

The Statutes of the House of Omri – Part 1

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December 27, 2007

Sighted Moon News Letter 5843-037 1136

28th day of the eighth month 5843 after creation

November 10, 2007

Shabbat Shalom Brethren,

Hello to all of you who have received this News Letter for the very first time. You are receiving this because you might be interested in learning more about our family tree.

I have been searching my family roots, since 1970, when my Grandmother began to tell me the history of our family. I only wish she was here today so I could tell her all I have learned.

On one branch I can go back to 892 in France. On another line, I am descended from King Edward 1 of England. I am also able to trace my ancestry here in Canada back to the year 1651 before we go back to Europe. Ireland, Scotland, Wales, England and France.

In all of my research, I was stopped by all history books once I got back to the Celts. It was much later on that I was able to learn of the many and various connections that I am about to share with you, concerning the Celtic people.

Once you read the next few News Letters as I explain this story to you, you will then be able to understand many of the things that I have done, and that were rumored to you.

We shall begin in the middle. The beginning is well documented and the present generation is constantly in flux. But the middle is where much confusion abounds. By straightening this out, you too, should be able to know and understand from where you have come, and why things are as they are.

This Newsletter is rather dry and I know it. But it is necessary to lay the ground work a bit. As there are now over 1100 others who are reading this around the world, and many at different levels of understanding. I begin this series with this dry explanation of a very unknown bit of history. Later on this information in this News Letter will become more meaningful.

Again for the New People, I have a web site at www.sightedmoon.com. In the forum area are post News Letters which you can read at your leisure. The one I am referring to next concerning four kings, is found at https://sightedmoon.com/sightedmoon_2015/forum/viewtopic.php?t=30&start=0 and scrolling down about a quarter of the page.

To my Aunts and Uncles, Cousins, and distant relatives, to my Brother and Sisters, Mom, and Dad, I hope you enjoy those things I am about to share with you over the next number of weeks. I may say things that you may not understand, so do not be afraid to ask for

clarification. But I do hope you will continue to read and learn as we progress through the awesome history of our family.

At the bottom of this study is a list of past subjects we have looked at over the past year.

In Newsletter 5843-006 I explain how the 76 years difference between the date I am claiming this year to be 2007-2008 (5843 years after the creation of Adam) and the year the Jewish community claims it to be, which is 5768 starting with the Feast of Trumpets in the fall. This happens as a result of four kings being removed from the list of Kings of Judah. This is why there are 76 years difference.

What I did not tell you was how these kings became so corrupt. It is in understanding this corruption that we are able to understand why Yahweh (God) had Israel removed. It is also the clue needed to know who Israel became and where they went during that captivity that followed. It should also tell you just how corrupt we have now become again.

Like the frog in the pot of water we don't even know how corrupted we have become, because we do not know how righteous the laws of Yahweh truly are.

We shall begin this series of studies by looking at what very few have looked at. The Statutes of Omri, and we shall then go on and look at what is written in the stones of History to show you exactly who is Israel and Who is Judah today and where they each went.

It is only when this is done that we will be able to discard one of the main planks in the Messianic teachings which is a false teaching. When this is not known dangerous and false teachings are brought in. What you don't know can hurt you. So please read on and learn.

Please do not think I am attacking the Messianic movement. I am not. But just as I have shown in past News Letters, errors in other groups teachings, I must now also, show one that some in the Messianic movement hold dear to them. If they ignore the truths we are about to learn in the next few studies it will get them killed. So yes this is important to know.

In 2 Kings 8:26 we read of Ahaziah that His mother's name was Athaliah the granddaughter of Omri, king of Israel.

I showed you in News Letter 5843-006 how these four kings were so evil that they were removed from the list of descendants, in Mathew 1:8, of the Messiah. These four were of the line of Judah. But we are now talking of the kings of the line of Israel which is not Judah.

We know they are different because it says Judah and Israel warred against each other. It is important that you understand that Judah was one tribe of the nation of Israel. But Israel was never Jewish. The nation of Israel was made up of the other ten tribes. The northern ten.

