹⁷¹ William Miller (Preacher) | Wikipedia, <https://bit.ly/3xrCtz2>

¹⁷² William Miller (Preacher) | Wikipedia, <https://bit.ly/3xrCtz2>

It was also in 1846 that they became convicted to keep the Sabbath. By 1848, those who were scattered and still believed, began to do what they had been doing in the Millerite conferences. They began to come together at what they called camp meetings. At these meetings they could gather and work out their theological beliefs.

James & Ellen White

The Millerite Camp meeting in August 1844 was not during the Holy Days but they then moved the date of Jesus' expected return to be in line with the *Jewish Holy Days*. The camp meeting that was held in 1848 was the week after Passover and was a huge success. They began to host more of them until out of these meetings came the founding of the Adventist Church in 1863. We have the following written records from Ellen White about future camp meetings.

Would it not be well for us to observe holidays unto God, when we could revive in our minds the memory of His dealing with us? Would it not be well to consider His past blessings, to remember the impressive warnings that have come home to our souls, so that we shall not forget God?

"The world has many holidays, and men become engrossed with games, with horse races, with gambling, smoking, and drunkenness. They show plainly under what banner they are standing. They make it evident that they do not stand under the banner of the Prince of life, but the prince of darkness rules and controls them.

"Shall not the people of God more frequently have holy convocations in which to thank God for His rich blessings?"¹⁷³

¹⁷³ Counsels To Parents, Teachers, & Students by Ellen White, p. 343.

"Shall we not keep holy festivals unto God?"¹⁷⁴

"When Israel marched out of Egypt, they made their first encampment under the shelter of green boughs at Succoth. And for more than fifteen hundred years the Hebrew nation by the command of God left their houses, and dwelt one whole week in tabernacles of green boughs, to commemorate the encampment of their fathers under the palm branches of Succoth. These seasons of sacred recreation were fraught with both physical and spiritual blessings to Israel.

God's people still need seasons of quiet and reflection--seasons in which the soul may have undisturbed commune with its Maker. The great work which has been committed to our hands cannot be best carried forward in excitement and confusion. That calm deliberation so essential to sound judgment can often be best secured in some quiet retreat where the thoughtful mind and pure heart can be prompted by the still, small voice. These forest and mountain homes have great blessings for those who are wearied physically or mentally."¹⁷⁵

"Well would it be for the people of God at the present time to have a Feast of Tabernacles -- a joyous commemoration of the blessings of God to them...."¹⁷⁶

As the years went by, it became apparent they felt the observance of the annual camp meetings of the Advent believers was a literal fulfillment of the *Torah* commands of celebrating the Feast of Tabernacles. Listen to the words of James White as preached to the audience at the 1876 camp meeting:

"As he brought his report of this, the first camp meeting of the season, to a close, James White made this enlightening comment:

¹⁷⁴ Ibid., p. 371.

¹⁷⁵ Signs Of the Times by Ellen G. White, February 2nd, 1882.

¹⁷⁶ Patriarchs & Prophets by Ellen White, p. 540.

*“This excellent meeting, with all its labor of preparation, anxiety, preaching, hearing, exhorting, confession of sins and want of Christ, its tears, deliverances, and joys, is now past. Those parents who brought their children to the meeting and saw them converted, and take the baptismal vow, are now glad that they brought them. Those who did not bring their children regretted their mistake. **THESE ANNUAL FEASTS OF TABERNACLES ARE GATHERINGS OF THE GREATEST IMPORTANCE**; and there should be a general turnout of all who may be benefited.”*¹⁷⁷

James White was very specific in his reference to the Feast of Tabernacles being celebrated at those annual camp meetings. Ellen White maintained all the festivals of the Lord were to be observed as a *Commandment* of the Lord by the non-Jewish saints in the End-Times. She specifically pointed out the celebration of the festival of Passover as a present-day requirement for the saints as required by the Lord of hosts, making note they were to be ‘sacred miqras’ or convocations.

*“...what God appointed for Israel, even sacrifices and offerings.....continues to be required of God's people "in these last days." God gave directions to the Israelites to assemble before Him at set periods, in the place which He should choose, and observe special days wherein no unnecessary work was to be done, but the time was to be devoted to a consideration of the blessings which He had bestowed upon them. At these special seasons they were to bring gifts, freewill offerings, and thank offerings unto the Lord, according as He had blessed them...Besides these special religious feast days of gladness and rejoicing, the yearly Passover was to be commemorated by the Jewish nation. "God requires no less of His people in these last days, in sacrifices and offerings, than He did of the Jewish nation....”*¹⁷⁸

¹⁷⁷ James White, Signs of the Times, June 8, 1876

¹⁷⁸ “The Lonely Years 1876-1891, vol. 3, Ellen G. White page 38.

I understand I am spending more time here than I probably should, but I feel it is needed in order for most to understand the history of these times. This way you can appreciate why we have titled this section as we have. Please do bear with me as I share more quotes from the Whites on this subject.

"Let all who possibly can, attend these yearly gatherings. All should feel that God requires this of them. ...Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast. He will be present, and will do for you that which you most need to have done....These camp meetings are of importance..."¹⁷⁹

"In the days of Christ these feasts were attended by vast multitudes of people from all lands; and had they been kept as God intended, in the spirit of true worship, the light of truth might through them have been given to all the nations of the world.

"With those who lived at a distance from the tabernacle, more than a month of every year must have been occupied in attendance upon these holy convocations. The Lord saw that these gatherings were necessary for the spiritual life of His people. They needed to turn away from their worldly cares, to commune with God, and to contemplate unseen realities.

*"If the children of Israel needed the benefit of these holy convocations in their time, **how much more do we need them in these last days** of peril and conflict? And if the people of the world needed the light which God had committed to His church, how much more do they need it now!"¹⁸⁰*

When Ellen was talking about the Apostle Paul, she was *not* talking about him doing away with the *Law*, she was talking about incorporating the whole *Law*.

¹⁷⁹ Testimonies by Ellen White, Vol.2, pp. 573-576.

¹⁸⁰ Testimonies, The Camp Meeting, Vol. 6, pp. 39-40

"Nor does Paul proclaim to the Jews a Messiah whose work is to destroy the old dispensation, but a Messiah who came to develop the whole Jewish economy in accordance with the truth."¹⁸¹

Ellen White endorsed the keeping of the Feasts of Yehovah.

"God gave directions to the Israelites to assemble before Him at set periods...

"God requires no less of His people in these last days...

"Let all who possibly can, attend these yearly gatherings.

ALL SHOULD FEEL THAT GOD REQUIRES THIS OF THEM...

Come, brethren and sisters, to these sacred convocation meetings, to find Jesus.

He will come up to the feast.¹⁸²

When she spoke about tithing, she did so with regard to the Festivals which the believer was to come up and keep. Both the feasts and tithing were intertwined together.

"But there has been a great neglect of duty. Many have withheld means which God claims as His, and in so doing they have committed robbery toward God. Their selfish hearts have not given the tenth of all their increase, which God claims. Neither have they come up to the YEARLY GATHERINGS with their freewill offerings, their thank offerings, and their trespass offerings. Many have come before the Lord empty-handed."¹⁸³*

"The plan of system in benevolence God designed for the good of man, who is inclined to be selfish and to close his heart to generous deeds. The Lord requires gifts to be made at stated times [the annual feasts], being so arranged that giving will become habit and benevolence be felt to be a Christian duty...."

¹⁸¹ Evangelism by Ellen White, p. 554.

¹⁸² Testimonies by Ellen White, Vol. 2, pp. 573-576.

¹⁸³ Testimonies For the Church, Calls For Means by Ellen G. White, Vol. 3, pp. 510-511.

"God required of His ancient people THREE YEARLY GATHERINGS... "Three times in a year shall all thy males appear before the Lord thy God in the place which He shall choose; in the Feast of Unleavened Bread, and in the Feast of Weeks, and in the Feast of Tabernacles: and they shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee."

"Whenever God's people, IN ANY PERIOD OF THE WORLD, have cheerfully and willingly carried out His plan in systematic benevolence and in gifts and offerings, they have realized the standing promise that prosperity should attend all their labors just in proportion as they obeyed His requirements."¹⁸⁴

The more I read about Ellen White, the more I understand that she endorsed the entire economy of Israel, from tithing to the keeping of the feasts.

"The system enjoined upon the Hebrews has not been repealed or relaxed by the One who originated it. Instead of being of no force now, it was to be more fully carried out and more extended, as salvation through Christ alone should be more fully brought to light in the Christian age."¹⁸⁵

Christians who extol Christ, but array themselves against the law (Torah) governing the Jewish church, array Christ against Christ."¹⁸⁶

In 1915 Ellen White died. But even as she nears the end of her career here on this earth, she is still writing about what we should be looking for. We are not to close the door to new understandings. That is a full 52 years after the formation of the Adventist Church in 1863 and 77 years after the Great Disappointment. We must continue to search the *Scriptures* to grow in understanding.

¹⁸⁴ Testimonies For the Church by Ellen G. White, Vol. 3, pp. 393-396.

¹⁸⁵ Ibid., pp. 391-392.

¹⁸⁶ Second Advent Review/Sabbath Herald: The Law of GOD by Ellen G. White, May 6th, 1875 <https://bit.ly/3xvYvRe>

“We must not for a moment think that there is no more light, no more truth, to be given us. We are in danger of becoming careless, by our indifference losing the sanctifying power of truth, and composing ourselves with the thought, ‘I am rich, and increased with goods, and have need of nothing.’

“While we must hold fast to the truths which we have already received, we must not look with suspicion upon any new light that G-d may send.”¹⁸⁷

Over the next 100 years the Advent Church would add quite the list of achievements to its resume, which I will list but a few now.

Other Adventist bodies emerged in the 19th century. Some, such as the Advent Christian Church and the Life and Advent Union (which merged into the Advent Christian Church in 1964), rejected both the prophetic status of Ellen White and seventh-day worship.

Belief in Sabbath observance brought with it a new appreciation of the Hebrew Bible (the Old Testament). The Seventh-day Adventists accepted Old Testament dietary regulations, from which their present-day emphasis on health developed. In 1900 two members of the church, John Harvey Kellogg and his brother W.K. Kellogg, founded the Sanitas Food Company, later called the Kellogg Company, to market a healthy breakfast cereal that had been served at a church sanatorium run by John Harvey Kellogg. (The sanatorium’s many prominent patients included C.W. Post, later the founder of the Postum Cereal Company.) The church’s emphasis on healthy living and preventive medicine was augmented by the founding in 1908 of a chain of outstanding medical institutions. The church became a pioneer of medical missions, establishing hundreds of hospitals, medical centres, clinics, and sanatoriums across the United States and throughout the world.¹⁸⁸

¹⁸⁷ Gospel Workers by Ellen G. White, p. 310, 1915.

¹⁸⁸ Adventist Christianity <https://www.britannica.com/topic/Adventism>

In 2010, Adventism claimed some 22 million believers scattered in various independent churches. The largest church within the movement—the Seventh-day Adventist Church—had more than 21 million members in 2020.¹⁸⁹

Charles Taze Russell

In the year of 1868 at the age of 16 a young man by the name of Charles Taze Russell began to search the *Bible* for answers as he heard the various teachings circulating at that time.

Two years later, Russell attended a presentation by Adventist Minister, Jonas Wendell.

Russell later said that, although he had not entirely agreed with Wendell's arguments, the presentation had inspired him with a renewed zeal and belief that the Bible is the word of God.

About 1870, Russell and his father established a group with a number of acquaintances to undertake an analytical study of the Bible and the origins of Christian doctrine, creed, and tradition.

The group, strongly influenced by the writings of Millerite Adventist George Storrs and George Stetson, who were frequent attendees, concluded that many of the primary doctrines of the established churches, including the Trinity, hellfire, and inherent immortality of the soul were not substantiated by the scriptures.¹⁹⁰

In 1876 Russell received Nelson Barbour's *Herald of the Morning*.¹⁹¹ Barbour was an influential Adventist publisher and soon that same year they began engaging public debates about various subjects in the Bible.

¹⁸⁹ Adventism | Wikipedia, <https://bit.ly/3MBM1LW>

¹⁹⁰ Charles Taze Russell | Wikipedia, <https://bit.ly/3NGfCWe>

¹⁹¹ 1875-1880 Herald of the Morning Assorted Issues by Nelson Barbour, <https://bit.ly/3Ar3iFu>

Russell's followers became known as the Bible Student Movement which quickly grew, and by 1881, they were sending missionaries to London, England. This then led to them forming The International Bible Students Association.¹⁹² It was at this time that Russell established the Zion's Watch Tower Tract Society¹⁹³ with which he began to publish many articles. By 1914, they had chapters in Canada, Germany, Australia and other countries. Charles Taze Russell died on October 31, 1916, in Pampa, Texas during a cross-country preaching trip. They elected their legal counselor, Joseph Franklin Rutherford, as Russell's successor in January, 1917.

The International Bible Students Association had suffered a number of splits from 1909 to 1932. The biggest split came with the election of Russell who then fired four of the board of directors and published *The Finished Mystery* at their meeting in July of 1917.

World War I was in full swing at this time and *The Finished Mystery* was an instant hit and was translated into six languages, but the infighting was still openly at work and could be evidenced in various publications each side put out. From 1914-1918, subscriptions plummeted from 45,000 to less than 3,000. Those who left began to form the following groups: *Stand Fast Bible Students Association*, *Laymen's Home Missionary Movement*, *Dawn Bible Students Association*, *Pastoral Bible Institute*, *Elijah Voice Movement*, and *Eagle Society*.

*Rutherford introduced a vast advertising campaign to expose the "unrighteousness" of religions and their alliances with "beastly" governments, expanding on claims in The Finished Mystery that patriotism was akin to murder.*¹⁹⁴

Rutherford's book *The Finished Mystery*, also declared that God would destroy churches "wholesale" and church members by

¹⁹² International Bible Students Association, Charles Taze Russell (Founder), <https://bit.ly/3xieiSh>

¹⁹³ Watchtower Bible & Tract Society of Pennsylvania | Wikipedia, bit.ly/3Mv9gYl

¹⁹⁴ History of Jehovah's Witnesses | Wikipedia, <https://bit.ly/3tWu7xK>

the millions in 1918, and that all earthly governments would be destroyed in 1920, resulting in anarchy. The prominent clerics were championing the disparate interests of nation-states declaring this a “just war.” Churches were polarizing, advancing the cause of war and state-sponsored violence, but they were also advocates of peace and healing.¹⁹⁵

In 1919, the world was just recovering from 20 million who had died in WWI and 21 million who were wounded. On top of this they had also just gone through the Spanish Flu which killed between 45 and 100 million people worldwide.

The campaign provoked anger among the clergy and governments in North America and Europe, where Bible Students began to be arrested, mobbed and tarred and feathered. On February 12, 1918, The Finished Mystery was banned by the Canadian government for what a Winnipeg newspaper described as "seditious and antiwar statements".

On February 24 in Los Angeles Rutherford gave the first of his talk series "Millions Now Living May Never Die" (the title of the talk was changed five weeks later to "Millions Now Living Will Never Die") in which he attacked the clergy, describing them as "the most reprehensible men on earth for the great war that is now afflicting mankind". Three days later the Army Intelligence Bureau seized the Society's Los Angeles offices and on March 4 the US government ordered the removal of seven pages of The Finished Mystery if distribution was to continue.

In early May 1918, US Attorney General Thomas Watt Gregory condemned the book as dangerous propaganda and days later warrants were issued for the arrest of Rutherford and seven other Watch Tower directors and officers on charges of sedition under the Espionage Act amid claims they were conspiring to cause disloyalty and encouraging the refusal of military duty. On June 21 seven of them, including Rutherford, were sentenced to 20

¹⁹⁵ International Encyclopedia of the 1st World War: The Churches by Patrick J. Houlihan, <https://bit.ly/3xjtte2>

*years' imprisonment. They were released on bail in March 1919 after an appeals court ruled they had been wrongly convicted and in May 1920 the government announced all charges had been dropped.*¹⁹⁶

I have always wondered why The Jehovah Witnesses have been so despised and never understood why until now. They had walked right up to the hornet's nest and slapped it hard. But there is still more. Although they had begun as a result of separating from the Millerites and then the Adventist having a common starting point, here is the reason I have continued to show their history to you.

At a convention at Columbus, Ohio on July 26, 1931, Rutherford made a psychological break with the large number of disaffected Bible Students by proposing the adoption of the name Jehovah's witnesses, based on the scripture in Isaiah 43:10, "Ye are my witnesses, saith the Lord". The Watch Tower said the new, distinctive name was designed to exalt God's name and end public confusion caused by the proliferation of groups carrying the name "Bible Students". It explained: "It will be a name that could not be used by another, and such as none other will want to use."¹⁹⁷

That last line makes my blood boil. He chose the name "...so that no one else would use it, nor would anyone want to." How sickening is that?! Throughout the *Bible* we are told to call upon the name of Yehovah. The Name that had been lost and not spoken for over 2,500 years.

It seems to me that Mr. Rutherford has taken on The Name and using it as a provocation to other groups. Not in an effort to draw them closer to Yehovah, but in a condemning way.

From 1927 Bible students were urged to extend their door-to-door preaching to include Sundays. The move quickly attracted opposition from the clergy and the following year Bible Students

¹⁹⁶ History of Jehovah's Witnesses | Wikipedia, <https://bit.ly/3tWu7xK>

¹⁹⁷ Ibid.

began to be arrested in the U.S. for breaching local by-laws on Sabbath observance. Rutherford challenged the laws in courts, ultimately fighting hundreds of cases in New Jersey alone as he insisted the preachers were not selling literature, but distributing it for a contribution to Society funds.

In 1935, Witnesses were told they should refuse to salute national flags, stand for national anthems, or accept alternative service provided for those who had conscientious objection to military service. In late 1936 U.S. schools began expelling Witness children who refused to salute the flag. When the U.S. Supreme Court affirmed the right of schools to expel non-conforming children in June 1940, many states began passing laws requiring compulsory flag salute and similarly expelling children. The Supreme Court decision prompted a wave of violence against U.S. Witnesses, mostly in small towns and rural areas, where they were beaten, castrated, tarred and feathered and in some cases killed. More than 2500 cases were reported from 1940 to 1944 and hundreds of Witnesses were arrested and charged with crimes including sedition. The Witnesses responded with campaigns of mass witnessing, descending on hostile towns in their hundreds, and organizing "information marches", some 10 kilometres (6.2 mi) long, in which members wore sandwich boards and held placards and banners.

In Germany, preaching activity was banned and the Watch Tower Society headquarters seized and closed. Thousands of Witnesses were arrested on peddling charges from 1922; in 1933, following the rise to power of Adolf Hitler, government restrictions were tightened, prompting the public distribution of more than two million copies of a Declaration of Facts in which the Witnesses protested at their treatment and requested the right to preach. It had little effect: Witnesses were fired from their jobs and about 2000 were imprisoned in concentration camps. Jehovah's Witnesses were the first Christian denomination to be banned and the most extensively persecuted Christian group during the Nazi era.

Witnesses in Japan were imprisoned and tortured, while members in the U.S., Canada, Australia and Britain were also imprisoned as conscientious objectors. The Witnesses were banned in Germany in 1936, Canada in July 1940 and Australia in January 1941. Under Rutherford's leadership, a legal staff was developed to establish their right to preach and their right to refrain from nationalistic ceremonies. Between 1938 and 1955 the Watch Tower Society won 36 out of 45 religion-related court cases. These legal battles resulted in significant expansions in freedom of speech and religion in both countries.

Writers including American essayist Barbara Grizzuti Harrison, William Whalen, Alan Rogerson and William Schnell have claimed the group was complicit in its own victimisation in the United States, often goading authorities with cartoons and books that ridiculed and denigrated church and state and provocative mass assemblies in which the Witnesses flooded towns with preachers. They claim a deliberate course of martyrdom served to attract society's dispossessed and oppressed members and also provided apparent validation of the "truth" of the Watchtower cause as evidenced by the level of opposition from the outside world as they struggled to serve God.¹⁹⁸

We will leave this here at this point, but we will come back to the name in a short while. Adventists have also been lumped in with Jehovah's Witnesses along with Mormons and Christian Science as cults to avoid. I am learning however, that those who disagree with certain points and those like the clergy whom Rutherford was agitating will strike back twisting the facts or maligning those in the group. Words *do* have consequences for good and for evil and mobs do kill. As we move closer to Yehovah we become hated by those who are not drawing closer to Him.

We began this chapter with the quote from the prophet Joel about the Early and Latter Rains. We are still talking about the Early Rains right now.

¹⁹⁸ Ibid.

Gilbert Cranmer

In 1831, Gilbert Cranmer was just 17 and joined the Methodist Church. After two years he was licenced to preach for the Christian Church and started to travel sharing the Good News in both the USA and Canada. His travels would take him eventually to Michigan where in 1842 he began to follow the Millerite Movement.¹⁹⁹

In his 1863 autobiographical narrative, Cranmer wrote, “About ten years ago a Seventh Day Advent minister, by the name of Bates, came to our town, and advocated the whole Law, the gifts of the Spirit, and many other glorious truths.” Hearing Bates’ explanations, Cranmer rejoiced and supposed he “had found the people had been so long looking for.”²⁰⁰

In 1858, Cranmer fell out of the Adventist group because he would not just accept the visions of Ellen White as gospel, and he began to teach on his own. By 1860, he had founded The Church of Christ with roughly 12 church groups in all—of which all were Sabbath keeping. Later, they united with other Sabbath groups, changing the name in 1880 to Church of God Seventh Day. Cranmer had launched a publication called *The Hope of Israel* in 1863 to promote his teachings. Gilbert Cranmer would die in December 1903.

The Church of God 7th Day became incorporated in 1899 and established an office in Stanberry Missouri.

The Church of God²⁰¹ (Seventh Day) grew from the efforts of dedicated advent believers living in Michigan and Iowa in the late 1850’s. In 1863, the Michigan church began to extend its influence into the eastern and central US through

¹⁹⁹ Encyclopedia of 7th Day Adventists (E.S.D.A.), <https://bit.ly/3H1WAHa>

²⁰⁰ My Experience: Hope of Israel by Gilbert Cranmer, Encyclopedia Of 7th-Day Adventists, Sources (Bibliography), <https://bit.ly/3tnQb3l>. See

also: Autobiography of Gilbert Cranmer: 1814-1903 as told to M.A. Branch

²⁰¹ Church of God (7th-Day) | Wikipedia, <https://bit.ly/3trV0sz>

a publication called The Hope of Israel. This magazine invited fellow Christians to assemble at conferences and camp meetings, and it created interest in their distinctive doctrines: the second advent of Christ and the seventh-day Sabbath.

Through these means, the General Conference of the Church of God (Seventh Day) was organized in 1884 and incorporated in Missouri in 1899. Its offices were located in Stanberry, Missouri, until 1950, when they were transferred to Denver, Colorado.

Over the years, The Hope of Israel also moved from Michigan to Iowa, then to Missouri. After several name changes, it is now known as the Bible Advocate. More than 100 years later, this flagship publication of the Church continues to be published and mailed six times a year from the Conference offices in Denver.

I want to point out to you that, like the Adventists before them, the Church of God 7th Day also hosted camp meetings, which we have already shown you were styled after the Feasts found in Leviticus 23.

Greenberry George Rupert

G. G. Rupert was born in 1847 and was originally a Methodist. Rupert served as a Seventh-Day Adventist minister for 30 years, including several years as a missionary in South America. He broke from the Adventists before 1902 because he had stated he belonged to no group from 1902-1904. The same year Ellen White died in 1915, he began to publish *The Remnant of Israel*.

He was president of the Oklahoma Seventh-Day Adventist Conference (covering five states, including Oklahoma) at the time he left the Adventists.

G.G. Rupert was one of the independent Church of God (Seventh Day) leaders, who for reasons of doctrine, refused to go along with the Stanberry headquarters. In the early 1900s the Church of God was split between the “regulars” and the “independents.” G.G. Rupert was one of the leading figures among the independents. Along with the Bible Advocate, Rupert made mention of five other papers, all having some truth, all teaching the Ten Commandments, including the observance of the Sabbath (and all, possibly, published by Church of God independents):

- 1) *The Evangel of Hope Joplin, Missouri*
- 2) *The Gathering Call Riverside, California*
- 3) *The Shining Light Almira, New York*
- 4) *The Mispah Enid, Oklahoma*
- 5) *Religious Liberty Washington, D.C.*

*The reason for so many papers, Rupert says, was desire for religious liberty, which the older organizations had not granted.*²⁰²

The Church of God 7th Day had a General Conference headquartered in Stanberry, Missouri. G.G. Rupert was allowed to publish his teachings in the Advocate as well as many other independent leaders did, who would not organize under the Church of God 7th Day. A.N. Dugger was the editor at this time. The Church of God 7th Day does not believe in the Holy Days²⁰³ as of 2022, although we know they kept the camp meetings which may have been an outgrowth from the Adventists.

G.G. Rupert wrote a strong and convincing case for observing the camp meetings in the 1913 edition of the Advocate. We know from the things written by Rupert that his followers kept all the Holy Days. It would seem that he kept them three days before the Hillel calculated calendar when we double check them. Why he did this I do not know. We also know from the records of one of the Churches

²⁰²THE REMNANT OF ISRAEL: An Analysis of G.G. Rupert & His Independent Church of God (7th Day) Movement: 1915-1929 by Richard C. Nickels, <https://bit.ly/3toHHch>

²⁰³ Church of God (7th Day) | Wikipedia, <https://bit.ly/39mf7RZ>

in Battle Creek Michigan that they kept the New Moon Day. We do not know if they were going by the Crescent Moon or not, but the Holy Day dates suggest they were close to the proper Hebrew calendar.

Rupert felt that if the people would only return to the doctrines of Moses, they would be watered as tender plants. They would be receiving the Latter Rain—that is to say, the Holy Days of *Leviticus* 23, clean and unclean meats, Sabbaths, and tithing were all givens for the followers of Rupert. Teaching these doctrines would be the Latter Rain and coincidentally, this teaching would be fulfilling the work of Elijah. Rupert died in 1922.

The Transition

We have been walking you through the history of this work—the history of how those things which were lost have begun to be and are now being restored. By understanding this history and the sacrifices paid by these men and women to bring restorations about; I challenge you to appreciate the cost of what has been restored and is now being restored. Know and understand that you are part of the restoration of all things. We stand here today on shoulders of those who went before us, appreciating the extraordinary value of the information they have passed down to us. Information we now value as a priceless pearl or treasure just found.

