

Did Moses go East or West? Don't abuse the 2nd Passover

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The Shemitah Year

23rd day of the 1st month 5852 years after the creation of Adam

The 1st Month in the Seventh year of the Third Sabbatical Cycle

The Third Sabbatical Cycle after the 119th Jubilee Cycle

The Sabbatical Cycle of Earthquakes, Famines and Pestilence

The Year of letting the land rest

The Sabbatical year that begins at Aviv 2016 to Aviv 2017

The 7th Day of Counting the Omer

April 2, 2016

Shabbat Shalom to The Saints of Yehovah,

Go and Get My People – Which way did Moses go?

Here is an excerpt from our book [The 2300 Days of Hell](#) as we are explaining the Daniel 9:24 Prophecy. You will soon see why I include it now at the end of these days of Unleavened Bread. I strongly urge each of you to get it and read it and tell others about the dangers we are all about to enter into, which you can only understand when you understand the Sabbatical and Jubilee cycles.

Chapter 8 | The Burning Bush, the Moat & the Akra (Daniel

9:25)

24 “Seventy weeks are decreed for your people and for your set-apart city, to put an end to the transgression, and to seal up sins, and to cover crookedness, and to bring in everlasting righteousness, and to seal up vision and prophet, and to anoint the Most Set-apart. 25 Know, then, and understand: from the going forth of the command to restore and build

Yerushalayim until Messiah the Prince is seven weeks and sixty-two weeks. It shall be built again, with streets and a trench, but in times of affliction. 26 And after the sixty-two weeks Messiah shall be cut off and have naught. And the people of a coming prince shall destroy the city and the setapart place. And the end of it is with a flood. And wastes are decreed, and fighting until the end. 27 And he shall confirm a covenant with many for one week. And in the middle of the week he shall put an end to slaughtering and meal offering. And on the wing of abominations he shall lay waste, even until the complete end and that which is decreed is poured out on the one who lays waste¹.” [Footnote: ¹Matthew 24:15 (Daniel 9:24-27)]

25 “Know, then, and understand: from the going forth of the command to restore and build Yerushalayim until Messiah the Prince is seven weeks and sixty-two weeks. It shall be built again, with streets and a trench, but in times of affliction.” (Daniel 9:25)



Now that I’ve explained what verse 24 means in the seven chapters prior to this one, verse 25 contains some amazing truths waiting to be discovered once we come to know what the words actually mean. Keep in mind that many have tried to conform this translation into a construct that best fits their incomplete understanding of it—thus, predicting the Messiah 490 years later. And even after all this time, some are still changing the order of verse 25 to suit their own teachings today.

“Know, then, and understand.”

This first expression is fairly basic.

H3045: yaw-dah'

A primitive root; to know (properly to ascertain by seeing); used in a great variety of senses, figuratively, literally, euphemistically and inferentially (including observation, care, recognition; and causatively instruction, designation, punishment, etc.): acknowledge, acquaintance (-ted with), advise, answer, appoint, assuredly, be aware, [un-] awares, can [-not], certainly, for a certainty, comprehend, consider, X could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be [ig-] norant, instruct, kinsfolk, kinsman, (cause to, let, make) know, (come to give, have, take) knowledge, have [knowledge], (be, make, make to be, make self) known, + be learned, + lie by man, mark, perceive, privy to, X prognosticator, regard, have respect, skilful, shew, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have [understanding], X will be, wist, wit, wot.

The key part of this is “to know (properly to ascertain by seeing).” How do you do this? You do this the exact same way I have. By taking the time to actually do the work and lay out the Sabbatical and Jubilee Year chronology from Adam up to our time. These charts can be found in the back of my book, *The Prophecies of Abraham*. The calculations have been explained on my DVD, *The Chronological Order of the Prophecies In the Jubilees* and in my recent book, *Remembering the Sabbatical Years of 2016*.

Each and every one who has read these books, seen my DVD, and then followed it up by doing the actual work of figuring out the chronology, have all proven it true and in so doing, now KNOW, and they all KNOW because they have seen it with their own eyes. They no longer say this is Joe Dumond’s calculations or Joe Dumond’s “opinion”; but instead they say these are facts based on the Torah because they all have done the actual legwork themselves to prove it.