In 2 Kings 17 we read how Israel was removed from the land and why. It is important to read this, starting in 18 Therefore the Lord was very angry with Israel, and removed them from His sight; there was none left but the tribe of Judah alone. 19 Also Judah did not keep the commandments of the Lord their God, but walked in the statutes of Israel which they made.

Here we are told that even after Israel had been removed from the land, that Judah also walked in the same statutes of Israel. They did not learn. Notice that the statutes were of Israel and that Israel made them.

We need to learn what those statutes were that corrupted Israel and Judah. Trouble is, there is nothing or very little written of them.

I began my search with the bible commentators comments on the,

Statues Of Omri <http://bible.cc/micah/6-16.htm>

Micah 6:16 For the {m} statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

(m) You have received all the corruption and idolatry with which the ten tribes were infected under Omri and Ahab his son: and to excuse your doings, you allege the King's authority by his statutes, and also wisdom and policy in so doing, but you will not escape punishment. But as I have shown you great favour, and taken you for my people, so will your plagues be according as your sins; Lu 12:47.

WES 6:16 The statutes – The idolatrous worship was set up by Omri in the royal city. Ye – O house of Israel. That I should make thee – This will be the event. Thereof – Of the land. The reproach – The reproach threatened in the law, if my people forsake me.

MHC 6:9-16 God, having showed how necessary it was that they should do justly, here shows how plain it was that they had done unjustly. This voice of the Lord says to all, Hear the rod when it is coming, before you see it, and feel it. Hear the rod when it is come, and you are sensible of the smart; hear what counsels, what cautions it speaks. The voice of God is to be heard in the rod of God. Those who are dishonest in their dealings shall never be reckoned pure, whatever shows of devotion they may make. What is got by fraud and oppression, cannot be kept or enjoyed with satisfaction. What we hold closest we commonly lose soonest. Sin is a root of bitterness, soon planted, but not soon plucked up again. Their being the people of God in name and profession, while they kept themselves in his love, was an honour to them; but now, being backsliders, their having been once the people of God turns to their reproach.

Many assume that the statutes of Omri were religious and against the teachings of Yahweh. This would be a false assumption in my opinion.

The following article deals with the facts as we know them, concluding that it was false religions that the bible is talking about. The next article, after this one, I believe, is more closer to the truth of the matter. That the wisdom of the Torah was replaced by political manipulation and compromise. This is where Israel began to prostitute herself with other kingdoms, relying on them and not Yahweh for her protection and welfare. It strikes me that nothing has changed, and our current political arena is exactly the same as in the days of Omri. You will see why at the end of this series of studies.

<http://www.searchgodsword.org/enc/isb/view.cgi?number=T6550> om'-ri (omri; Septuagint Ambri; Assyrian "Chumri" and "Chumria"):

(1) The 6th king of Northern Israel, and founder of the 9th Dynasty which reigned for nearly 50 years. Omri reigned 12 years, circa 887-876 BC. The historical sources of his reign are contained in 1 Kings 16:15-28; 20:34, the Moabite Stone, Assyrian inscriptions, and in the published accounts of recent excavations in Samaria. In spite of the brief passage given to Omri in the Old Testament, he was one of the most important of the military kings of Northern Israel.

1. His Accession:

Omri is first mentioned as an officer in the army of Elah, which was engaged in the siege of the Philistine town of Gibbethon. While Omri was thus engaged, Zimri, another officer of Elah's army, conspired against the king, whom he assassinated in a drunken debauch, exterminating at the same time the remnant of the house of Baasha. The conspiracy evidently lacked the support of the people, for the report that Zimri had usurped the throne no sooner reached the army at Gibbethon, than the people proclaimed Omri, the more powerful military leader, king over Israel. Omri lost not a moment, but leaving Gibbethon in the hands of the Philistines, he marched to Tirzah, which he besieged and captured, while Zimri perished in the flames of the palace to which he had set fire with his own hands (1 Kings 16:18). Omri, however, had still another opponent in Tibni the son of Ginath, who laid claim to the throne and who was supported in his claims by his brother Joram (1 Kings 16:22 Septuagint) and by a large number of the people. Civil war followed this rivalry for the throne, which seems to have lasted for a period of four years (compare 1 Kings 16:15, with 16:23 and 29) before Omri gained full control.

