

# The Threshold Covenant – Will it bring You Protection or Destruction?

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[sightedmoon.com/why-is-the-bride-carried-through-the-door-on-her-wedding-day/](http://sightedmoon.com/why-is-the-bride-carried-through-the-door-on-her-wedding-day/)

By Joseph F. Dumond

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News Letter 5853-009

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The 1st Year of the 4th Sabbatical Cycle  
The Sabbatical Cycle of Sword, Famines and Pestilence

The 22nd year of the Jubilee Cycle  
The 4th Sabbatical Cycle after the 119th Jubilee Cycle

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The 23rd day of the 2nd month 5853 years after the creation of Adam  
The 2nd Month in the First year of the Fourth Sabbatical Cycle  
The 35th day of Counting the Omer

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May 20, 2017

Shabbat Shalom to our Family around the world

Last week's article on polygamous marriages and oral and anal sex brought forth many positive remarks from women and zero comments from men. I found that interesting. The women are pleased to see articles telling them and their spouse to treat women with respect and not to treat them as chattel or objects that serve the man's desires.

Most men learn about anal and oral sex from watching porn. Yes, about 80% of Christian men are watching porn according to Gallup surveys. Oral and anal sex was not taught in sex education at school.

Let me just come out and say it plainly. If you are watching porn, if you are addicted to porn, if you like porn, you are following the god of Peor. The name means "Lord of the Opening" from Baal meaning owner/ husband and Peor coming from pa'ar meaning "open wide". You are worshipping the god of the open hole. It is just that simple and that sad.

Another name for Baal-Peor is Belphegor who was depicted either as a beautiful naked woman or a bearded demon with open mouth, horns, and sharply pointed nails (the open mouth being an indicator of the sexual rites used to worship him). St. Jerome reported that statues of Baal-Peor he encountered in Syria depicted the god with a phallus in his mouth.

Many teens today think oral sex is safe sex. Again surveys, as mentioned last week, are showing that to be a false understanding. The only safe sex is that between a man and woman in the confines of marriage and using the body's organs in the proper manner that they were designed for.

Others were pleased to learn that having a second sister wife is a vexation to the first one and is not to be done according to the Torah. If men can have multiple wives, then why can't a woman have multiple men as husbands?

Men, women, brethren, our morals are declining and are constantly being eroded. Do we realize it?

At the same time we came out with our article last week, Gallup came out with a similar survey.

Last week, Gallup published its annual Values and Beliefs poll. The findings, not surprisingly, are atrocious. According to the study, the percentages of Americans who believe polygamy, homosexuality, premarital sex, out-of-wedlock births, and pornography are “morally acceptable” have all hit record highs.

Sixty-nine percent of American adults now view unmarried sex as morally acceptable. *Thirty-six* percent now believe *pornography* is morally acceptable. PORNOGRAPHY! More than a third of Americans see no harm in watching pornography. Not only do they think this is normal—they think it is *moral*.

This is a CULTURAL COLLAPSE of *historic* proportions! And God says it will get even worse (2 Timothy 3:13).

Since the Values and Beliefs poll was first conducted in 2001, liberal-socialist “values” have been making great gains in nationwide acceptance. NONE of the hot-button cultural issues measured in these polls have moved in a more traditionally conservative direction.

This is not the sign of a happy, healthy, stable society! It is, however, a SURE sign that we are living in the very last days (read all of 2 Timothy 3). Everything about today’s dysfunctional society is exactly as the Prophet Isaiah said it would be: completely UPSIDE-DOWN. Civilization is on the way down and we must make sure we are not going down with it.

We are now just 3 weeks away from Shavuot. As you know Shavuot is the time when Yehovah proposed to Israel and we accepted that proposal. This is what is called the ketubah and it is the marriage contract. It is what we read each Sabbatical year at Sukkot, which represents the wedding week. The 8th Day Feast which is right after Sukkot represents the wedding confirmation or the wedding night.

A few weeks ago we talk to you about the Feast of Oaths which is another name for the Feast of Weeks or Shavuot.

After the wedding, there is this tradition of carrying the bride across the threshold and into the new home or honeymoon suite. What has this tradition to do with the Feast of Oaths and our ketubah with Yehovah?

For a number of years now I have been taking people to the city of two gates in the Valley of Elah showing them this famous place where David came before he went down into the valley to slay Goliath. Many times we have just come from the city of Gath where Goliath lived. While here we show the brethren each of the cities mentioned in the bible from which the Philistines fled after David slew the giant. This is one of those places where the bible comes to life. It is the place where I tell them the story of the giant in front of us now as we try to warn the world of the danger they are in, for not keeping the Sabbatical years. We are that David and the UN is Goliath. But I digress.

Here in this city of two gates, we take our group picture in this one gate overlooking the valley of Elah. It is from this gate that I do my teachings from.



But in the other gate are some very interesting things that few ever see. This is the second gate.

At this second gate is very well-preserved threshold.

And in this threshold is a hole on the one side.

Now I want to acknowledge the work of Clay Trumbull who has done extensive studies on the Near East traditions about the Blood Covenant, Salt covenant, and the Threshold Covenant. I also want to thank Rico Cortes for his work on this subject and bringing it to our attention. ( You can if you want to watch all three videos here. [Part one](#), [part two](#) and [part three](#))

We are not going to talk about the Salt covenant in this article, but a Salt covenant is one where salt is presented as a sign of peace between people.

We are going to talk about this threshold and the covenants that are made upon it and what it means and how it has been passed down to us now even though many do not understand it nor know it.