We stand here on the shoulders of John James, Stephen Mumford, William Miller, James and Ellen White, Charles Taze Russell, Gilbert Cranmer, Greenberry George Rupert, and the names we are about to share with you. We can add your name to the end of this list. In addition, there are many other names of people we could include who were just teaching at a church or went to a meeting and said something that inspired one of the listeners.

We could also write about those like Rachel Oakes Preston who spoke about the Sabbath and is credited with bringing it to the Millerite Movement. These are just ordinary people who stepped up and shared what they understood; people just like you. Although I have, in my possession, a great many of the names of these men here,

there are countless others whose names have become lost to history. Those who supported the publishing of articles and magazines which did not come cheap in those days. Those who supported the upkeep of the halls and provided the land upon which to host the debates and meetings. Those who sent in a tithe or a donation on a regular basis so these men could go about and share what they had learned. Their names and your name will be found alongside the names of the Saints listed in the *Book of Hebrews* as you promote this work forward to the next generation.

It is as we are told in the *Psalms* our zeal for Your Word consumes us and for this we are mocked.

5 God, you know my sins, and my guilt is not hidden from you. 6 Do not let those who look up to you be ashamed because of me, Lord God of the Heavenly Armies. Let not those who seek you be humiliated because of me, God of Israel. 7 I am being mocked because of you. Dishonor overwhelms me. 8 I am a stranger to my brothers, a foreigner to my mother's sons. 9 Zeal for your house consumes me, and the mockeries of those who insult you fall on me. 10 I weep and fast, and I am mocked for it. 11 When I dressed in sackcloth, I became an object of gossip among them. 12 The prominent people mock me, composing drinking songs. 13 As for me, LORD, may my prayer to you come at a favorable time. God, in the abundance of your gracious love, answer me with your sure deliverance. (Psalm 69:5-13)

These were not great men seeking fame and fortune. All of them started out by simply reading their *Bible* and having an epiphany which illuminated their understanding and opened their eyes. To put it another way, once they began to obey, Yehovah blessed them with a deeper understanding of what the *Bible* has to say. Each one, then, passed down that information to the next generation.

Just as a reminder and as the chapter of this title already indicates, what we have just covered since Stephen Mumford are the Early Rains.

In Israel, the wild wheat and the wild barley—as well as the oats and other grains—seed the Earth at the harvest season the year

before. Then, the Earth becomes dry from the lack of rain over the summer.

At the Feast of Sukkot at the Temple in Jerusalem, they performed the Water Libation Ceremony. Throughout the year the priests were to offer up a drink offering of wine at the Temple with each of the sacrifices they performed each day.

39 The one lamb you shall offer in the morning, and the other lamb you shall offer at evening. 40 And with the one lamb a tenth part of flour mixed with the fourth part of a hin of beaten oil, and the fourth part of a hin of wine, a drink offering. 41 And you shall offer the other lamb at evening; you shall do to it according to the meal offering of the morning, and according to its drink offering, for a sweet smell, an offering made by fire to Jehovah. (Exodus 29:39-41)

Yehshua spoke of this very same outpouring of wine at the last supper before Passover.

19 And He took bread and gave thanks, and He broke it and gave it to them, saying, This is My body which is given for you, this do in remembrance of Me. 20 In the same way He took the cup, after having dined, saying, This cup is the new covenant in My blood, which is being poured out for you. (Luke 22:19-20)

When Yehshua was then killed, the Apostle John tells us of the water and the blood that issued forth from Him.

34 But one of the soldiers pierced His side with a lance, and instantly there came out blood and water. (John 19:34)

This drink offering with wine was done every day, but at the Feast of Sukkot, there was also a Water Libation (*nisukh hamayim*).

It was called The Rejoicing (*Simchat*) at the Place of (*Beit*) the Water Drawing (*Hashoavah*).²⁰⁴

During the seven-day Feast of Sukkot, each morning, the priest went down to the pool of Siloah, (Silwan). Remember the pool of Siloam and Hezekiah's Tunnel were not yet built. That took place in 701 B.C. Silwan is the current town on the side of the Mount of Offence that extends down into the Kidron Valley.

When they reached the Water Gate they were greeted with the blasts of shofars. At the altar they would then pour the water out so that it flowed over the altar simultaneously with the wine that was poured out from another flask or bowl. We have no direct command in the *Torah* to do this ceremony, but we do have Isaiah stating the following.

1 And in that day you shall say, O Jehovah, I will praise You; though You were angry with me, turn away Your anger, and You shall comfort me. 2 Behold, God is my salvation; I will trust and not be afraid for the LORD JEHOVAH is my strength and my song; He also has become my salvation. 3 And with joy you shall draw water out of the wells of salvation. 4 And in that day you shall say, Praise Jehovah! Call on His name; declare His doings among the people, make mention that His name is exalted. 5 Sing to Jehovah; for He has done excellent things; this is known in all the earth. 6 Cry out and shout, O dweller of Zion; for great is the Holy One of Israel in your midst. (Isaiah 12:1-6)

You must understand that the Hebrew word in *Isaiah 12:2* for salvation IS *Yehshua*. Yehovah became Yehshua and died on the tree. Out of His belly will flow rivers of Living Water.

2 Behold, God is my Yehshua; I will trust and not be afraid for the LORD JEHOVAH is my strength and my song; He also has become my Yehshua. 3 And with joy you shall draw water out of the wells of Yehshua. (Isaiah 12:2-3)

²⁰⁴ Simchat Beit Hashoavah: The Water-Drawing Festival, <https://bit.ly/3K7F3hH>

The Water Libation Ceremony was accompanied with great rejoicing, hence the name Simchat in Hebrew. The Talmud recorded that “*one who had never witnessed the Rejoicing at the Place of the Water Drawing had never seen true joy in his life.*” They would also light up giant candelabrum that were said to light up the entire city of Jerusalem at night. The Levitical orchestras played while they were being lit up and people danced and clapped well into the night.

It was during these rituals at Sukkot when Yeshua spoke and said:

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.” (John 7:37-38)

12 Then Jesus spoke again to them, saying, “I am the Light of the world. He who follows Me shall not walk in darkness, but shall have the light of life.” (John 8:12)

This all took place at Sukkot in the 7th month which is the first month of winter, and they were also asking Yehovah for the rains to come and water the fields so the crops would grow. The first rains that came were known as the Early Rains.

From the time that the barley sprouts until it is mature is approximately 90 days. Wheat takes about 150 days to mature. The barley first fruits are always offered on the Sunday that falls during the Days of Unleavened Bread. From the 8th Day of the Feast of Sukkot until Passover is either 184 days or 214 days depending on whether or not an Adar Bet (a 13th month) is added. Then, from Passover until Shavuot, is either 50 days or 57 days, again, depending on when Wave Sheaf Day took place, (i.e., either at the start or the end of the Days of Unleavened Bread).

We now have a total span of time from the 8th Day of Sukkot to Shavuot, of 234 days to 241 days with no Adar Bet, or 263 days to 270 days, with an Adar Bet. The two different sums, again,

depend on whether Wave Sheaf Day takes place at the start or the end of the seven days of Unleavened Bread.

With the grain crops it takes a good soaking rain for the seeds to germinate. These are known as the early rains or, in Hebrew, the Yoreh.²⁰⁵ Once that takes place the countdown begins until the harvest date.

The word for the former rains, yoreh, comes from the same root as to shoot or cast, or teach! Like an arrow being shot to its target, or information being directly delivered from teacher to pupil, the yoreh rains are sent down to soften up the ground, ready for the first round of planting. In fact, God's teaching is also compared to the sending of rain in Deuteronomy 32:2, "May my teaching drop as the rain, my speech distill as the dew, like gentle rain upon the tender grass, and like showers upon the herb."²⁰⁶

We have proven and believe the harvest or rapture date is going to be Shavuot 2033. We explain this in detail in our book *The Mystery of the Jewish Rapture 2033*.²⁰⁷ If we then speculate using the numbers we have established above, using a day for a year as prophecy shows us, we begin to see something extraordinary. Again, I am just speculating.

$$2033-270 = 1763$$

$$2033-263 = 1770$$

²⁰⁵ Haaretz: "Yoreh," Word Of the Day, <https://bit.ly/3aOqIJW>
The word "Yoreh" itself is biblical in origin, one of three types of rain listed in Deuteronomy 11:14, in a verse that features in one of Judaism's foundational prayers, the Shema: "I will give the rain ("Matar") of your land in its season, the former rain ("Yoreh") and the latter rain ("Malkosh"), that thou mayest gather in thy corn, and thy wine, and thine oil." Note that this list of terms doesn't include "Geshem," the standard word for generic rain.

²⁰⁶ The Former & Latter

Rains In Israel | OneForIsrael.org, <https://bit.ly/3mD4DAN>

²⁰⁷The Mystery of the Jewish Rapture 2033! by Joseph F.

Dumond, <https://amzn.to/38GyTHB>

$$2033-241 = 1792$$

$$2033-234 = 1799$$

Using these numbers as years represents the end of the 8th Day Feast and the Water Libation Ceremony. The Early Rains begin after that Water Libation offering at Sukkot and end at Passover and Shavuot.

Using the numbers above, we are shown that the Early Rains could have begun anywhere from 1763-1799 C.E. This was the time in North America of the first and second Great Awakening.

From the beginning of the barley harvest to the start of the wheat harvest is 50 days, also known as the counting of the Omer. Using our year of 2033 as the final harvest year, we arrive at 1983 as the year representing the Wave Sheaf Day.

$$2033-50 = 1983$$

This would represent the time when the Barley would be harvested.

Subtracting the 150 days that it takes for wheat to mature would be the same time for the barley to begin as well.

$$2033-150 = 1883$$

Using these equations for our hypothesis, the Early Rains would have been going on prior to the 1883 date when the grains would have sprouted. The latter rains would have taken place in what we call springtime during March and April. The grain crops need a time to ripen after those rains come. The rains here represent the Holy Spirit being poured out. The barley and wheat represent the souls of the Saints being harvested.

13 And it will be, if you will listen carefully to My commandments which I command you today, to love Jehovah your God and to serve Him with all your heart and with all your soul, 14 I will give the rain of your land in its due season, the first rain and the latter

rain, that you may gather in your grain and your wine and your oil. 15 And I will send grass in your fields for your cattle so that you may eat and be full. (Deuteronomy 11:13-15)

The latter rains, “Malkosh,” are much harder rains that would have just caused flooding and devastation if they had come earlier on the dusty, dry ground. But these latter Spring rains are essential for the agricultural cycle too; the “Gezer Calendar” (an archeological relic with inscriptions from the time of Solomon [1]) tells us that in January / February time, there was a second round of later planting in ancient Israel’s agricultural year, called the lekesh. The word for these harder, later rains, malkosh, is related to the lekesh: the latter downpours can more easily penetrate the softer ground and bring forth the second harvest in the
Spring.

The Spirit of God is often connected with water in the Bible, and God’s provision of water, and some would see the “former rain” and the “latter rain” as outpourings of the Holy Spirit, as vindication of the message of the gospel. Joel 2:23 says:

“Be glad, O children of Zion, and rejoice in the LORD your God, for he has given the early rain for your vindication; he has poured down for you abundant rain, the early and the latter rain, as before.”

The remarkable signs and wonders that followed the first apostles validated their message so that it was widely believed, causing the gospel spread far and wide in a relatively short time. Perhaps as the days get darker and message carried by the true followers of Yeshua seems more and more preposterous, God will send another “latter day downpour” of his Spirit to accompany his servants, vindicating their message. Time will tell. One thing is for certain, rain is repeatedly equated with God’s blessing throughout the Bible:

“For I will pour water on the thirsty land, and streams on the dry ground; I will pour out my Spirit on your offspring, and my blessing on your descendants.” (Isaiah 44:3)²⁰⁸

If indeed, what I am seeing is correct, then the Early Rains took place prior to 1883. This is when the Adventists began to grow. They were watered during the Millerite Movement. The Latter Rains would then have taken place before the Wave Sheaf Harvest, which again, employing my theory, was before 1983.

The hardening of the grains before they are harvested is taking place right now as I write. That final harvest is going to take place at Shavuot in 2033 as we explain in all our other books.²⁰⁹

21 Fear not, O land; be glad and rejoice. For Jehovah will do great things. 22 Do not be afraid, beasts of the field; for the pastures of the wilderness grow green; for the tree bears its fruit, and the fig tree and the vine yield their strength. 23 Be glad then, sons of Zion, and rejoice in Jehovah your God. For He has given you the former rain according to righteousness, and He will cause the rain to come down for you, the former rain and the latter rain as before. 24 And the floors shall be full of wheat, and the vats shall overflow with wine and oil. 25 And I will restore to you the years which the swarming locust has eaten, the locust larvae, and the stripping locust, and the cutting locust, My great army which I sent among you. 26 And you shall eat in plenty, and be satisfied, and praise the name of Jehovah your God, who has dealt with you wonderfully; and My people shall never be ashamed. 27 And you shall know that I am in the midst of Israel, and that I am Jehovah your God, and no one else; and My people shall never be ashamed.

28 And it shall be afterward, I will pour out My Spirit on all flesh. And your sons and your daughters shall prophesy; your old men

²⁰⁸ The Former & Latter

Rains In Israel | OneForIsrael.org, <https://bit.ly/3mD4DAN>

²⁰⁹ The Mystery of the Jewish Rapture 2033! Joseph F Dumond,

<https://www.amazon.com/Mystery-Jewish-Rapture-2033/dp/B09LGGWQZV>

shall dream dreams; your young men shall see visions. (Joel 2:21-28)

Chapter 11 | The Latter Rains

Alexander F. Dugger and Andrew N. Dugger

At some point before 1874, one Alexander F. Dugger was commissioned by his Sunday church to do a study and supply the scriptures to refute the Sabbath debate. As a result of those studies Dugger wrote his book *The Bible Sabbath Defended* and began to then keep the Sabbath although we do not know what date that was. In 1874 he became a minister for the Church of God and was elected vice president at their first national conference in 1884 which brought all the state conferences under one authority.

In 1903, Gilbert Cranmer—whom we have spoken of in the Early Rains chapter, died. Alexander Dugger died in 1910 and the presidency was passed on to Jacob Brinkerhoff who himself died in 1916.²¹⁰

“Jacob Brinkerhoff had served the Church of God for over 40 years....Instead of buying a home in 1874, Brinkerhoff used the money instead to buy the press equipment for the Advent and Sabbath Advocate.... Single handedly, it seems he had prevented the total collapse of the Work.”

“In a private conversation between Elder A. N. Dugger and Mr. Hugh Sprague... the latter stated that the Pilgrims were his direct ancestors, and that he very well knew their religious beliefs and practices. And, in addition, he stated that all his grandparents and great grandparents knew that the Pilgrims of the Mayflower²¹¹ were

²¹⁰Andrew Nugent Dugger & the Church of God, 7th-Day by Martin Khisa Makokha, Bth,

MLS, <https://bit.ly/3O8BpFL> & <https://bit.ly/3O7yYDh>

²¹¹ “...in 1638, on the 25th of April, that being the Lord’s Day, there was heard upon this spot the voice of one crying in the wilderness, ‘Prepare ye the way of the Lord;’ and under the open sky, bright with the promise of a new era of light

strict Sabbath observers on the seventh day of the week, instead of on Sunday.”²¹²

I encourage you all to explore the wealth of historical information and rich history of those who preserved the Sabbath and passed on the many things they learned and shared over these years as I feel guilty for not saying more about these men and the groundbreaking work they did on our behalf.

Andrew N. Dugger began his ministry in 1906 and later became president of the General Conference in 1914 as World War I was breaking out.

*This seems to have been an impetus for the year 1914 marking “a decided awakening in the church.” It marked the beginning in an explosion of “missionary work” performed by the Church of God in the years [during] the Great War and into Roaring Twenties.*²¹³

Today, in 2022, there are so many trying to teach these truths which they have learned as individuals or in small groups. And yet, there has been so many splits and the fracturing of larger groups to the point where all of these groups are no longer effective in doing this work. When I read the quote further below, I feel as if our leadership from the past is telling us something we should all seriously consider today. Just as it was back then with many people like G. G. Rupert who did not like organizations, today it is no different. Many distrust the idea of coming into a unified body

and liberty, a Christian congregation, led by a devoted, learned, and eloquent minister of Christ, raised their hearts to God in prayer, and mingled their voices in praise.” (Reverend Leonard Bacon, D. D., *The First Sabbath In New Haven*, in *The Illustrated Pilgrim Memorial* (1861), p. 20. April 25th, 1638 was a Saturday.

²¹²History of the Church of God (7th-Day) by John Kiez, <https://bit.ly/3Hby2vz>

²¹³Andrew Nugent Dugger & the Church of God, 7th-Day by Martin Khisa Makokha, Bth, MLS, <https://bit.ly/3O8BpFL> & <https://bit.ly/3O7yYDh>

because it means some must give up their pet doctrines for the whole of the body.

The issue of organization and government had long been a source of controversy within the Church of God. Recognizing that no Work of any consequence could be done with the meager amount of monies coming into the headquarters in Stanberry, Missouri (less than \$1,000 in 1917), Andrew Dugger took steps to correct the situation. He sent a survey to the membership in 1922 to find out how much tithe they had paid over the previous year and to whom it was paid. It became apparent that most of the tithes were being collected by individual ministers and that one particular minister who “worked little” had collected the lion's share. Soon, a policy was enacted that all tithes were to be paid into the State Conferences and that a tithe of that tithe was to be sent to the General Conference. In 1923 the income of the General Conference in Stanberry jumped to over \$18,000.²¹⁴

I would be in favour of seeing all the various groups today united under one organization. But what would be the cost, and could we all get along?

As leader, one of the doctrinal positions Dugger pushed for was to establish the headquarters in Jerusalem, Israel. He moved there in 1931 for one year and then returned to Oregon. In 1935, Andrew N. Dugger—along with Clarence O. Dodd—published *A History of the True Church: Traced from A.D. 33 To Date*.²¹⁵ Dugger's aggressive leadership led thousands to begin to keep the Sabbath. He moved back to Israel in 1953 where he died in 1975. Dugger's son-in-law, Gordon Fauth, continued the Jerusalem work at Mount Zion Reporter, P.O. Box 568, Jerusalem, Israel.

²¹⁴Andrew Nugent Dugger & the Church of God, 7th Day, by Martin Khisa Makokha, Bth, MLS, <https://bit.ly/3O8BpFL> & <https://bit.ly/3O7yYDh>

²¹⁵ *A History of the True Church: Traced from A.D. 33 To Date* by Andrew N Dugger & Clarence O. Dodd, Reformed Reader, <https://bit.ly/3zx0ZQS> & Amazon.com, <https://amzn.to/3xml8Gz>

Clarence Orvil Dodd

Clarence O. Dodd was a teacher of a Methodist Bible Class when one day, while standing on a street corner, someone came up and gave him a tract about the Sabbath. That tract convicted him of the Sabbath. He would go on to be a leading Minister in the Church of God 7th Day as previously mentioned, working with Dugger.

In 1928 Dodd kept his first Passover and began to keep the other Feast Days that year.

“After being thwarted in a determined effort to teach the importance of keeping these Holy Days in the group in which he was then affiliated,” Elder Dodd “broke away and inaugurated a magazine to proclaim the importance of this great Truth.”²¹⁶

Dodd also had an association with Joseph F. Rutherford at this time, whom we have covered earlier and was head of the Bible Student Movement. Dodd began to use the Sacred Name of *Yahweh* in the 1930’s. Rutherford changed the name of the *Bible* students, at a conference in Ohio on July 26, 1931, to The Jehovah’s Witnesses.

Dodd “began to publish the [Sacred] Names [idea] in 1939,” says Jacob O. Meyer, but according to L.D. Snow it was October of 1938.

At first he used the name, “Jehovah,” but through continuous study, he began to see that the tetragrammaton should be transliterated as “YAHWEH,” pronounced “Yahway.” Dodd was baptized into the name of Yahshua in 1941 by Elder Earl Bigford of Michigan.²¹⁷

Dodd had studied Jehovah's Witness teachings and was convinced of the need to use "sacred names," such as "Jehovah" or

²¹⁶ Origin And History of The Sacred Name Movement
<https://how2becomeachristian.wordpress.com/2008/10/19/origin-and-history-of-the-sacred-name-movement/>

²¹⁷Origin & History of the Sacred Name Movement, <https://bit.ly/3mCmmIE>

"Yahweh," rather than "God." This eventually led to his being ousted from the Salem Church of God ministry who were not in agreement with his beliefs.

After being cast out of the church that he had helped to organize, he made public admissions that much of the book he co-authored with Andrew Dugger--claiming a lineage to the New Testament church--was deliberately falsified.

Dodd never did abandon his belief in sacred names and when he and Dugger had a parting of the ways over this issue later, Dodd went on to be a heavy influence on a form of Seventh Day Adventism combined with the Jehovah's Witness teachings.

Several "sacred names" Sabbatarian groups claimed to have received their teachings from C. O. Dodd, as early as 1940. The Faith Bible and Tract Society is a sacred name publishing house in Amherst, Ohio and is presently being overseen by Dodd's daughter Mary Dodd Ling.²¹⁸

Dodd's use of the Sacred Name would eventually lead to another group of believers who kept the Sabbath and the Holy Days, as well as use the name of God, *Yahweh*, in all they taught.

The Assembly of Yahweh was the first religious organization in the Sacred Name Movement. It was formed in Holt, Michigan, in the 1930s. They first met in private homes near Lansing, Michigan. Later the assembly was located at The Camp of Yah outside of Eaton Rapids, Michigan. The land was owned by the Smith family, and Pearl Smith was the first pastor of the assembly. Sometime in the late 1960s, Samuel Graham was made pastor. The main meeting room now allows up to 200 to meet for worship.²¹⁹

²¹⁸ Daughter of Babylon, The True History of The Worldwide Church of God: Contending For the Faith Once Delivered by Bruce Rencan, Ch. 14, The Painful Truth, <https://bit.ly/3mEvdtf>

²¹⁹ Origin & History of the Sacred Name Movement, <https://bit.ly/3mCmmIE>

Before we wrap up this very brief history of Clarence Dodd, let me also mention that he had a close relationship with Church of God (Seventh Day) Elder John Kiesz, who was also hosting evangelistic meetings in Salem, West Virginia during the 1930's. Kiesz also believed in the annual Holy Days and was in agreement with the Sacred Name doctrine.

In 1937, he resigned, and began to publish his own magazine, The Faith. A year later, Dodd accepted the Sacred Name doctrine. He wrote many articles and tracts, using his own funds to establish a print shop in his home. His writings are sometimes reprinted in The Faith Magazine, now published by the Assembly of Yahweh, PO Box 102, Holt, Michigan 48842. A full list of his articles is available from The Faith Bible and Tract Society, PO Box 321, Amherst, Ohio 44001, carried on by his daughter, Mary Dodd Ling, since 1978.²²⁰

Dodd would continue to do this work until his death in 1955.

It was on December 12, 2009, that I, Joseph F. Dumond, had the great pleasure of speaking to this group in Eaton Michigan, about what Yehovah has blessed me with.²²¹ We will come back to this later. I can say that I did not fully appreciate the rich history of this group at that time when I was there. With the research I am doing now, I most certainly do appreciate them and where they fit into this history.

Herbert W. Armstrong

Herbert W. Armstrong was born July 31, 1892, in Des Moines, Iowa and was raised attending the Friends Church which was of the Quaker faith.²²² He married Loma Dillon on July 31, 1917. Loma

²²⁰ About The Authors, The Reformed Reader, <https://bit.ly/3O7iaML>

²²¹ The Approaching Food Crisis & Putting on Righteousness by Joseph F. Dumond, <https://bit.ly/3mBfknA>

²²² Herbert Armstrong & His "Radio Church of God:" Part 1,

was a strong Methodist and when they moved to Chicago, they attended River Forest Methodist Church. One account reads as follows:

Within a month or two after their marriage, (the US had entered World War I on April 6) Loma had an unusual dream or vision. She was with Herbert, at a road intersection, where she saw in the sky, a banner of dazzling stars, appearing then vanishing twice-over. She was happy, but sad for others, and thought she was witnessing Christ's return. Angels then flew to them and said that Christ was not coming then, but would be "coming very soon". Saying that God was giving them an "important work" to do, preparing the way before Christ's second coming. Now, at that time, Herbert was not at all religious and it was only in later years, that Mr. Armstrong came to believe that the vision "really was a message from God."²²³

They moved to Eugene, Oregon in 1924. By 1926, Loma had become friends with an elderly neighbour by the name of Emma Runcorn, a member of the 7th Day church in the Willamette Valley of Oregon. Runcorn and her husband, Ora, were lay leaders in the Oregon conference. By the early fall of 1926, Emma explained to Loma about the Sabbath and how it was not on Sunday. Once Loma understood this, she kept the Sabbath from that point on. Once again, as we have seen throughout this movement's history, it just takes one person talking to another, coupled with a sufficient knowledge of *Scripture*, to explain the Sabbath adequately for the next leg, branch, or chapter of this work to ignite. This is exactly what happened here.

Like many of us, the Armstrong's had assumed the larger denominations were all based on the *Bible*. This new Sabbath position of Loma caused problems in the Armstrong marriage and

<https://www.ministrymagazine.org/archive/1961/03/herbert-w.-armstrong-and-his-radio-church-of-god>

²²³ Herbert W. Armstrong |

https://en.wikipedia.org/wiki/Herbert_W._Armstrong

Herbert spent the next six months trying to prove the Sabbath was on Sunday instead.

But do not suppose I quickly or easily came to admit my wife had been right, or to accept the seventh-day Sabbath as the truth of the Bible. I spent a solid six months of virtual night-and-day, seven day-a-week study and research in a determined effort to find just the opposite. I searched in vain for any authority in the Bible to establish Sunday as the day for Christian worship. I even studied Greek sufficiently to run down every possible questionable text in the original Greek.

Although he found it difficult to admit, he came to see that his wife had been right: The Bible endorsed the seventh-day Sabbath.²²⁴

He was then baptised in May or June, 1927 at a local Baptist Church along with his brother Dwight. He began to attend “a little, almost-unheard-of church called the Church of God.”²²⁵ At that moment in time they had about 35-50 members from Salem to Eugene, Oregon with a small publishing house headquartered in Stanberry, Missouri.