Omri's military ability is seen from his choice of Samaria as the royal residence and capital of the Northern Kingdom. This step may have been suggested to Omri by his own easy conquest of Tirzah, the former capital. Accordingly, he purchased the hill Shomeron of Shemer for two talents of silver, about \$352.00 in American money. The conical hill, which rose from the surrounding plain to the height of 400 ft., and on the top of which there was room for a large city, was capable of easy defense.

2. The Founding of Samaria:

The superior strategic importance of Samaria is evidenced by the sieges it endured repeatedly by the Syrians and Assyrians. It was finally taken by Sargon in 722, after the siege had lasted for 3 years. That the Northern Kingdom endured as long as it did was due largely to the strength of its capital. With the fall of Samaria, the nation fell.

Recent excavations in Samaria under the direction of Harvard University throw new light upon the ancient capital of Israel. The first results were the uncovering of massive foundation walls of a large building, including a stairway 80 ft. wide. This building, which is Roman in architecture, is supposed to have been a temple, the work of Herod. Under this Roman building was recovered a part of a massive Hebrew structure, believed to be the palace of

Omri and Ahab. During the year 1910 the explorations revealed a building covering 1 1/2 acres of ground. Four periods of construction were recognized, which, on archaeological grounds, were tentatively assigned to the reigns of Omri, Ahab, Jehu, and Jeroboam II. See SAMAIAS and articles by David G. Lyon in Harvard Theological Review, IV, 1911; JBL, V, xxx, Part I, 1911; PEFS, 1911, 79-83.

3. His Foreign Policy:

Concerning Omri's foreign policy the Old Testament is silent beyond a single hint contained in 1 Kings 20:34. Here we learn that he had to bow before the stronger power of Syria. It is probable that Ben-hadad I besieged Samaria shortly after it was built, for he forced Omri to make "streets" in the city for the Syrians. It is probable, too, that at this time Ramoth-gilead was lost to the Syrians. Evidently Omri, was weakened in his foreign policy at the beginning of his reign by the civil conflict engendered by his accession. However, he showed strength of character in his dealings with foreign powers. At least he regained control over the northern part of Moab, as we learn from the Moabite Stone. Lines 4-8 tell us that "Omri was king of Israel and afflicted Moab many days because Chemosh was angry with his land. Omri obtained possession of the land of Medeba and dwelt therein during his days and half the days of his son, forty years. "

Omri was the first king of Israel to pay tribute to the Assyrians under their king Asurnacirpal III, in 876 BC. From the days of Shalmaneser II (860 BC) down to the time of Sargon (722 BC), Northern Israel was known to the Assyrians as "the land of the house of Omri." On Shalmaneser's black obelisk, Jehu, who overthrew the dynasty of Omri, is called Ja'uaabal Chumri, "Jehu son of Omri."

Omri entered into an alliance with the Phoenicians by the marriage of his son Ahab to Jezebel, daughter of Ethbaal, king of the Sidonians. This may have been done as protection against the powers from the East, and as such would have seemed to be a wise political move, but it was one fraught with evil for Israel.

4. His Religious Influence and Death:

Although Omri laid the foundation of a strong kingdom, he failed to impart to it the vitalizing and rejuvenating force of a healthy spiritual religion. The testimony of 1 Kings 16:25,26, that he "dealt wickedly above all that were before him," coupled with the reference to "the statutes of Omri" in Micah 6:16, indicates that he may have had a share in substituting foreign religions for the worship of Yahweh, and therefore the unfavorable light in which he is regarded is justified. Upon his death, Omri was succeeded upon the throne by his son Ahab, to whom was left the task of shaking off the Syrian yoke, and who went beyond his father in making the Phoenician influence along with Baalism of prime importance in Israel, thus leading the nation into the paths that hastened its downfall.