The part about “understand” is also interesting, yet basic.

H7919: saw-kal'

A primitive root; to be (causatively make or act) circumspect and hence intelligent: – consider, expert, instruct, prosper, (deal) prudent (-ly), (give) skill (-ful), have good success, teach, (have, make to) understand (-ing), wisdom, (be, behave self, consider, make) wise (-ly), guide wittingly.

Once you know this and can grasp it and understand it, then you are to act accordingly—carefully considering what all this means; being circumspect about the times we are now in.

“From the going forth of the command.”

H4161: ???? ??? mo'tsa?' mo'tsa?' mo-tsaw,' mo-tsaw'

From H3318; a going forth, that is, (the act) an egress, or (the place) an exit; hence a source or product; specifically dawn, the rising of the sun (the East), exportation, utterance, a gate, a fountain, a mine, a meadow (as producing grass): brought out, bud, that which came out, east, going forth, goings out, that which (thing that) is gone out, outgoing, proceeded out, spring, vein, [water-] course [springs].

Notice the words used here to describe this “Motsa.”

“Exit at dawn,” “exit at the rising of the sun,” “East,” “brought out,” “that which came out, east,” and “going forth.”

None of the commentators on this verse mention this glaring fact. They say “from the going forth of the decree” is referring to the decree by King Artaxerxes. The commentators all ignore the fact that Ezra and Nehemiah never exited at dawn and never headed east. They instead headed west toward Jerusalem!

I am telling you this decree, this command, was never about Nehemiah or Ezra rebuilding Jerusalem or the Temple. As you are about to see it applies to one specific group at one very specific time.

We have a root word of the word “Motsa” to look at as well.

H3318: yaw-tsaw’

A primitive root; to go (causatively bring) out, in a great variety of applications, literally and figuratively, direct and proximate: X after, appear, X assuredly, bear out, X begotten, break out, bring forth (out, up), carry out, come (abroad, out, thereat, without), + be condemned, depart (ing, -ure), draw forth, in the end, escape, exact, fail, fall (out), fetch forth (out), get away (forth, hence, out), (able to, cause to, let) go abroad (forth, on, out), going out, grow, have forth (out), issue out, lay (lie) out, lead out, pluck out, proceed, pull out, put away, be risen, X scarce, send with commandment, shoot forth, spread, spring out, stand out, X still, X surely, take forth (out), at any time, X to [and fro], utter.

Again, notice the meaning of this word in relation to “Motsa.”

“To go out,” “break out,” “come out,” “escape,” “get away,” “pluck out.”

Before we put this piece in place, let’s look at the next part of this same verse.

“Of the Commandment.”

H1697: ??? da’ba’r daw-bawr’

From H1696: a word; by implication a matter (as spoken of) of thing; adverbially a cause: act, advice, affair, answer, X any such (thing), + because of, book, business, care, case, cause, certain rate, + chronicles, commandment, X commune (-ication), + concern [-ing], + confer, counsel, + dearth, decree, deed, X disease, due, duty, effect, + eloquent, errand, [evil favoured-] ness, + glory, + harm, hurt, + iniquity, + judgment, language, + lying, manner, matter, message, [no] thing, oracle, X ought, X parts, + pertaining, + please, portion, + power, promise, provision, purpose, question, rate, reason, report, request, X (as hast) said, sake, saying, sentence, sign

We have a Commandment, a word “to escape,” “to pluck out,” “to come out and get away,” “to leave at dawn,” “to get out at sunrise,” and “to go east.”

This does not sound anything like a decree from King Artaxerxes. No, this is much bigger than that! Let's continue to learn the meaning of each word and see what we are being told here.

“To restore.”

