

Feast of Trumpets and 10 Days of Awe

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By Joseph F. Dumond

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13th day of the 6th month 5848 years after the creation of Adam
The 6th Month in the Third year of the third Sabbatical Cycle
The Third Sabbatical Cycle of the 119th Jubilee Cycle
The Sabbatical Cycle of Earthquakes Famines, and Pestilences

This is also the end of the twenty-third week of this the Third Tithe Year for the Levite, the alien, the fatherless and the widow - Deuteronomy 26:12

September 1, 2012

Shabbat Shalom Family,

Last week we left you with the teaching about the first of the Fall Holy Days. The Feast of Trumpets. This special Feast day kicks off a series of events. In order to help you grasp them all and the importance of them, I want you to start with Judaism 101 and know what this period of time means.

<http://www.jewfaq.org/holiday3.htm>

Days of Awe

Significance: A time of introspection

Length: 10 Days (including Rosh Hashanah and Yom Kippur)

Customs: Seeking reconciliation with people you have wronged; Kapparat

The ten days starting with Rosh Hashanah and ending with Yom Kippur are commonly known as the Days of Awe (Yamim Noraim) or the Days of Repentance. This is a time for serious introspection, a time to consider the sins of the previous year and repent before Yom Kippur.

One of the ongoing themes of the Days of Awe is the concept that G-d has “books” that he writes our names in, writing down who will live and who will die, who will have a good life and who will have a bad life, for the next year. These books are written in on Rosh Hashanah, but our actions during the Days of Awe can alter G-d’s decree. The actions that change the decree are “teshuvah, tefilah and tzedakah,” repentance, prayer, good deeds (usually, charity). These “books” are sealed on Yom Kippur. This concept of writing in books

is the source of the common greeting during this time is “May you be inscribed and sealed for a good year.”

Among the customs of this time, it is common to seek reconciliation with people you may have wronged during the course of the year. The Talmud maintains that Yom Kippur atones only for sins between man and G-d. To atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you committed against them if possible.

Another custom observed during this time is kapparot. This is rarely practiced today, and is observed in its true form only by Chasidic and occasionally Orthodox Jews. Basically, you purchase a live fowl, and on the morning before Yom Kippur you wave it over your head reciting a prayer asking that the fowl be considered atonement for sins. The fowl is then slaughtered and given to the poor (or its value is given). Some Jews today simply use a bag of money instead of a fowl. Most Reform and Conservative Jews have never even heard of this practice.

Work is permitted as usual during the intermediate Days of Awe, from Tishri 3 to Tishri 9, except of course for Shabbat during that week.

The Shabbat that occurs in this period is known as Shabbat Shuvah (the Sabbath of Return).

This is considered a rather important Shabbat.

Did you notice this part; “the Days of Repentance. This is a time for serious introspection, a time to consider the sins of the previous year and repent before Yom Kippur.”

Why is this so? Why do we repent more at this time than at other times of the year? Why should we consider a serious introspection of ourselves and work towards change? The answer to this is in understanding the meaning of these two Holy Days that begin and end these 10 days of Awe.

We read in Lev about the Feast of Trumpets and we also read about the solemn Day of Atonement but what about these ten days of awe.

Lev 23:24 “Speak to the children of Yisra’el, saying, ‘In the seventh month, on the first day of the month, you have a rest, a remembrance of blowing of trumpets, a set-apart gathering. 25 ‘You do no servile work, and you shall bring an offering made by fire to Yehovah.’ ”

Lev 23:26 And Yehovah spoke to Mosheh, saying, 27 “On the tenth day of this seventh month is the Day of Atonement. It shall be a set-apart gathering for you. And you shall afflict your beings, and shall bring an offering made by fire to Yehovah. 28 “And you do no work on that same day, for it is the Day of Atonement, to make atonement for you before Yehovah your Elohim. 29 “For any being who is not afflicted on that same day, he shall be cut off from his people. 30

“And any being who does any work on that same day, that being I shall destroy from the midst of his people. 31 “You do no work – a law forever throughout your generations in all your dwellings. 32 ‘It is a Sabbath of rest to you, and you shall afflict your beings. On the ninth day of the month at evening, from evening to evening, you observe your Sabbath.”