*That little church group is a ninety-six-year-old offshoot from the Seventh-day Adventist Church. In 1866 Elders B. F. Snook and W. H. Brinkerhoff, two leading ministers of the small constituency of the newly organized Iowa Conference of Seventh-day Adventists, apostatized and led off some of our church members to form a small independent group of their own liking. They directed their activities from Marion, Iowa, where they published a paper called *The Hope of Israel*. In 1889 they moved the headquarters of their work to Stanberry, Missouri, and changed their paper's*

²²⁴ Who Was Herbert Armstrong?, The Trumpet, <https://bit.ly/3zxfOCI>

²²⁵ The Plain Truth, August, 1959, p. 14, Pasadena, California. | See also: Ministry Magazine: Herbert W. Armstrong & His Radio Church of God: Part I: Affiliation With the Church of God (Stansberry Missouri), <https://bit.ly/3b07od7>

name to The Bible Advocate. Until about 1949 the group called themselves the "Church of God (Adventist)." In 1906 they reported a membership of 354. By 1916 it stood at 848. In 1926—the year when Mrs. Armstrong began to keep the Sabbath with them—it was listed as 1,686.²²⁶

You will notice the name Brinkerhoff in the above quote. I am pretty sure W. H. Brinkerhoff²²⁷ is the older brother of Jacob Brinkerhoff who led what the Adventists called the Marion Rebellion.²²⁸ This was the founding of the Church of God group who had rejected the visions of Ellen White and wanted to use the Bible only as their source to learn about God.

Shortly after Armstrong's baptism he began to write for *The Bible Advocate* published in Stanberry, Missouri. Andrew Dugger, you will recall was the editor of the Advocate and he began to reject more and more of the articles Armstrong was submitting. It has been suggested that Armstrong learned from G. G. Rupert about the Lost Tribes and began to teach this in his writings and speaking engagements.

A Church of God minister, visiting Oregon about that time, visited Mr. Armstrong in Portland. After talking with him, the visitor advised the editor of The Bible Advocate not to publish any more of his articles.²²⁷ Mr. Armstrong in the meantime had been

²²⁶ Herbert W. Armstrong & His "Radio Church of God:" Part

I, <https://bit.ly/3b07od7>

²²⁷ Ibid.

²²⁸ VI. The Church of God in Marion, Iowa: Church Meetings & Conferences, FriendsOftheSabbath.org,

<https://bit.ly/3NJakJj>

The "Second Annual Meeting of the Christian Publishing Association" was held at Marion, May 8th, 1868. It chose B. F. Snook to be the editor of the Hope of Israel, replacing W. H. Brinkerhoff (who resided at La Porte City) who had served since 1866. Brinkerhoff's health had been failing, and the mechanical publication of the paper had previously been given over to a D. W. Hull (possibly a former 7th-Day Baptist). Jacob Brinkerhoff—apparently the younger brother to W. H. Brinkerhoff—became the 'office editor' when Hull was dropped for inefficiency. Hull drifted away from the church and became a Spiritualist.

worshiping with a certain Mr. Hobbs and other persons "who met together in a little church building at the top of the hill, on the Molalla Road, in Oregon City. There were only around eight to twelve of them, but they habitually met on Sabbath afternoons to study the 'Sabbath school lesson,' using the 'quarterlies' from the Stanberry publishing house."²⁸

Concerning Mr. Hobbs, he says: "Probably the most influential member in the state at the time was elderly G. A. Hobbs, of Oregon City. He was past 80 years of age, but very alert, aggressive and active. He had received a letter from the editor in Stanberry, Missouri, explaining that my articles were being discontinued at the request of the young minister newly arrived in Oregon. . . . This had aroused the fiery indignation of Brother Hobbs. Immediately, he sent a scorching letter back to Stanberry, a copy of which he let me read. It resulted in reinstating my articles for publication."²⁹ That occurred in 1928.

In November of 1930 the followers of the Church of God in Oregon, in a business meeting held near Jefferson, Oregon, formed what they called their "Oregon Conference." Mr. Armstrong himself was present. He states: "I believe that the elderly G. A. Hobbs of Oregon City, previously mentioned, was made the first president of this state conference, and that O. J. Runcorn, with whom I had come to this meeting, was president the second year."³⁰

This G. A. Hobbs, according to Mr. Armstrong, "had been an Adventist since a young man—probably beginning somewhere around 1870, or perhaps earlier. Adventists during those earlier years were very strict, legalistic, and exacting. Brother Hobbs had left the Adventists rather late in life when he saw clearly, in the Bible, that the millennium will be spent on earth and not in heaven."³¹

However, Mr. Armstrong reports that "a son of our [Oregon] conference president, the elderly G. A. Hobbs, now well along in his eighties, was a local elder in the Seventh-day Adventist

Church"³² at Umapino, Oregon, which is near Walla Walla, Washington.

*At the request of the newly organized Oregon conference officers, Mr. Armstrong conducted his first evangelistic meetings at Harrisburg, Oregon. At the close of this effort he was reprimanded for having baptized four converts, because he was only a licensed and not an ordained minister. This upset him considerably.*³³

*In June of 1931 Mr. Armstrong was ordained as a minister.*³⁴ He states thus: "I was the green-horn tail-ender among the ministers of the Church of God (world headquarters then Stanberry, Missouri)." ³⁵ His former connection with the Stanberry, Missouri, organization is, therefore, a fact established by his own testimony.

*In telling how he came to be ordained, Mr. Armstrong gives the principal credit to a former member of the Seventh-day Adventist Church. He says: "In the early summer of that year [1931] a former S.D.A. minister, a Robert L. Taylor, came to Oregon from California." ³⁶ The Church of God people in Oregon asked him to conduct an evangelistic effort for them. "Brethren," said Elder Taylor, 'I will be glad to undertake this evangelistic campaign, and I suggest holding it in Eugene. But I want to request that Brother Armstrong be put full time into the ministry and join me in the campaign.' . . . The members of the conference agreed instantly with Mr. Taylor's suggestion. . . . Mr. Taylor's suggestion meant a complete change in my life. In former years the idea of becoming a minister was the very last thing I should have wanted to do. But by June, 1931, I had been preaching a great deal for three and a half years. By this time my whole heart was in it. . . . It was decided by the officers of the conference that on the next all-day meeting I was to be ordained, so I could join Elder Taylor in the campaign at Eugene. I shall never forget that moment of my ordination. The meeting was being held outdoors. I do not remember where—except it was in the general rural area of Jefferson. I do not remember other circumstances, except that one or two other ministers were there in addition to Elder Taylor."*³⁷

Not long after he began to work with him, Mr. Armstrong began to be very critical of Mr. Taylor and his methods of evangelism.³⁸ In November of 1931—the same year of his ordination—Mr. Armstrong was dropped from the payroll of the Oregon conference and Mr. Taylor was continued on it.³⁹ Thereafter Mr. Armstrong worked as a solicitor of advertising for a newspaper in Astoria, Oregon, for about fifteen months.⁴⁰

Early in 1933, prior to April 21, Mr. Armstrong was invited to return to ministerial work by the Oregon conference. In the meantime Mr. Armstrong came into contact -with "a former Seventh-day Adventist minister, Sven (Sam) Oberg, whom he [A. J. Ray] wanted as the Oregon minister.⁴¹" Mr. Oberg was a man of 53."⁴² Mr. Armstrong's new assignment was to work with Mr. Oberg in an evangelistic campaign in Salem, Oregon.⁴³ He says that he then looked upon Mr. Oberg "with a sort of awe, feeling I had never met a person so perfect and so righteous and so powerful in preaching."⁴⁴

Mr. Armstrong's high regard for Mr. Oberg did not last very long. He became very critical of his associate, and antagonism between the two grew so strong that the conference president called a business meeting to deal with the case.⁴⁵

Mr. Armstrong's stormy experience with the Church of God organization, whose headquarters were at Stanberry, Missouri, did not continue much longer. A dispute over denominational leadership and policies arose among its leading men, one of the most prominent being Andrew N. Dugger, who had been editor of their paper and also their general conference president.⁴⁶ Mr. Dugger led off a sizable part of their followers and established a new denomination called the Church of God (Seventh Day), with headquarters in Salem, West Virginia. This occurred on November 4, 1933.⁴⁷ About the same time or not long afterward Mr. Armstrong joined the revolt.²²⁹

²²⁹ Herbert W. Armstrong & His "Radio Church of God:" Part I, <https://bit.ly/3b07od7>

This now brings us up to the church split. A. N. Dugger left with the Church of God 7th Day group, who did not keep the Holy Days. C. O. Dodds left for Salem, West Virginia with others and formed what would become the Sacred Name group who also kept the Holy Days and dietary laws.

Herbert W. Armstrong launched his radio²³⁰ career in October of 1933 on KORE in Oregon. He got enough by way of positive reviews from the listeners to where, in 1934, he established *The Radio Church of God*, which would later become known as *The World Tomorrow*. A year later, in February of 1934, he began *The Plain Truth* publication.²³¹ In 1946, he moved to Pasadena, California to begin working at his new headquarters.

The membership grew and he established Ambassador College to train ministers in the word. Before Armstrong died there were approximately 150,000 members. When asked about this Armstrong said he was more concerned about the 150,000 who had left in previous splits in the organization.

Mr. Armstrong died in 1986. Joseph Tkach would take over and begin the process of doing away with many of Armstrong's teaching resulting in thousands of members leaving.

It is this author's views that, out of the thousands who left W.W.C.G., many would become instrumental in the formation of the Hebrew Roots Movement that developed in the mid-1990's and thereafter.

Eliezer ben Yehuda אֵלִיעֶזֶר בֶּן יְהוּדָה

We must now pause the historical chronology of understanding we have been pursuing and back up to cover another aspect of these Latter Rains, of the “*restoration of all things*” process.

²³⁰ The Journal: News of the Churches of God, <https://bit.ly/3xJZrRS> See also: <https://bit.ly/3xIzBOs>

²³¹ Herbert W/ Armstrong | Wikipedia, <https://bit.ly/3MN9hqu>

After the Bar Kokhba Revolt failed against the Roman Empire in 135 C.E. and the Jews were being driven out of the Land of Israel into other countries, the language of Hebrew slowly became lost. Between 200 C.E.-400 C.E. it was replaced by Aramaic and Greek and then by the local languages where they now lived. It only survived in Jewish liturgy, rabbinic literature, inter Jewish commerce, and Jewish poetry. For all intents and purposes, the language was dead.²³²

Eliezer Yitzhak Perlman was born January 7, 1858, in Luzhki, Belarus, Russia. (Now Vitebsk Oblast, Belarus). He was of the Chabad Chasidim.

*He attended a Jewish elementary school (a "cheder") where he studied Hebrew and the Bible from the age of three, as was customary among the Jews of Eastern Europe. By the age of twelve, he had read large portions of the Torah, Mishna, and Talmud. His mother and uncle hoped he would become a rabbi, and sent him to a yeshiva. There he was exposed to the Hebrew of the enlightenment which included some secular writings. Later, he learned French, German, and Russian, and was sent to Dünaburg for further education. Reading the Hebrew-language newspaper HaShahar, he became acquainted with the early movement of Zionism and concluded that the revival of the Hebrew language in the Land of Israel could unite all Jews worldwide.*²³³

Tsar Alexander II of Russia allowed the rich and educated Jews to leave and live beyond the Pale²³⁴ which was an area that included all of modern-day Belarus, Lithuania, Moldova, much of Ukraine, Poland and relatively small parts of Latvia and Western Russian Federation. This easing of restrictions on the Jewish population led many Jews to believe that the Pale might soon be abolished. Everything changed when Tsar Alexander II was assassinated in

²³² Hebrew Language | Wikipedia, <https://tinyurl.com/2jwxwmxt>

²³³ Eliezer Ben-Yehuda | Wikipedia, <https://tinyurl.com/4de5yte5>

²³⁴ Pale of Settlement | Wikipedia, <https://tinyurl.com/2p9d8wja>

1881 and the Jews were blamed for it. Tsar Alexander III issued what were called *May Laws*²³⁵ that incited massive anti-Jewish riots and pogroms that swept across Russia at this time. The Auto Emancipation²³⁶ and the Bilu Movement²³⁷ took place and Jews were encouraged to be pioneers and return to the land of Palestine and resettle there.

We have cited the *May Laws* for you below so you can see the persecution that was just beginning at this time:

1. *“As a temporary measure, and until a general revision is made of their legal status, it is decreed that the Jews be forbidden to settle anew outside of towns and boroughs, exceptions being admitted only in the case of existing Jewish agricultural colonies.”*
2. *“Temporarily forbidden are the issuing of mortgages and other deeds to Jews, as well as the registration of Jews as lessees of real property situated outside of towns and boroughs; and also the issuing to Jews of powers of attorney to manage and dispose of such real property.”*
3. *“Jews are forbidden to transact business on Sundays and on principal Christian holy days; the existing regulations concerning closing of places of business belonging to Christians on such days should apply to Jews also.”*
4. *“The measures laid down in paragraphs 1, 2, and 3 shall apply only to governments within the Pale of Jewish Settlement.”*²³⁸

This was the First Aliyah²³⁹ or mass emigration of Jews from Russia and Eastern Europe (as well as Yemen), between 1881-1903.

²³⁵ May Laws | Wikipedia, <https://tinyurl.com/5dfbp6zu>

²³⁶ Auto Emancipation | WikiSource, <https://bit.ly/3v7WCrD>

²³⁷ Bilu (Movement) | Wikipedia, <https://bit.ly/3JmKesK>

²³⁸ Pale of Settlement | Wikipedia, <https://bit.ly/3v47vun>

The Pale of Settlement was a western region of the Russian Empire with varying borders that existed from 1791 to 1917 in which permanent residency by Jews was allowed and beyond which Jewish residency, permanent or temporary, was mostly forbidden.

²³⁹ First Aliyah | Wikipedia, <https://bit.ly/3JhGNU1>

During this time 25,000 to 35,000 Jews immigrated to the Holy Land, but after just a few months, they returned due to hunger, disease and economic hardship. Only about 6,000 remained, while all the rest left.

It was during this crisis in 1881 that Eliezer ben Yehuda immigrated to Palestine, which at the time, was ruled by the Ottoman Empire. He settled in Jerusalem and began to teach at the Alliance Israélite Universelle school. He felt Zionism²⁴⁰ could not survive *without the Hebrew language*.

*"The Hebrew language can live only if we revive the nation and return it to the fatherland," he wrote.*²⁴¹

Ben Yehuda was so zealous to revive the Hebrew language that he did not allow anyone to speak anything but Hebrew in his own home.

*Ben-Yehuda raised his son, Ben-Zion Ben-Yehuda (the first name meaning "son of Zion"), entirely in Hebrew. He did not allow his son to be exposed to other languages during childhood. He even berated his wife for singing a Russian lullaby. Ben-Zion thus became the first native speaker of modern Hebrew as a mother tongue.*²⁴²

Ben Yehuda died December 16, 1922 and is credited with having revived the Hebrew language.

²⁴⁰ Zionism | Wikipedia, <https://bit.ly/3DV3AE9>

Modern Zionism emerged in the late 19th century in Central and Eastern Europe as a national revival movement, both in reaction to newer waves of antisemitism and as a response to Haskalah, or Jewish Enlightenment. Soon after this, most leaders of the movement associated the main goal with creating the desired state in Palestine, then an area controlled by the Ottoman Empire.

²⁴¹ Eliezer Ben-Yehuda | Wikipedia, <https://bit.ly/3jpPZet>

²⁴² Ibid., <https://bit.ly/3xehJLj>

Theodor Herzl תאודור הרצל

Theodor Herzl was born May 2, 1860, in Austria-Hungary. He is credited with being the father of modern political Zionism, but there were others who went before him and yet he also died before his dream became a reality.

In 1894 the Dreyfus Affair²⁴³ took place in which a Jewish Captain of the French Artillery was tried for spying for the Germans. Herzl was working as the Paris correspondent for *Neue Freie Presse* and witnessed the anti-Semitic crowds and the great injustice done to the captain because he was Jewish.

*Herzl himself stated that the Dreyfus case turned him into a Zionist and that he was particularly affected by chants of "Death to the Jews!" from the crowds.*²⁴⁴

Herzl recorded in his diary in June 1895:

*"In Paris, as I have said, I achieved a freer attitude toward anti-semitism ... Above all, I recognized the emptiness and futility of trying to 'combat' anti-semitism."*²⁴⁵

During this time, he also began to publish pamphlets regarding *A Jewish State* and about life as the *Problem of the Jews*.

Herzl wrote Der Judenstaat (The State of the Jews), which was published February 1896 to immediate acclaim and controversy. The book argued that the Jewish people should leave Europe for Palestine, their historic homeland. The Jews possessed a nationality; all they were missing was a nation and a state of their own. Only through a Jewish state could they avoid antisemitism, express their culture freely and practice their religion without

²⁴³ Dreyfus Affair | Wikipedia, <https://bit.ly/3uWiPss>

²⁴⁴ Theodor Herzl | Wikipedia, <https://bit.ly/3DV0Bvr>

²⁴⁵ Theodor Herzl | Wikipedia, <https://bit.ly/3DV0Bvr>

*hindrance. Herzl's ideas spread rapidly throughout the Jewish world and attracted international attention.*²⁴⁶

The Zionist Movement did not lead to the second Aliyah nor play a major role with respect to immigration to Palestine from 1904 and 1914. Poverty and persecution stemming from the pogroms starting in 1881 and restrictions due to the Pale boundaries were the main provocations for immigrating. This would be exacerbated by the Russian Revolution of 1905 along with the ongoing pogroms that would inspire many to leave. With the Ottoman Empire making it just as hard for them to come or stay in the Promised Land, only about 20,000 went to Palestine, while 1.5 million Jews passed through Ellis Island at this time with others going to South America, Australia and South Africa.²⁴⁷

Theodor Herzl died July 3, 1904, of cardiac sclerosis, a heart condition.

The Balfour Declaration 1917

Far too many pontificate about the *Balfour Declaration* of 1917 and start to incorporate it into some sort of prophecy. Few ever read or know about the Jewish restrictions that precipitated 1917, beginning with the events in Russia, including the assassination of Tsar Alexander II in 1881 and the pogroms that followed. Jews were just trying to find a safe place to live. England was but one of those places.

In light of what we have already spoken of concerning the Early and Latter Rains, with the *Balfour Declaration* we are now transitioning into the Latter Rains of what Yehovah is doing.

As stated earlier, the first Aliyah had begun in 1881 and the Ottoman Government in Constantinople began to apply restrictions on Jewish immigration to Palestine in late 1882.²⁴⁸ By 1914, Arab

²⁴⁶ Theodor Herzl | Wikipedia, <https://bit.ly/3DV0Bvr>

²⁴⁷ Second Aliyah | Wikipedia, <https://bit.ly/3ujUspX>

²⁴⁸ Balfour Declaration | Wikipedia, <https://bit.ly/3E1p828>

Nationalism, Palestine Nationalism and anti-Zionism became unifying themes as groups cried out in protest against Jewish resettlement.

In 1897, Herzl organised the first Zionist Congress,²⁴⁹ which then met each year in various cities to build an infrastructure to further the cause of naturalization of Jews in Palestine.²⁵⁰

While these events were taking place across Europe and Russia, the Ottoman Empire had granted independence to the satellite countries of Bulgaria (1908), Montenegro (1910), Greece (1832) and Serbia (1882)—of which collectively, formed the Balkan League.

In 1908, the Committee of Union and Progress (C.U.P.) was established by the Young Turks²⁵¹ in a constitutional revolution which would start the second constitutional era that led to the end of the Ottoman Empire by the end of WW I.

In 1912, the Balkan League had large ethnic elements in each country under Ottoman rule when the league went to war against the Ottoman Empire. This war ended with a treaty on May 30, 1913 and segued into the Second Balkan War two weeks later when Bulgaria fought against all the previous four countries. During these two short wars “ethnic cleansing” took place to such an extent that hundreds of thousands were slaughtered on all sides. This war was ended with the Treaty of Bucharest which was ratified on August 10, 1913.

The following year on June 28, 1914, a Bosnian Serb named Gavrila Princip, assassinated Archduke Franz Ferdinand, the heir to the Austrian-Hungarian throne.²⁵²

The complexities of alliances and miscalculations of what other parties would and would not do led to the outbreak of war by August 1914. In other words, Austria was determined to punish Serbia for this act of war. Germany backed Austria, but told them to do it quickly before their allies could muster their armies. Russia, a

²⁴⁹ First Zionist Congress, Theodor Herzl, <https://bit.ly/3udXz1X>

²⁵⁰ World Zionist Congress | Wikipedia, <https://bit.ly/3rb53Be>

²⁵¹ Young Turk Revolution | Wikipedia, <https://bit.ly/3rbnnKe>

²⁵² July Crisis | Wikipedia, <https://bit.ly/3NUakGZ>

Serbian ally, began to mobilize the army along the German border. Germany was going to attack but feared France, (a Russian ally) would then attack them, so they attacked France instead. Britain was allied with France and Belgium and in August 1914, joined the war. Why the Ottoman Empire joined the war is still debated.

Ottoman entry into World War I was the result of two recently purchased ships of its navy, still manned by their German crews and commanded by their German admiral, carrying out the Black Sea Raid on 29 October 1914. There were a number of factors that conspired to influence the Ottoman government and encourage them into entering the war. The political reasons for the Ottoman Sultan's entry into the war are disputed as the Ottoman Empire was an agricultural state in an age of industrial warfare. Also, the economic resources of the empire were depleted by the cost of the Balkan Wars of 1912 and 1913. The reasons for the Ottoman action were not immediately clear.

The Ottomans threatened Russia's Caucasian territories and Britain's communications with India via the Suez Canal. As the conflict progressed, the Ottoman Empire took advantage of the European powers' preoccupation with the war and conducted large scale ethnic cleansing of the indigenous Armenia, Greek, and Assyrian Christian populations, known as Armenian genocide, Greek genocide and Assyrian genocide.²⁵³

The checkered history of this time is far more complex than my brief synopsis of world events could ever begin to fully explain and yet, it is critical that you understand.

In the 1800's, both French and Russian influence in Palestine and the Middle East had grown with both of them desiring to protect the Catholic and Eastern Orthodox faiths already present at this time.²⁵⁴ This left Britain without any influence in the Middle East and a desire to create or find their own proteges group or power to support.

²⁵³ Ottoman Empire In World War I | Wikipedia, <https://bit.ly/3DQsKUx>

²⁵⁴ Balfour Declaration | Wikipedia, <https://bit.ly/3E1p828>

Herzl stated in 1896 that the “*Jewish Question*” would only be resolved when they have their own homeland. The Russian pogroms were causing Jews to flee en masse to other countries, including England. The massive influx of Jews was becoming a problem everywhere.

On a trip to East Africa in 1903, Colonial Secretary Joseph Chamberlain suggested:

*“If Dr Herzl were at all inclined to transfer his efforts to East Africa there would be no difficulty in finding land suitable for Jewish settlers.”*²⁵⁵

This became known as the Uganda Scheme which was proposed to the Sixth World Zionist Congress in 1903 and rejected.

In 1904, Arthur Balfour, by way of a flurry of impassioned speeches, successfully drove *The Aliens Act* through British Parliament—an act which restricted the waves of Jews fleeing Russian persecution from entering into Britain. Also, in 1904, Chaim Weizmann (who would later become president of the World Zionist Organization and later still, the first president of the State of Israel) moved to Britain and met with Balfour. At this meeting, Balfour asked Weizmann why they had rejected the Uganda Scheme the year before, to which Weizmann responded, “*The English are to London as the Jews are to Jerusalem.*”

Weizmann would go on to meet with the Rothschilds’ family members in 1914. They had sponsored many of the Jewish migrations to Palestine starting in 1899.

Four days after declaring war on the Ottoman Empire, the British Parliament began discussions on the “Ultimate Destiny of Palestine.”²⁵⁶ Then, in 1915, another memorandum was circulated in the British Cabinet.

²⁵⁵ Uganda Scheme | Wikipedia, <https://bit.ly/3Kqv1YO>

²⁵⁶ The Future of Palestine: Background: David Lloyd George, Chancellor of the Exchequer “referred to the Ultimate Destiny of Palestine” | Wikipedia, <https://bit.ly/3OzWJ7w>

The Future of Palestine, also known as the Samuel memorandum, was a memorandum circulated by Herbert Samuel to the British Cabinet in January and March 1915, two months after the British declaration of war on the Ottoman Empire.

*It was the first time in an official record that enlisting the support of Jews as a war measure was proposed.*²⁵⁷

It stated the following:

*"I am assured that the solution of the problem of Palestine which would be much the most welcome to the leaders and supporters of the Zionist movement throughout the world would be the annexation of the country to the British Empire."*²⁵⁸

This memorandum proved to be a springboard to many more meetings and discussions about Palestine and how Britain could develop a presence in the Middle East.

On 3 March, 1916, Lucien Wolf (secretary of the Foreign Conjoint Committee, set up by Jewish organizations to further the interests of foreign Jews) submitted to the Foreign Office, the draft of an assurance (formula) that could be issued by the allies in support of Jewish aspirations:

In the event of Palestine coming within the spheres of influence of Great Britain or France at the close of the war, the governments of those powers will not fail to take account of the historic interest that country possesses for the Jewish community. The Jewish population will be secured in the enjoyment of civil and religious liberty, equal political rights with the rest of the population, reasonable facilities for immigration and colonisation, and such municipal privileges in the towns and colonies inhabited by them as may be shown to be necessary.

²⁵⁷ The Future of Palestine | Wikipedia, <https://bit.ly/3Ktsihp>

²⁵⁸ Balfour Declaration | Wikipedia, <https://bit.ly/3E1p828>

On 11 March, telegrams were sent in Grey's name to Britain's Russian and French ambassadors for transmission to Russian and French authorities, including the formula, as well as:

The scheme might be made far more attractive to the majority of Jews if it held out to them the prospect that when in course of time the Jewish colonists in Palestine grow strong enough to cope with the Arab population, they may be allowed to take the management of the internal affairs of Palestine (with the exception of Jerusalem and the holy places) into their own hands.²⁵⁹

Sir Mark Sykes was promoted to the position of War Cabinet Secretariat—a responsibility which led to his involvement in Middle Eastern affairs. As a result, he began talks with Weizmann in January 1917. One of Sykes' goals was the mobilization of Zionism to the cause of British suzerainty in Palestine. His talks with Weizmann were to put arguments in place to ensure France would be supportive of that objective.²⁶⁰ On March 22, 1917, Balfour met with Weizmann and had a very business-like meeting about Palestine. The months that followed saw a number of meetings with French, Italian, the Pope and American leaders explaining to them the Zionist aims and to consider them for further study.