H7725: ?????? shu?b shoob

A primitive root; to turn back (hence, away) transitively or intransitively, literally or figuratively (not necessarily with the idea of return to the starting point); generally to retreat; often adverbially again: (break, build, circumcise, dig, do anything, do evil, feed, lay down, lie down, lodge, make, rejoice, send, take, weep) X again, (cause to) answer (+ again), X in any case (wise), X at all, averse, bring (again, back, home again), call [to mind], carry again (back), cease, X certainly, come again (back) X consider, + continually, convert, deliver (again), + deny, draw back, fetch home again, X fro, get [oneself] (back) again, X give (again), go again (back, home), [go] out, hinder, let, [see] more, X needs, be past, X pay, pervert, pull in again, put (again, up again), recall, recompense, recover, refresh, relieve, render (again), X repent, requite, rescue, restore, retrieve, (cause to, make to) return, reverse, reward, + say nay, send back, set again, slide back, still, X surely, take back (off), (cause to, make to) turn (again, self again, away, back, back again, backward, from, off), withdraw.

Do you see what is taking place here?

Know, then, and understand; “that which came out,” “east,” “going forth by the Word,” “bring again,” “back,” “home again,” “draw back,” “fetch home again,” “go again” (back, home).

Who is this talking about? Who is speaking and to whom are they speaking?

This Commandment is issuing forth from Yehovah to Moses, to go and get the Israelite captives and escape from Egypt heading east through the Red Sea.

9 “And now, see, the cry of the children of Yisra’el has come to Me, and I have also seen the oppression with which the Mitsrites oppress them. 10 And now, come, I am sending you to Pharaoh, to bring My people, the children of Yisra’el, out of Mitsrayim.” (Exodus 3:10)

Exodus 3:15 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. 16 Go, and gather the elders of Israel and say to them, Jehovah the God of your fathers has appeared to me, the God of Abraham, Isaac, and Jacob, saying, I have surely visited you and *have seen what* is done to you in Egypt. 17 And I have said, I will bring you up out of the affliction of Egypt to the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, to a land flowing with milk and honey. 18 And they shall listen to your voice. And you shall come, you and the elders of Israel, to the king of Egypt. And you shall say to him, Jehovah, the God of the Hebrews has met with us. And now let us go, we beseech you, three days’ journey into the wilderness, that we may sacrifice to Jehovah our God.

When you read the Exodus account carefully you will also understand that they fled Egypt in the morning after the first-born had been killed again fulfilling the meaning of the word “motsa.”

The word <brought #03318> in Deuteronomy 16:1 can have a figurative application – as explained earlier. The fact that the word supports a figurative usage does away with any absolute requirement to understand it literally. If one does a study of each time the bible uses the phrase “God brought you out of Egypt” – you will see the strength and power of <God> behind that thought. What did God do that night that made it possible for the Israelites to come out of Egypt? Of course, we all know the answer; He slew the firstborn of Egypt.

Consider, the verse does not say that Israel went out of Egypt that night, but that God brought them out of Egypt by night. Some have assumed that God literally brought the Israelites out of Egypt that night. There is a world of difference in these two statements.

One is literal; the other could be literal or it could be a figure of speech. The Hebrew Hiphil Perfect indicates a figure of speech, for the verb brought. The full thrust of the Hebrew is that God “caused them to be brought out” of Egypt by night. In other words, God’s actions to bring Israel out of Egypt took place by night.

The language the bible uses for the departure of Israel suggests a morning departure. There is a Hebrew word for <night>, and there is a Hebrew word for <morning>. There has to be a point when it is no longer night, and morning has begun. The morrow, as in Numbers 33:3 begins with daybreak. There was no reason for the Israelites to linger.

Pharaoh either came to Moses or sent an official with the message to “rise up and depart from among his people”. Moses could not leave his house until daybreak, and Pharaoh had told him that he would kill him if he ever saw him again. Therefore, the implication is that Pharaoh came to Moses officially, if not literally, and was urgent for him to leave Egypt with all the Israelites. Moreover, the Egyptians followed Pharaoh’ lead and urged the Israelites to leave the land in haste. They were not to leave Egypt until morning, but once daybreak arrived, they were free to go and there was no reason for them to hesitate. The whole tenor of the occasion implies a quick get-away at daybreak. The phrase “And he (Pharaoh) called for Moses” is more correctly translated, “And he called to Moses”. The Septuagint has, “And Pharaoh called Moses and Aaron by night” leaving out the preposition altogether. The Hebrew does use an inseparable preposition *h*v,mol. (to Moses) and *!roh]a;l.W* (and to Aaron). The same Hebrew preposition *l*. stands for many different English prepositions – <for> is among them. However, <to> seems to be the best preposition for this context.