When I take people to show them this hole in the threshold either here at the City of Two Gates (Khirbet Qeiyafa, Shaaraim (Hebrew: She'arayim) or at the Church of the Holy Sepulchre, they all think it is a hole where the door pivots. Not so.

Let's look at Zechariah to learn more about this hole in the threshold.

**Zec 12:2** Behold, I will make Jerusalem a cup of trembling to all the peoples all around, and it shall also be against Judah in the siege against Jerusalem.



Let us zero in on the word for cup and see what we are being told.

**H5592** saph saf

From H5605, in its original sense of *containing*; a *vestibule* (as a *limit*); also a *dish* (for holding blood or wine): – bason, bowl, cup, door (post), gate, post, threshold. **H5605** saphaph saw-faf

A primitive root; properly to *snatch* away, that is, *terminate*; but used only as denominative from H5592 (in the sense of a *vestibule*), to *wait at the threshold*: – be a doorkeeper.

Jerusalem is going to be a dish for holding



blood or wine; it is going to be a door post or a gate. Jerusalem is going to be a threshold and a door keeper. You must keep this in mind from now on. You must understand that Jerusalem is the Threshold to the Temple and because the world does not recognize this, they will pay a hefty price.

We have only now begun but I want to remind you of the word Yehoshua said.

Joh 10:1 Truly, truly, I say to you, He who does not enter into the sheepfold by the door,

but going up by another way, that one is a thief and a robber. 2 But he who enters in by the door is the shepherd of the sheep. 3 The doorkeeper opens to him, and the sheep hear his voice, and he calls *his* own sheep by name and leads them out. 4 And when he puts forth his own sheep, he goes before them, and the sheep follow him. For they know his voice. 5 And they will not follow a stranger, but will flee from him, for they do not know the voice of strangers. 6 Jesus spoke this parable to them, but they did not understand what it was which He spoke to them.

**Joh 10:7** Then Jesus said to them again, Truly, truly, I say to you, I am the door of the sheep.

Joh 10:8 All who came before Me are thieves and robbers, but the sheep did not hear them.

**John 10:9** I am the door. If anyone enters in by Me, he shall be saved and shall go in and out and find pasture.

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John 10:10The thief does not come except to steal and to kill and to destroy. I have come so that they might have life, and that they might have *it* more abundantly. 11I am the Good Shepherd. The Good Shepherd lays down His life for the sheep. 12But he who is a hireling and not the shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and runs away. And the wolf catches them and scatters the sheep. 13The hireling flees, because he is a hireling and does not care for the sheep. 14I am the Good Shepherd, and I know those that *are* Mine, and I am known by those who are Mine. 15Even as the Father knows Me, I also know the Father. And I lay down My life for the sheep. 16And I have other sheep who are not of this fold. I must also lead those, and they shall hear My voice, and there shall be one flock, one Shepherd. 17Therefore My Father loves Me, because I lay down My life so that I might take it again. 18No one takes it from Me, but I lay it down from Myself. I have authority to lay it down, and I have authority to take it again. I have received this commandment from My Father.

Something else I want you all to be aware of. The Aleph represents Yehovah. The Beit is His house. The Gimel is His Authority and the Dalet represents the door.

## dgba

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When you go through the door into the House of Yehovah, you go in under His Authority.

This threshold is an extremely important place in the household as the entrance into the house of Yehovah and the importance of it is not to be dismissed.

At Passover the very first Holy Day we are told to put the blood on the doorposts. For the Israelites, this was a normal thing as they understood this meaning of the threshold covenant.

**Exo 12:22**And you shall take a bunch of hyssop and dip in the blood in the bowl, and strike the lintel and the doorposts with the blood in the bowl. And none of you shall go out of the door of his house until the morning. 23For Jehovah will pass through to strike the Egyptians. And when He sees the blood upon the lintel, and on the two side posts, Jehovah will pass over the door, and will not allow the destroyer to come into your houses to strike you. 24And you shall observe this thing for a law to you and to your sons forever.

The word for bowl here is again that word Saph which is the hole found in the threshold of the doorway.

These lambs were to be killed on the threshold and their blood collected in the 'Saph'. From that saph, they were to smear the blood on the doorposts and the mantel using hyssop.

Are you aware that across from the true Temple site in Jerusalem is the town of Silwan? When I first went there, one of the homeowners I visited told me the name and that Silwan in Arabic meant Pillar or Post. This is also known as the Mount of Offense.

It was on this Mount of Offense that Yehoshua was killed and His blood flowed on what is the post. All sin offerings were made outside the city. The Red Heifer offering was also made

outside the city here on the Mount of Offense. And then the blood was carried across the Kidron valley as they walked on the bridge (the mantel) back through the Eastern Gate to the altar where the blood was then poured out on the north or south side of the Altar where it would then run down the side of the Temple into the Kidron valley.

This then would make the Kidron Valley the threshold with the blood on the door post of the Mount of Offense and the other door post at the Temple and the altar. The Kidron Valley is also known as the Valley of Jehoshaphat.

Joe 3:2I will also gather all nations and will bring them down into the valley of Jehoshaphat. And I will fight with them there for My people and for My inheritance Israel, whom they have scattered among the nations, and divided My land. 3And they have cast lots for My people, and have given a boy for a prostitute, and sold a girl for wine, so that they might drink.