The next study I have found compares the days of Omri with today's politicians . Although I found the article most insightful at explaining what Omri did I don't agree with the political perspective the author puts forward, but I include the article in its entirety.

Omri The Merger King

by Wifred Hann

http://www.eternalvalue.com/MCM/MET_0408.pdf

We see countries entering into various alliances as they join and expand organizations such as NATO, the World Trade Organization and many others too numerous to mention. They are all mergers of convenience and opportunity, driven by motives of power, peace and prosperity. Not a single appeal is made to the statutes of the God of the Bible.

Even more worrisome mergers are underway namely, the increasing combining and mixing of church and state, Christianity and paganism (ecumenism), and the bringing together of Mammon and the Kingdom of God by the Church.

The past two columns have dealt with this latter development. All of the merger activity mentioned, all driven by a quest for influence and prosperity, has geared up to hyper-speed in our time. The price? Compromise, rampant deceit, increasing economic danger, and the abandonment of the Truth.

What will be the outcome for the world?

Will a remnant of a faithful Church be preserved?

The Bible tells of a similar era that of Omri, king of Israel, and his dynasty. Among God's chosen people, the descendants of Jacob, he was the "king of mergers." It is illuminating to study the practices of this man and his descendant kings, Ahab, Ahaziah and Joram. Omri's dynasty provides key lessons that speak to our end time world.

The Omri Dynasty

King Omri was one of the most influential kings of the northern kingdom of Israel. It would be difficult to discern this from the Bible alone without careful study. As only 13 verses (1 Kings 16:16-28) recount the history of this man, it would be easy to overlook his significance. Unusually, no direct mention is even made of his reign in the books of Chronicles, apart from referring to his son, Ahab, and grandsons Ahaziah and Joram.

The only biblical indication we get of the repute of his legacy is found in Micah 6:16. Though Omri was only king of Israel for approximately 12 years, his reputation and systems endured for generations. In fact, for many years after his reign Israel was known as "mat bit-Humri" ("the house of Omri") by the Assyrians and the Edomites.

His son Ahab carried on his practices and "did evil" in the sight of the

Lord, as did his sons Ahaziah and then Joram (see 1 Kings 16:25, 33; 1 Kings 22:25, 52; and 2 Kings 3:2).

The prophet Micah prophesied against the worship centers of Israel and Judah, Samaria and Jerusalem, respectively.

Specifically, he accused them by saying, "You have observed the statutes of Omri and all the practices of Ahab's house, and you have followed their traditions" (Micah 6:16). Micah disapproved of three things: Omri's statutes, Ahab's practices, and their traditions.

Other Bible translations refer to:

1. statutes (KJV, NIV and most others);
2. works (KJV, NASB); and
3. devices (NASB) or counsels (AMP)

Just what were these statutes, practices and traditions?

Scripture provides some indication, especially as we study the reign of Ahab. But first a brief history about Omri. He became king of Israel following the murder of King Elah by Zimri, a fellow army captain who had usurped the throne. Omri, backed by popular public opinion, overthrew Zimri, ending his reign after only seven days. After he consolidated his position as undisputed king, he reigned 12 years. Apparently, he died quite early. Scripture has more to say about Ahab and his sons. We can learn the ways of the house of Omri by observing what they did. Actually, we will learn that Ahab's practices and devices would nominate him today as one of the most masterful of global statesmen.

The Techniques of the House of Omri

The Bible reveals much of the reign of Ahab's, the most powerful of Omri's descendants. He was a master politician and crafty in foreign affairs. He knew how to swing the consensus of public opinion in his favor. He influenced, cajoled and manipulated the elders of his inner council, false prophets and other foreign rulers to his ends. He knew how to play his opponents. The account of how he dealt with Ben-Haddad, the Syrian king, is a masterpiece of cunning foreign affairs. He entered a strategic alliance with Ethbaal, king of Tyre, by marrying his daughter, Jezebel. By the standards of today's global politicians, this was a brilliant maneuver. In effect, he joined the World Trade Organization (WTO) in order to secure a favorable trade status with this rich, world trading empire of the Phoenicians. The spiritual and religious implications were not regarded, however. Materialism was of primary importance; economic security his aim.