There is nothing written about the Ten Days of Awe in the bible. Except that there is ten days between these two Holy Days.

We read in Nehemiah about something that we need to keep in mind.

Neh 8:1 And when the seventh month came, the children of Yisra’el were in their cities. And all the people gathered together as one man in the open space that was in front of the Water Gate. And they spoke to Ezra the scribe to bring the Book of the Torah of Mosheh, which Yehovah had commanded Yisra’el. 2 And Ezra the priest brought the Torah before the assembly of both men and women and all who could hear with understanding, on the first day of the seventh month. 3 And he read from it in the open space in front of the Water Gate from morning until midday, before the men and women and those who could understand. And the ears of all the people listened to the Book of the Torah. 4 And Ezra the scribe stood on a platform of wood which they had made for the purpose. And beside him on his right stood Mattithyah, and Shema, and Ana’yah, and Uri’yah, and Hilqi’yah, and Maas’yah. And on his left stood Peda’yah, and Misha’el, and Malki’yah, and Hashum, and Hashbaddanah, Zekar’yah,

Meshullam. 5 And Ezra opened the book in the sight of all the people, for he was above all the people. And when he opened it, all the people stood up. 6 And Ezra blessed Yehovah, the great Elohim. Then all the people answered, “Amen, Amen!” while lifting up their hands. And they bowed their heads and worshipped Yehovah with faces to the ground. 7 And Yeshua, and Bani, and Shrbayah, Yamin, Aqqub, Shabbethai, Hadiyah, Maas’yah, Qelita, Azaryah, Yozabad, Hanan, Pelayah, and the Lewites, caused the people to understand the Torah while the people were in their place. 8 And they read in the Book of the Torah of Elohim, translating to give the sense, and caused them to understand the reading. 9 And Nehemyah, who was the governor, and Ezra the priest, the scribe, and the Lewites who taught the people said to all the people, “This day is set-apart to Yehovah your Elohim. Do not mourn or weep.” For all the people wept when they heard the words of the Torah. 10 Then he said to them, “Go, eat the fat, drink the sweet, and send portions to those for whom none is prepared. For this day is set-apart to our Yehovah. Do not be sad, for the joy of Yehovah is your strength.” 11 And the Lewites were silencing all the people, saying, “Hush, for the day is set-apart, do not be sad.” 12 And all the people went to eat and to drink, and to send portions and make a great rejoicing, because they understood the words that were made known to them. 13 And on the second day the heads of the fathers’ houses of all the people, with the priests and Lewites, were gathered to Ezra the scribe, in order to study the words of the Torah.

Nehemiah 1 tells us it was the first day of the seventh month and Nehemiah 13 tells us that the second day was beginning. So this reading of the law took place on the first day of the Seventh month; In other words on Trumpets.

But notice this part.

9 And Nehemyah, who was the governor, and Ezra the priest, the scribe, and the Lewites who taught the people said to all the people, "This day is set-apart to Yehovah your Elohim. Do not mourn or weep." For all the people wept when they heard the words of the Torah. 10 Then he said to them, "Go, eat the fat, drink the sweet, and send portions to those for whom none is prepared. For this day is set-apart to our Yehovah. Do not be sad, for the joy of Yehovah is your strength." 11 And the Lewites were silencing all the people, saying, "Hush, for the day is setapart, do not be sad." 12 And all the people went to eat and to drink, and to send portions and make a great rejoicing, because they understood the words that were made known to them.

They wanted to cry, they were sad, but they were commanded to be joyful for this time is set apart for Yehovah. "Do not be sad, for the joy of Yehovah is your strength."

This is what is going to keep you alive during this time; during these 10 years of when the trumpet plagues come upon the world. You will know that the Messiah is on His way and you will know when. So do not be sad that you are in the captivity!! Be joyful because in just a few more year the Messiah will be here.