Joe 3:11Gather yourselves and come, all you nations, and gather yourselves together all around; cause Your mighty ones to come down there, O Jehovah. 12Let the nations be awakened and come up to the valley of Jehoshaphat; for there I will sit to judge all the nations all around. 13Put in the sickle, for the harvest is ripe. Come, come down; for the press is full; the vats overflow, for their wickedness is great. 14Multitudes, multitudes in the valley of decision; for the day of Jehovah *is* near in the valley of decision!

Before we continue there is one more thing we must have you make note of.

**Exo 21:1**And these *are* the judgments which you shall set before them. 2If you buy a Hebrew servant, he shall serve six years. And in the seventh he shall go out free for nothing. 3If he came in by himself, he shall go out by himself. If he *was* married, then his wife shall go out with him. 4If his master has given him a wife, and she has borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself. 5And if the servant shall plainly say, I love my master, my wife, and my sons. I do not want to go out free 6his master shall bring him to the judges. He shall also bring him to the door or to the door-post. And his master shall bore his ear through with an awl, and he shall serve him forever.

Deu 15:12If your brother, a Hebrew man or a Hebrew woman, is sold to you and serves you six years, then in the seventh year you shall let him go free from you. 13And when you send him out free from you, you shall not let him go away empty. 14You shall richly bestow on him from your flock, and from your grain floor, and from your winepress; with what Jehovah your God has blessed you, you shall give to him. 15And you shall remember that you were a slave in the land of Egypt, and Jehovah your God redeemed you. Therefore I command you this thing today. 16And if he says to you, I will not go away from you, because he loves you and your house, because it *has been* good for him with you; 17then you shall take an awl and put *it* through his ear to the door, and he shall be your servant forever. And also to your slave-girl you shall do so. 18It shall not seem hard to you when you send him away from you free, for he has been worth a double hired servant in serving you six years. And Jehovah your God shall bless you in all that you do.

The very first thing Yehovah tells the Israelites after He gave them the Ten Commandments on Mount Sinai at Shavuot was this law of the Bond Servant. Again it involves blood on the door post which would have dripped down to the threshold.

This threshold is a very serious and meaningful place in the house and we need to heed that meaning.

We read what is said in Zechariah 12:2 about the cup, saph and the threshold, now let's read verse 3.

**Zec 12:3** And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it *shall be cut in pieces*, though all the people of the earth be gathered together against it.

The expression cut in pieces is a direct relationship to the animals killed at the threshold of the homes. It is a direct relationship to the blood that was smeared on the doorpost and the mantel.

When you make a covenant you take the animal and slaughter it and then you cut the body of it in pieces placing them on either side so that the blood from them flowed down the middle. Each person would then walk through the blood in their bare feet and say something to the effect that if they did not keep this covenant between them, may they be cut in pieces as this animal.

Yehovah did this very thing with Abraham. Making Abraham a promise that Yehovah could not break. It was Yehovah alone who walked between the animals and got their blood on His feet.

Gen 15:7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. 8 And he said, Lord GOD, whereby shall I know that I shall inherit it? 9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. 10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. 11 And when the fowls came down upon the carcasses, Abram drove them away. 12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. 13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. 16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. 17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. 18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19 The Kenites, and the Kenizzites, and the Kadmonites, 20 And the Hittites, and the Perizzites, and the Rephaims, 21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Again Yehovah is going to make Jerusalem a threshold of trembling. I am replacing the word cup with the other word it means and that is a threshold.

**Zec 12:2**Behold, I will make Jerusalem a **Threshold** of trembling unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem.

**Zec 12:3**And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it **shall be cut in pieces**, though all the people of the earth be gathered together against it.

Anyone who crosses over this threshold and does not seek to keep the covenant does so with evil in their heart. They will be cut in pieces and this is what is happening in the Valley of Decision, the Valley of Judgement when the armies of the world come against Jerusalem in that Day of the Lord.

Another custom with the threshold was that you did not step on the threshold. You stepped over it to show a sign or respect to the household and to the sacrifice that was made on that spot for the covenant. Those who stepped on the threshold stomped on it to show disdain for the occupants of the house.

There is another Jewish tradition that we must also now look at.

A mezuzah (Hebrew: “doorpost”; plural: ? mezuzot) comprises a piece of parchment called a klaft (always contained in a decorative case) inscribed with specific Hebrew verses from the Torah (Deuteronomy 6:4-9 and 11:13-21). These verses consist of the Jewish prayer “Shema Yisrael”, beginning with the phrase: “Hear, O Israel, the LORD (is) our God, the LORD is One”. In mainstream Rabbinic Judaism, a mezuzah is affixed to the doorpost of Jewish homes to fulfill the mitzvah (Biblical commandment) to “write the words of God on the gates and doorposts of your house” (Deuteronomy 6:9). Some interpret Jewish law to require a mezuzah in every doorway in the home[1] except bathrooms (which is not a living space) laundry rooms and closets, if they are too small to qualify as rooms.[2] The klaft parchment is prepared by a qualified scribe (“sofer stam”) who has undergone many years of meticulous training, and the verses are written in black indelible ink with a special quill pen. The parchment is then rolled up and placed inside the case.

Perhaps now with all that we have shared thus far, the Mezuzah may have a more meaningful impact on you. The door and its post represent the covenant of Mount Sinai which was ratified with the blood. The Mezuzah on the door is a visual reminder of that covenant, as the mezuzah has a part of it inside of it.

At Passover, there is something you need to know and understand. When you eat that meal and drink that wine you are accepting the terms of that covenant made at Mount Sinai again. All those who join you in that meal are also accepting that agreement. This is why you do not allow those who do not keep the Torah to join you for Passover.