On November 2, 1917, British Foreign Secretary, Arthur James Balfour, wrote a letter²⁶¹ to Lionel Walter Rothschild, 2nd Baron Rothschild of Tring and a leader of the Anglo-Jewish community. The letter reads as follows:

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Royal Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations, which have been submitted to, and approved by, the Cabinet.

²⁵⁹ Ibid.

²⁶⁰ Ibid.

²⁶¹ This Day In History: Balfour Declaration
Letter: <https://tinyurl.com/4w6nyvff>

“His Majesty’s Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of the non-Jewish communities in Palestine or the rights and political status enjoyed by Jew in any other country.”

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.
Arthur Balfour

At this juncture of the war, the Russian army was in mutiny against Tsar Nicholas II. They were being defeated by the Germans and the nation was starving. The Tsar stepped down and a Provisional Government took over. The Russian Civil War then broke out and they were busy fighting amongst themselves from 1917-1918.

In 1917, the British were looking to rally the American Jews to pressure the United States to join the war. They were also looking to have a pro-British Jewish population in Palestine that would protect the approaches to the Suez Canal, built in 1869 and now a vital trade route to India.²⁶² *The Balfour Declaration* was an attempt to help them win this war which was then stalled.

The United States entered the war in April 1917 which led to *The Armistice of 1918* on November 11, 1918. In the wake of this armistice, the Ottoman Empire fell, giving the British control of Palestine. The *British Mandate* over Palestine took effect in 1920. But it would not be until another 17 years had passed—after yet another war resulting in the horrific atrocities done to the Jewish people in the Holocaust—that the Jews would finally have their land restored.

²⁶² Encyclopedia Britannica: The Balfour Declaration, <https://tinyurl.com/vb69nbnf>

October 24, 1945, witnessed the official beginning of the United Nations replacing the League of Nations which had failed monumentally at keeping the world at peace.

On November 29, 1947, the United Nations then proceeded to vote on *Resolution 181*, thus adopting the plan to partition the *British Mandate* into two states—one for the Jews and the other, for the Arabs. Jews around the world rejoiced, but on that very same day, conflicts broke out with ambushes, reprisals, and skirmishes which led to civil war by February of that year.

At midnight of May 14, 1948, Israel declared its Independence, upon which, the very next day a coalition of Arab states began to attack them. The new state of Israel at times looked ominous, with little support and lacking in arms, but Yehovah blessed them with victories in spite of their weakness. In 1949, Israel would go on to signing armistices with Egypt on February 24, Lebanon on March 23, Transjordan on April 3, and Syria on July 20.²⁶³

Jews the world over, finally had a place to return home to and many *did* come home after vacating the refugee camps of Europe, while still others were driven out of Arab countries.

As of 2022, Israel continues to be ranked one of the top nations in the world in all categories to live and work.

Summary of Early Rains

From John James, Stephen Mumford, the Millerites, and the Whites down through the ages to Dugger, Dodd, and Armstrong, (and all that came before them, with them and after them), they all share one thing in common—they all kept the weekly Sabbath from sunset Friday to sunset Saturday.

Some of them would start to keep the camp meetings otherwise known as the Holy Days of *Leviticus 23*, but those who did keep them, did so in accordance with the Hillel Calculated Calendar which we spoke of earlier. Russell and Dodd began to employ the

²⁶³ 1948 Arab–Israeli War | Wikipedia, <https://bit.ly/3JsdhLj>

use of God's name which they thought was Jehovah and then changed to Yahweh by Dodd and those who came after him.

Each group suffered controversy and splits until new groups sprung forth from them only to have the same pattern repeat once again. Many of them never grew past the Sabbath knowledge and remain there to this day.

All of what we have now covered, are the Early and Latter Rains. We have shown you all that was lost after Yehshua died and we are still currently in the process of showing you what has been restored and when. However, when you understand the cycle of the barley and the wheat, you will understand that in the *last days* of its growth, it customarily has no rain. It is during this time the grains begin to set and become firm. *Now* is when your faith is set and is made ready for the harvest that now imminent. Bear in mind, that the harvest takes place with violence done unto the stalks of grain as they are cut, bundled, and carried to the barns. So, it will be with us.

Earlier, we showed you how the life cycle of wheat was 150 days from germination to harvest. We also pointed out how 2033 was the year when the wheat would be harvested. Subtracting the 150 days that it takes for wheat to mature would bring us back to the year 1883.

$$2033-150 = 1883$$

Employing the use of these equations for our hypothesis, the Early Rains would have been underway prior to the 1883 date when the grains would have sprouted. The Latter Rains—or the outpouring of the Holy Spirit—would have been in progress roughly 50 years before 2033, which bring us to 1983. The grain crops need ample time to ripen after those rains come. The rains here represent the Holy Spirit being poured out on all flesh.

As the stocks of grain dry out, the kernel is formed in the final phase of the wheat's lifecycle. Once it is ready, it is then harvested using a sickle. This harvesting process is always violent, which then brings us to the end of this age—the harvesting of the wheat at the end of the 6th millennium of mankind.

Luke 4:19 to proclaim the acceptable year of יְהוָה .								Jubilee
							2045	120
Weeks of years	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	6th Millennial Day Ended 70
7th Year	2044	2037	2030	2023	2016	2009	2002	
6th Year	2043	2036	2029	2022	2015	2008	2001	
5th Year	2042	2035	2028	2021	2014	2007	2000	
4th Year	2041	2034	2027	2020	2013	2006	1999	
3rd Year	2040	2033	2026	2019	2012	2005	1998	
2nd Year	2039	2032	2025	2018	2011	2004	1997	
1st Year	2038	2031	2024	2017	2010	2003	1996	
							1996	119
	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	69
7th Year	1995	1988	1981	1974	1967	1960	1953	
6th Year	1994	1987	1980	1973	1966	1959	1952	
5th Year	1993	1986	1979	1972	1965	1958	1951	
4th Year	1992	1985	1978	1971	1964	1957	1950	
3rd Year	1991	1984	1977	1970	1963	1956	1949	
2nd Year	1990	1983	1976	1969	1962	1955	1948	
1st Year	1989	1982	1975	1968	1961	1954	1947	
							1947	118
							1947	118
	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	68
7th Year	1946	1939	1932	1925	1918	1911	1904	
6th Year	1945	1938	1931	1924	1917	1910	1903	
5th Year	1944	1937	1930	1923	1916	1909	1902	
4th Year	1943	1936	1929	1922	1915	1908	1901	
3rd Year	1942	1935	1928	1921	1914	1907	1900	
2nd Year	1941	1934	1927	1920	1913	1906	1899	
1st Year	1940	1933	1926	1919	1912	1905	1898	
							1898	117
	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	67
7th Year	1897	1890	1883	1876	1869	1862	1855	
6th Year	1896	1889	1882	1875	1868	1861	1854	
5th Year	1895	1888	1881	1874	1867	1860	1853	
4th Year	1894	1887	1880	1873	1866	1859	1852	
3rd Year	1893	1886	1879	1872	1865	1858	1851	
2nd Year	1892	1885	1878	1871	1864	1857	1850	
1st Year	1891	1884	1877	1870	1863	1856	1849	
							1849	116
	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	66
7th Year	1848	1841	1834	1827	1820	1813	1806	
6th Year	1847	1840	1833	1826	1819	1812	1805	
5th Year	1846	1839	1832	1825	1818	1811	1804	
4th Year	1845	1838	1831	1824	1817	1810	1803	
3rd Year	1844	1837	1830	1823	1816	1809	1802	
2nd Year	1843	1836	1829	1822	1815	1808	1801	
1st Year	1842	1835	1828	1821	1814	1807	1800	
							1800	115

Now compare, if you will, the events in the lives of the men and women in the past with each of the Jubilee Cycles. As we look at the lives of those in the present, I ask you to, once again, compare them

to the Jubilee Cycles above and see what Yehovah is doing during certain times.

The Yoreh and the Malkosh Rains have come.

As a rabbi I knew once said, God didn't choose Egypt with its Nile or Assyria with the Euphrates for his chosen land – no, he chose Israel without a sufficient natural water source, so that the Israelites would have to look up to the heavens to God for their life-giving water. Just as verses just before Deuteronomy 11:14 say,

“For the land that you are entering to take possession of it is not like the land of Egypt, from which you have come, where you sowed your seed and irrigated it, like a garden of vegetables. But the land that you are going over to possess is a land of hills and valleys, which drinks water by the rain [matar] from heaven, a land that the Lord your God cares for. The eyes of the Lord your God are always upon it, from the beginning of the year to the end of the year.” (11:10-12)

God himself would see to the irrigation of Israel, unlike the surrounding countries who could count on huge rivers on the ground, Israel had to look up to heaven, and relate to God for the blessing of rain.²⁶⁴

The Land of Israel is a metaphor for what Yehovah is doing with us. He is looking down on us and sends the Early and Latter Rains, His Holy Spirit to produce the fruits He desires in us for this work. Both houses of Judah and Ephraim have significant events taking place in the era of the Early Rains.

Yehovah has now restored three things that were lost. One was the Sabbath, the second was the Hebrew Language and the third was the land. We have been following the lines of how the Sabbath was

²⁶⁴ The Former & Latter Rains In Israel, <https://bit.ly/3xewL3U>

passed from one generation to another through the ages here in North America.

We are going to depart from that history now and look at a few of those in what today is actually the Latter Rain Movement. Yehovah is weaving many threads together into one rug, one beautiful tapestry. As I have just said, this is the final preparation before the violence of the harvest begins. It is when the wheat heads come out of the boot and begin to grow into the grains for harvesting.

Through the spirit of Elijah, now that the Land and the language as well as the Sabbath have been restored, we must now watch for the Holy Days to be restored to their proper methodology as well as the name of Yehovah, the proper timing of the Sabbatical and Jubilee Years and the tithe to support the Levites. Yehovah is also going to restore to our knowledge the places where all His mighty works took place. The location of Noah's Ark, The Red Sea crossing site, Mount Sinai, the Golden Calf Altar, the Gilgal sites, Joshua's, Altar, the location of the Temple, the crucifixion sites, the Melchizedek Stone, and many others which were lost in time and are now being rediscovered to show the veracity of the scriptures and His truths.

We are now about to read about those who were involved in many of these discoveries and helped to bring them to the world's attention.

Ronald Eldon Wyatt

Ron Wyatt was born June 2, 1933 and died August 4, 1999.²⁶⁵

Wyatt was working as a nurse anesthetist in a hospital in Madison, Tennessee, when in 1960, he saw a picture in Life of the Durupinar Site, a boat-like shape on a mountain near Mount Ararat. The resulting widespread speculation in evangelical Christian circles that this might be Noah's Ark started Wyatt on his career as an amateur archaeologist. From 1977 until his death in 1999 he made over one hundred trips to the Middle East, his

²⁶⁵ Ron Wyatt | Wikipedia, <https://bit.ly/374NBHI>

interests widening to take in a wide variety of references from the Old and New Testaments.

Wyatt was not considered credible by professional archaeologists and biblical scholars.²⁶⁶

In 1978, Wyatt claimed to have discovered the Red Sea crossing at Newaba in the Gulf of Akaba (the eastern branch of the Red Sea) and some of “pharaoh’s chariot wheels.”² This led Wyatt to conclude that Mt. Sinai must be in Saudi Arabia. His candidate for Mt. Sinai was Jebel al-Lawz because it was the highest peak in the entire NW Saudi Arabian region (Noorbergen 1982: 157-174). In 1984, Ron Wyatt and his two sons illegally crossed the border of Jordan into Saudi Arabia to visit the site. They explored and photographed the area around Jebel al-Lawz. As they tried to get back across the border they were captured, their film confiscated, and were jailed for 78 days as Israeli spies. They were eventually released.

In April 1985, Wyatt returned to Saudi Arabia legally under the patronage of a certain Mr. Samran al-Motairy. This time he had a contract with Samran to split the take on any “commercial minerals” found by them on their treasure hunt (Fasold 1993b: 4-6; Blum 1998: 47). To help locate the gold, Wyatt convinced David Fasold, with his “molecular frequency generator” (MFG), into joining their expedition to search for the “gold of Exodus” (Blum 1998: 49-51). Fasold claims this device can detect various types of metal under the ground.

When one of Samran’s workers discovered “a bracelet that glittered for all the world like the purest of gold” (Blum 1998: 58), they were arrested and charged with “robbing Saudi Arabia of its wealth from antiquity” which they claimed was a capital offense (Cornuke and Halbrook 2000: 218). When they were finally released, all their film and notes were confiscated, and they were made to promise they would never return to Saudi Arabia and

²⁶⁶Ron Wyatt, the “Indiana Jones” of the SDA Church
<https://www.christiancourier.com/articles/1511-ron-wyatt-the-indiana-jones-of-the-sda-church>

never publish or talk about their findings. (Blum 1998: 59; Williams 1990: 25)

Upon his return, Fasold told Jim Irwin, the Apollo 15 astronaut who walked on the moon. Irwin in turn put Fasold in touch with two other potential treasure hunters — Larry Williams, a commodity trader and part time treasure hunter, and Robert Cornuke, a former police officer and SWAT team member (Cornuke and Halbrook 2000: 218). Fasold told them about the location of Mt. Sinai and the gold from Egypt. Part of his material is reproduced in Williams' book (1990: 25, 209-211) as well as his own newsletters (1993a; 1993b). Before they began this venture, they consulted an unnamed university professor in California, who wishes his identity to remain a "deep dark secret" (Blum 1998: 108). He seemed to agree with this idea and encouraged them in their pursuit.

*Williams and Cornuke journeyed to Saudi Arabia twice in the summer of 1988 as self-proclaimed "Adventurers of History" in search of Mt. Sinai and the "gold of Exodus." They returned to tell the tale (Williams 1990:10,23). Larry Williams wrote a book about their adventures entitled *The Mountain of Moses, The Discovery of Mount Sinai* (1990). It was later reprinted under the title *The Mount Sinai Myth* (1990). For a further review of Cornuke's claims, see: *How Accurate Are Bob Cornuke's Claims?**

*Another author, Howard Blum also wrote a popular book entitled *The Gold of Exodus: The Discovery of the True Mount Sinai* (1998a) based on the adventures of these two treasure hunters. The book has some inconsistencies. For example, Ronald Hendel (1999: 54) points out that before Williams and Cornuke went to Saudi Arabia in the summer of 1988, they had a meeting with an unnamed Biblical scholar from southern California. During the course of the conversation the unnamed scholar mentioned an interview of Dr. Frank Moore Cross in the August 1992 edition of *Bible Review* (Blum 1998:120-122). Talk about getting an advance copy of a publication! How did this professor get a copy of a 1992 issue of *Bible Review* in 1988?! The book is excerpted*

*in an article in the February 1998 issue of Vanity Fair (Bloom 1998b).*²⁶⁷

Ron Wyatt has claimed to have discovered Noah's Ark in 1977, The Red Sea Crossing site in 1978, The Ark of the Covenant in 1982, and Mount Sinai in 1984. The Turkish government declared the Noah's Ark site an official park in 1986. Ron has received abundant criticism with respect to his claims which have been repeatedly disputed or said to be fraudulent.

Others have come since then. I myself have been to the Durupinar site in 2007 and believe it to be Noah's Ark. I have also traced the clues Ron chronicled and shared, but I have also followed other clues from our next personality, Ernest Martin. To this end, I still hope to locate the actual site of the Ark of the Covenant. Although I have not seen it, I am very sure I know where the entrance to the Ark is. I also climbed Mount Sinai in Saudi Arabia in 2022, visiting the Golden Calf Altar, Red Sea Crossing site and making some amazing discoveries myself such as the blue sapphire coloured stones on top of Mount Sinai. So, I have included Ron Wyatt here despite all the negative press he has amassed.

These are historic biblical sites that have now been revealed by Yehovah in these very last days. It is as if God is saying look, here are those things and places spoken of in our Bibles. He is leaving us no excuses not to believe.

Dr. Ernest L. Martin

Ernest L. Martin was born April 20, 1932, in Meeker, Oklahoma and died January 2002. He too, will be considered a controversial personality because of the things he is revealing. I have also proven his findings true which led to other understandings, of which you are about to read. I do see a pattern unfolding. When the

²⁶⁷ Mount Sinai's Deadly Treasure by Howard Blum, Complete Vanity Fair Archive, <https://tinyurl.com/2bvjb8f2>; See also: Blum 1998b

truth is revealed, those having done so are often discredited in order to rebury what they brought to the light of day.

He attended grade and high school in Exeter, California and graduated from the College of the Sequoias in Visalia, California (specializing in Meteorology). He was a member of United States Air Force from 1950 to 54 and was sent by the Air Force to the University of New Mexico for advanced Meteorological training. He forecasted the weather in Greenland for a year, another year at Research and Development in High Altitude studies at Lowry AFB, Denver, Colorado. He changed careers in 1955 from science to social science (Theology and History).²⁶⁸

During 1955, Martin became a supporter of the ministry of Herbert W. Armstrong and the Radio Church of God (later known as the Worldwide Church of God). He attended Ambassador College at Pasadena, California, in 1958 and later transferred to the campus in Bricket Wood, England. He was ordained as a minister of the Radio Church of God in 1959 and continued with his studies at Ambassador College to finally earn an unaccredited Ph.D. in education in 1966. From 1960 to 1972, he taught history, theology and elementary meteorology at the Ambassador College campus in Bricket Wood where he became Dean of Faculty.

Between 1969 and 1973, Ambassador College entered into an alliance with Hebrew University in Israel which had been negotiated by Martin. This undertaking commenced a five-year archaeological program with students from Ambassador College working on Dr. Benjamin Mazar's excavation near the Western Wall of the Temple Mount. During this period, Martin supervised 450 participating college students during summer months. The partnership was mentioned in a Time magazine article.

Following the closure of the Ambassador College campus in England, Martin became Chairman of the Department of Theology at Ambassador College in Pasadena, California, in

²⁶⁸ A.S.K. (Associates For Scriptural Knowledge), <https://bit.ly/3Jov722>

1973. In the following year, he severed his membership in the Worldwide Church of God. In 1974, he created the Foundation for Biblical Research in Pasadena where he remained as chairman until 1985. In the same year, he founded Associates for Scriptural Knowledge and became a member of various other societies.²⁶⁹

In 1974, Martin wrote the first of five editions of *The Tithing Dilemma* of which over 100,000 copies were sold. It was this work which triggered the first of many major schisms within the Worldwide Church of God.

Martin proposed a recalculation of the birth of Jesus in his books *The Birth of Christ Recalculated* (1978) and *The Star that Astonished the World* (1996). He argued that the "Star of Bethlehem" was the planet Jupiter, called Zedeq ("Righteousness") in Hebrew, leading the wise men to Jesus in Bethlehem on December 25, 2 BCE, coinciding with the Jewish Festival of Hanukkah that year. Martin argued that the birth of Jesus happened on the evening of September 11, 3 BCE, which corresponds to Rosh Hashanah, the Jewish new year on the first of Tishri on the Jewish calendar.

In his 1999 book *The Temples that Jerusalem Forgot*, Martin argued that the Haram al-Sharif is not the location of the last Temple. This was significant given his relationship with Herbert W. Armstrong whose editorial in *The Plain Truth* magazine was cited by Denis Michael Rohan as a reason for setting fire to the Al Aqsa Mosque during the 1960s.

The basis of this work began with Martin's first visit to Jerusalem in 1961 when he first met Benjamin Mazar and later his son Ory Mazar, who informed him of his belief that the Temples of Solomon and Zerubbabel were located on the Ophel mound to the north of the original Mount Zion on the southeast ridge. In a 1996 draft report to support this theory, Martin wrote, "I was then under the impression that Simon the Hasmonean (along with

²⁶⁹ Ernest L. Martin | Wikipedia, <https://bit.ly/3DUTCTI>

Herod a century later) moved the Temple from the Ophel mound to the Dome of the Rock area."

However, after studying the words of Josephus concerning the Temple of Herod the Great, which was reported to be in the same general area of the former Temples, he then read the account of Eleazar who led the final contingent of Jewish resistance to the Romans at Masada which stated that the Roman fortress was the only structure left by 73 C.E. "With this key in mind, I came to the conclusion in 1997 that all the Temples were indeed located on the Ophel mound over the area of the Gihon Spring." From these conclusions, Martin produced his book in which he asserted that the Temples of Jerusalem were located over the Gihon Spring and not over the Dome of the Rock. He wrote, "What has been amazing to me is the vast amount of Jewish, Muslim, and Christian records that remain available from the first to the sixteenth centuries that clearly vindicate the conclusions that I have reached in this book of research."

His other works are Restoring the Original Bible (1984), Secrets of Golgotha (1987), 101 Bible Secrets (1991), The Biblical Manual (1985) and The Essentials of New Testament Doctrine (1999).²⁷⁰

Martins work is of extreme importance as it demonstrates exactly where the Temples stood. This revelation then again, reveals the importance of the Mount of Golgotha. Without this understanding you would not be able to understand the prophecy about the *Abomination that makes Desolate*, which is our second book in this *Elijah Trilogy* that we are working on.

Dr. Nehemia Shalom Gordon

Nehemia Shalom Gordon²⁷¹ was born November 1972 to Dena and Robert David Gordon (1941-2011) and raised as an Orthodox

²⁷⁰ Ernest L. Martin https://en.wikipedia.org/wiki/Ernest_L._Martin

²⁷¹ Heavenly Father's Day

Jew with a brilliant father who was also a Rabbi and lawyer. Dr. Nehemia Gordon was named after his Great Grandfather, Nehemia Robinson, who fled Lithuania in 1923. He was a Zionist. The Jews of Lithuania are known as Litvak Jews and were well-known for their Jewish scholarship. Because the British were not allowing very many Jews into Palestine in 1923, his family settled in the Chicago area, which was the second-best choice. All those who did not leave, were all executed by the Nazis in WW II. The Jews of Vilna were taken out to the Ponary Forest where they were all shot. Nehemia has said that over 1,000 of his family members died at the hands of the Nazis.

Nehemia's great-great-grandfather, Baruch Netanel Navadel, is quoted in a newspaper from 1901 that describes a rally that was held at the synagogue in a little village called Taurage, or Tavrig, in Lithuania. The article was written in Hebrew in the local newspaper. What is so amazing about this news article is that, just 20 years prior, in 1881, Eliazar ben Yehuda started to speak only Hebrew in his home, reviving the Hebrew language. This shows you how fast the Zionist movement was spreading. The 1901 article reads as follows:

<https://www.youtube.com/watch?v=KBqLi8jp1AA&t=1141s>

Nehemia Gordon (1972-Present) is a well-known Karaite Jew Hakham. He was born to an Orthodox Jewish family with a long line of Rabbis, but rejected the Talmud and became a Karaite Jew as a teenager. Nehemia is a native of Chicago but has lived in Jerusalem, Israel since making Aliyah in 1993.

Gordon is considered a Hakham, a religious leader of the Karaite Jewish communities, and until recently served on Universal Karaite Judaism's "Religious Council" (which represents Israeli Karaites), and on the Board of Directors of the ancient Karaite synagogue in Jerusalem. He is also a co-founder of the World Karaite Movement, a Karaite revival group. He coordinates Aviv searches each year and releases information on the crescent new moon sightings in Israel. From 2007 to 2008, Nehemia Gordon served in the position of Provost of the Karaite Jewish University.

Gordon holds a Master's degree in Biblical Studies from the Hebrew University of Jerusalem. He translated texts contained in the "Dead Sea Scrolls Reader", was an assistant on the Dead Sea Scrolls Publication project coordinated by Emanuel Tov, and worked as a researcher on the Hebrew University Bible Project under the auspices of Shemaryahu Talmon.

https://www.jewage.org/wiki/en/Article:Nehemia_Gordon_-_Biography

“Khovevey Tziyon,” the “Lovers of Zion.”
“When the lovers of Zion gathered for the annual meeting at the synagogue in Tauragen on Passover, the righteous teacher here, Rabbi Baruch Netanel Navadel, he gave an exalted sermon in praise of Zion, and he raised money for the workers in the land of Israel.”²⁷²

Nehemia made his first trip to Israel for the Feast of Unleavened Bread in 1983 at the age of 10 for his cousin’s Bar Mitzvah. At some point on this trip, in a conversation with his father, Nehemia was told they only had to keep one day for the Holy Days and not two like they did in North America. In the course of this conversation, he learned about the Karaites who are Jews known to be scripturalists and that they went by the Crescent Moon by which to begin the month.²⁷³ Those Jews in the Diaspora could not know if the Moon was sighted in Israel, so they had to keep two days. Nehemia asked his dad, why they did not return to keeping just one day now that the Jews were back in the Land of Israel where they could sight the Moon to begin the month. His Dad explained how they had to wait until there was a Sanhedrin who could legally change the calendar back.

It was at this time Nehemia said he wanted to be a Karaite. Notice the year and consider what I am saying about the wheat coming out of the boot around 1983.

²⁷² Hebrew Voices #44 - The Rebirth of Israel and the Dead Sea Scrolls
<https://www.nehemiaswall.com/rebirth-israel-dead-sea-scrolls>

²⁷³ I first saw the video Nehemia made on this subject in 2006. Biblical Calendar Video: NehemiasWall.com

<https://bit.ly/3j9ynn8> In a personal email to me Nehemia wrote, “This was recorded in 2006. It was based on a lecture that I gave in 2005 on a speaking tour with Michael Rood. We were supposed to record it at the last venue, in Pascagoula, Mississippi, which was scheduled for the day that Hurricane Katrina hit. I was so upset that the airline canceled my flight from LA to New Orleans! I had no idea the hurricane was on its way. I never made it to the venue. Instead, we recorded it a few months later in Nachal Perat (Wadi Qelt) near Ein Mabua.” Nehemia Gordon’s personal email, January 2022.

The name Karaites comes from the word Karaim, which is an abbreviation of Bnei Mikra or “Followers of Scripture”; Mikra, Kara. Karaim in English is Karaites. Those Jews who follow the Rabbis are known as Rabaniym, “Followers of the Rabbis” or Talmudiyin, “Followers of the Talmud.”²⁷⁴

Throughout the Middle Ages, Karaite Jews found it difficult to learn if the Barley had been found and, for the most part, followed the Hillel Calendar unless they got news from Israel that the barley was Aviv. It was not revived as a consolidated group until 1990.