The following few pages is from

http://www.biblicalperspectives.com/books/festivals_2/2.html

By Sammuel Bacchiocchi

The Shofar: A Call to Repentance. To appreciate the significance of the blowing of the shofar on Rosh Hashanah we need to look at the progressive nuances of its symbolism that we find in the Old Testament. The prophets used the metaphor of the shofar to call the people to repentance and return to God. For example, the prophet Joel called for blasts of the shofar in Zion to impress the people with the needed repentance: "Blow the trumpet [shofar] in Zion; sanctify a fast; call a solemn assembly" (Joel 2:15). Joel may be referring figuratively, if not, literally, to the Feast of the Trumpet, since he mentions its three major characteristics, shofar, fast, and solemn assembly.

During the religious reformation of King Asa, the Israelites "entered into a covenant to seek the Lord, the God of their fathers, with all their hearts and all their souls" (2 Chron 15:12) and they sealed their oath "with trumpets, and with horns [shoferot]" (2 Chron 15:14). Isaiah explicitly associated the sound of the shofar with an admonition against sin. "Cry aloud, spare not, lift up your voice like a trumpet [shofar]; declare to my people their transgression, to the house of Jacob their sins" (Is 58:1).

The literal and figurative usages of the shofar by the prophets to warn people of their sins and call them to repentance, was most likely derived from the Feast of the Trumpets, the annual trumpet-call to repentance and cleansing in view of the judgment conducted in the heavenly court during the ten days running from the Feast of Trumpets to the Day of Atonement. In his book *What Christians Should Know about the Jews and Judaism*, Rabbi Yechiel Eckstein

explains that the shofar “is sounded on Rosh Hashanah to arouse us from our moral reverie, to call us to spiritual regeneration, and to alert us to the need to engage in teshuvah (repentance). The shofar is the clarion call to perform teshuvah—to search our deeds and mend our ways before the awesome day of judgment. It is a reminder of our need to confront our inner selves just as God confronted Adam with the existential question, ‘Where are you?’ (Gen 3:9)”⁹

On a similar vein, Maimonides, the great Jewish philosopher, explained that the blowing of the shofar on Ros Hashanah, is a wakeup call for people to abandon their evil ways and return to God: “Awake, O you sleepers, awake from your sleep! Search your deeds and turn in repentance. O you who forget the truth in the vanities of time and go astray all the year after vanity and folly that neither profit nor save—remember your Creator! Look at your souls, and better your ways and actions. Let every one of you abandon his evil ways and his wicked thoughts and return to God so that He may have mercy upon you.”¹⁰

The shofar beckoned the people with a solemn message of warning to repent for the time of judgment had come. It called upon the people to examine their lives, mend their ways, and experience divine cleansing. “In the trial imagery,” writes Rabbi Irving Greenberg, “the shofar blast communicates: Oyez! Oyez! This court is in session! The Right Honorable Judge of the World is presiding!”¹¹

The Shofar Announces the Beginning of the Trial. The blowing of the shofar on Rosh Hashanah was understood by the Jews as the beginning of their trial before the heavenly court, a trial that lasted ten days until the Day of Atonement (Yom Kippur). Greenberg explains that the central image underlying the Ten Days of Awe is that of the trial. “Jews envision a trial in which the individual stands before the One who knows all. One’s life is placed on the balance scales. A thorough assessment is made: Is my life contributing to the balance of life? Or does the net effect of my actions tilt the scale toward death? My life is being weighted; I am on trial for my life. Who shall live and who shall die? This image jolts each person into a heightened awareness of the fragility of life. This question poses the deeper issue: If life ended now, would it have been worthwhile?”

“The trial image captures the sense of one’s life being in someone else’s hands. The shofar of Ros Hashanah proclaims that the Judge before whom there is no hiding is now sitting on the bench. Sharpened self-awareness, candid self-judgment, and guilt are activated by the possibility that a death sentence may be handed down. Like standing before a firing squad, a trial for life wonderfully concentrates the mind.”¹²

One of the clearest depiction of the sounding of trumpets to announce the inauguration of the heavenly judgment is found in 4 Ezra, a Jewish apocryphal book written in the first century A. D. “Behold the days come and it shall be, when I am about to draw nigh to visit the dwellers upon the earth, and when I require from the doers of iniquity (the penalty of) their iniquity: (And when the humiliation of Sion shall be complete), and when the Age which is about to pass away shall be sealed, then (will I show these signs): the books shall be opened before

the face of the firmament, and all shall see together. . . . And the trumpet shall sound at which all men, when they hear it, shall be struck with sudden fear” (4 Ezra 4:18-2-, 23).