**Exo 12:47**All the congregation of Israel shall keep it. 48And when a stranger shall sojourn with thee, and will keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. 49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

That night of Passover the Israelites made the first agreement. They obeyed Yehovah and all those on the inside of that threshold were guarded by Yehovah from the death angel.

**Exo 12:22**And you shall take a bunch of hyssop and dip in the blood in the bowl, and strike the lintel and the doorposts with the blood in the bowl. And none of you shall go out of the door of his house until the morning. 23For Jehovah will pass through to strike the Egyptians. And when He sees the blood upon the lintel, and on the two side posts, Jehovah will pass over the door, and **will not allow the destroyer to come into your houses to strike you.** 24And you shall observe this thing for a law to you and to your sons forever.

Then at Mount Sinai Moses and Aaron, Nadab and Abihu and 70 of the elders ate a meal and accepted the terms of this covenant.

The people too also agreed, and the blood was then sprinkled on them and the law itself.

You have the agreement, (covenant) and you have a covenantal meal and you have a sacrifice, the shedding of the blood.

**Exo 24:1**And He said to Moses, Come up to Jehovah, you and Aaron, Nadab, and Abihu, and seventy of the elders of Israel. And bow yourselves afar off. 2And Moses alone shall come near Jehovah, but they shall not come near. Neither shall the people go up with him. 3And Moses came and told the people all the Words of Jehovah, and all the judgments. And all the people answered with one voice and said, All the words which Jehovah has said, we will do. 4And Moses wrote all the Words of Jehovah, and rose up early in the morning, and built an altar below the mountain and twelve pillars according to the twelve tribes of Israel. 5And he sent young men of the sons of Israel who offered burnt offerings, and sacrificed peace offerings of bulls to Jehovah. 6And Moses took half of the blood, and put *it* in basins, and half of the blood he sprinkled on the altar. 7And he took the book of the covenant, and read in the ears of the people. And they said, All that Jehovah has said we will do, and be obedient. 8And Moses took the blood and sprinkled *it* on the people, and said, Behold the blood of the covenant, which Jehovah has made with you concerning all these words. 9And Moses went up, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel. 10And they saw the God of Israel. And *there was* under His feet as it were a paved work of a sapphire stone, and as the essence of the heavens for clearness. 11And upon the nobles of the sons of Israel He did not lay his hands. Also they saw God, and ate and drank. 12And Jehovah said to Moses, Come up to Me in the mountain, and be there. And I will give you tablets of stone, and the Law, and commandments which I have written, so that you may teach them.

Exo 24:13And Moses rose up, and his attendant Joshua. And Moses went up into the mountain of God. 14And he said to the elders, You stay here for us until we come again to you. And behold, Aaron and Hur *are* with you. If any man has any matters to do, let him come to them. 15And Moses went up into the mountain, and a cloud covered the mountain. 16And the glory of Jehovah abode upon Mount Sinai, and the cloud covered it six days. And the seventh day He called to Moses out of the midst of the cloud. 17And the sight of the glory of Jehovah *was* like devouring fire on the top of the mountain in the eyes of the sons of Israel. 18And Moses went into the midst of the cloud, and went up into the mountain. And Moses was in the mountain forty days and forty nights.

This was a covenant meal the same as the Passover meal was, only now this is taking place at Shavuot. It has deadly consequences if you break it or trample upon it.

Yehoshua was killed at the threshold of Jerusalem on the Mount of Offence at the edge of the Kidron. He did not have to die. We were supposed to die because we broke that covenant. But He paid that price in our stead.

BUT.....

If we do not repent, then we get to pay that price with our own lives. For those who repent and return to obeying the covenant the debt, the penalty for not keeping the agreement has been paid. Those who want to show hatred towards the household would not step over the threshold. Instead, they would stomp on the threshold in disrespect. They are stomping on the covenant, the Ten Commandments.

That army that is going to come up the threshold of the Kidron to stomp on Jerusalem is doing so against the Torah and Yehovah.

Rev 14:15And another angel came out of the temple, crying in a great voice to Him sitting on the cloud, Thrust in Your sickle and reap, for the time has come for You to reap, for the harvest of the earth was dried. 16And He sitting on the cloud thrust in His sickle on the earth, and the earth was reaped. 17And another angel came out of the temple in Heaven, also having a sharp sickle. 18And another angel came out from the altar, who had authority over fire. And he spoke with a great cry to him who had the sharp sickle, saying, Thrust in your sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe. 19And the angel thrust in his sickle into the earth and gathered the vine of the earth, and cast *it* into the great winepress of the anger of God. 20And the winepress was trodden outside the city, and blood came out of the winepress, even to the bridles of the horses, for the space of a thousand, six hundred stadia.

Now consider what is written in the book of Hebrews.

Heb 10:26 For **if we sin willfully after we have received the knowledge of the truth, there remains no more sacrifice for sins,** 27but a certain fearful looking for judgment and fiery indignation, which shall devour the adversaries. 28He who despised Moses' Law died without mercy on *the word of* two or three witnesses. 29Of how much worse punishment, do you suppose, will he be thought worthy of punishment, the *one* who has trampled the Son of God, and who has counted the blood of the covenant with which he was sanctified an unholy thing, and has insulted the Spirit of grace? 30For we know Him who has said, "Vengeance *belongs* to Me, I will repay, says *the* Lord." And again, "The Lord shall judge His people." 31*It is* a fearful thing to fall into the hands of the living God.

Many teachers teach about the blood covenant and the threshold covenant and salt covenant. Yet they will not keep the Sabbatical and Jubilee years and they teach you not to keep them as well. They will not obey. What about you? Are you trampling on the threshold of Yehovah? The Sabbatical and Jubilee years were part of that Sinai Covenant.