Exodus 12:29 And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that [was] in the dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for [there was] not a house where [there was] not one dead.

31 And he called for (to) Moses and Aaron by night, and said, Rise up, [and] get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

LXX:

Exodus 12:31 And Pharaoh called Moses and Aaron by night, and said to them, Rise and depart from my people, both ye and the children of Israel. Go and serve the Lord your God, even as ye say.

Exodus 12:33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We [be] all dead [men]. Deuteronomy 16:1 Observe the month of Abib, and keep the Passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night (03915).

The mountain Moses was to bring the Israelites to, was east of Egypt in Midian in Saudi Arabia. It is called Jabel al Lawz.

12 And He said, “Because I am with you. And this is to you the sign that I have sent you: When you have brought the people out of Mitsrayim, you are to serve Elohim on this mountain.”
(Exodus 3:12)

This is the Commandment from Yehovah to Moses to go and get the Israelites. This is the commencement of the prophecy of Daniel 9:24-27. It starts at this time in history.

When Israel left Egypt, they traveled east through the Red Sea by the Word of Yehovah on their way back home to the Land of Israel. The Land Yehovah had promised to give to Abraham, Isaac and Jacob, and this Land was east of Egypt.

The Second Passover

Last Shabbat, we gave you a few scriptures from Numbers 9 about following the cloud and being ready to do as it decrees whenever it decrees to do so, ie. move when it says move. We did that in reference to keeping the Holy Days when Yehovah declares them. We did this because the barley was ready for the wave sheaf this past Sunday, wave sheaf day. Yes I understand why some are keeping Passover in April. I get it. But, I have also heard some say they are going to just keep the Passover in April the same as they would for the second Passover as we are told we can in the scriptures. But is this right? After all we did have our third report about the barley confirmed that the barley was indeed aviv on wave sheaf day which we already shared with you on the 7th day of Unleavened Bread.

We need to pay attention to what Yehovah says and not someone on a radio show or on Facebook. Read what Yehovah says is okay for keeping the second Passover.

Num 9:1 And Jehovah spoke to Moses in the wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying, 2 Let the sons of Israel also keep the Passover at its appointed time. 3 In the fourteenth day of this month, between the evenings, you shall keep it in its appointed time. You shall keep it according to all its statutes, and according to all the ceremonies of it. 4 And Moses spoke to the sons of Israel to prepare the Passover. 5 And they prepared the Passover on the fourteenth day of the first month between the evenings, in the wilderness of Sinai. According to all that Jehovah commanded Moses, so all the sons of Israel did.

This was the first time they would be keeping the Passover since the Exodus the year before.

Num 9:6 And there were certain men who were defiled by the dead body of a man, so that they could not prepare the Passover on that day. And they came before Moses and before Aaron on that day. 7 And those men said to him, We *are* defiled by the dead body of a man. Why are we kept back that we may not offer an offering of Jehovah in its appointed time among the sons of Israel?

These men were upset they could not give an offering to Yehovah because of their defilement. How many of you are upset when you can't give to Yehovah? Many of you were upset that others were challenging your comfort zone, but few were upset they could not give a gift to Yehovah.

Num 9:8 And Moses said to them, You wait, and I will hear what Jehovah will command about you. 9 And Jehovah spoke to Moses saying, 10 Speak to the sons of Israel, saying, If any man of you or of your generations shall be unclean because of a dead body, or in a journey afar off, he shall still keep the Passover to Jehovah. 11 They shall keep it the fourteenth day of the second month at evening, eating it with unleavened cakes and bitter *herbs*. 12 They shall leave none of it until the morning, nor break any bone of it. According to all the ordinances of the Passover they shall keep it.

Even though you are unclean or even if you're on a far journey Yehovah says you are still going to keep the Passover. Only now in the 2nd month and you do so just as you would the first Passover. BUT....if you are not ready for the Passover in the first month, or you want to combine it with keeping Shavuot a few weeks later for convenience sake, or as some are doing this year keeping it in April in order not to have to start the Sabbatical year because they are not yet ready, then you need to sit up and hear what Yehovah has to say to you.