A similar text traditionally recited by the Jews on Rosh Hashanah is found in G. H. Box’s book on 4 Ezra: “God seated on His throne to judge the world opens the Book of records; it is read, every man’s signature being found therein. The great trumpet is sounded: a still small voice is heard. The angel shudder . . . and say: ‘This is the Day of Judgment.’”¹³

The Final Judgment. The texts just cited show how of the blowing of trumpets of Rosh Hashanah was seen as a prototype of the Great Final Judgment of mankind. This helps us appreciate why the eschatological day of the Lord is announced by the prophets with the blowing of the shophar. For example, Joel wrote: “Blow the trumpet [shophar] in Zion; sound the alarm on my holy mountain! Let all the inhabitants of the land tremble, for the day of the Lord is coming, it is near” (Joel 2:1). Similarly Zephaniah announced “the great day of the Lord” as “a day of trumpet [shophar] blast” (1:14,16). In the New Testament also, as we shall see in the next chapter, trumpets call people to repent in view of the final judgment (Rev 9:20-21). This shows a continuity in Scripture in the typological use of trumpets to announce God’s final judgment.

For the Jews the final judgment that determines the destiny of every human being, opened on Rosh Hashanah with the blowing of trumpets and closed ten days later on the Day of Atonement. For this reason these ten days are still called by the Jews, “Days of Awe,” or “Days of Repentance.” During these ten days a universal judgment is conducted in heaven on the basis of records kept in books on the life of every person. We shall see that the rabbinical literature speaks explicitly of books opened by the heavenly court on the Feast of Trumpets in order to decide the destiny of every human being. The heavenly judgment that begins on the Feast of Trumpets, is “sealed” or confirmed ten days later, on the Day of Atonement. As the Mishnah puts it, “All [the human beings] are judged on Rosh Hashanah, and the [divine] sentence is sealed on Yom Kippur”.¹⁵

We shall return to the themes of repentance and judgment in conjunction with our study of the Jewish customs and ceremonies associated with the Feast of the Trumpets. At this juncture it is important to note that the Feast of the Trumpets was viewed as the beginning of a judgment process that lasted ten days until the Day of Atonement. This understanding of the Feast of the Trumpets has enormous significance for our study of the investigative judgment that precedes Christ’s return. We shall see in the next chapter that as God called upon His people with the loud sounding of the shofar in Old Testament times on Rosh Hashanah to repent and prepare themselves to stand before His judgment seat, so He calls us today with a loud voice, saying: “Fear God and give him glory, for the hour of his judgment has come” (Rev 14:7). A study of the typology of the Feast of the Trumpets in the Old Testament, will help us appreciate its antitypical fulfillment in the New Testament.

The Heavenly Judgment in Daniel 7:9-10. The understanding of the Feast of Trumpets as the inauguration of heavenly final judgment that lasted 10 days until the Day of Atonement when the verdict was issued, reminds us of the judgment scene found in Daniel 7:9-10. In Daniel the

heavenly court consists of the Ancient of Days who is surrounded by “ten thousand times ten thousand” of angels. They “sat in judgment and the books were opened” (Dan 7:10). The imagery of books being open in the heavenly court reminds us of the Feast of Trumpets when typologically the heavenly books were opened to ascertain the destiny of each individual.

The Jews saw the connection between the heavenly judgment of Daniel 7:9-10 and the heavenly judgment of the Feast of Trumpets. In commenting on Daniel 7:9-10, Edward Chumney writes: “Since the court was seated and the books were opened, it is understood to be Rosh Hashanah. The books are the book of the righteous, the book of the wicked, and the book of remembrance. The third book that will be opened is the book of remembrance (zikkaron). This is why the common greeting during Rosh Hashanah is, ‘May you be inscribed in the Book of Life’”¹⁶ We shall return later to the Jewish understanding of the opening of the books by the heavenly court on the Feast of Trumpets.

It is interesting to note that in Daniel the celestial judgment takes place after the war against the saints by the despotic little horn and before the coming of Christ to establish God’s eternal kingdom (Dan 7:8-14). The complete historical sequence runs as follows: Babylon, MedoPersia, Greece, Rome, ten horns, apostate horn, judgment, coming of the Son of Man, establishment of God’s eternal Kingdom.