Exo 23:10And you shall sow your land six years, and shall gather in the fruits of it. 11But the seventh *year* you shall let it rest and let it alone, so that the poor of your people may eat. And what they leave, the animals of the field shall eat. In the same way you shall deal with your vineyard *and* with your olive yard. 12You shall do your work six days, and on the seventh day you shall rest, so that your ox and your ass may rest, and the son of your handmaid, and the stranger, may be refreshed.

After this Yehovah restated the Holy Days they are to keep and then concluded the agreement.

Right after that, we read how all the people agreed to it with the sprinkling of the blood.

Exo 24:3 And Moses came and told the people all the Words of Jehovah, and all the judgments. And all the people answered with one voice and said, All the words which Jehovah has said, we will do. 4 And Moses wrote all the Words of Jehovah, and rose up early in the morning, and built an altar below the mountain and twelve pillars according to the twelve tribes of Israel. 5 And he sent young men of the sons of Israel who offered burnt offerings, and sacrificed peace offerings of bulls to Jehovah. 6 And Moses took half of the blood, and put *it* in basins, and half of the blood he sprinkled on the altar. 7 And he took the book of the covenant, and read in the ears of the people. And they said, All that Jehovah has said we will do, and be obedient. 8 And Moses took the blood and sprinkled *it* on the people, and said, Behold the blood of the covenant, which Jehovah has made with you concerning all these words.

If you say you believe in Yehoshua, or Yeshua or Jesus or that you confess the name of Jesus as were are told to do in Romans.

Rom 10:9 Because if you confess the Lord Jesus, and believe in your heart that God has raised Him from *the* dead, you shall be saved.

Look at the word for confess in Romans 10:9

**G3670** homologeo *hom-ol-og-eh'-o*

From a compound of the base of G3674 and G3056; to *assent*, that is, **covenant**, *acknowledge*: – con- (pro-) fess, confession is made, give thanks, promise.

**G3674** homou *hom-oo'*

Genitive case of homos (the *same*; akin to G260) as adverb; *at the same* place or time: – together.

**G3056** logos *log'-os*

From G3004; **something said** (including the *thought*); by implication a *topic* (subject of discourse), also *reasoning* (the mental faculty) or *motive*; by extension a *computation*; specifically (with the article in John) the Divine *Expression* (that is, *Christ*): – account, cause, communication, X concerning, **doctrine**, fame, X have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say (-ing), shew, X speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

Yehoshua was the word. He was the Torah. When you confess in Him, you are in fact saying you will return to that word and you believe in that word. That word that was given at Mount Sinai. It is not just knowing that He was or saying His name. It is repenting from breaking that covenant, confessing our sins for not keeping it and then returning to obedience. This is the promise we make. All of this is contained in that first part of the word, homologeo?.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God.

That word was slain at the Threshold. That Covenantal Word's blood was placed on the Doorpost. Again think of the Mezuzah.

Now consider what is said in Jeremiah

Jer 31:31 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.

The word Cut means;

**H3772** ka<sup>^</sup>rath kaw-rath'

A primitive root; to *cut* (off, down or asunder); by implication to *destroy* or *consume*; specifically to *covenant* (that is, make an alliance or bargain, originally by cutting flesh and passing between the pieces): – be chewed, be con- [feder-] ate, covenant, cut (down, off), destroy, fail, feller, be freed, hew (down), make a league ([covenant]), X lose, perish, X utterly, X want.

Notice the words here are consume, chewed covenant, make a league, all the ingredients of the covenantal meal along with the agreement.

Notice this covenant still has to be cut and blood spilled to ratify it. Most people read right over this part and it refers back to the original.

Now consider the story of Lot.

**Gen 19:1** And there came two angels to Sodom at evening. And Lot sat in the gate of Sodom. And Lot rose up to meet them when he saw *them*. And he bowed himself with his face toward the ground, 2 and said, Behold now, my lords, please turn into your servant's house and stay all night, and wash your feet, and *you shall* rise up early and go your way. And they said, No, but we will stay in the street. 3 But he urgently pressed on them, and they turned in to him and entered into his house. And he made them a feast, and baked unleavened bread, and they ate. 4 But before they lay down, the men of the city, the men of Sodom, surrounded the house, both old and young, all the people from every quarter. 5 And they called to Lot, and said to him, Where are the men which came in to you this night? Bring them out to us, that we may know them. 6 And Lot went out to the door to them, and shut the door after him. 7 And he said, I pray you, brothers, do not act evilly. 8 Behold now, I have two daughters which have not known man. I pray you, let me bring them out to you, and you do to them as you see fit. But do nothing to these men, for this is why they came under the shadow of my roof. 9 And they said, Stand back! And they said, This one came in to stay, and must he judge always? Now we will deal worse with you than with them. And they pressed hard upon the man, Lot, and came near to breaking the door. 10 But the men put out their hands and brought Lot into the house to them, and shut the door.

Lot brought the two angels into his house. This simple act was a statement that Lot would protect these men no matter what. And this is why he even resorted to offering his two daughters to the men outside the house. But the men outside then began to break down the door and were going to cross that threshold of Lots house and do harm to the angels. Lot had vowed to protect these strangers. And these Sodomite men were trampling on that threshold of Lot's house.

Remember what we shared from John 10? Anyone coming into the home another way and does not respect that threshold is a thief.