*Many modern Karaite Jews have emerged from the Karaite revival of the late 20th century; the World Karaite Movement was founded by Nehemia Gordon and Hakham Meir Rekhavi in the early 1990s.*²⁷⁵

In the Old City of Jerusalem is the Karaite Synagogue. At this synagogue a major split occurred in 1990 over the calendar issue. When I asked Nehemia how he got started in the searches he shared the following story with me:

The "Chief Rabbi" Haim Levy printed a calendar without the permission of the rest of the leadership. Levy's calendar had Yom Teruah on a day on which it was impossible to sight the New Moon. However, the moon set after the sun by a minute or more so Levy was apparently convinced it was a New Moon day despite there being no possibility of seeing it. When Levy presented this to the Council of Sages they rejected it, so he published the calendar on his own without their authorization. Presumably Levy thought the leadership would be forced to accept his calendar after it was printed. At least, this is what I was told. I wasn't there.

²⁷⁴ History Of Karaism, The Karaite Korner, <https://bit.ly/3JgGyZF>

²⁷⁵ Karaite Judaism | Wikipedia, <https://bit.ly/3JkUp0J>. Also, from a personal email to me, Nehemia stated the following: “The World Karaite Movement as an informal movement started around 1990. As a formal organization (now defunct) it was a few years later.”

Nehemia first learned about Aviv in 1989 when he looked up the meaning of the word and realized it was an agricultural term. In 1990, Nehemia met Yousef Mourad and learned that he had conducted the first barley searches along with the sighting of the Crescent Moon in Israel in 1988.

It was in 1990, that Nehemia began to keep the calendar and the Holy Days by looking for the barley and sighting the new Crescent Moon. Nehemiah began to do those searches with Yousef Mourad starting in 1992 and again in 1993. Nehemia made Aliya (immigrated to Israel) at the age of 20 in September 1993 and has been doing the searches up until 2016 when he retired.

I include the following report which credits Nehemia with starting these searches in 1988. I am including this so that if others find the document below, they will also have the testimony above to weigh together. Nehemia has confirmed to me what I have reported above—that Yousef Mourad had begun the searches in 1988 and Nehemia then joined him starting in 1992.

Starting in 1988, Nehemia Gordon, who holds a Master's Degree in Biblical Studies from the Hebrew University of Jerusalem, has been organizing and leading annual searches for Aviv barley in Israel. As far as we are aware, these are the first such searches in modern times.

The teams, led by Gordon, have been performing annual Aviv searches for almost 30 years. By now, they appear to have the practical knowledge to reliably find barley in the state of Aviv. Knowing when barley in Israel is Aviv, is a key step in reconstructing a simple hypothetical version of the observational Hebrew calendar.²⁷⁶

²⁷⁶ Jewish Bible Quarterly: A First Description of the Israeli Barley Observation Data by Alex Strashny <https://bit.ly/3uRTxf2>. From a personal email to me, Nehemia stated the following: In 1990 he learned that Yousef Mourad had conducted the first barley searches in Israel in 1988. Nehemiah began to do those searches with him starting in 1992.

Nehemia states that one of the most difficult years he had in searching for the barley was in 2001 during the Intifada. The Arabs had snipers overlooking the roads around Jericho. One particular section along Hwy. 90 was notoriously nicknamed Sniper Alley.

We must give Nehemia all due credit for having the chutzpah to see this Biblical Calendar practice, of sighting the Crescent Moon and looking for the Barley, revived. He has investigated, researched and along with Yousef Mourad has brought back to life the original methodology for knowing when the Holy Days are so that all of us can today worship Yehovah at the proper time. He has suffered the slings and arrows from both Jews and Messianics for his research and for his work with Christians. I know for a fact the weight and the responsibility he has felt in finding the Barley each year and the Crescent Moon each month, to ensure he got them right, has weighed on him dearly. I have been there on two occasions at Passover to check on the Barley with him. The pressure to get it right, so all of us could keep the Holy Days of *Leviticus 23* at the proper time, weighed on him each and every year.

In a private conversation I had with him in 2016, he confided in me that he was about to step down from conducting these searches. The backbiting and slanderous tales spoken about him had already taken their toll on him.

Since 2016, Devorah Gordon has taken on the Barley searches in Israel as well as looking for the new Crescent Moon each month. In addition, there have been many others who have flown over specifically for this purpose each year of searching for the Barley to create a number of individuals we can hear testimony from.

Bruce Brill

Bruce Brill first learned about the Crescent Moon from a group of people whom he terms as “*The Wadi Folk*” due to the fact that, at the time he encountered them they were living in caves in the Tekoa Wadi, near where Bruce lived. They were made up of two American families, one American and one British person all living in these caves, dressed in ancient biblical attire. In talking to them, they made

Bruce aware of the error of the rabbinic calendar and introduced him to the sighting of the Moon. They were trying to live completely according to Torah in everything.

They were totally Torah struck and tried to live biblically in every regard. Good people and very VERY Yah-fearing.

In 1999 Bruce wrote:

“I was so excited about the mistaken New Month of the rabbinic calendar that I wrote an article in the *Jewish Spectator*.²⁷⁷

In that article, Bruce states that he had been sighting the Crescent Moon since 1994. Nehemia Gordon read the article, published in the summer of 1999, and contacted Bruce. From that moment on, they began to engage with each other and have been friends ever since.

Approaching 1997, Bruce elaborated to those present on what he referred to as a “God-incident.” It is as follows:

"God-incident"....I was running the Jerusalem Folk Music Club and was distributing flyers for the next program. One of the places where I'd leave flyers was the Harari Harp Shop and when I walked in, the owner, Micha, said excitedly, "BRUCE! I know how you've been sighting new moons and I'd like you to meet someone who has a new moon calendar" "Bruce Brill, meet Michael Rood". I said, "I don't care what Michael's calendar says, but I've been sighting new moons for some years and this month, the new moon for 'Rosh HaShanah' [quotes intended] did NOT appear on Rosh HaShanah eve, nor did it appear the following day, but TWO DAYS after 'the [rabbinic] calendar said it was supposed to appear." Michael whoops out his calendar and says, "Correct: two days later at ___degrees elevation, ___minutes visibility until moonset, and ___percent

²⁷⁷ How To Prove Which Calendar to Follow by Joseph F. Dumond, <https://bit.ly/3uf6m43>. This article is only available on my website currently.

visibility."I said, "LET ME SEE THAT CALENDAR!!!"

Bruce goes on to say that, after this they became good buddies and even did a 40-day fast in the caves of Wadi Tekoa below the village Bruce still lives in. In 1998, Bruce introduced Michael to the Temple Mount people who had just begun to look for the Crescent Moon. Then Bruce introduced Michael to Nehemia sometime after Nehemia contacted Bruce in 1999 as well as the Wadi Folk.

Michael John Rood

Michael Rood was born December 5, 1952, in Greenville, Michigan, where his family attended the Green Corners Baptist Church. When he was eight years old, he remembers asking his parents about the Sabbath, but never got any of his questions answered.

The movie, *The Ten Commandments*, was released November 8, 1956. I do not know what year Michael watched it, but it deeply impressed him to want to learn more.

(I, Joseph Dumond, was four years old in 1962 when I saw the same movie in a theatre in Corner Brook Newfoundland and I was awestruck sitting in the front row, but I digress).

Michael was inspired by his pastor to enlist in and join the Marines to go and fight in Việt Nam. He was all set to be deployed when on August 27, 1972, the war ended and he then began to be trained for security detail for the U.S. Embassy. His *Bible* studying habits got him noticed and he was soon told that his beliefs were not compatible with the State Department after which he was dismissed.

He then became a Marine Chaplain and served in Panama and The Guantanamo Bay detention camp. During each of these deployments, Michael was teaching and the men were learning and spending time with him as he taught. He spent a total of four years in the Marines.

He was then introduced to The Way International and offered a job in Washington and was placed in charge of 50 fellowships. While there, he learned of the immoral behaviour of the leadership

and told the person next in line to be president of the organization to fix it or he was going to bring his knife to castrate those doing these immoral acts. The sexual immorality going on was rampant.

Michael was fired the very next day. This cult group caused Michael to stop reading his *Bible* and a number of those victimized by the unchecked immorality of this cults dynamics committed suicide. Even Michael himself wanted to end his life.

By December 5, 1994, Rood had become a truck driver and The Way voices no longer haunted him. He wanted to be obedient but did not know how to go about it. As he watched Fiddler on the Roof, he was fascinated with them keeping the Sabbath and wanted to learn more. So, he would turn his truck off Friday at sunset and not turn it back on until after sunset Saturday evening. He began to teach in truck stops or wherever he could while driving his rig.

It was on March 3rd, 1996 when Michael Rood walked away from the trucking industry and began to teach the *Bible* and the Sabbath.

We have had a great deal of difficulty piecing this period of Michael's life together. To the best of my understanding—and yet I do not know for sure—Michael and a former member of The Way, Robert Wadsworth, got together. Robert taught about the Mazzaroth, or Biblical Astronomy. The earliest newsletter is from July 1996.²⁷⁸ It was Robert Wadsworth who put together the calendar²⁷⁹ which Michael had with him when he met Bruce Brill as mentioned previously.

Wadsworth was using the constellation and had expected something big to happen in 1997. On October 23rd, 1996, he wrote the following:

1996-OCT-23: Since 1658, many Christians have accepted the calculations of James Ussher, an Irish archbishop, who estimated that the first day of creation occurred on 4004-OCT-23 BCE. This

²⁷⁸Biblical Astronomy July 1996 <https://biblicalastronomy.com/astronomy1.htm>

²⁷⁹The Biblical Hebrew Calendar

<https://aroodawakening.tv/biblical-hebrew-calendar/>

would make the time interval between the creation of the world and a common estimate of the birth of Christ to be precisely 4000 years. Some people believe that Ussher fudged the data to make it come out neatly. He also estimated that the end of the world would occur exactly 6000 years later, in the fall of 1996. 1997-MAR-8: *The Vortex of the Star of David* religious sect of Luskville, Quebec was quoted (2) as predicting the end of the world on Saturday, MAR-8. A father, Jean Leon Marcoux, was interviewed; he was worried because his children will be visiting their mother at the sect's commune on that weekend. He approached the Quebec police but was unable to get them to take any action. A spokesperson for the sect stated that they do not have a doomsday scenario. 1997-APR-10: Dan Millar, of Surrey, BC, Canada and Bob Wadsworth of the *Biblical Astronomy* newsletter are two religious researchers. They are following the age-old tradition of looking for signs in the heavens for the arrival of the Antichrist, return of Christ, etc. Ancient prophecies told of heavenly events and even a cross in the sky in advance of momentous developments. Millar and Wadsworth have predicted the arrival of the Antichrist on APR-10. Dan suggested that we watch news from the Vatican and from Jerusalem on that day, because he expects some sort of coup by the Antichrist. He is expected to come to power in the Vatican as Pope Peter II. One heavenly indicator is the intersection by two comets of the star Algol in the constellation Perseus. Comets Hyakutake and Hale-Bopp intersected the star on the same date (APR-11) on two adjacent years (Hyakutake in 1996 and Hale-Bopp in 1997). Plotting the two comets' trajectories over the period APR-1 to APR-30 on the two years forms an almost perfect cross. They intersect between the eyes of the Medusa head that Perseus is holding in his left hand. "Algol" means "Demon Star" in Arabic. The head is known as Rosh Satan (the head of Satan) in Hebrew. There will be one further heavenly sign: on the evening of APR-10, there will be a lunar occultation of the star Aldebaran in the constellation Taurus. 1997-OCT-20 A Jewish group, called the Temple Mount and Land of Israel Faithful Movement were expected to attempt to place the cornerstone of a new temple on the Temple Mount in Jerusalem. This is a small piece of real estate that is the most sacred spot in the world to Jews, and one of the most sacred to

Muslims. The Rapture Ready home page has predicted that the "Tribulation" would be triggered by that event. Previous attempts had failed either because of riots, or police action. There was one report that they were going to try to airlift the stone by helicopter this time. On OCT-20, several thousand police officers were deployed throughout Jerusalem; they successfully prevented access to the Temple Mount.

As you all know, nothing happened on those dates.

In September 2020, Michael suffered a stroke. He is still recovering as of this writing, June 2022.

Keith Edwin Johnson

Keith Johnson was born September 1960 and speaks of his early years in the following way:

My own spiritual journey began in high school when I became involved with a local inner-city church in my native Minneapolis. After receiving an undergraduate degree from the University of Minnesota and working in corporate America for a number of years I decided it was time to give back to the community. After three years I realized that what I could teach the youth was limited by my own biblical understanding. To be able to do more I would need further training, so I decided to move my wife and two small boys to Chicago where I enrolled in the Trinity Evangelical Divinity School. At this evangelical seminary, I took many courses in the Bible and theology including New Testament Greek and Old Testament Hebrew.

After receiving my Master's degree in Divinity, I put away my Hebrew reference tools and took a position as a pastor at the same inner-city church in Minneapolis where I began my journey of faith as a youth. Over a three-year process I was ordained as an Elder in the United Methodist Church.²⁸⁰

²⁸⁰ A Prayer To Our Father by Nehemia Gordon & Keith Johnson, <https://bit.ly/3uLTbXb>

Keith never attended church as a child growing up on the streets of Minnesota, but he went to and graduated Magna Cum Laude from seminary after three years at Trinity Evangelical Divinity School, north of Chicago, Illinois in 1991.²⁸¹ He was first ordained a deacon, and later, an elder, of the Methodist Church where he served for 20 years. He functioned part of that time as a lead pastor for 1,200 members²⁸² of the Park Avenue Church in Minnesota. By 1994, to the best of our knowledge, Keith was hired by the Minnesota Vikings as their team chaplain.

There were many professional sports teams that had taken on chaplains in the locker room starting as early as 1954 by Billy Graham and other evangelical ministries. Coaches liked religion in the locker room because it was seen as a most instrumental tool by which a coach could straighten out otherwise wild or reprobate players.²⁸³

Given all I have gleaned from Keith's time as Vikings' chaplain, he was not just there to "fix" players, he was also there teaching them the power of God in a very real way, not just to the Vikings, but to any and all players, on all teams.

The Minnesota Vikings were coached by Dennis Green, who was only the second African American head coach in the N.F.L., coaching the Vikings from 1992 to 2001. During Johnson's time there as chaplain, the Vikings had one of their best seasons in 1998. Coach Green also became one of the most "winningest" coaches of the 1990s.²⁸⁴

Keith served as one of 40 Chaplains for the USA Olympic team in 1996 in Atlanta, USA, and he also served unofficially at the 2000 Olympics in Australia.

²⁸¹ Hebrew Gospel Pearls #9 by Nehemia Gordon (Matthew 4:1-11), NehemiasWall.com, <https://bit.ly/3qQfdag>

²⁸² The Name of God In Action w/Keith Johnson (Open Door Series-Part IV), <https://bit.ly/3qQJVQv>

²⁸³ The God of the Gridiron: Does He Care Who Wins the Super Bowl? by David Plotz, <https://bit.ly/3uLTfX5>

²⁸⁴ Dennis Green | Wikipedia, <https://bit.ly/3tTI3bw>

He significantly influenced a number of players over his years as an N.F.L. chaplain. One that we discovered was former N.F.L. quarterback, Randall Cunningham, now known as “Pastor Randall.” He gives Keith credit for his transformation and affording him an “in” with the Vikings in 1997.

The moral of the scripture, he says, “equates to blessing other people.” That’s one thing he set out to do later in life. In 1997, he returned to the NFL a changed man. He not only participated in Bible studies in Minnesota, where he performed at an MVP level in the 1998 season, but arrived early to set up chairs. He attended chapel services. He befriended Vikings team chaplain Keith Johnson. “I was really underneath his wing, and learning Hebrew, and Greek, and memorization, and fasting, and prayer,” Cunningham says. “And learning how to teach, and different things like that. We went in the community and evangelized. And he really poured into my life.”²⁸⁵

March 20, 2001, Johnson founded *Christian Athletes United for Spiritual Empowerment*, which was sponsored in part by Reggie Jackson, but then closed it down in January 2002.²⁸⁶

There is this incident that shocked the Viking franchise in 2001 and was such a shock that it was memorialised in 2011 and again, in 2021 in the papers. Players who knew Korey Stringer at that time have memorials of him in their homes.

On August 1, 2001, Stringer, a 27-year-old offensive tackle, died of heatstroke complications suffered during a Vikings training camp practice the previous day in stifling temperatures in Mankato. His memory has continued to live on.

“He was irreplaceable as a player but also irreplaceable as a person,” Berger said. “He was a leader, a captain and a guy

²⁸⁵ The Reinvention of Randall Cunningham by Henry Bushnell, October 14th, 2020, <https://yhoo.it/378gD9a>

²⁸⁶ Christian Athletes United For Spiritual Empowerment, OpenCorporates.com, <https://bit.ly/3NNNi4L>

everybody loved. There was a big hole in our hearts for Big K because he meant something to everybody.”

Kelci Stringer arrived at the hospital shortly after 2 a.m., and was given the news by team chaplain Keith Johnson that her husband had died. While there were a number of players and coaches at the hospital in tears, she said she didn't cry because she was still in shock.²⁸⁷

The death of this lovable young man back in 2001 had a devastating effect on the entire team, Johnson included.

The death of Korey Stringer in August sent the Vikings into a downward spiral despite a promising preseason. Minnesota lost its home and season opener to hapless Carolina in what turned out to be the Panthers lone win for the season, and things got worse as the Vikings dropped 8 of their final 10 games.

Talk of a lawsuit by Stringer's widow, continuing dispute over a new stadium deal, rumors about coach Dennis Green's job status, and sideline bickering from such stars as Sandy Moss and Chris Carter snowballed into a hellish nightmare that resulted in the team's first losing record since 1990.

Green's 10th season at the helm ended abruptly when he and Vikings owner Red McCombs agreed to a buyout of his contract three days before Minnesota's season final game and loss to Baltimore. In 2001, the Vikings finished with a losing record for the first time in Green's decade with the team. The Vikings bought out Green's contract on January 4, 2002.²⁸⁸

Keith Johnson also left the Vikings in 2002.

²⁸⁷20 Years After Death of Vikings' Tackle Korey Stringer, His Legacy Lives On by Chris Tomasson, <https://bit.ly/3JV7j6X>

²⁸⁸Cold Wars: 40+Years of Packer/Viking Rivalry by Todd Mishler, <https://bit.ly/3Ds3T9i>

The Crossing of Paths

The following three men: Nehemia Gordon, Michael Rood and Keith Johnson are now about to meet and, unbeknownst to each of them, they would all be working together on and off for the rest of their lives.

As we said, Yousef Mourad had begun the searching for the barley in 1988 and Nehemia then joined him starting in 1992 searching for and figuring out when the barley is ripe or at the stage of Aviv.

It was in 1998 that Dr. Roy Hoffman—with a Ph.D. in chemistry—founded the Israeli New Moon Society on behalf of Rabbi Rabinovitch, so as to begin collecting information about how to sight the new Crescent Moon, in preparation for when the Sanhedrin would begin to use the Crescent Moon by which to determine the month. They knew this could not happen until there was a Sanhedrin to interview the witnesses, but they still needed the information to be ready for when that day arrived.

On October 13, 2004, a council of 70 rabbis gathered in Tiberias to reinstitute the Sanhedrin. Since then, it has received a mixed reception in the Jewish world. Most ignore it. Some Orthodox Jews even condemn it. Professor Weiss himself, who is the spokesman for this Sanhedrin, has even described it as the “Renewed and Rejected Sanhedrin.”²⁸⁹

As best as we can determine it was Bruce Brill who brought Michael Rood to the Israeli New Moon Society conference in 1998.

It was also Bruce Brill who introduced Michael to Nehemia in 1999 and, at this time when Michael had just begun to learn about the barley and the Aviv. Here is how Michael recalls their meeting at that time:

Your proficiency is so well-known in the land of Israel, that I was actually introduced to you by Rabbinic scholars of the Israeli New

²⁸⁹Hebrew Voices #28: The Renewed Sanhedrin by Nehemia Gordon, <https://bit.ly/3DA6U7G>

*Moon Society. You were the one, the go-to guy, as far as understanding that ancient Hebrew technical term referring to the barley's maturity as aviv. This is something that you've spent years and years researching, and they recognized it. I know that every single month they have a Rabbinic court that meets, that they had the ones who have sighted the new moon exactly, they're documented. But the other side of that is, that begins a month, but the year begins in the month of aviv, and you were the one that provided that information.*²⁹⁰

In addition to providing the preceding information, Michael would go on to say that Nehemia also holds a bachelor's degree in Archeology and a master's degree in Biblical Studies from the Hebrew University of Jerusalem and worked as a researcher on the Hebrew University Bible Project giving him impeccable credentials.²⁹¹

In 1998, in co-operation with Robert Wadsworth and Richard Fike, Michael Rood published his first edition of *"The Astronomically and Agriculturally Corrected Biblical Hebrew Calendar."*²⁹² It read as follows:

*March 29, 1998, at sundown, the first new moon after the vernal equinox appeared. The first sliver of the new moon was sighted at 3% illumination, 18 degrees above the horizon, over the city of Jerusalem. At that moment, for the first time in this millennium, we knew where we were on God's sacred calendar. It was Nisan 1, in the Biblical year 5999, precisely 5,998 1/2 years after the creation of Adam. At that moment, we were exactly 18 Biblical months from the beginning of the 7th, or Sabbath millennium: the Day (or millennium) of the LORD. Our countdown to Tishri 1, 6001: September 11, 1999, at sundown, had begun.*²⁹³

²⁹⁰ Hebrew Voices #81: The Origins of Yahweh by Nehemia Gordon, <https://bit.ly/3LwhsaE>

²⁹¹ Ibid.

²⁹² Michael Rood is a self-proclaimed Messianic preacher who was ordained as a Christian minister in The Way International (TWI), <https://bit.ly/3NEkD1S>

²⁹³ Field Guide to the World of Religion, <https://bit.ly/3tUzQnt>

It was also in 1998 that Rood launched his debut “*A Rood Awakening*” tour with respect to promoting the Agricultural Biblically Corrected Calendar. Rood’s start up timing meshed perfectly with the demise of the Worldwide Church of God members, who were leaving WWCG due to the many doctrinal changes by the new administration, who were rejecting most of Armstrong’s doctrines from the late 1980’s and into the 1990’s. Rood appealed to them because his teachings lined up with their own doctrinal understandings. He emphasized the rejection of the traditional holidays of Christianity such as Christmas, Easter, and Halloween while advocating a return to the biblical observance of the weekly Sabbath and the annual Holy Days of *Leviticus 23* using the Biblically Corrected Calendar. But Rood was also reaching many other denominations who were looking to get back to the original meaning of what the *Bible* commands us to do.

Yehovah was also at work in another in a totally unexpected area. He began to move in the heart of another man by the name of Reggie White, who was considered by many to be one of the best defensive players in N.F.L. history. He was named Defensive Player of the Year in 1987 and 1998 and won the Super Bowl in 1996. He played from 1985 to 1992 for the Philadelphia Eagles and 1993 to 1998 with the Green Bay Packers. He retired in 1999 and played one more season in 2000 with the Carolina Panthers. When he retired in 2000, he was the all-time sacks leader with 198 sacks for his career.²⁹⁴

Despite all these accolades, Reggie White did not want to be known for what he had accomplished on the field. He wanted to be known for what he did for God off the field.

White became involved with the Fellowship of Christian Athletes²⁹⁵ while at the University of Tennessee, and expressed an interest in becoming an evangelist as early as his sophomore year

²⁹⁴ Reggie White | Wikipedia, <https://bit.ly/3IPtWsd>

²⁹⁵ Fellowship of Christian Athletes | Wikipedia, <https://bit.ly/3DpzA3b>

in 1981. He became an ordained Baptist minister during this period. He had acquired the nickname "Minister of Defense" by the time he was a senior.

In White's last year of football, (2000) a friend reportedly gave White a teaching CD from Messianic teacher Monte Judah.²⁹⁶

Monte Judah is a Messianic Torah-observant teacher. This teaching then caused Reggie to want to learn Hebrew²⁹⁷ so, he could read the *Bible* himself without someone telling him what it said. He began to study this for eight hours day and night, having first of all hired Ralph Messer to teach him in 2001. See the foot note below.

I am jumping around a bit in order to have the chronology of events show you how Yehovah was weaving a tapestry and using the lives of these men as they come together. We now jump to another man, Chaim Goldman who was working with Michael's ministry at this time.

²⁹⁶ Reggie White | Wikipedia, <https://bit.ly/3IPtWsd>

²⁹⁷Paula White To Be Crowned Queen? N.D.C.C. Pastor Denies Link to Eddie Long's 'Rabbi.' Sunday, February 5th, 2012.

Most recently, Keith Johnson, the former chaplain for the Minnesota Vikings, said in a statement acquired by the Florida Courier that Messer "...has been exploiting African-Americans and making a mockery of the Hebrew roots of the faith for years."

"I first encountered Messer 11 years ago when my friend the late Football Hall-of-Famer Reggie White paid him an inordinate amount of money to learn Hebrew under his tutelage as a 'rabbi.' A year went by and Reggie never received even a single Hebrew lesson. I decided to confront Messer with Reggie and Pro-Bowler Hardy Nickerson as witnesses," Johnson claims.

"In their presence, 'Rabbi Ralph' admitted he had never formally been ordained as a real rabbi. I then challenged Messer to read from my Hebrew Bible and he responded by making excuses for an hour about why it was "dangerous" to learn the language. I continued to insist he read from my Bible in Hebrew and with great effort, Messer managed to slowly sound out the first verse of the Bible one syllable at a time. It was obvious to everyone present that Messer did not possess the knowledge to read the Hebrew language, let alone to teach it." <https://bit.ly/3Lyf1af>

On Sunday, January 27, 2002, Chaim Goldman was in the shoe store on Jaffa Road in Jerusalem. A 28-year-old Palestinian lady with a suitcase bomb was in the store at the same time Chaim was. She intended to leave that suitcase bomb about four feet from where Chaim was standing, when someone asked her if they could help her. She then picked up the suitcase and walked straight out the front door and had just passed a large column in front of the store. At the exact same time that she was going out the door, Michael Rood was walking down Jaffa Road, unaware that Chaim was in the store. Michael, for some unknown reason deviates from his course he was walking on and cuts right behind the lady with the suitcase as she walked out. He zigged to avoid walking into her.