This sequential order clearly indicates that the judgment described in Daniel 7 is not an executive act carried out on this earth at the time of Christ’s Return, but the evaluative process conducted in heaven before myriads of heavenly beings prior to the Second Advent. The function of the judgment in Daniel 7 is both saving on behalf of the suffering saints (Dan 7:22), and punitive against the little horn, the oppressor of God’s people, who is condemned “to be consumed and destroyed to the end” (Dan 7:26).

This dual function of the judgment accords well with the typology of the Feast of Trumpets which inaugurated a ten days judgment process that terminated with the Day of Atonement. On the latter day God’s people were vindicated and impenitent sinners were “cut off” (Lev 23:29). The drastic separation between the saved and unsaved that occurred on the Day of Atonement finds its antitypical fulfillment at the Return of Christ. In chapters 3 and 5 we will examine the antitypical fulfillment of the Feast of Trumpets and Day of Atonement respectively.

End Quote

Last week we covered the 6 Seals of revelation 6.

Chapter 7 tells us of the sealing of the 144,000. This is what we all strive for.

It is chapter 8 that tells us of the Trumpet plagues and it is my opinion that these plagues come one per year for the next seven years.

Remember that Israel, that is the State of Israel, The United States and United Kingdom and Canada and Australia will all have been defeated in war and totally destroyed. Millions will now

be dead and starving and being enslaved and in captivity. This was the result of the 4th curse of Lev 26.

Now at the same time that the 5th curse is being implemented, that is from 2024 the first year of the 5th curse up until the 7th year in 2030 Israel will be in captivity. This is why they, Israel, are not mentioned in the end time's book of Revelation. They are already gone. At the same time as this captivity begins the 10 years of Awe also begin in 2024 and will end in 2033.

After this, at the beginning of Yehovah's anger against the disobedient nations, seven plagues will be poured out on a sinning world, with a trumpet blast announcing each, as we've seen (Revelation 8-9). Finally Yehovah will send two "witnesses," or "prophets," to proclaim His truth to a rebellious world (Revelation 11). Such prophetic witness is compared to a trumpet warning.

Isa 58:1 "Cry aloud, do not spare. Lift up your voice like a ram's horn. Declare to My people their transgression, and the house of Ya'aqob, their sins.

Tragically, the godless society of the last days will reject these two servants of Yehovah and kill them (verses 7-10). It is during this time that you all must be aware. This is going to be one of the most treacherous times.

When you consider the plagues being doled out and the fact that the two witnesses are similar in power as to Moses and Aaron, and Elijah and Elisha and John the Baptist, you can see what they will be doing.

Moses and Aaron brought the 10 plagues upon Egypt. Elijah stopped the rain for 3 years; 1 Kings 17 and 18. John the Baptist announced the Messiah. These are the same things the coming two witnesses will be doing.

These two we are told in Rev 11:6 These possess authority to shut the heaven, so that no rain falls in the days of their prophecy. And they possess authority over waters to turn them to blood, and to smite the earth with all plagues, as often as they wish.

It is during this time that I believe Rev 6:8 And I looked and saw a pale horse. And he who sat on it had the name Death, and the grave followed with him. And authority was given to them over a fourth of the earth, to kill with sword, and with hunger, and with death, and by the beasts of the earth. Is going to take place.

It is precisely because of the two witnesses demanding the Beast power to let My People Go, just as Moses also demanded Pharaoh to let Israel go, that these two witnesses stop the rain from falling to get the world's attention just as Elijah did. As ¼ of the world's population dies off the world then goes out and hunts for as many of those from Israel as they can find from around the world and bring them all back to Israel by Passover 2030; Just as the two witnesses had demanded in order for the drought of rain to end. Elijah is called the "O disturber of Yisra'el" The Troubler of Israel, but in these days during the last 10 years of Awe they will be "troublers of the World".

Isa 24:5 And the land is defiled under its people; because they have transgressed the laws, changed the ordinance, and have broken the everlasting covenant. 6 Therefore the curse has devoured the earth, and they who dwell in it are deserted; therefore the people of the earth are burned, and few men left.