Joh 10:1 Truly, truly, I say to you, He who does not enter into the sheepfold by the door, but going up by another way, that one is a thief and a robber. Over the threshold when you do this the man is saying, I will be your protector, I will be your provider, with all my strength.

The story of the Two Witnesses are again connected to these two messengers sent to Lot to warn him to flee. Lot brought them inside the Threshold for protection. The entire city sought them to do harm to them and they were trampling on Lots Threshold. Let us now read this part of Revelation with this new understanding.

Rev 11:1 And a reed like a rod was given to me. And the angel stood, saying, Rise up and measure the temple of God, and 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 forty-two months. 3 And I will give *power* to My two witnesses, and they will prophesy a thousand, two hundred and sixty days, clothed *in* sackcloth. 4 These are the two olive trees and the two lampstands standing before the God of the earth. 5 And if anyone will hurt them, fire proceeds out of their mouth and devours their enemies. And if anyone will hurt them, so it is right for him to be killed. 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 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. 8 And their bodies *will lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. 9 And many of the peoples and tribes and tongues and nations will see their dead bodies three days and a half, and they will not allow their dead bodies to be put in tombs. 10 And the ones who dwell on the earth will rejoice over them, and will make merry, and will send one another gifts, because these two prophets tormented those living on the earth. 11 And after three days and a half, a spirit of life from God entered into them, and they stood on their feet. And great fear fell on those seeing them. 12 And they heard a great voice from Heaven saying to them, Come up here. And they went up to Heaven in a cloud, and their enemies watched them. 13 And in that hour a great earthquake occurred, and the tenth *part* of the city fell. And seven thousand names of men were slain in the earthquake.

And the rest were frightened and gave glory to the God of Heaven.

The two witnesses will be killed in the same place Yehoshua was killed on the Mount of Offense. This is at the Threshold of the Temple. These people like the people of Sodom will seek to kill the two witnesses and will trample the Holy City for 42 months. Then Yehovah will destroy 7000 of them in an earthquake.

Let us also look at another example at Mount Sinai itself.

Exodus 29:10-12 “You shall also have the bull brought before the tabernacle of meeting, and Aaron and his sons shall put their hands on the head of the bull. Then you shall kill the bull before the Lord, **by the door** of the tabernacle of meeting. You shall take some of the blood of the bull and put it on the horns of the altar with your finger, and pour all the blood beside the base of the altar.

The sacrifice is brought to the Tabernacle, the House of Yehovah and is killed at the **DOOR**, and the rest of the blood poured on the ground at the base of the Altar.

The Threshold is considered the Altar of the Home.

Here is another example, again at Mount Sinai.

Exodus 32:15-29 And Moses turned and went down from the mountain, and the two tablets of the Testimony were in his hand. The tablets were written on both sides; on the one side and on the other they were written. Now the tablets were the work of God, and the writing was the writing of God engraved on the tablets.

And when Joshua heard the noise of the people as they shouted, he said to Moses, “There is a noise of war in the camp.” But he said:

“It is not the noise of the shout of victory,

Nor the noise of the cry of defeat,

But the sound of singing I hear.”

So it was, as soon as he came near the camp, that he saw the calf and the dancing. So Moses’ anger became hot, and he cast the tablets out of his hands and broke them at the foot of the mountain. Then he took the calf which they had made, burned it in the fire, and ground it to powder; and he scattered it on the water and made the children of Israel drink it. And Moses said to Aaron, “What did this people do to you that you have brought so great a sin upon them?” So Aaron said, “Do not let the anger of my lord become hot. You know the people, that they are set on evil. For they said to me, ‘Make us gods that shall go before us; as for this Moses, the man who brought us out of the land of Egypt, we do not know what has become of him.’ And I said to them, ‘Whoever has any gold, let them break it off.’ So they gave it to me, and I cast it into the fire, and this calf came out.”

Now when Moses saw that the people were unrestrained (for Aaron had not restrained them, to their shame among their enemies), **then Moses stood in the entrance of the camp**, and said, “Whoever is on the Lord’s side—come to me!” And all the sons of Levi gathered themselves together to him. And he said to them, “Thus says the Lord God of Israel: ‘Let every man put his sword on his side, and go in and out from entrance to entrance throughout the camp, and let every man kill his brother, every man his companion, and every man his neighbor.’ ” So the sons of Levi did according to the word of Moses. And about three thousand men of the people fell that day. Then Moses said, “Consecrate yourselves today to the Lord, that He may bestow on you a blessing this day, for every man has opposed his son and his brother.”

Once again Moses is standing in the DOORWAY of the Tabernacle. Those who stood with Yehovah came to the Door and those trampling on the covenant did not and were killed.

Today you see the vestiges of this threshold covenant when nations roll out the red carpet for dignitaries. The red carpet represents the blood across that threshold. It says that your safety is guaranteed by the state while you are our guest here.

Here is another example that I have had trouble dealing with until I understood this threshold covenant. Abner was a General in the army of King Saul who hunted David. Joab killed Abner and then David later had Joab killed. Why did David do this to his trusted and loyal General Joab?

2Sa 3:12And Abner sent messengers to David on his behalf, saying, Whose *is* the land? He said, Cut your covenant with me, and, behold, my hand *shall be* with you, to bring about all Israel to you.

2Sa 3:17The word of Abner was with the elders of Israel, saying, You sought for David in times past *to be* king over you. 18And then do *it*, for Jehovah has spoken of David, saying, By the hand of my servant David I will save My people Israel out of the hand of the Philistines, and out of the hand of all their enemies. 19And Abner also spoke in the ears of Benjamin. And Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and all that seemed good to the whole house of Benjamin. 20And Abner came to David at Hebron, and twenty men came with him. And David made a feast for Abner and the men who *were* with him. 21And Abner said to David, I will arise and go, and will gather all Israel to my lord the king, so that they may make a covenant with you, and so that you may reign over all that your heart desires. And David sent Abner away, and he went in peace.