Material prosperity was linked with issues of human rights and morality. These issues played second fiddle to the uppermost goals of prosperity and indulgence.

After finally defeating Ben-Haddad, this Syrian king won clemency from Ahab by allowing Israel to set up shop in the marketplaces of Damascus.

Again, we see a materialistic mindset ruling his policies. Through an unnamed prophet, God rebuked Ahab for allowing Ben-Haddad to live.

Apparently, indulgence was another practice of Ahab. He built a beautiful palace inlaid with ivory (1 Kings 22:39) and loved the good life, so much so that he even allowed Naboth's vineyard to be expropriated just so that he could have a private garden.

As a result of his union with Jezebel, paganism engulfed Israel. Jezebel introduced the worship of Baal to Israel. As part of the alliance, King Ahab even built a temple to Baal in Samaria for his wife. In time, her lobbying for "freedom of worship" ended up as a massive campaign against God and the persecution of his prophets. She killed off any prophet that she could find. Apparently, this was acceptable to Ahab. No mention is made otherwise.

Had he protested, he may have offended his foreign counterparts and perhaps jeopardized the status of his foreign emissaries abroad. His was a policy of tolerance. Any belief or value system was allowed, even sanctioned by his regime.

Scripture records that Baal worship, Ashtoreth and the gods of the Amorites (1 Kings 22:25) were given rightful footing in the land.

Ahab was intolerant in only one respect: He opposed anyone who confronted him with correction or anyone who burst his bubble of humanistic optimism.

Therefore, he hated Elijah and Micaiah, prophets of God. He accused them of pessimism, declaring that they never had anything good to say about him. It didn't matter that they spoke truth and eternal consequences.

We could examine many more characteristics of the house of Omri, but we may suffice it to conclude that Omri and his descendants were worldly rulers.

Their policies were motivated by peace and prosperity. They pursued these goals in any way they thought best. Spiritual matters, purity of faith, the truth and imperatives of God's Word did not figure in the formation of their policies and statutes. Reviewing the character of all of his actions (48 of which are recorded in Scripture), the list is long.

Interpreting Ahab's practices, we can include: tolerance, indulgence, craftiness, politicization, self-centeredness, expropriation, optimism about the works of man, laissez-faire policies, opportunism, ruling by consensus and worldly consultation and the list could go on. As mentioned, he would be a successful global statesman today in the halls of the United Nations or around the conference tables of NATO or any other number of global policy and transnational organizations.

The house of Omri practiced the exact reverse of all of the godly kings of Judah. The latter feared God first, generally walking without compromise in the ways of David. Everything else

“peace and prosperity, for example” were added unto them as a consequence. These were not the initial motivations of their obedience to God. As Scripture counsels, “But seek first his kingdom and his righteousness, and all these things will be given to you as well” (Matthew 6:33).

Jehoshaphat, king of Judah, said virtually the same thing to Ahab, “First seek the counsel of the Lord” (1 Kings 22:15).

The Statutes of Man

Just what was the nature of the statutes of Omri? Consider these facts about him and his descendants:

Omri was the sixth king of Israel. He ruled from Tirzah six years and another six years from the city of Samaria. He is recorded to have done or performed six things. His name is mentioned 12 times in the historical accounts of the kings of Israel and Judah (1 and 2 Kings and 1 and 2 Chronicles [2 x 6]). He reigned for 12 years (2 x 6). His dynasty lasted 48 years (6 x 4 x 2).