Why 2030 you ask?

This day during the ten days of Awe is known as Shabbat Shuva. It is the only Shabbat to fall during these Ten Days of Awe.

Shabbat Shuvah

Shabbat Shuvah literally means “Sabbath of Return,” but it is also a play on the phrase “Shabbat Teshuvah” (Sabbath of Repentance). It is the Shabbat that occurs between Rosh Hashanah and Yom Kippur and is a time for reflection leading up to the atonement of Yom Kippur. Shabbat Shuvah has two special haftarah readings, one dealing with the importance of heartfelt repentance (Hosea 14:2-10) and one praising the Creator’s mercy (Micah 7:18-20).

Hos 14:1 O Yisra’el, return to Yehovah your Elohim, for you have stumbled by your crookedness. 2 Take words with you, and return to Yehovah. Say to Him, “Take away all crookedness, and accept what is good, and we render the bulls of our lips¹. Footnote: ¹Heb. 13:15 – bulls, referring to offerings. 3 “Ashshur does not save us. We do not ride on horses, nor ever again do we say to the work of our hands, ‘Our mighty ones.’ For the fatherless finds compassion in You.” 4 “I shall heal their backsliding, I shall love them spontaneously, for My displeasure has turned away from him. 5 “I shall be like the dew to Yisra’el. He shall blossom like the lily, and cast out his roots like Lebanon. 6 “His branches shall spread, and his splendour shall be like an olive tree, and his fragrance like Lebanon. 7 “Those who dwell under his shadow shall return. They shall revive like grain, and blossom like the vine, and become as fragrant as the wine of Lebanon. 8 “What more has Ephrayim to do with idols? It is I who answer and look after him. I am like a green cypress tree, your fruit comes from Me.” 9 Who is wise and understands these words, discerning and knows them? For the ways of Yehovah are straight, and the righteous walk in them, but the transgressors stumble in them.

Mic 7:18 Who is an ?I like You – taking away crookedness and passing over the transgression of the remnant of His inheritance? He shall not retain His wrath forever, for He Himself delights in kindness. 19 He shall turn back, He shall have compassion on us, He shall trample upon our crookednesses! And You throw all our sins into the depths of the sea! 20 You give truth to Ya’aqob, kindness to Abraham, which You swore to our fathers from the days of old!

This is the Torah portions on Shabbat Shuva.

Are these not some of the most beautiful words you could ever read? Especially knowing the time they are to take place in.

O Yisra’el, return to Yehovah your Elohim, for you have stumbled by your crookedness. 2 Take words with you, and return to Yehovah.

Where is Yehovah? In Jerusalem, calling you to come home and He is telling you to bring with you the Torah Scrolls. Get your bibles and come back HOME!!!!

It is also at this time that we read of in Rev 18:4 And I heard another voice from Heaven, saying, Come out of her, My people, that you may not be partakers of her sins, and that you may not receive of her plagues.

Babylon is about to be destroyed and we all need to get out of Dodge ASAP; Babylon being the European Union in league with the Muslim nations of Psalm 83.

We also read in Isaiah;

Isa 14:1 Because Yehovah has compassion on Ya'aqob, and shall again choose Yisra'el 1, and give them rest in their own land. And the strangers shall join them, and they shall cling to the house of Ya'aqob?2. Footnotes: 1See 45:17, Jer. 30:11, Jer. 46:28, Dan. 2:44, Amos 9:8, Zech. 1:16-17, Zech. 2:10-12, Joel 3:16. 2See 56:6-8 & 60:3, Amos 9:12, Zech. 2:11, Zech. 8:23, Rom. 11:17-24, Rev. 21:24.

Isa 14:2 And peoples shall take them and bring them to their own place. And the house of Yisra'el shall possess them for servants and female servants in the land of Yehovah. And they shall make captives of their captors, and rule over their oppressors. 3 And it shall be, in the day Yehovah gives you rest from your sorrow, and from your trouble and the hard service in which you were made to serve, 4 that you shall take up this proverb against the sovereign of Babel, and say, "How the oppressor has ceased, the gold-gatherer ceased!

Those of us who are slaves of these people during that 5th Sabbatical cycle will be brought back to the land by these people and then our captors shall then become our captive and our servants.