2Sa 3:22And behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them. But Abner *was* not with David in Hebron, for he had sent him away, and he had gone in peace. 23And Joab and all the army with him came, and they told Joab, saying, Abner the son of Ner came to the king, and he has sent him away, and he has gone in peace. 24And Joab came to the king and said, What have you done? Behold, Abner came to you. Why *is* this, *that* you have sent him away, and he has already gone? 25You know Abner the son of Ner, that he came to deceive you, and to know your going out and your coming in, and to know all that you do. 26And Joab left David and sent messengers after Abner, who brought him again from the well of Sirah. But David did not know. 27And Abner returned to Hebron. And Joab took him aside in the gate to speak with him privately. And *he* struck him there in the belly, and he died, for the blood of Asahel his brother. 28And afterward David heard, and said, My kingdom and I *are* guiltless before Jehovah forever from the blood of Abner the son of Ner. 29Let it whirl about the head of Joab, and on all his father's house. And let there not fail from the house of Joab one who has an issue, or who is a leper, or who leans on a staff, or who falls on the sword, or who lacks bread.

2Sa 3:30And Joab and Abishai his brother killed Abner, because he had slain their brother Asahel at Gibeon in the battle. 31And David said to Joab and to all the people with him, Tear your clothes and gird yourselves with sackcloth, and mourn before Abner. And King David followed the bier. 32And they buried Abner in Hebron. And the king lifted up his voice and wept at the grave of Abner. And all the people wept. 33And the king mourned over Abner and said, Did Abner die like a fool dies? 34Your hands *were* not bound, nor your feet put into fetters; as a man falls before wicked men, so you fell. And all the people wept again over him. 35And all the people came to cause David to eat food while it was still day; David swore, saying, So let God do to me, and more also, if I taste bread or anything else until the sun is down. 36And all the people took notice, and it pleased them, as whatever the king did pleased all the people. 37For all the people and all Israel understood that day that it was not of the king to kill Abner the son of Ner. 38And the king said to his servants, Do you not know that there is a prince and a great man fallen this day in Israel? 39And I *am* weak this day, though anointed king. And these men, the sons of Zeruah, *are* too hard for me. Jehovah shall reward the doer of evil according to his wickedness.

Joab and his brother Abishai had murdered Abner who had accepted the covenant meal with David and was now under his protection according to the threshold covenant. Abner had walked on the red covenant of the City of David per say. Joab broke that threshold covenant and now David could not be trusted to give protection to those in his care. This is why Joab had to die.

The Threshold covenant is a very serious deal.

We have shared with you the story of Lot and what happened there. We also connected that to the Two Witnesses.

There is another story in Judges that reads the same as the story of Sodom and Gomorrah.

Judges 19:1 And it came to pass in those days, when there was no king in Israel, that there was a certain Levite staying in the remote mountains of Ephraim. He took for himself a concubine from Bethlehem in Judah. But his concubine played the harlot against him, and went away from him to her father's house at Bethlehem in Judah, and was there four whole months. Then her husband arose and went after her, to speak kindly to her and bring her back, having his servant and a couple of donkeys with him. So she brought him into her father's house; and when the father of the young woman saw him, he was glad to meet him. Now his father-in-law, the young woman's father, detained him; and he stayed with him three days. So they ate and drank and lodged there. Then it came to pass on the fourth day that they arose early in the morning, and he stood to depart; but the young woman's father said to his son-in-law, "Refresh your heart with a morsel of bread, and afterward go your way."

So they sat down, and the two of them ate and drank together. Then the young woman's father said to the man, "Please be content to stay all night, and let your heart be merry." And when the man stood to depart, his father-in-law urged him; so he lodged there again. Then he arose early in the morning on the fifth day to depart, but the young woman's father said, "Please refresh your heart." So they delayed until afternoon; and both of them ate.

And when the man stood to depart—he and his concubine and his servant—his father-in-law, the young woman's father, said to him, "Look, the day is now drawing toward evening; please spend the night. See, the day is coming to an end; lodge here, that your heart may be merry. Tomorrow go your way early, so that you may get home."

However, the man was not willing to spend that night; so he rose and departed, and came opposite Jebus (that is, Jerusalem). With him were the two saddled donkeys; his concubine was also with him. They were near Jebus, and the day was far spent; and the servant said to his master, "Come, please, and let us turn aside into this city of the Jebusites and lodge in it."

But his master said to him, "We will not turn aside here into a city of foreigners, who are not of the children of Israel; we will go on to Gibeah." So he said to his servant, "Come, let us draw near to one of these places, and spend the night in Gibeah or in Ramah." And they passed by and went their way; and the sun went down on them near Gibeah, which belongs to Benjamin. They turned aside there to go in to lodge in Gibeah. And when he went in, he sat down in the open square of the city, for no one would take them into his house to spend the night.

Just then an old man came in from his work in the field at evening, who also was from the mountains of Ephraim; he was staying in Gibeah, whereas the men of the place were Benjamites. And when he raised his eyes, he saw the traveler in the open square of the city; and the old man said, "Where are you going, and where do you come from?"