As Michael walked behind this column the lady, he just passed, detonated the 22-pound explosive device in the suitcase right in front of the store. The entire front of the store blew past Chaim who was still inside and he was cut on his head from the glass. Michael at that split second had just walked far enough to be protected from the blast by this concrete column. She blew herself up at the entrance to the shoe store, killing an 81-year-old Israeli and injuring 100 other people. Michael and Chaim were unharmed. This same column protected both Michael and Chaim from the blast because of the angle. Yehovah had simultaneously protected both of them with this column. Neither one knew the other was there until they got home and told each other what had just happened. I encourage you to watch the video in the footnote.²⁹⁸

After this event, Keith Johnson relates a dream he had in early 2002. In that dream he was told he had to go to Jerusalem, because he had to be there for Pentecost 2002. He was told to go and get a Torah Scroll. He did not know anyone in Jerusalem. His friend from the Tampa Bay Buccaneers, Hardy Nickerson, knew some friends in Florida. They knew friends who knew Keith's friend Reggie White.

²⁹⁸ Jerusalem Bombing by Chaim Goldman, <https://bit.ly/36GZN0Y>

Reggie White and Keith had been already come to be close friends prior to this point.²⁹⁹

Hardy advised Keith not to go on a tour, but to stay in Jerusalem with someone who lived there so he could spend time learning and searching. Reggie White, it turns out, also knew Michael Rood. So, they called Michael Rood as kind of a joke and said, “*Michael, there’s a man who needs to come and visit you at your house.*” Michael said, “*No problem.*” Keith left for Jerusalem to be there for Shavuot or Pentecost 2002.

9/11 had taken place six months before this time. The suicide bombing that Michael and Chaim were involved in January 2002 was still fresh in Michael’s mind. And now, on April 2, 2002, the siege of the Church of the Nativity began in Bethlehem and lasted until May 10. Pentecost was just nine days later on Sunday, May 19, 2002.

Into all of this comes one naive Keith Johnson, oblivious to the dangers and just walking around Jerusalem, when he meets a Christian Arab named Zaki whom he asks to help him meet the people who do not speak English who were willing to sell Keith a Torah Scroll. He is taken first to Bethlehem, where Michael had told him not to go,³⁰⁰ and then to Ma’ale Adumin to obtain the scroll. After he procured the scroll, Michael had arranged to meet Nehemia at Mount Zion Hotel. This is when Keith met him for the very first time. When he asked Nehemia to read the scroll he rolled it open and reads a portion in Hebrew. Keith asked what was it that Nehemia was reading and Nehemia answered, Leviticus 23 on the subject of Shavuot. Everything Keith dreamed about was, at that point, now coming true.

Yehovah had sovereignly brought Keith, Nehemia and Michael together. Yehovah had orchestrated for Nehemia to teach Keith

²⁹⁹ Discovering Common Ground w/Keith Johnson: Open Door Series (Part I), NehamiasWall.com, <https://bit.ly/3IRFoDv>

³⁰⁰ The siege of the Church of the Nativity in Bethlehem was a siege of suspected Palestinian militants by Israel Defense Forces in Bethlehem in the West Bank that lasted from April 2nd to May 10th, 2002. https://en.wikipedia.org/wiki/Siege_of_the_Church_of_the_Nativity

about the Torah Scroll. Nehemia said he was not going to teach Keith, but Keith insisted.³⁰¹ It was also at this meeting in 2002, at Shavuot that Keith first asked Nehemia what is God's name and Nehemia wrote it out for him.³⁰²

In 2003, a year after Keith met Nehemiah, Keith called Nehemia to tell him a friend of his, Reggie White (The Minister of Defense), wanted to come to Israel and experience the Holy Land. He also told Nehemia, Reggie wanted to accomplish two things. One was to see the Hebrew manuscripts of the *Hebrew Matthew* and the *Aleppo Codex*. Reggie wanted to be as great a preacher of the truth as he once was as a football player. So, he wanted to read the original material. Keith had told Reggie about the *Aleppo Codex*. Nehemia said that no one was allowed to see it. The *Aleppo Codex* is to Israel what the Crown Jewels are to England. The *Aleppo Codex* was hidden in a secret vault and guarded. Nehemia called to see if they could see the original and was turned down. But then, an hour later, was told they could see it because the N.F.L. was a sponsor of the Shrine of the Book Museum. When the day came for both Reggie and Nehemia to view the original *Aleppo Codex* in person, they both knew a miracle had taken place, solidifying their friendship from that day forward.³⁰³

In October 2003 at Sukkot, Reggie was interviewed by Michael Rood, and he discussed his studies of *Torah*.³⁰⁴

Because of the events that took place with Reggie during this time in Israel, Reggie said it was the “greatest week” of his life. Even greater than winning the N.F.L. Super Bowl in 1996. Reggie White stood in solidarity with Michael Rood from this time onward, becoming his executive co-producer of the “*A Rood Awakening From Israel!*” television series and he also hosted several

³⁰¹ When Worlds Collide | Shabbat Night Live, <https://bit.ly/3wWTyqk>

³⁰² My Bible vs. Your Bible | Shabbat Night Live, <https://bit.ly/3iRYpLv>

³⁰³ Reggie White & the Secret Vault by Nehemia Gordon, NehemiasWall.com | YouTube, <https://bit.ly/38iDhw3>

³⁰⁴ Greatest Week Of My Life!: Last Interview w/Michael Rood by Reggie White | YouTube, <https://bit.ly/3wMVMmu>

"Awakening" conferences back in the U.S.A. for both close friends and gridiron opponents.³⁰⁵

Starting in March 2004—and for the last nine months of Reggie's life—he learned Hebrew twice a week over the telephone as taught by Nehemia Gordon.³⁰⁶

Reggie White died at the age of 43 on December 26, 2004, due to cardiac arrhythmia, which many believe was partly caused by his untreated sleep apnea.³⁰⁷

The interview with Michael Rood was broadcasted over Sky Angel cable channel on February 4th and 6th, in 2005.

Keith and Nehemia went on to strike up a lasting friendship and began working together. Keith would go on to found B.F.A.I., (Biblical Foundations Academy International), write *For His Name's Sake, His Hallowed Name Revealed Again*, and co-author with Nehemia *A Prayer to Our Father: Hebrew Origins to The Lord's Prayer*. Nehemia would go on to found the *Makor Hebrew Foundation*, but also, to write *Shattering the Conspiracy of Silence*. They would also go on to produce Torah Pearls, Prophet Pearls, and the Hebrew Gospel Pearls jointly while Nehemia also produced Hebrew Voices.

In July 2020, Michael Rood suffered a major stroke and is still recovering as we write.

I have made a point to showcase Michael Rood, Nehemia Gordon, and Keith Johnson (and how they came to meet), because of how significantly they have all, in their own way (but also, collectively) contributed to the restoration of all things. That is, those things that have been lost to time which we have been covering at length and in depth thus far.

When the Jews were exiled from the Holy Land, they had to start utilizing what we call the Hillel calendar today. Unfortunately, however, it is a calculated calendar that uses *Postponement Rules* and a *19-years Metonic Cycle*. Almost all Messianic groups today

³⁰⁵ Ibid.

³⁰⁶ More On Reggie White's Spiritual Journey | YouTube, <https://bit.ly/3iRulug>

³⁰⁷ Reggie White's Legacy, <https://bit.ly/36BDutT>

and the Jews use this calendar. But the original calendar that was used in the Land of Israel up until 70 A.D. and even up until around 400 C.E., was the one which used the ripeness of the Barley to begin the year and the Crescent Moon by which to begin the month.

Through the scholarship and ongoing efforts of Nehemia Gordon, this calendar has been restored. Michael Rood and his television programs have been promoting it to a wide audience which allowed many of us to learn of it. One of those people being myself.

Keith Johnson has been fixated on the True Name of God, which he has determined (with the aid of Nehemia) to be Yehovah.³⁰⁸ Nehemia, who is also fixated on the truth of His Name, has been looking at the vowel pointing to learn how the name was pronounced, and has discovered over 2400 ancient manuscripts all of which pronounce the Name of God as Yehovah. Not one time in any of these manuscripts has he found the vowel pointing showing the name was pronounced Yahweh.

And unlike Joseph Franklin Rutherford—who replaced Charles Russell and took the name of Jehovah Witness in order to use His most Holy Name as a provocation to others and so that no one else would want to use it, which I found totally disgusting—Keith and Nehemia, have shared the name of Yehovah so that His name may be a blessing to all men in all nations that would want to call upon His most Holy Name. This is the complete opposite to what Rutherford did. Once again let me quote Mr. Rutherford:

"It will be a name that could not be used by another, and such as none other will want to use."³⁰⁹

³⁰⁸ You can read our article I AM THAT I AM-IT IS SO OBVIOUS at <https://sightedmoon.com/i-am-that-i-am-it-is-so-obvious/> You can also read our article about Yahweh and where it comes from. DO YOU PRAY TO YAHWEH OR TO JUPITER OR TO BOTH?

<https://sightedmoon.com/do-you-pray-to-yahweh-or-to-jupiter-or-to-both/>

³⁰⁹ History Of Jehovah's Witnesses | Wikipedia, <https://bit.ly/3tWu7xK>

Keith and Nehemia have been sharing the true pronunciation of His name and gone to great lengths collectively and individually to prove it to us all. Keith even allowed me to be one of the hundred or so people he asked to proofread his manuscript before he published it.

We now have the Hebrew language restored and the Land has been partially restored to the Jews in the form of what we know today as the State of Israel. Thanks to the perseverance of Nehemia, we now have the calendar restored so we can worship Yehovah at the proper time. Through the combined efforts of Nehemia and Keith we also now have His name, Yehovah, by which we all can call upon and pray to.

Joseph Frederick Dumond

It is with all humility that I add my name to this illustrious list of men who have gone before me. I stand upon their shoulders before you today. I have no formal training. I never attended a secular university or college. I never attended a seminary or *Bible* college. I cannot speak Hebrew, nor am I Jewish. I have never been ordained, nor had hands laid on me. I graduated high school with an average score in English of 51%, although I loved history, math and physics averaging in the high 80% range in those areas. My point being, I feel the least qualified of all those who have gone before me—as in, the *very* least.

I was a ditch digger until I was forced into early retirement due to COVID-19, beginning in March 2020. And yet, the final puzzle piece of this restoration of all things has been given to me. And, as I record the men above and look at the years where certain things have happened in their lives and compare those things to that which has transpired in my own life during those very same years, I see a definite pattern emerging.

Let me explain.

I was born January, 1958 in Ontario, Canada into a semi-Catholic home, the eldest of four. We were raised on a small farm and come from people who farmed full-time. I have explained my

history in detail in *The Mystery of the Jewish Rapture 2033*,³¹⁰ so I will try to be brief here.

I was provoked by Jehovah Witnesses to read the *Book of Revelation* in 1980.

Later that same year, I began listening to Herbert W. Armstrong, of the Radio Worldwide Church of God. He said a number of things that challenged me. One of the things he taught that amazed me was how I could trace the Celtic people back across Europe through the Caucasus Mountains to the very places the Assyrians had deported the Israelites. Moreover, through ancient historical monuments—and the very stones from Nineveh—I was able to learn what the Israelites were called by the Assyrians and the other nations at that time before they went into captivity.

They were not called Israel by the Assyrians. Israel was known as the Beit Omri or the House of Omri. The Assyrians called them Beit Khumri. After the captivity, they were known as the Gamera or Ghimire, then later Gameri. Throughout the course of the next 150 years, they then became known as the Cimmerians who would eventually be known as the Kelts, who are known today as the Celtic people. They were also known by other names. All this research led me to develop the 10 Tribes video and the first 250 pages of the *2300 Days of Hell* book, which I would come to write years later in 2014.³¹¹

During the winter of 1980-1981, I studied day and night trying to prove the Saturday Sabbath was wrong and that it was changed by Jesus in the *New Testament*. What I learned was that Jews were converting and believing in Yehshua as the Messiah by the thousands. But once Constantine changed the Saturday Sabbath to

³¹⁰ The Mystery of the Jewish Rapture 2033! by Joseph F. Dumond, Publisher: Independently published. (November 11th, 2021). ASIN: B09LGWWQZV & ISBN-13: 979-8757895109, <https://amzn.to/3LILJZE>

³¹¹ 2,300 Days of Hell: The Two Witnesses, 7 Years of Plenty & 7 Years of Famine by Joseph F. Dumond, Publisher: XLIBRIS, U.S., September 16th, 2014, ISBN-10: 1499049633, ISBN-13: 978-1499049633, <https://amzn.to/3762wRH>

the Sunday Sabbath on March 7th, A.D. 321, Jews stopped believing in Yehshua and Christians began to persecute the Jews for not accepting Jesus and Sunday as the day of worship.

Suffice it to say, now I *really* had a problem. There are 84 Sabbaths celebrated in the *New Testament* and no biblical evidence to support a Sunday Sabbath whatsoever. There is no biblical support for Christmas or Easter either. And, when I asked my Catholic Father about this, he said I was right with respect to my discoveries. He said if we go solely by the *Bible*, then we have no proof for changing the Sabbath from Saturday to Sunday. But he assured me it was fine because the Pope was the head of the church and, as head of the church, he was allowed to make such a change.

I began attending the Worldwide Church of God in 1981. Each week I learned about the Sabbath and the Holy Days of *Leviticus 23* as well, and how they too, were Sabbaths that had to be observed, kept holy, and not have work done on them. The greatest lesson I gleaned from the W.W.C.G., was how the Holy Days revealed Yehovah's entire Plan of Salvation.

As Christians, we have missed the significance of these Holy Days and we have begun to guess at when certain events are to take place—like the Rapture or the birth of Yehshua, to give a couple of “for instances.” But also, speculating as to, “When is the Wedding Feast?” and “When is the Second Coming?” All of these are explained and shown to us in these Holy Days.

The Holy Days can be likened to dress rehearsals, but the underlying hidden meaning for each Festival can only be revealed to us as we keep them. By dismissing them, we lose track of the deep revelations they foreshadow, and we are then left with no clues by which to construct a far more accurate End-Times timeline with.

6 My people are destroyed for lack of knowledge. Because you have rejected knowledge, I will also reject you from being priest to Me. Since you have forgotten the Law of your God, I will also forget your sons, even I. (Hosea 4:6)

I attended with the W.W.C.G. from 1981–1994. I was baptized two weeks before Passover, March 13, 1983. The W.W.C.G. began splintering after Herbert W. Armstrong died in 1986. There are now thousands of groups all over the world who keep the Sabbath and the Holy Days using the Hillel Calendar.

I was told by the new administration, at this time, that everything we had learned up until then was false and that I could go back to working on Saturdays. Nevertheless, I attended the first day of the Feast of Tabernacles with the W.W.C.G. on Monday, September 19th, 1994. Much to my astonishment, I could not shake the impression of feeling like I was right back in the Catholic church once again. I could not even bring myself to attend the afternoon service that day. I got in the car and told my wife I was never going back.

Once again, I threw myself into studying all I had learned up until that point, but only using the *Bible* to prove what I believed. At the same time, I could not help but notice the world around me was radically changing, and yet, I did not know what to attribute it to, but it was definitely changing.

I learned about Ron Wyatt's discoveries of Noah's Ark, Mount Sinai in Saudi Arabia, the Red Sea Crossing site, as well as Sodom and Gomorrah. I talked to Ron by phone in 1998 and he talked with me for a few hours. I was very excited about the things he shared with me and, as a result, he kindled a fire in me to want to go and see Noah's Ark for myself, which I did on Pentecost weekend in 2007. Imagine being able to walk on the actual remains of Noah's Ark 4,000 years after the Great Flood! Ron died the following year on August 4th, 1999, so this was an immense honour to have been afforded the privilege of speaking with him by phone.

Let me show you the 120th Jubilee Cycle in which we are now living. I want you again to look at the dates of certain key events and see where they line up according to the Jubilee Cycle.

As mentioned above I was studying with the W.W.C.G. from around Passover 1981 until Sukkot 1994. I then studied on my own for the next 7 years until September 11th, 2001 and the attack on the Twin Towers. That following weekend I began attending the United

Church of God and remained there until 2006 when they asked me to leave.

Although I had now spent from 1980-2004 studying and being taught the *Scriptures*, learning about the Sabbath, the Holy Days and the history; my education did not begin in earnest until the winter of 2004-2005 when I went to “A Rood Awakening” presentation.

Luke 4:19 to proclaim the acceptable year of יְהוָה.								Jubilee	
							2045	120	
Weeks of years	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	6th Millennial Day Ended 70	
7th Year	2044	2037	2030	2023	2016	2009	2002		
6th Year	2043	2036	2029	2022	2015	2008	2001		
5th Year	2042	2035	2028	2021	2014	2007	2000		
4th Year	2041	2034	2027	2020	2013	2006	1999		
3rd Year	2040	2033	2026	2019	2012	2005	1998		
2nd Year	2039	2032	2025	2018	2011	2004	1997		
1st Year	2038	2031	2024	2017	2010	2003	1996		
							1996		119
7th Year	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle		69
7th Year	1995	1988	1981	1974	1967	1960	1953		
6th Year	1994	1987	1980	1973	1966	1959	1952		
5th Year	1993	1986	1979	1972	1965	1958	1951		
4th Year	1992	1985	1978	1971	1964	1957	1950		
3rd Year	1991	1984	1977	1970	1963	1956	1949		
2nd Year	1990	1983	1976	1969	1962	1955	1948		
1st Year	1989	1982	1975	1968	1961	1954	1947		
							1947	118	

When I heard that Michael Rood and Nehemia Gordon would be teaching in Lansing, Michigan, I made the 10-hour drive through a snowstorm to listen to them. I got there early and made a trial run to the auditorium, so I knew where it was. Nehemia was sitting at a table I mistakenly thought was an information booth. He was reading and typing on his phone. I walked up, said “Hello” and asked him if this was the place where Michael Rood was meeting. He never lifted his head to look at me and just said, “Yes, but the room is not open yet, come back at 7 p.m.”. I laugh now because I did not know who he was then but, at the time, I felt he was rude.

I ate in the restaurant by myself and saw Michael with a tableful of people eating across the room. I was excited, and yet, felt very much alone as I yearned for company or someone to just talk with me.

Nehemia began that evening, by speaking about the *Hebrew Yehshua and the Greek Jesus*. Next, he spoke on how the Biblical Calendar began with the barley being Aviv for the wave offering, followed by how the month began with the first sighted sliver of the Crescent Moon by which to begin each month, which differs from how the Hillel Calendar lays it out. The Hillel Calendar goes by the conjunction, not the sighted sliver of the Moon. This was radical!

This was absolutely critical for me to know, because only through both the knowledge of the barley and two witnesses actually seeing the first sliver of the Moon, can one accurately determine when the Holy Days fall in both the 1st and 7th months. If Nehemia was indeed right, (he is), then everyone who was and is using the Hillel Calendar, including all U.C.G. members, all of the W.W.C.G. splinter groups and all the Jews—they all were and are sinning. They are just as guilty of sin as all those who did not keep the Holy Days at all. This was a stunning revelation. It was every bit as radical as the day I learned of how one billion Catholics are wrong for observing the Sunday (and not the Saturday) Sabbath. This was a momentous day. WOW! And I now understood how the two witnesses, prophetically, interacted with the Feast of Trumpets in the 7th month, no less! Double WOW!!

It would be another few months before I realized how the sighting of the first Crescent of the Moon explained the Hebrew idiom “*No man can know the day or the hour.*” This too, was a simple and yet, a very profound fact gained from physically going out and sighting the Moon. You will never know which day or at what hour it may be seen by the witnesses until the moment they see it. Such an amazing understanding. WOW, just does not explain the amazement of understanding what Yehovah is doing once you connect all of this to the Feast of Trumpets.

Michael came on after and spoke of how God had a name and this was another revelation for me, as I had no idea, up until that point, that God had a name. After the presentation, I ask Michael if I could hug him. He thought it was weird and it was, but I just wanted to thank Him for what I had learned that evening. At this time, the name of God was being mispronounced as Yahweh. It would be

years later before I would learn His true name is pronounced Yehovah. To be exact, it was in 2010 when I attended an event in London, Ontario—again in a blizzard—when Keith Johnson and Nehemia were there promoting the name as Yehovah. It would be about 2 years after this before I could say Yehovah. I had a deep problem with it because of the association with the Jehovah’s Witnesses. Indeed, just as Rutherford had stated, I had trouble using the name of Yehovah. Let me yet again quote him:

"It will be a name that could not be used by another, and such as none other will want to use."³¹²

I know I have quoted this a few times already. Do you understand the full import of what Rutherford did to the name of Yehovah?

As I said earlier, that line makes my blood boil. So, for two years after meeting Keith, even after proofreading his book and finding nothing wrong with the research, I still could not bring myself to say Yehovah but said “Yahovah” instead, in order to distinguish myself from being associated with the Jehovah’s Witnesses. It would not be until I read Nehemias book *Shattering the Conspiracy of Silence* published in July of 2012, that I determined from that day on I would use His name, Yehovah, and no longer be ashamed nor associate it with the Jehovah Witnesses. For this reason, my own book *Remembering the Sabbatical year of 2016*,³¹³ published in 2013, stated this in the *Forward*.

Originally, I had set out to only use the Hebrew spelling of His name or “יהוה” so as to not offend anyone, but after I read Nehemia Gordon’s book, Shattering the Conspiracy of Silence, I realized I would still be guilty of hiding His name given the level

³¹² History of Jehovah’s Witnesses | Wikipedia, <https://bit.ly/3tWu7xK>

³¹³ Remembering the Sabbatical Years of 2016: Breaking the Curses By Obedience by Joseph F. Dumond, Publisher: XLIBRIS (February 21st, 2013) | ISBN-10: 147977037X & ISBN-13: 978-1479770373

of understanding He has brought me into with regard to His name. Once we have been shown something, we must be true to that which we have been shown. To not be true to—or to conceal that which we've been shown—is sin.

Moreover, I was extremely moved by Gordon's book and no longer want to be a "co-conspirator" with regard to hiding the Creator's mighty name. You are most welcome to use whatever version of His name you have come to understand as being His true name. But as for me, I am going to use Yehovah throughout the course of this book—except for those places where I quote from a given Bible translation (e.g., The Scriptures 1998) or from someone else using another version of His name. Other than that, I will not depart from it.

I would now like to share a passage from *Revelation* with you in keeping with what I learned about the name of Yehovah from Keith Johnson and Nehemia Gordon.

7 And to the angel of the church in Philadelphia write: He who is holy, He who is true, He who has the key of David, He who opens and no one shuts; and shuts and no one opens, says these things: 8 I know your works. Behold, I have given before you an open door, and no one can shut it. For you have a little strength and have kept My Word and have not denied My name. (Revelation 3:7-8)

I hope to be part of this group who will not and do not deny the name of Yehovah, who are protected in the Last Days. If you keep reading this *Elijah Trilogy*, you will soon learn just how close we are to that time. But, before I continue, notice what those who do not deny His name are told would happen to them in verse 10:

10 Because you have kept the Word of My patience, I also will keep you from the hour of temptation which will come upon all the habitable world, to try those who dwell upon the earth. (Revelation 3:10)

The Word is the Torah, and this word for patience is in Greek:

G5281 (*Strong*) ὑπομονή *hupomonē* hoop-om-on-ay'

From G5278; cheerful (or hopeful) endurance, constancy: - enduring, patience, patient continuance (waiting).

In the NT the characteristic of a man who is not swerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings

After hearing Nehemia in 2004, speak about the calendar I had to prove if he was telling us the truth. But I did not yet have anything in my spiritual repertoire to provide me with 100% proof as to which calendar we are to go by.

Are we to use the Hillel Calendar as all the Jews still do and as I had used in W.W.C.G. and U.C.G. up until now (2004) or do we use the Crescent Moon to begin the month and the Barley to begin the year as Nehemia is stating?

This question sent me on another search of the scriptures to find the answers. I ended up with over 300 pages of documents for the Hillel Calendar and 300 pages for the Crescent Moon and the barley with both sides using the same scriptures. I still could not figure it out even though, for the most part, I pretty much knew every detail about both calendars.

At this time, I do recall praying about it. I prayed about it for about a week. And then...Yehovah answered my prayers.

By using the wrong calendar, with it inherent margin for error—and by this, I mean the cumulative error in keeping the Holy Days on the wrong days—by using the wrong calendar, I could be as much as three days off each year by not using the Crescent Moon to begin the month. Either that, or as much as a 33-day discrepancy if you use (or don't use) the Barley to begin the year.

I wrestled with all these things—the name, which calendar and how do I prove this—throughout the winter of 2004-2005.

As Passover approached in 2005, after an hour-long conversation with Chaim Goldman of *A Rood Awakening*, I had

decided to keep both calendars simultaneously, and hoped no one at U.C.G. would notice. I decided to keep both calendars that year because I could not yet prove which one was right. I began to question myself by asking, “Why am I doing any of this in the first place?” “Does it even matter so long as we make an effort?” “Was I going to support a certain group or following the crowd and remain with my friends?” Or, more importantly, was I doing this to worship my God/Yehovah?” For it is written:

24 For the Spirit is God, and it is fitting that those who worship Him worship in the Spirit and in the Truth. (John 4:24)

I was doing this as an act of true worship to Yehovah, and no one else. So, I went ahead and decided to keep both calendars that year until I could figure out which one was right. In other words, I would keep two Passovers, two Pentecosts, and two Feast of Tabernacles, etc. But then, it was announced the Barley would be ripe early. This meant the Feast Days for the two calendars in 2005 would fall 30 days apart from each other. I fired off an angry letter to Nehemia right away. He was ruining all my plans. It was not his fault. I was just immature at the time. I have since begged his forgiveness for my rashness.

On March 26, 2005, by myself with no one to join me, I kept the Passover the night before and the first Holy Day on the Shabbat according to the Barley being Aviv and the first sighting of the Crescent Moon. This was the very first time I had kept any Holy Day according to the way Yehovah had commanded us to keep them and I had already been keeping the Holy Days since 1981—or, for 24 years by this time. But now, I was finally on His time clock. I was meeting Yehovah at His Moedim. I was meeting Him when He said to meet Him.

And then.... Yehovah answered my prayers yet again.

It was on this Holy Day, at this time, that Yehovah revealed to me how to know when the Sabbatical and Jubilee Years are. Coincidentally, Yehovah also showed me how to know and prove, beyond all doubt, when the Holy Days were. He dispelled all

confusion regarding whether to use a Conjunction Moon (as the Hillel Calendar does) or the Crescent Sighted Moon as a basis by which to begin each month. This was a major epiphany for me. There was only one way to learn which way was the proper way and that was in the actual *doing* of it. You must put into practice whatever Yehovah reveals to you and not just be “hearers” of the Word only, but you must be “doers!” of the *Word*. (James 1:22)

That Sabbath, I discovered *Qadesh La Yahweh Press* who had written about the Sabbatical Years. They were comparing the findings and teachings of the four primary teachers on the Sabbatical and Jubilee Years. The modern-day confusion as to when the Sabbatical years begin and when are the Sabbatical years are, is a direct result of these four leading authorities and the misinformation supplied to them by one Rabbi Yose during the Bar Kockbah Revolt.