Num 9:13 But the man that *is* clean, and is not in a journey, and holds back from preparing the Passover, even the same soul shall be cut off from among his people. Because he did not bring the offering of Jehovah in His appointed time, that man shall bear his sin. 14 And if a stranger shall live among you, and prepares the Passover to Jehovah, he shall do according to the ordinance of the Passover, and according to its ordinance. You shall have one ordinance, both for the stranger and for him that was born in the land.

If you will not keep Passover in the 1st month because of whatever excuse you use then you have been warned Yehovah will cut you off. You will die, plain and simple. Paul even spoke of this and we mentioned it in our teaching about the foot washing. If you do not treat the Passover with the respect and reference it is due then you will be judged.

1 Cor 11:27 So that whoever shall eat this bread and drink *this* cup of the Lord unworthily, he will be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of *that* bread and drink of that cup. 29 For he who eats and drinks unworthily eats and drinks condemnation to himself, not discerning the Lord's body. 30 For this cause many among you *are* weak and sickly, and many sleep. 31 For if we would judge ourselves, we would not be judged.

Yehovah does not want you to be careless about His Appointed times. But He did tell us about not being in the camp when we had touched a dead body.

Lev 5:2 Or if a soul touches any unclean thing, whether a dead body of an unclean beast, or a dead body of unclean cattle, or the dead body of unclean swarming things, and *if* it is hidden from him that he is unclean and guilty— 3 or if he touches the uncleanness of man, whatever uncleanness by which he is unclean, and it is hidden from him, and he knows, then he shall be guilty.

Lev 21:1 And Jehovah said to Moses, Speak to the priests, the sons of Aaron, and say to them, There shall none be defiled for the dead among his people. 2 But for his kin that is near him, for his mother and for his father and for his son and for his daughter and for his brother 3 and for his sister, a virgin, who is near to him, who has had no husband, for her he may be defiled. 4 A leader shall not defile himself among his people, to pollute himself.

Lev 21:10 And the high priest among his brothers, on whose head the anointing oil was poured and who is consecrated to put on the garments, shall not uncover his head nor tear his clothes. 11 Neither shall he come near to any dead person, nor defile himself for his father nor for his mother.

Num 5:2 Command the sons of Israel that they put out of the camp every leper and everyone that has an issue, and whoever is defiled by a dead body. 3 You shall put out both male and female. You shall put them outside the camp so that they do not defile their camps in the midst of which I dwell.

We have an example of this very thing taking place in the story of Noah.

Gen 5:25 And Methuselah lived one hundred and eighty-seven years and fathered Lamech. 26 And after he fathered Lamech, Methuselah lived seven hundred and eighty-two years. And he fathered sons and daughters. 27 And all the days of Methuselah were nine hundred and sixty-nine years. And he died. 28 And Lamech lived one hundred and eighty-two years and fathered a son. 29 And he called his name Noah, saying, This one shall comfort us concerning our work and the toil of our hands, because of the ground which Jehovah has cursed. 30 And after he fathered Noah, Lamech lived five hundred and ninety-five years. And he fathered sons and daughters.

When you do the chronology for Methuselah he was born in the year 687 after the creation of Adam. When you add 969 years to that you come to the year 1656, the year of the flood. Lamech had already died in the year 1496 which meant Noah was responsible for the burial of his Grandfather.

It is my position that Methuselah died just before Passover 1656 after the creation of Adam. Methuselah was righteous and did not die in the flood. This caused Noah to become unclean as he buried his Grandfather. He then kept the 2nd Passover on the 14th of the second month and the First Holy Day of Unleavened Bread on the 15th. The flood then came on the 17th day of the second month. And the flood was gone after 150 days or 5 months which means the flood was gone by the 7th month when the Holy Days again are here.

Yes but the Exodus had not happened yet. Correct, but Jehovah is the same today and for ever. His Holy Days have not changed since the creation of the world. Noah in order to be righteous would have had to keep the Holy Days as part of the commandments which we are told is what makes us righteous.

Psa 119:172 My tongue shall speak Your Word, for all Your Commandments *are* righteousness.