So he said to him, "We are passing from Bethlehem in Judah toward the remote mountains of Ephraim; I am from there. I went to Bethlehem in Judah; now I am going to the house of the Lord. But there is no one who will take me into his house, although we have both straw and fodder for our donkeys, and bread and wine for myself, for your female servant, and for the young man who is with your servant; there is no lack of anything."

And the old man said, "Peace be with you! However, let all your needs be my responsibility; only do not spend the night in the open square." So he brought him into his house, and gave fodder to the donkeys. And they washed their feet, and ate and drank.

As disturbing as this story is, I want you to now pay attention the what the woman does and where her hands are.

As they were enjoying themselves, suddenly certain men of the city, perverted men, surrounded the house and beat on the door. They spoke to the master of the house, the old man, saying, “Bring out the man who came to your house, that we may know him carnally!”

But the man, the master of the house, went out to them and said to them, “No, my brethren! I beg you, do not act so wickedly! Seeing this man has come into my house, do not commit this outrage. Look, here is my virgin daughter and the man’s concubine; let me bring them out now. Humble them, and do with them as you please; but to this man do not do such a vile thing!” But the men would not heed him. So the man took his concubine and brought her out to them. And they knew her and abused her all night until morning; and when the day began to break, they let her go.

Then the woman came as the day was dawning, and fell down at the door of the man’s house where her master was, till it was light.

When her master arose in the morning, and opened the doors of the house and went out to go his way, there was his concubine, fallen at the door of the house with her hands on the threshold. And he said to her, “Get up and let us be going.” But there was no answer. So the man lifted her onto the donkey; and the man got up and went to his place.

When he entered his house he took a knife, laid hold of his concubine, and divided her into twelve pieces, limb by limb, and sent her throughout all the territory of Israel. And so it was that all who saw it said, “No such deed has been done or seen from the day that the children of Israel came up from the land of Egypt until this day. Consider it, confer, and speak up!”

This led to the destruction of the tribe of Benjamin.

Now instead of this being a story about pagans acting as they did in Sodom and Gomorrah, Yehovah is showing us that it took place in Israel as well. We have also shown you about the two witnesses being killed at the threshold in a place called Sodom and Gomorrah and we



have shown you about the valley of Jehoshaphat and the slaughter of that day. We have also shown you that Yehoshua the lamb of God and the Red Heifer was slain outside the gate of the city at the threshold. Yehoshua is the door and when His blood fell that day on the ground once they stuck the spear into Him, that threshold became sanctified. Add to all of this before we move on, that the UN is the greatest promoter of the LGBTQ rights as human rights. Add to all of this the many, many, many votes that the UN issues against the nation of Israel for so-called human rights violations.

Are you now beginning to see the reason things happen in these last days and why? It is all connected to the Threshold and the agreement we made with Yehovah and the agreement on His part to protect us when we cross over that threshold. Hebrew means one who crosses over, does it not?

Here is another story from the bible. Understand the symbols used in relation to the threshold covenant.

Joshua 2:17-21 So the men said to her: “We will be blameless of this oath of yours which you have made us swear, unless, when we come into the land, you bind this line of scarlet cord in the window through which you let us down, and unless you bring your father, your mother, your brothers, and all your father’s household to your own home. So it shall be that whoever goes outside the doors of your house into the street, his blood shall be on his own head, and we will be guiltless. And whoever is with you in the house, his blood shall be on our head if a hand is laid on him. And if you tell this business of ours, then we will be free from your oath which you made us swear.”

Then she said, “According to your words, so be it.” And she sent them away, and they departed. And she bound the scarlet cord in the window.

The scarlet thread represented the blood on the threshold and those outside the door would die whereas those inside the door would be saved alive.

Again the Threshold was a guarantee of protection by the homeowner. Today it is the Red Carpet being rolled out for the Dignitaries from other countries.

Now when a man marries a bride and then carries her across the threshold it is a covenant of blood. He is saying in effect that he will protect her and take care of her all of her days. The same as Yehovah protected Israel from the death angel. The same as Lot protected the angels from the men of Sodom. The husband is going to protect his wife and family from all other evils with his own life if need be.

Is this not exactly what Yehovah has done dying on the tree in our stead? And He did it at the Threshold of Jerusalem on the edge of the Mount of Offence where the red heifers were slaughtered, and their blood flowed down into the Kidron. And just as Yehoshua was killed on the edge of the Kidron representing the threshold of the House of Yehovah, the lambs at Passover were killed at the threshold of the door.



I have been warning for years about the coming sword and the curses for those who do not keep the commandments, the covenant of Mount Sinai. But most forget that those who obey will be protected by a very jealous Yehovah who has all the host of heaven at His disposal. We are told to fear not. If we obey we have nothing to fear. Those who do not obey are the ones who are to tremble.

Now read again what you are told in Zechariah.

Zechariah 14:1 Behold, the day of the Lord is coming,  
And your spoil will be divided in your midst.  
For I will gather all the nations to battle against Jerusalem;  
The city shall be taken,  
The houses rifled,  
And the women ravished.  
Half of the city shall go into captivity,  
But the remnant of the people shall not be cut off from the city.  
Then the Lord will go forth  
And fight against those  
nations,  
As He fights in the day of battle.  
And in that day His feet will stand on the Mount of Olives,  
Which faces Jerusalem on the east.  
And the Mount of Olives shall be split in two,  
From east to west,  
Making a very large valley;  
Half of the mountain shall move toward the north  
And half of it toward the south.  
Then you shall flee through My mountain valley,  
For the mountain valley shall reach to Azal.  
Yes, you shall flee As you fled  
from the earthquake  
In the days of Uzziah king of Judah.