This confusion is broken down into four methodologies of understanding as laid out by Qedesh La Yahweh Press.

- *System “A”*: Abib (March/April) 1, 70 C.E. until Abib 1, 71 C.E. The month of Abib was also called Nisan. System “A” is advocated by this study.
- *System “B”*: Tishri (Sept./Oct.) 1, 68 C.E. until Tishri 1, 69 C.E. The Zuckermann-Schürer system.
- *System “C”*: Tishri 1, 69 C.E. until Tishri 1, 70 C.E. The Marcus-Wacholder theory.
- *System “D”*: Abib 1, 69 C.E. until Abib 1, 70 C.E. A possibility based upon the evidence of an Abib 1 beginning for the year coupled with the claim of Rabbi Jose and other Talmudic writers that the year before the fall of Jerusalem was a Sabbath Year.³¹⁴

As a result of this newfound understanding, I was over the Moon excited, pun intended. My mind was racing a million miles a minute. Prior to this revelation, I had asked my pastors when the Sabbatical Years were, and no one knew. They said to keep them according to the year I was baptized. That is, to count seven years from the day of one’s baptism onward. Suffice it to say, that was

³¹⁴The Sabbath & Jubilee Cycle: Introduction, 1992, <https://bit.ly/3Lwd3Es>

nowhere to be found in *Scripture*. Prior to this day, whenever I had researched the Sabbatical Years, I kept encountering these four leading authorities along with their various theories and it was always very confusing, but not any longer.

Qadesh La Yahweh Press which outlined 11 Sabbatical Years and one Jubilee Year, had sorted out when the Land Rest Years were and clearly demonstrated how Wacholder and Marcus, as well as Zuckermann and Schürer—who were the leading authorities on the Sabbatical and Jubilee Years—were wrong in trying to make all the records fit their assumptions that the Jewish year (as well as the Sabbatical Years) began in the 7th month. It was a mind-blowing revelation for me to realize this deeper understanding of this work, Yehovah revealed to me that *Leviticus 25:2* was *also* a Jubilee Year and that the curses of *Leviticus 26* lined up remarkably well with everything I had already been shown.

Since 2005, when I discovered this understanding, I have found a total of 78 other Sabbatical and Jubilee Years, many of which these four leading authorities rejected because they did not match their theory.

Here are the Sabbatical and Jubilee Years as revealed to us by *Qadesh La Yahweh Press*.

- The 701/700 B.C. & 700/699 B.C. 2 King 19:29 Siege of Jerusalem with Hezekiah
- The 456/455 B.C. Nehemiah 7:73-8:18 Scripture with Artaxerxes reign 464 BC.
- 162/161 B.C. Maccabean Siege of Bethzura
- 134/133 B.C. Maccabean & Josephus records.
- 43/42 B.C. Gaius Julius Caesar
- 36/35 B.C. the siege of Jerusalem with Herod
- 22/21 B.C. recorded by Josephus
- 42/43 C.E. Josephus Antiquities
- 56/57 C.E. Note of Indebtedness Nero's time
- 70/71 C.E. Fall of Jerusalem
- 133/134 C.E. Wadi Murabba 12 Contracts - Bar Kokhba Revolt
- 140/141 C.E. Wadi Murabba 12 Contracts - Bar Kokhba Revolt

Also, on the very same Passover Day I learned of the Sabbatical and Jubilee Years, it dawned on me which calendar to go by. It was so simple and surprisingly obvious. Why I had not seen it before was lost on me. It is so simple.

The answer to proving which calendar to use is in understanding the meaning of the Holy Day with respect to the Feast of Trumpets and why the Jews kept this Holy Day for two consecutive days instead of one as we are commanded.

The Feast of Trumpets, or Yom Teruah, is representative of both the Messiah's 1st and 2nd Coming. It was the day He was born on in 3 B.C. and it is the same day He will come again on in the future. This day is also known as "the day and hour no man can know." In other words, it is the day Yehshua spoke of when asked about His return. But the reason you cannot know precisely what day this is, is because it is the first day of the month. It is also the only Holy Day determined by the sighting of the Moon by which to accurately announce this day. Again, this is precisely why you cannot know the day or the hour until Two Witnesses have attested to sighting the very first sliver of the Crescent Moon. It could be seen either on the 29th day or the 30th. You just never know. This is the very thing Ernest Martin³¹⁵ revealed to us about *Revelation 12* with the Moon below her feet. It was a Crescent Moon. I would not become privy to Ernest Martin's teachings on this until December 2005, but he provides his readers with ironclad proof via his description of *Revelation 12*.

It suddenly became abundantly clear and self-evident to me. I could not escape just how much it made complete and perfect sense. If I had conducted my research more thoroughly, I would have learned and known that, before 70 C.E., they kept the Crescent Moon all the time and that the Hillel Calendar had not come to be until 358 C.E., which means it replaced something. Sometimes the obvious is so obvious that we just do not see it. Mind you, I was told

³¹⁵ Conjunction Or Sighted Which? & The Return of Yehshua by Joseph F. Dumond, <https://bit.ly/3uPk1xU>

Hillel had just put down on paper what had always been the case. But that was not true either.

The genesis of this understanding came to me, again, on that first Holy Day of Passover. Because I had obeyed God, He illuminated my understanding regarding the Crescent Moon and how to prove which calendar to use. At the same time, He opened my eyes to when the Jubilee Cycles were and how to prove them as well. It was amazing. I was indeed over the moon excited. But...I was still not 100% sure I was right, so I continued to keep both calendars that year to just be absolutely certain I was correct in my understanding. By the Feast of Trumpets in 2005, I was 100% certain.

I tried to talk with my Pastor about this and, initially, I was so excited. But he was not interested, and I did not know why. I learned later that my discussions after services about the Crescent Moon, God's name, and the Jubilee Years were upsetting people. Although I was, at that time, being considered for the role of at U.C.G., and rumors would have it that I was about to be anointed at any Sabbath; suddenly all the other deacons began to ask me what was wrong with me. My name came up in a meeting and the rumors about my promotion stopped.

I was looking for a group to keep the Feast of Sukkot with—which was 30 days before U.C.G. was to keep the Feast—when I stumbled upon a group that was keeping the early Feast of Tabernacles in New Hampshire in 2005. I asked the leader if he would talk with me about what I was learning about the Sabbatical and Jubilee Years. He wrote back and was most emphatic when he told me I had to present my findings to the entire Feast of Tabernacles group. I initially objected, having never spoken before in front of a crowd—apart from opening or closing prayers, which consequently, caused me to almost pass out each time—but he insisted.

In 2005—in accordance with the year beginning with the Barley being Aviv and the Crescent Moon by which to begin the month—I kept the Feast of Tabernacles and presented the teaching on *The Prophecies of Abraham* and the 120 Jubilee Cycles for what would

be the very first time in New Hampshire on the opening evening of first day of Sukkot. For three hours, roughly 100 people sat there, transfixed and motionless, as I presented what Yehovah had revealed to me thus far. I had no slides, no PowerPoint presentations, no charts, graphs, or imagery to hold their attention. Nothing. Just me talking. Many sat there awestruck with their eyes like deer in the headlights and their mouths hanging open. They had never heard anything like it before.

The fact that I held them captive for those three hours and was afforded the opportunity to explain a great deal about the Sabbatical and Jubilee Years to them, did not matter to me. I could not get past the feeling I had not explained it properly. My presentation was so disorganized in the way in which I presented the information—to where I was so upset with myself, I went back to my tent that night and wept. I asked the convener if I could come back and do it again, but I was told there were no open slots available. I prayed that night and begged Yehovah for a second chance, as it was paramount to me to explain it properly. I wanted to do justice to all Yehovah had shown me thus far and give the ground-breaking truths He had revealed to me, the justice I knew they deserved.

The next day I could see the convener was visibly upset and pacing back and forth. I asked him what the problem was, and he told me one of his top speakers had just quit, thus leaving three open speaking slots available, but with no one to fill them. I began to laugh as I knew Yehovah had just answered my prayers. The convener asked me to teach that very day. I said I would teach in three days' time and then fasted for the next three days to prepare. I could now present all that Yehovah had made known to me with much better notes and in a far more organized fashion. Once again, the outcome was as before—everyone sat there, utterly mesmerized and in total amazement as they learned about the prophecies the Jubilee Cycles revealed. I showed them when each Sabbatical Year was—only using the notes from *Qadesh La Yahweh Press*—and connected them to the curses of *Leviticus 26* and world events happening right then in 2005. But I also showed them how to connect *Leviticus 25:2*, another Jubilee Year which *Qadesh La*

Yahweh Press had rejected, to *2 Kings 19:29*—the one Jubilee Yehovah shows us in plain view. Once you these two Jubilee Years to each other, only then can you know exactly where we are in the 120th Jubilee Cycles allotted to mankind.

After the second presentation, a man approached me and asked me to pray over him. But all the other men crowded in to lay hands on him, so I backed off. The man informed me of how Yehovah had revealed to him he would meet a prophet at this Feast before he died. He then went on to say that prophet was *me*. I denied it outright. To my way of thinking, I did not know anything when it came to the Scriptures on any kind of a scholarly level. I did not come even close when compared to how I perceived the other keynote speakers who knew their *Bibles* and taught so eloquently. But he insisted I was that prophet Yehovah told him of and would not accept my denial. Later, that very same week, he had a stroke and was rushed to the hospital. A few weeks later, he died just as he had stated would be the case.

All the brethren were talking about what I had taught them throughout the entire Feast. I even got asked to come back and accepted an invitation to teach for a small group in Vermont that following year.

From this point on, I had a burning desire (like a fire shut up in my bones) to tell more and more people what I had found out. My pastor at U.C.G. did not want to hear any of it. I went to Israel for the second Feast in 2005 and spoke to the host and the people who attended at that time, but I was met with skepticism. I sought out any Bible study groups I could find who would let me explain what Yehovah had revealed to me.

On the very last day of my tour in Jerusalem, I was standing on the platform at 5 a.m. overlooking the Gihon Spring. I was praying and saying my goodbyes to God as I truly believed, at the time, I would never be able to come back here again. As I prayed, I saw two men emerge from the bushes on this very steep hill and they walked up the hill effortlessly and leaped over the railing as though gravity were no object. One went towards the Pool of Siloam. The other walked towards me and stopped roughly 20 feet away. I finished my

prayers while keeping one eye on this guy so as not to get mugged. I even had my fist clinched just in case.

As I closed out my prayer that early morning overlooking the Kidron, I said to God that if He would continue to show me His truths and grant me the spiritual discernment necessary to steer clear of the lies, I would keep teaching His Sabbatical and Jubilee Year teachings. Just as it is written in the *Book of Isaiah*, “Who will I send?” In answer I said, “Here I am, send me.” That was my prayer at that time.

I then proceeded to leave and walked past the man standing there watching me and went on the tour involving where David had killed Goliath in the Valley of Elah. Don Esposito, without knowing what I had prayed earlier that same day, put us all on the spot as to who was going to stand in the gap like David and fight the Goliaths of our day. When he asked more than once, I said out loud (as I said to God at the Gihon Spring), “Here I am Lord, send me. I will stand in the gap.”

I kept trying to tell everyone and anyone who would listen about the Sabbatical and Jubilee Years and how this knowledge revealed End-Time prophecy. How do I get this message out? It is critically important that people understand. But I was not an author, I did not have a ministry, I was not a well-known personality. I was an unknown quantity and a nobody to boot. Worse yet, come August 2006, I would be without a church to attend after U.C.G. asked me to leave.

That very same week I was asked to leave, I was able to enlist the help of Patrick O’Donnel who, in turn, created my website, Sightedmoon.com. I wanted to call my site, “The Berean Truth,” but could not figure out what the proper spelling was. (Google was still in its infancy at this time and was not a go-to source yet.) That was when Patrick made the suggestion to call it “Sighted Moon” due to the fact I was talking so much about the Crescent Moon all the time—and still am—along with the respective biblical calendar as well. I was not sure at first. I wanted the Berean Truth, but after saying Sightedmoon.com out loud a couple of times, it began to grow on me and I then agreed to name the website

Sightedmoon.com. That is how we arrived at the name for what would become this ministry, and it could not have been more apropos!

For the Feast in 2006, I made my second trip to Jerusalem, only this time I was determined to explore the things Ernest Martin had said about the location of the Temple and, at the same time, to rule out the things Ron Wyatt was saying about where the Ark was, by the *Garden Tomb*. I pursued these objectives during non-peak hours—that is, either early in the morning or late at night, before and after our tour times.

By the middle of the week, I had eliminated all the other potential sites and had taken a number of people on some small tours. There was only one place left to go at this point and this had to be the location of the official Crucifixion site for the Messiah. I attended a lesson led by Don and was just about to depart when a lady told me I had to hear her out. She had recently just had a dream about me and simply had to share it with me.

As a rule, I do not believe in dreams and am inclined to think those who tell others of their dreams are a bit loony. I was trying to ignore her and she grabbed my arm and pulled me closer to her and said, “Listen. I dreamed that Yehovah was drawing you closer to Himself.” I asked her what it meant? She did not know, but she just had to tell me “That Yehovah was drawing me to Himself.” As strange as the dream was to me, I tucked it away in the back of my head. Even still, I said, “Thank you,” and yet, thought she was nuts.

I then embarked upon my quest for the Crucifixion site on the Mount of Offence, (a.k.a. Golgotha). Much to my surprise, I found it. Everything lined up with what Josephus had said about the High Priest when he was standing in the Temple, could make out the hands and feet of the priest doing the Red Heifer offering on the Mount of Offence, but you could not make out the face. This understanding and information came from Ernest Martin’s two books, *The Temples Jerusalem Forgot* and *Golgotha*, and was absolutely priceless.

I found the Tomb of Joseph of Arimathea where Yehshua was buried and rose from. It was nowhere near the bus station as Ron

Wyatt had claimed. The Tomb of Joseph of Arimathea was not on the Mount of Olives as Ernest Martin had stated in his books either.

Ron wrote that the Ark of the Covenant was below the Crucifixion site and if this tomb I had discovered was the Tomb of Joseph of Arimathea, then the Crucifixion site was very nearby, *as well as* the place where the Ark was buried. The description of where Ron dug up the Ark and the other details in Ron's story matched as to where I was now standing at the Tomb of Joseph of Arimathea. The Crucifixion site Ron was referring to was in front of the very Temple Ernest Martin had written about, who placed the Temple over top of the Gihon Spring. Both Ron Wyatt and Ernest Martin give you all the necessary clues by which to proceed initially, but then both, most cleverly, lead you away from the true location of where the Ark is, in order to protect the sanctity of this most Holy Place. It would be 12 more years in 2018, before I discovered the entrance to the caverns underground, while in Israel on tour with my daughter. It would be four more years after this before I returned with Randy Cates in 2022 to try and gain access.

2 The glory of God is to hide a thing; but the honor of kings is to search out a matter. (Proverbs 25:2)

In 2007 I was back in Jerusalem with Neville, a friend of mine from New Zealand. We were staying on the Mount of Offence at Le Maison de Abraham Convent. I had discovered the burial place of Yehshua as well as His Crucifixion site, and we could lodge right there, so I did. This was such a special time to just stay here at the Crucifixion site. It was so serene, so peaceful.

Neville and another man joined me as we all wanted to mikveh (be baptized) in the Gihon Spring. I had mikveh'd in the Gihon Spring in 2006 with Don Esposito's group who also laid hands on me asking God to enhance my gifts. Since that time, I have not been able to stop talking about all that God was showing me then and has continued to reveal to me. It often has gotten me in trouble with those who did not want to hear it and still does, to this day.

Neville wanted to be baptized with me and we were going to mikveh at the start of Hezekiah's Tunnel. We had raced down to the spring to be the very first in the water before any crowds began pouring in. I went first as my friend Neville and the other guy stood back and watched. We each submerged ourselves seven times. I then did my tallit seven times, by taking it out of the bag and submerging it seven times in the water and ringing it out each time. I did my tallit again an eighth time and then we immersed ourselves an eighth time in keeping with eight being a special or most symbolic number with respect to the 8th Day Feast. We all came away from this experience feeling very excited and uncommonly good about this. Neville was especially elated and ecstatic to have done this. I had also collected a litre of water from the spring source to drink. I drank it so that Yehovah could cleanse me both inside and out.

With our backs to the entrance and our headlamps on, our mikveh now complete, we were about to begin to walk further into Hezekiah's Tunnel, when it suddenly became very foggy. The fog was so dense we could not see each other or our hands in front of us. All three of us asked a number of times what was going on because it was so foggy. Again, we were the first ones in the tunnel too before the crowds ensued. Then, moments after the fog appeared, we suddenly began to hear footsteps in the water from inside the tunnel coming towards us. We were the first ones in the tunnel so where did this person come from? We then began to walk towards the splashing footsteps, and I fully expected to bump into someone at any moment as the splashing was so loud and so close.

Even the interior walls of the tunnel, which kept brushing up against our shoulders, were not at all clear because the fog was so thick. We were puzzled how it came upon us so suddenly and seemingly out of nowhere. Then, the footsteps in front of me came to an abrupt halt and the fog lifted as quickly as it had come. We all looked at each other in utter bewilderment and no one said a word. It was the strangest thing I had ever encountered. We then walked the rest of the way through Hezekiah's Tunnel and never spoke a word.

Finally, we walked up the Kidron Valley and then walked back up to the Mount of Offence where we were staying at Le Maison de Abraham, Catholic Guesthouse. It would be three or four hours before we talked with one another about what had just happened as we sat amongst the quiet of the gardens of the convent.

Stephen Denke, who had heard my presentation in New Hampshire at Sukkot in 2005, was trying to get me to speak at a Messianic Conference at the University of Pittsburgh. I did not get in, but I decided to go and see if I could meet someone and share it with them. Everyone I spoke with was not interested. My message was both controversial as well as urgent, but as I talked, I spoke about the barley calendar not realizing they all kept the Hillel Calendar and, I believe, for that reason they were not interested in what I had to say.

Denke continued to work with me, and was successful in procuring me a speaking engagement on the Prophecy Club tour. This gave me the opportunity to make my presentation on a 10-city tour in 12 days during March 2008. We produced my very first video on this tour. Also, in 2008, I made another pilgrimage to Jerusalem for what would be my fourth time keeping the Feast of Sukkot in Jerusalem.

About two weeks before I went, I had a nightmare. In my dream, I was a prisoner in a German concentration camp. I had just entered a building with this other guy having been granted permission to do so and then, as we were coming out, my warden was there and he began yelling at us. We both dropped to our knees as he took off his whip and began to target me specifically by cracking it all around my head. He never once hit me, but the concussion of the whip was deafening, and I could feel the snap of the whip on the hairs of my nose, ears, and cheeks.

However, he never once hit me, and yet, I was shaking violently. Each time he cracked his whip I screamed, "We are guilty! We are guilty!" I did this 12 times in all and then, the last time I yelled out, "I am guilty!" With that, the whipping finally stopped. I then looked up into his face and I knew it was Yehshua doing the whipping. I just knew it.

But what shook me up the most was that the very same man in my nightmare doing the whipping was the very same man I saw climb up the hill by the Gihon Spring in 2005. That is to say, the very same man who stood beside me as I prayed during my last day in Jerusalem that very first year. That was Yehshua Himself standing beside me at that time, and yet, I did not recognize Him until now.

On this particular trip to Israel, I had arranged a meeting with Nehemia, who was the first person to hear me out about the Jubilee Cycles. I had been trying to get in touch with Michael but could not get past those answering the phone on his behalf. One gentleman of note who did talk to me was Chaim Goldman. He talked with me for an hour one day.

Nehemia and I sat on a rock at Zion Gate with throngs of people passing by. The Kohen had just said the Aaronic Blessing down at the Wailing Wall and all these people were milling about and making their way past us as we sat. Nehemia said he would give me 15 minutes, so I began talking very quickly to try and jam a three-hour subject into 15 minutes. Before I knew it two hours had passed. He actually had afforded me that much time to explain it. My notes were a mess and I gave him a box full of information that proved when the Sabbatical Years were and showed the curses that were already taking place.

That following year, in 2009, I met Nehemia again at Passover. In the fall of that year I was co-hosting the Feast of Sukkot at a certain hostel known as The Petra in the Old City of Jerusalem. We had a turnout of approximately 170 people. I had asked Nehemia to be one of the keynote speakers. I came to Israel three times this year, once for each Feast, just as I did the following year in 2010. I met Michael at Shavuot in the Jewish Quarter by chance and we talked for a few minutes. But he was not interested in the Jubilee message I was trying to explain.

At Passover in 2009, I had the privilege to meet the man who was going to be making the Korban (Corban) offering on the Temple mount on behalf of the Sanhedrin. I found him to be very interesting and wondered if this was going to start a “holy war” when he did it. It turned out that he was prohibited from making the Korban offering

by the courts of Israel. But during my time spent with him, I learned what a Korban offering was.

2009 was the first Sabbatical Year I had ever kept and I was going up to Jerusalem for all three feasts to demonstrate one could foreseeably keep the Sabbatical Year and travel to the Feasts in Jerusalem simultaneously.

During the Feast of Sukkot 2009, a lady approached me during this Feast. She was a good friend and went on to say, “I had a dream about you last night.” Again, I sighed, but she was a friend, so I listened. In her dream, all the leaders of the Hebraic Roots Movement were at a meeting in Jerusalem, and they were all asking, “Where is Joe?” because I was not there. This lady then answered them in her dream saying, “He is in the outer courtyard, but can’t find the door to get in. But he will be coming as soon as possible with a large crowd.”

I asked her what it meant and she did not know. All she knew was that she felt compelled to share her dream with me. As a result, I began to do some research. The outer courtyard was the courtyard of the Temple and this is where the lambs were sacrificed. The Door was and *is* Yehshua.

Now, from the first dream of being drawn closer, when one makes an offering (or a freewill offering), that person is said to be drawing closer to Yehovah. So, here I was in the outer courtyard, making a freewill offering to Yehovah of myself—or, drawing closer to Him.

I Therefore I exhort you, brothers, through the compassions of God, to present your bodies as a living sacrifice, holy to God, well-pleasing, which is your reasonable service. (Romans 12:1 | Berean Literal Bible)

The group I was with in 2009 and 2010 did not want Nehemia to speak there anymore. A certain rabbi had infiltrated them and was dead set against Nehemia. I got into a huge dispute with them and left the group and began to work with Avi Ben Mordechai for my

future tours. Some of those associated with that Rabbi, threatened my life publicly and actually prayed for my harm.

It was also in 2009 that I published a series of newsletters about the life of Abraham. People began to tell me I had to put all of the information contained within this newsletter series into one book so it could be viewed all in one place instead of spread out over the course of so many newsletters. In response, I began to work on *The Prophecies of Abraham* at this time.

The Prophecies of Abraham was published in February 2010. And although I had never written anything except the Newsletters up until that point, it has continued to be proven true in that it accurately mirrors the world events which have been taking place on the nightly news ever since.

I was also seeking out any and all Messianic groups trying to share with them the Sabbatical and Jubilee message. I would do it in person, over the phone, or via emails. I was trying to reach anyone and everyone. One of the groups I did reach was from South Africa. Professor Liebenberg of HRTI heard about me and wrote this in 2010.

When I heard that J.F. Dumond, or Grampa Joseph as he is so lovingly known, embarked on writing a book on the curses as a result of not keeping YHWH's Sabbatical Years, I thought to myself, boy you missed the boat! Sure, Joseph, I said. I tried to avoid the idea as he started the project and inwardly I was very skeptical, but I followed his work closely in secret without him knowing it.

A book on the Shabbat, the New Moons, the Shmitah, the Biblical Leap Years, exposing, Paganism and YHWH's Appointed Times to mention only a few. The complexities and challenge modelled by Joseph's passion for the truth, detailed in the topics of discussion, is confirmed in his research work. I certainly underestimated the researcher's tenacity and determination.

Joseph F. Dumond is a phenomenal researcher. Like the computer wizards who live in a dimly lit world parallel to our own, Joseph

lives, breathes, and eats in the world of YHWH's Biblical Calendar. Over the last years, as Joseph methodically and systematically worked his way through the Scripture, I began to wonder if he ever read anything else besides YHWH's Word. I heard of Joseph many times, even in Israel. When my own work took me into the far-flung corners of Israel, invariably someone would say "that nice, Grandpa Joseph from Canada was here discussing the Shmitahs with everyone in town." It was like following the guy who painted "Kilroy was here," only this time it was "Joseph F. Dumond was here." For a time I even suspected that maybe he was a twin, or even a triplet.

The crowning blow came on a day when I read one of the man's convincing and inspiring newsletters Joseph sends to thousands of recipients globally. Breathlessly I told my wife I conclude that there are indeed curses on nations and individuals for not keeping YHWH's Shmitahs. As I blurted out truths of YHWH's curses to myself, I could see a mental picture of a patient smile played across Joseph's face and the words "I've told you so" quietly lingered in my ears. With that I completely surrendered.

To the casual reader, this book will be impressive purely of its sheer amount of topics, and practitioners of truth will be astonished by the book's depth of detail and complexity. This book will challenge and provoke the reader to search the Scripture. Joseph F. Dumond committedly walked through the ancient path of Torah in search for the truth. Some will read this challenging work with raised eyebrows, however the true Believer will gladly allow YHWH's Spirit (Ruach HaKodesh) to guide them to the truth.

Joseph as a world-class researcher has not only affected my approach to Scripture, but has painstakingly ignited the global Messianic Movement to have a fresh look at YHWH's instruction on time. His work demanded attention and therefore was nominated for a Nobel Prize.

*Professor WA Liebenberg
Hebraic Roots Teaching Institute
Praetoria, South Africa*

From 2011 to 2015 we began to speak publicly about the Jubilee years with a number of groups across the U.S.A. During this time, there was yet another lady who had a dream I needed to hear. I am reluctant to share it. I have forgotten what year this dream was given to me. None of the previous ladies knew of each other. Again, I am still not an avid adherent to giving much credence to other people's dreams. But each one of them reaffirmed what the other dreams were speaking to.