The number six is the number of man, as God created him on the sixth day. However, the prevalence of this number with Omri doesn't stop here. Ahab, his son, whose name means “his father's brother” did more evil in the sight of the Lord than all the kings of Israel before him more than six kings combined (1 Kings 16:33). He represents the very epitome of the works of man, as we have reviewed. Ahab is recorded to have taken 48 actions (6 x 4 x 2), eight times more than his father. Moreover, after Omri's dynasty ended, the house of Israel continued to walk in his statutes for another 120 years (6 x 20) until Samaria fell to the Assyrians. It just was prior to that time that Micah gave his prophecy that was quoted earlier from Micah 6:16. Amazingly, the prophecy indicting Omri's statutes was the sixth of the seven he spoke. Could all these sixes and multiples of six be a coincidence?

Perhaps. However, I take this pattern to be significant as every “jot and tittle” of Scripture (Matthew 5:18) is important and to be studied.

Clearly, Omri's statutes, the practices of Ahab, and their traditions are those of men. The measures and tests of their policies were “materialism” and “humanism.” Any religion was something to barter with, to tolerate, to accommodate. On the other hand, the God of Jacob was only consulted when no other human option was available or when His pronouncements through His prophets were in alignment with Omri's wants. National prestige, strategic foreign policy, dialogue and arrangements of convenience were the rule of the day. The statutes of God were either bent or discarded.

We shouldn't be surprised all the statutes, practices and traditions of the house of Omri are playing out across the globe today in high form. They are today endorsed as sophisticated doctrines of foreign affairs and conferences of men. Everything is merging countries,

economies and religions within and all together. The test of their efficacies is measured in terms of prosperity, wealth and economic power.

Current-Day Picture of Merged Christianity

To illustrate how the merging of religions and foreign policy is occurring in our time, we can take a brief glimpse at what is occurring in Iraq. In a sense, the occupation of Iraq is merely the latest outgrowth of this fellowship of religion, government and economy. Yes, Islamic terrorists may be attacking the interests of America and therefore this nation is entitled to defend itself. But the Iraqi occupation has become much more than a defense operation. Somewhere along the way it turned into a “religious” campaign, perhaps even an economic one.

They find alliance with the spreading of the doctrines of the “spirit of capitalism,” democracy, and Mammonism. Worst of all, many of these devices and statutes have been widely endorsed by many church leaders.

Most Muslims recognize these measures for what they are, the “values” of the supposed Christian West. Actually, these “values” are being imposed rather than proposed, reflecting an attitude not much different than that of the Crusaders of the Middle Ages or the Caliphate of Saladin, whose armies converted nations to Islam at the end of a sword. Specifically, even secular intelligence agencies have recognized the idealism that has been driving the campaigns in Iraq (also Afghanistan).

Says Stratfor, an influential, non-partisan commentator upon political and global affairs: “The essential point is that the invasion of Iraq should have had no interest in the internal governance of Iraq. This is the critical point on which the mission became complex.

Over time, this evolved to a new mission: the creation of democracy in Iraq. The idea that the United States would be able to effectively preside over this society, shepherding it to democracy, was difficult to conceive even in the best of circumstances.”¹ Democracy is a benevolent system if the majority of people are moral and God-fearing.

Apart from those conditions, it provides no sinecure. Other organizations working with governments are intent upon also introducing “free-market” capitalism and westernized financial markets to Iraq. While these systems can have their good uses, troubling is that their imposition is being widely supported by leading Christians as righteous, scripturally endorsed solutions for the good of these countries.

Systems, like machines, can be used for both good and bad purposes. But, they need no scriptural imperatives. The Church needs only to preach and spread the Gospel of the One who alone is the Author of all that is good. On this basis, we see that the various supposed representatives of the Church have erred in their increasing fraternity with state, other religions, and materialism.

We see that even the evangelical church is in cahoots with the “gospel of Mammon,” openly endorsing the imposition of this materialistic religion by force upon other nations.

They are promoting the “Statutes of Omri.”