When we take these ten days of awe and make them ten years; there is one year that is a Sabbatical year and that year is 2030. It will be on 2030 that all the tribes of Israel will be brought back to the land of Israel.

But.....

We have learned in the Prophecies of Abraham of the great deception that is played out on Jacob who worked for 7 years for the hand of Rachel. Those same 7 years match this time period known as the cycle of captivity. At the end of that time Jacob was deceived into marrying Leah instead of Rachel.

At the end of the Two Witnesses testimony they are to be killed. Why? Satan has wanted to annihilate the 12 tribes in order to show Yehovah can't keep his promise to them, If their all dead. So in order to finally be rid of these people once and for all, the world under Satan's authority will bring them all back to the Land of Israel in order to have the rains start again.

We have two groups of people right now in this walk with Yehovah. One keeps the Hebraic calendar and the other keeps the sighted moon calendar. Because the earth will be darkened

and the sun and the moon not give their lights it will be important that you know how to count to keep the Holy Days at the right time.

We are warned in Mat 24:15 “So when you see the ‘abomination that lays waste,’¹ spoken of by Dani’el the prophet, set up in the set-apart place” – he who reads, let him understand – Footnote:1See Abomination that lays waste in Explanatory Notes.

Mat 24:16 “then let those who are in Yehud’ah flee to the mountains.

Luk 21:20 “And when you see Yerushalayim surrounded by armies, then know that its laying waste is near.

Luk 21:21 “Then let those in Yehud’ah flee to the mountains, and let those who are in the midst of her go out, and let not those who are in the fields enter her.

Rev 12:6 And the woman fled into the wilderness, where she has a place prepared by Elohim, to be nourished there one thousand two hundred and sixty days.

Where do we flee too.

Isa 16:3 “Bring counsel, execute judgment; make your shadow like the night in the middle of the day; hide the outcasts, do not

betray him who escapes. 4 “Let My outcasts dwell with you, O Mo’ab?; be a shelter to them from the face of the ravager. For the oppressor has met his end, destruction has ceased, those trampling down have perished from the land.

We flee to Moab which is now Jordan and the Jordanians are told not to turn us over to the ruler of the world at this time.

We are now at the year 2030 and it is Passover time. But you must now decide which Passover you will keep. One will save your life, the other will result in the martyrdom of the Saints that will take place at the same time as the two witnesses are killed. So choose wisely.

Rev 12:6 And the woman fled into the wilderness, where she has a place prepared by Elohim, to be nourished there one thousand two hundred and sixty days. 7 And there came to be fighting in the heaven: Mik’a’el and his messengers fought against the dragon. And the dragon and his messengers fought, 8 but they were not strong enough, nor was a place found for

them in the heaven any longer. 9 And the great dragon was thrown out, that serpent of old, called the Devil and Satan, who leads all the world astray. He was thrown to the earth, and his messengers were thrown out with him. 10 And I heard a loud voice saying in the heaven, “Now have come the deliverance and the power and the reign of our Elohim,¹ and the authority of His Messiah, for the accuser of our brothers, who accused them before our Elohim day and night, has been thrown down. Footnote: 1See 11:15. 11 “And they overcame him because of the Blood of the Lamb, and because of the Word of their witness, and they did not love their lives to the death. 12 “Because of this rejoice, O heavens, and you who dwell in them! Woe to the earth and the sea, because the devil has come down to you, having great wrath, knowing that he has little time.” 13 And when the dragon saw that he had been thrown to the earth, he persecuted the woman who gave birth to the male child. 14 And the woman was given two wings of a great eagle, to fly into the wilderness to her place, where she is nourished for a time

and times and half a time, from the presence of the serpent. 15 And out of his mouth the serpent spewed water like a river after the woman, to cause her to be swept away by the river. 16 And the earth helped the woman, and the earth opened its mouth and swallowed up the river which the dragon had spewed out of his mouth. 17 And the dragon was enraged with the woman, and he went to fight with the remnant of her seed, those guarding the commands of Elohim and possessing the witness of Yeshua Messiah.

This now brings us right up to the beginning of the 3 1/2 years of tribulation. And we shall save this until next week's Newsletter.