This lady also felt compelled to share her dream with me. She dreamed we were walking down the streets of Jerusalem together. I was very stoic and silent. The street was empty and then, when we turned the corner, there was a mob at the end of the street. She said I did not say anything but walked down to the mob where I was then beaten and pummelled. She said one time I got back up and looked towards her before a large number of men overpowered me and killed me. They went off down the road and she came running and began to mop up the blood with her scarf. All she could think of was that the life was in the blood, the life was in the blood. Then, another woman grabbed her and told her they had to flee.

She told me there was more to the story, but that she could not bear to tell me and left me wondering what more there was to this story. Needless to say, I will never walk the streets of Jerusalem with her.

Over the years I would meet Nehemia a number of times when I went to Israel. It was always a blessing to learn what he had to say during those meetings.

In 2016, a dispute developed amongst the barley search groups with respect to when the barley was Aviv. Most of the group who had aligned themselves with Nehemia said there had to be ripe barley by the end of the 12th month and there had to be fields of ripe barley in order to begin the harvest.³¹⁶ This struck me as a clear *Takanot*, which is what Nehemia calls man made rules that are not found in the *Torah*. I, and many others, felt the barley had to be Aviv

³¹⁶ Shattering the Barley Silence - NehemiasWall.com March 27, 2016.
<https://www.youtube.com/watch?v=IMpwK5BnU-U>

by Wave Sheaf Day, which gave the barley two to three more weeks to ripen after the end of the 12th month. We also believe you only need an Omers worth to make the offering and not fields of barley.

I felt horrible for parting ways with Nehemia in 2016. If we were wrong on Wave Sheaf Day, and the barley was not ripe, then we admit our errors and keep Passover with everyone else the following month. On Wave Sheaf Day, Nehemia, who was in Jerusalem, went out and confirmed that the barley was *indeed* Aviv and was already shattering. He confirmed our position and yet they still kept Passover a month later.

I would meet up with Nehemia later that same year for a quick get together and he confided in me that he was stepping down from leading the barley searches. There were too many conflicts and know-it-alls. I told him he couldn't do that. We all needed him. Although many were fighting over which barley to be looking for or when to have Passover, Nehemia and I were not at odds with each other. Let me share with you a quick lesson Nehemia's father taught him:

Let me tell you a really quick story about my father. One of the first things my father ever taught me, and I was probably about three years old, sitting on his knee in our living room on Shabbat. And he would say to me in his deep voice, "Nehemia Shalom." He always called me "Nehemia Shalom." Shalom is my middle name. He would say, "Nehemia Shalom, how old was Avraham Avinu when he came to know his God?" "Avraham Avinu" is "Abraham our Father." And I would respond with the answer he taught me, word for word. "The Rambam says he was 40, and the Ravad said he was 3."

This was a debate between these two 12th-century Rabbinical philosophers. And I think most people hearing that answer, that one Rabbi says he was 40, and the other said he was 3... And I probably didn't even know who Abraham was, I was 3 years old myself. And I'm reciting these words my father taught me, about a debate between 12th century Rabbis. I think most people hearing that would say, "Don't confuse the kid, just give him the answer." But my father taught me something far more important than the

answer. For my first Torah lesson, he taught me that it's okay to have different understandings of the word of God. As long as we're united in our love of the Creator of the Universe, it's okay if you think Abraham was 40, and it's okay if you think he was 3. That's fine, as long as you respect one another, and love one another. There's no problem even knowing both answers. What's important is that you love the Creator of the Universe, and want to live by His word. That's what he taught me. And that was a profound lesson, more important than how old Abraham was when he came to know his Creator.³¹⁷

We may not have agreed about the barley, but we both had a deep love to serve Yehovah. This is something we all need to be mindful of without ceasing. It is one of the great lessons I have come to appreciate, which Mr. Gordon taught to me through Nehemia. His father's teachings live on as you apply this love for each other in your lives as well.

35 By this all shall know that you are My disciples, if you have love toward one another. (John 13:35)

Nehemia has spoken a few times about the time he was a child, and at Passover, was told to go to the door and look for Elijah. This time when he opened the door, he saw Elijah and closed the door in his face because it scared him.

I told Nehemia (at this time) that I felt he was potentially, one of the Two Witnesses for the end of this age based on my understanding of how close we are and that those Two Witnesses would have some sort of ministry from which to preach.³¹⁸ The Two

³¹⁷Nehemias Wall: Heavenly Father's

Day, <https://bit.ly/3NOHBmR> & <https://www.nehemiaswall.com/>

³¹⁸ Nehemia: Yes. Can I just say one more thing about ministry and this whole thing of my ministry being called "Makor," which is the source of water, living water? And that's actually one of the themes that we see if we..., and again, it just the way I think - we've got to compare Eliyahu and Elisha. Elijah, some people have said, was the prophet of fire. Think about Mount Carmel, and we'll get to

Witnesses would be Elijah and Elisha or Elijah and Moses as in the transfiguration.

After 2016, I did not see Nehemia again until 2018 when I was in Jerusalem with my daughter celebrating Sukkot. I asked Nehemia if we could talk and if he would allow me to share with him the *Tombstones of Zoar* report I had done. Nehemia only knew of 17 tombstones and I had documented 30 in my report. During this presentation he decided to do a podcast interview with me. During the interview, Nehemia told me about Rambam and how he stated when the Sabbatical Year was during his lifetime. Nehemia made a big deal about how the rabbi even checked his own biography to make sure it was accurate. He told me this during the interview, which I was not aware of, and I agreed to compare my notes with Rambam live on the air. He gave me the date, and I do my math to see when the year was according to the Gregorian calendar. Nehemia, however, using a different way of calculating the Gregorian year, came up with the exact same year! I then began to do my happy dance. Nehemia had just given me yet another Sabbatical Year I did not know about and he did it live on the radio! Even more remarkable is that Rambam, one of the great Rabbis of all times, confirmed what I was presenting about the Sabbatical Years to be IN FACT, RIGHT!

The Rambam said that this is, in fact, the Sabbatical Year—the year when he answered this—BUT... by tradition, we Jews keep it one and a half years before.³¹⁹

that in one of the Prophet portions. He brings down the fire. And Elisha is the prophet of water. It's pretty cool. Elijah brings the famine, and the famine actually was that there was no rain, and it's dry, and the land is burning up. So he's all about fire. Not all about, but that's one of the themes in the stories of Elijah, of his ministry. And in the ministry of Elisha, the theme is water. He's referred to in one passage, as the man who washed the hands of Elisha. Meaning, he's pouring the water over Elijah's hands. I think perhaps me being Makor, I'm Elisha, and you're Elijah the prophet - no, not the prophet, but the Ministry of Fire.

Prophet Pearls #4 - Vayeira (2 Kings 4:1-37)

³¹⁹ 2,300 Days of Hell by Joseph F.

Dumond, <https://tinyurl.com/cncx7fbf> | NehemiasWall.com, <https://bit.ly/3wUApQd>

Nehemia, through the 12th century writings of Rambam, had confirmed publicly, live on the radio, that my research lined up with and agreed with one of the Greatest Sages in Jewish history. And what's more, Rambam admitted they kept the Sabbatical Years, the Shmita Years 1½ years earlier because of tradition. Precisely what I have been saying.

Make sure you check out the link in the footnote.

You can read the rest of my history in *The Mystery of the Jewish Rapture 2033*.³²⁰ I do not see any further need to share more than what I have already shared here.

Finally, I cannot begin to compare myself to each of the men I have now briefly written about. I am here, standing on their shoulders, having learned all I know from them and *because of* them. I have nothing to brag about. Anything I have done (or am able to do) is because Yehovah alone has made it happen. Not only did He open the doors for me, He has also had to push me through some of them. I have no connections to media corporations and no one to help me navigate the ins and outs of lining up interviews and TV appearances. I have been trying for years to get this message out, contacting as many people as I could think of, to no avail. Anything I have been able to do is all because Yehovah ALONE made it happen.

Through it all, I have not forgotten my prayer I prayed at the Gihon Spring that first Sukkot I kept in Israel back in 2005.

Le ma'an Zion lo ekhesheh, u'l'ma'an Yerushalayim lo eshkot.
For Zion's sake I will not be silent, and for Jerusalem's sake I will not rest. (Isaiah 62:1)

³²⁰ The Mystery of the Jewish Rapture 2033 by Joseph F. Dumond, <https://tinyurl.com/4knbwxbu>

Becca (Engles) Biderman

Becca Engles was born March 19th, 1958, in Kansas City, Missouri, (the “*show me*” state.)³²¹ She was raised in a full faith Christian family and first married to John Hanson October 11th, 1975, at just 17. After giving birth to three kids, she divorced him in 1985 because he was addicted to porn and an alcoholic. She gave birth to her 4th child in 1986.

In 1988, she began to attend the Assemblies of God Church who, in turn, quickly became her new family. Although she was totally sold out to attending services, bibles studies and teaching Sunday school, she began to feel a check in her spirit that something was missing. She could not, however, pinpoint what it was at the time.

She began to attend a Pentecostal/Charismatic fellowship in 1990, whose motto was to “name it and claim it.” While still an active member of this church in 1996, someone gave her a book about the Feasts of God. This was that moment in time that she prayed to God asking Him to help her understand these feasts in the very same way He did.

This Pentecostal church family began to introduce Hebraic dance and key Hebrew words to the teachings. Becca began to quote the *Old Testament* as an authority only to be rebuked the more she did, being told it was done away with and that they no longer kept

³²¹ There are a number of stories and legends behind Missouri’s sobriquet “Show-Me” state. The slogan is not official, but is common throughout the state and is used on Missouri license plates. The most widely-known legend attributes the phrase to Missouri’s U.S. Congressman, Willard Duncan Vandiver, who served in the United States House of Representatives from 1897-1903. While a member of the U.S. House Committee on Naval Affairs, Vandiver attended an 1899 naval banquet in Philadelphia. In a speech there, he declared, “I come from a state that raises corn, cotton, cockleburs, and Democrats, and frothy eloquence neither convinces nor satisfies me. I am from Missouri. You have got to show me.” Regardless of whether Vandiver coined the phrase, it is certain his speech helped to popularize the saying.

Missouri History: Why Is Missouri Called the “Show-Me” State?

<https://bit.ly/3yv7HpV>

the *Torah*. She would be removed from her duties at church in 1999 when she took her tithe money from the church and gave it to a needy family. The church confronted her about this as they would not stand for it, so she left them.

Becca mourned the loss of her church family for roughly six months before she began attending a Jewish Synagogue where she stayed for one year in 2001. It was at this time that she began keeping the Sabbath for the first time.

She found herself on her own in 2003 but for some inexplicable reason, she had this distinct feeling she was going to be living in Israel at some point. But in the meanwhile, she began to follow Jim Long of Brit Olam³²² who professes the *Noahide laws*.

Shortly thereafter, while online, she met Moshe Biderman of Panama City, Panama. After a whirlwind of phone calls, followed by a plane trip to Panama City; Becca met Moshe in person and was married under the chuppah all in that same month of March 2004. Becca was very drawn to Judaism and studied it like Ruth so as to make Moshe's people her people.

Becca vigilantly kept tabs on the *Barley Report* from Nehemia Gordon via the Michael Rood Show in 2012 and 2013 in order to keep the Holy Days in a manner in keeping with *Leviticus 23*.

Moshe and Becca moved to Tiberius Israel in 2014. At this time, she wanted to go out and look for the barley with Nehemia who told her it was too dangerous. In her desire to want to search for the barley, she discovered Brian and Linda Convery's website, Abib of God.³²³ Because Becca was now living in Israel, Brian had her checking various fields for barley on his behalf while he was in the U.S.A. She worked with him until they had a falling out in 2016.

³²² Brit Olam – Noachide World Center

<https://noahideworldcenter.org/tag/jim-long/>

³²³ Abib of God/Elohim, founded by Brian & Linda

Convery, <https://bit.ly/3I0G9eM> Brian had been searching for the barley since he learned about it from Nehemia Gordon in 1997.

https://www.abibofgod.com/_files/ugd/e51d9f_44df8866b16640b3bfc92069e0df0ba6.pdf

It was in 2016 when I first noticed Becca's reports on the barley, and yet, it was a full month ahead of the Karaite reports for this very same period. After examining the pictures Becca furnished, we decided to keep Passover before most other groups in 2016. Then, on Wave Sheaf Day, Nehemia Gordon went out and confirmed that the barley was, *in truth*, ready on Wave Sheaf Day. This was a huge affirmation that the information Becca was bringing to us was *indeed* connected to Yehovah's timing of His Holy Days.

It was prior to this time that the Karaites had developed the *Takanot*, the rule that they had to have fields of barley by the end of the 12th month. They did not and we did not have barley that was Aviv by the end of the 12th month. We only needed enough barley to make an Omer offering. So, having the barley Aviv on Wave Sheaf Day as reported by Becca and then confirmed by Nehemia was so uplifting. And yet, Nehemia still kept Passover one month later, sticking to his *Takanot*.

Using these reports from Becca, we have kept the Holy Days one month earlier than the Karaite and Hillel groups in 2019, 2020, 2021, and this year as well in 2022.

The most amazing part about Becca's reports are that, when we get the barley right, we are able to provide the very first grains of barley on Wave Sheaf Day. When this is done correctly, on Shavuot/Pentecost, we are then able to, again have the very first fruits of wheat to present or *wave* before Yehovah, as the two loaves. This is then followed by the grapes being harvestable in the 5th month as the *Bible* says in *Numbers 13*³²⁴ and the remainder of the other seven species are all ripe in the proper season at Sukkot.

³²⁴ 21 So they went up and searched the land from the wilderness of Zin to Rehob, as men come to Hamath. 22 And they went up by the south and came to Hebron, where Ahiman, Sheshai, and Talmi, the sons of Anak were. (Now Hebron was built seven years before Zoan in Egypt.) 23 And they came to the valley of Eshcol and cut from there a branch with one cluster of grapes. And they carried it between two men upon a staff, and some of the pomegranates and of the figs. 24 The place

With Becca living in Israel year-round, we are able to obtain an accurate and reliable witness to each of the seven species as they grow and are harvested in Israel. By having the very first of the *First Fruits* for both *Wave Sheaf Day* and *Shavuot*, we know we are absolutely in sync with Yehovah with respect to keeping His Holy Days when He commands us to.

This is absolutely imperative to understand, due to the fact Yehovah is going to act on these Holy Days at the end of this age. We will not see it if we are looking for Him at the wrong time.

The Restoration of the Calendar

I will now share with you the chart that follows showing each of the 1st days of the year via five distinct groups. The first group consists of those who use the Hillel Calendar and do not check for the barley or look for the Crescent Moon by which to begin the month.

The second group are the Karaites who first introduced me to this understanding of the Crescent Moon to begin the month and the barley to begin the year. At first, they only needed a handful of ripe barley by which to begin the year, but now they must have fields of barley ready for harvest by the end of the 12th month. They have restored the Crescent Moon to accurately gauge the onset of each biblical month. It has now become their position that every farmer must present the Wave Sheaf Offering versus an individual offering being representative of the entire crop and Nation. Hence, they now seek fields of mature barley by the end of the 12th month, by which to begin the year. They have also stated that one could harvest and store the barley before Wave Sheaf Day in violation of Deuteronomy which says you are to start the count from the *first* day you put the sickle to the grain.

was called the valley of Eshcol because of the cluster of grapes which the sons of Israel cut down from there. (Numbers 13:21-24)

9 You shall count seven weeks to yourselves. Begin to count the seven weeks from the time you began to put the sickle to the grain.
(Deuteronomy 16:9)

Next, we have the third case in point which is the Abib of God group who also learned at the feet of the Karaites with regard to searching for the barley. They have differed on the start of the year from the Karaites to where, in 2005, they started a month later. Whereas, in 2016 and 2019, they began a month earlier. Abib of God searches for the barley at the end of the 12th month. They also leave room for factors such as the migration of storks, the birthing of lambs, budding grapes and fig trees, as a basis for their determinations. Along with this comes many other qualifications that play an important role in the field in which the barley grows—qualifications of which must comply with their rules before they can declare the barley Aviv.

The Torah Calendar (the fourth case in point) uses the mathematical equations from NASA to determine when the Crescent Moon can be seen in Jerusalem going forward and backward in time for thousands of years. For this reason alone, I love to use their charts for informational purposes. They do not use the barley to begin the year, however. They use the equinox instead. This is a system in which the 15th day of the first month must be on or after the equinox to begin the year. By understanding how they record time, you can now go back to the Creation of Adam and know when the Holy Days fell for each year in history, providing you have one other source to go on, such as the day and a date from history to confirm Torah Calendars months. We have a number of dates like the Tombstone of Zoar which we can cross reference with Torah Calendar to know if they are *indeed* accurate in the specific year of their dating. For the most part they are, but sometimes, we have found them to be off by one month in a number of years we have records for.

Lastly, Sightedmoon.com is my website and the fifth case in point. We only need an Omers' worth of barley by which to begin the year and we use the Crescent Moon to

begin each month. We have no other man made (*Takanot*) rules by which we go by. Either the barley is ready by Wave Sheaf Day, or it is not. Period! Not by the end of the 12th month and not fields and fields of it. And if there is no ready barley by Wave Sheaf Day, then we move Passover to the next month.

Year	Hillel	Karaites	Abib	Torah	Sightedmoon
			Of God	Calendar	
				Begins Evening Before	
2000	Thursday	Wednesday	Nil	Wednesday	Nil
	06-Apr	05-Apr		08-Mar	
2001	Sunday	Monday	Nil	Tuesday	Nil
	25-Mar	March 26		27-Mar	
2002	Thursday	Friday March	Friday March	Saturday	Nil
	14-Mar	15	15	16-Mar	
2003	Thursday	Friday	Friday	Friday	Nil
	03-Apr	03-Apr	03-Apr	04-Apr	
2004	Tuesday	Monday	Monday	Tuesday	Nil
	23-Mar	March 22	March 22	23-Mar	
2005	Sunday	Friday	Sunday	Saturday	Friday
	10-Apr	11-Mar	11-Apr	12-Mar	11-Mar
2006	Thursday	Thursday	Thursday	Friday	Thursday
	30-Mar	30-Mar	30-Mar	31-Mar	30-Mar

2007	Tuesday	Wednesday	Wednesday	Wednesday	Wednesday
	20-Mar	20-Mar	20-Mar	21-Mar	20-Mar
2008	Sunday	Tuesday	Monday	Sunday	Monday
	06-Apr	08-Apr	07-Apr	09-Mar	07-Apr
2009	Thursday	Friday	Friday	Saturday	Friday
	26-Mar	27-Mar	27-Mar	March 28	27-Mar
2010	Tuesday	Wednesday	Wednesday	Thursday	Wednesday
	16-Mar	17-Mar	17-Mar	18-Mar	17-Mar
2011	Tuesday	Monday	Monday	Monday	Monday
	05-Apr	04-Apr	04-Apr	March 7	04-Apr
2012	Saturday	Friday	Friday	Saturday	Friday
	24-Mar	23-Mar	23-Mar	24-Mar	23-Mar
2013	Tuesday	Wednesday	Wednesday	Thursday	Wednesday
	12-Mar	13-Mar	13-Mar	14-Apr	13-Mar
2014	Tuesday	Monday	Monday	Tuesday	Monday
	01-Apr	31-Mar	31-Mar	01-Apr	31-Mar
2015	Saturday	Saturday	Saturday	Sunday	Saturday
	21-Mar	21-Mar	21-Mar	22-Mar	21-Mar
2016	Saturday	Friday	Thursday	Friday	Thursday
	09-Apr	08-Apr	10-Mar	11-Mar	10-Mar
2017	Tuesday	Wednesday	Wednesday	Thursday	Wednesday
	28-Mar	29-Mar	29-Mar	30-Mar	29-Mar
2018	Saturday	Sunday	Sunday	Monday	Sunday
	17-Mar	18-Mar	18-Mar	19-Mar	18-Mar
2019	Saturday	Saturday	Friday	Saturday	Friday
	06-Apr	06-Apr	08-Mar	09-Mar	08-Mar
2020	Thursday	Thursday	Thursday	Thursday	Wednesday
	26-Mar	26-Mar	26-Mar	26-Mar	February 26
2021	Sunday	Sunday	Sunday	Sunday	Saturday
	14-Mar	15-Mar	14-Mar	15-Mar	19-Feb
2022	Saturday	Saturday	Saturday	Sunday	Friday
	02-Apr	02-Apr	02-Apr	03-Apr	04-Mar

In 2016, 2019, 2020, 2021 and 2022, we were one month ahead of the Karaite groups because we did not have to have multiple fields of barley by which to begin the year, nor did it have to be Aviv by the end of the 12th month. We

needed only an Omers' worth by Wave Sheaf Day during the days of Unleavened Bread, which could be as much 21 days after the end of the 12th month. That gives the barley that much more time to ripen.

Suffice it to say, these are the main reasons for the differences between each group.

The charts on the previous pages contain the first days of each New Year by each of the five groups with respect to the years 2000-2022 via Aviv inspections using the New Crescent Moon by which to begin the month. Highlighted in yellow are those years when one or more groups differed.

Conclusion

Looking once again at the Jubilee Cycle for our time now, on the next page, we can plainly see how close we are to the end of this age. We have explained in many of our books and teachings as to why 2033 is expected to be the year when Satan is locked away. That 3rd and 4th year of that 6th Sabbatical Cycle matches the time of Noah's Flood and the destruction of Sodom. This is what Luke was referring to when he said:

26 And as it was in the days of Noah, so it also shall be in the days of the Son of Man. 27 They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark; and the flood came and destroyed them all. 28 So also as it was in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built; 29 but the day Lot went out of Sodom, it rained fire and brimstone from the heaven and destroyed them all. (Luke 17:26-29)

When we also incorporate the fall Holy Days and count them as years (versus days), we end up with the Day of Atonement in the year 2033 matching the same 3rd year in the 6th Sabbatical Cycle and giving us the same timeframe as Noah and Lot for Yehovah's final judgment on mankind.

Luke 4:19 to proclaim the acceptable year of יְהוֹיָכִים.								Jubilee	
							2045	120	
Weeks of years	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	6th Millennial Day Ended 70	
7th Year	2044	2037	2030	2023	2016	2009	2002		
6th Year	2043	2036	2029	2022	2015	2008	2001		
5th Year	2042	2035	2028	2021	2014	2007	2000		
4th Year	2041	2034	2027	2020	2013	2006	1999		
3rd Year	2040	2033	2026	2019	2012	2005	1998		
2nd Year	2039	2032	2025	2018	2011	2004	1997		
1st Year	2038	2031	2024	2017	2010	2003	1996		
							1996		119
7th Year	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle		69
7th Year	1995	1988	1981	1974	1967	1960	1953		
6th Year	1994	1987	1980	1973	1966	1959	1952		
5th Year	1993	1986	1979	1972	1965	1958	1951		
4th Year	1992	1985	1978	1971	1964	1957	1950		
3rd Year	1991	1984	1977	1970	1963	1956	1949		
2nd Year	1990	1983	1976	1969	1962	1955	1948		
1st Year	1989	1982	1975	1968	1961	1954	1947		
							1947	118	

When we count back 50 years from 2033, we end up in 1984 or 1983 depending on how you count. If we also count back from 2033 by 40 years, we end up in 1994 or 1993 again depending on how you count.

The interim from Wave Sheaf Day to Shavuot when the wheat is harvested is 50 days. This is the time from when the first of the barley is cut until the first of wheat is cut and waved before Yehovah as the first fruits.

Now look at the lives of each individual I have written about thus far. Look at the events taking place in their lives surrounding the two dates of 1983-1984, and 1993-1994. No, it is not precise, but there *is* definitely something happening. Wheat comes out of the boot 50 days before it is harvested. When the wheat head emerges is just about 40 days before it is harvested.³²⁵ Look again at the timing of each of these people along with this understanding. It is simply amazing.

³²⁵ Identifying Wheat Growth Stages. University of Kentucky. https://mccracken.ca.uky.edu/files/identifying_wheat_growth_stages_agr224.pdf

If you look at the Jubilee Year of 2045 and you count back 40 years, you end up in 2005. Take a much closer look at those events around that time and draw your own conclusions. For me it has proven nothing short of mind-blowing.

Just as all wheat seeds do not germinate at precisely the same moment, neither did all of these people heretofore mentioned, get that Holy Spirit at exactly the same time. But one thing remains clear. At the time, Yehovah raised each individual up and revealed Himself to them in a way that affected them profoundly and inexorably drew them to begin to seek out the truths of Yehovah. This was all in relation to the latter rains of the Holy Spirit being poured out.

In my case I was baptised into this faith in 1983. I left the Worldwide Church of God in 1994 and, following in the footsteps of those who had gone before, I too began to study and search things out in earnest at this time.

Sightedmoon.com became an online ministry in 2005.

I did not know any of what I do now back then, nor had I even considered the Early and Latter Rains until after I had accumulated the biographies of all the people mentioned here. In other words, I only realized this as I but this book together, not beforehand.

*23 Be glad then, sons of Zion, and rejoice in Jehovah your God.
For He has given you the former rain according to righteousness,
and He will cause the rain to come down for you, the former rain
and the latter rain in the first month. (Joel 2:23)*

I have only included the biographies of those men and women whom I know for a fact were involved in the *restoration of all things* that were lost. In other words, through the actions of these individuals, the process of restoring and keeping the Sabbath, the Holy Days according to the barley to begin the year and the Crescent Moon to begin the month, the name of Yehovah, as well as the Sabbatical and Jubilee years have now been restored. All of this has come about in this 120th Jubilee Cycle and it has happened in accordance to the early and latter rains spoken of by the prophet Joel.

There could be more too, of whom I am not yet aware of. But those I have recorded are the ones Yehovah has revealed to me who have been used most instrumentally in *The Restoration of All Things*.

The Restoration of All Things is, to the best of my understanding, now complete. Each of the people aforementioned played a part in that process. The question now is, are you part of that process to carry it forward and to guard it like one of the "Notsri?" Are you, as a ripe wheat, ready for the harvest which is about to begin? Both the wheat and the tares are harvested at the same time. It is a violent process when you cut the stalks of wheat. The tares who produce nothing and only take up space will be burned. The wheat which is 30, 60 or 100 fold increase will be collected into the barns.

The Two Witnesses are about to be identified. They could be one of the people already mentioned and still alive today, or they could be one of you who are keeping these restored Feasts of Yehovah.

We will discuss these two in book two of *The Elijah Trilogy*. It is called *The Abomination That Makes Desolate*.