Thoughts to Ponder

What was the result of the statutes of the house of Omri? All 70 of his offspring were put to death. Seventy is the number of a “king’s life” (Isaiah 23:15) and also represents the completeness of a dynasty or legacy. Seventy members of Jacob’s household went to Egypt (Genesis 46:2; Exodus 1:5) and Gideon had 70 sons who were eradicated by Abimelech (Judges 9:56). More examples could be cited. The conclusion is that our present world order of “seventy kings” today will also come to a similar end at Armageddon by the sword of the mouth of the Lord.

Another result of Omri’s dynasty was that even the house of Judah, who at least produced more than a few kings who walked with God, was infected with its treacheries. Omri’s granddaughter, Athaliah, married Jehoram, king of Judah. He and Ahaziah (his son with Athaliah) were among the few kings of Judah who “did evil in the eyes of the Lord” (2 Kings 8:18, 27). Athaliah nearly succeeded in cutting off the very line of David that was prophesied to produce the Messiah. She had proceeded to kill the entire royal family of Judah.

Had Jehosheba, the daughter of King Jehoram, not hidden Joash for six years (another “six”, meaning until the threat of the works of man had sufficiently diminished), satanic purging of this royal line by the house of Omri would have succeeded.

At the time, Joash was the last living member of the lineage of David.

Ecumenism is occurring.

Church and state, Mammon and the Kingdom of God are all merging into one negotiable mass. We can see all these streams are morphing into a single power structure of the last days.

Revelation 17 and 18 provides a colorful description of this process, describing it as the great prostitute, mother of all harlotries and abominations.

These chapters show a picture of a mutually reinforcing alliance of religion, political globalism and economy.

We return to our question at the outset of this article: Can a remnant of the true Church be preserved? God preserved the royal line of David by causing Jehosheba to hide away Joash. As such, he can be seen as a symbol of the last-day Church. It is persecuted by humanism and materialism the works of man. Only a small number survives as the true Church.

The prophet Micah, who alerted us to the wiles and deceptions

of the statutes of Omri, has the last word: "But as for me, I watch in hope for the Lord, I wait for God my Savior; my God will hear me" (Micah 7:2). If we practice these statutes, God will be faithful. May we be found among the last-day believing remnant.

Shalom,

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Here is a list of past News Letters and the topics discussed for your reference.

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https://sightedmoon.com/sightedmoon_2015/forum/viewtopic.php?t=30&start=0

Page 2 is at [https://sightedmoon.com/sightedmoon_2015/forum/viewtopic.php?](https://sightedmoon.com/sightedmoon_2015/forum/viewtopic.php?t=30&postdays=0&postorder=asc&start=15)

[t=30&postdays=0&postorder=asc&start=15](https://sightedmoon.com/sightedmoon_2015/forum/viewtopic.php?t=30&postdays=0&postorder=asc&start=15)

News letters 5843-001 Sighted Moon day unsure of and Daniel Prophecy Relationship

News letters 5843-002 Determining the possible day of Passover having not seen the moon since November

News letters 5843-003 Excitement of Not knowing. Testing of Faith

News letters 5843-003 New Moon Sighted and the Month is Aviv

News letters 5843-004 Passover message and counting the Omer

News letters 5843-005 The Years of Jubilee

News letters 5843-006 This year of 5843 or the Jewish year 5767 Why the difference? The missing Kings.

News letters 5843-007 The Day the Messiah died in relation to proving the Jubilee years are correct. The year Israel enters the promised land. The Millennial years as a prophetic week of Jubilee years.

News letters 5843-008 Wave sheaf offering, Thief on the cross and going to Heaven when you die, Pentecosts Hidden Meaning

News letters 5843-009 The Eighth Millennium and the Eighth Day Feast. Sunday and Satan. Eighth Day and Jubilee Year

News letters 5843-010 Land Rest Year and Jubilee Years. Does Yahweh consider them important? Where is Israel today.

News letters 5843-011 Conclusion of the counting of the omer and the Jubilee Messages. Now the curses are explained.

News letters 5843-012 The 50th day of Pentecost. How Noah knew the end was when his father died.

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News letters 5843-015 Noahs Ark the Height Ziggurats and Volume

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