


Why is Shavuot called the Feast of Oaths?

 sightedmoon.com/why-is-shavuot-called-the-feast-of-oaths/

By Joseph F. Dumond

April 22, 2016

News Letter 5852-010

The Shemitah Year

The 14th day of the 2nd month 5852 years after the creation of Adam

The 2nd Month in the Seventh year of the Third Sabbatical Cycle

The 3rd Sabbatical Cycle after the 119th Jubilee Cycle

The Sabbatical Cycle of Earthquakes, Famines and Pestilence

The Year of letting the land rest

The Sabbatical year that begins at Aviv 2016 to Aviv 2017

The 28th Day of Counting the Omer

April 23, 2016

Shalom to The Royal Family of Yehovah,

We have two announcements to make.

The first one is that on April 30, 2016, Ephraim and Ramona Franks, who are good friends of mine will be in the Hanover area for Shabbat. We hope you all will make the effort to come out and listen to one of Israel's great teachers.

Ephraim and Ramona Frank are authors of “The Firstborn Factor” and founders of B’ney Yosef Congress. Residents of Israel, the Franks will share their knowledge on topics such as Israel and her two houses as well as Torah principles concerning the firstborn. All are welcome to join us for the day. Shalom and blessings...

Ephraim Frank author of the First Born factor

Join Us On April 30th At 10:30 AM at Lamlash Hall 421608 Concession 6 north from Grey RD 4 just off Grey RD 3 on your left Here is [a map to get there](#).

Contact John for more info 519.665.7344, Maranatha Fellowship, Hanover, ON

Our second announcement is the following:

Two weeks ago James Relf, our web site technician and good friend, resigned from work on our web site in order to go and find employment.

I want to share some things with you that many of you do not know.

In 2013 I was offered the opportunity to take this message on to TV. It was going to be expensive but we had to try. Before long they had complete control of the web site and the email list all in an effort to promote and share this message of the Sabbatical and Jubilee years with millions of viewers. Trouble quickly began when they refused to send out a News Letter and then changed the passwords preventing me from access to my own web site and the email list.

They began to extort me for money or else they would pull the plug on the web site and remove it from existence. I contacted a lawyer and was about to begin a major law suit against them but in mean time the damage to the web site would already be done.

A friend of mine, James Relf, mentioned he was able to help me. James was a high-ranking security programmer for the Canadian military and had recently lost his job due to consolidation of units to the East coast. I was desperate and needed fast help. Before the people holding me hostage knew it, James had duplicated the site and recreated a new website that they could not erase that same week. When the lawyer was brought into play they finally shared the password and James went on to rebuild the complete site before they could do any other damage.

James Relf rescued sightedmoon from a major attack and disruption that would have sent me back to the beginning of our work with nothing. He saved the website and I owed him a huge thank you as do all of you.

Later that year, after a series of unfortunate decisions James found himself homeless and had no work available to him.

I offered to pay James if he would continue to work on the web site and fix the number of things that need fixing. He reluctantly agreed to help.

He has rebuilt the web site since then twice from the ground up. He has attempted to move the site to Israel and to Switzerland where again we were duped.

James has also built an app for sightedmoon.com and been my sounding board for many of the things I needed to talk to someone about before making a decision regarding the direction of sightedmoon.com

James does believe in what we are striving to do and our end time warning message. If he didn't he never would have got involved, but he does.

James has done all of this and more that I have forgotten to mention at this moment. He answers all your emails about the tech stuff and why this or that does not work for you. James is the one who takes each newsletter and makes it into a pdf file and emails them to those who are not able to open the web site.

James has been our angel behind the scenes and never gets the credit he is owed.

He has lived the past two years in an RV on the edge of a lake. He has had to deal with frozen water lines in -40 C weather. This spring the water of the lake rose up to the level and surrounded his RV leaving his sidewalk floating under 6 inches of freezing water. On top of this the campground where he is living is closing this fall and he has to find a new place to live.

I have tried to pay him as much as I could for the services he has done, but the funding just has not been there.

This Shemitah James wrote to let me know he has released me of any debts we owed him. I was so disappointed I could not meet our responsibilities to him.

Our accountant also completed our taxes for the year as I mentioned a few weeks ago. We got all of our donations and more back that we had given to the widows. What I did not tell you was what the cost of doing this work was for last year. Including donations, book sales and DVD sales sightedmoon.com had a deficit of \$56,000. This loss is the result of depreciation of the vehicle, gas, phone lighting, computer expenses, paying for promotions and ad time and space, email lists and web site addresses, the giving away of books and DVD's and the huge postage that it cost to ship everything as well as the cost of going to Switzerland and Philippines last year. We also spent a few thousand building up the radio station that was recently shut down on us. These expenses were applied to back profits of previous years when I was operating my construction company. That is why we got a refund back.

All of this and more, things like my time and James' time that go into presenting you these teachings each week and our time is done for free. We also now have a Chief Executive officer, an executive Secretary and an editor who all work for free and never ask for any financial support. And another lady is joining our team for our next project we are working on.

What all of this means is this.

I have had to learn to do the editing for the videos and have done one so far. More to come and I just got someone to help me in this. Our next big project I have had to learn how to run it myself. We are about halfway ready before we launch it. I continue to load the Newsletters each week, and I have had to learn how to use word press, but as soon as it breaks and it will break, I will have to then learn why it broke and how I can fix it. This website and the work it does is my baby and I cannot just allow anyone to get inside it and mess up the inner workings.

This is what James has done for all of us.

There is only one of me. I am not able to do everything. I have asked for help in the past and heard only crickets. I have asked for you to stand with me and support our work only to see fewer step up each time. Some give for a while and then stop, others make a onetime donation and most never help at all. Those who write and ask the many questions and or phone calls normally do not support this work.

You are commanded to give a tithe of your produce to the Levite for the service of the Temple. The Temple Mount people are now preparing a red heifer and have recently asked for those qualified to be priest to come forward. Once they begin then you will be obligated to tithe to them as commanded by Yehovah. While the Temple is not operating Judah pays those teachers they have to teach them. These Rabbis work full time teaching the people and the people support them. But Ephraimites do not do this; they are still rebellious when it comes to this issue. When will you become brethren of His Kingdom doing His work?

We have 30,000 hits to the web site each month. We have over 2,000 readers registered down from the 11,000 a couple of years ago. To keep that email list costs money and we have been pruning it monthly removing those who do not read the News Letter or go to the web site. We do this to help reduce the cost of maintaining the email list. We may soon do away with it altogether.

Many say they cannot afford to support us, and yet many of the widows do support us from the money they need.

Once again I am asking you to help us weekly and monthly not just with a onetime donation but with an ongoing weekly or monthly donation that we can count on to pay the cost of doing this work and providing you with the best vehicles by which to get it to you and the others Yehovah is now calling. Can you find a dollar a week, or 10 or 20 dollars a month each week or each month? Can I count on you to do this? If you do, then I can count on being able to pay those who spend their full time working on those things we need to get done for your benefit. Our mailing address is at the top of the home page.

You can send us your donation to either

Joseph F Dumond or Sightedmoon.com and mail it to

P.O. Box # 21007 RPO 150 First St.

Orangeville Ontario Canada L9W 4S7

You can also go [to the donation page](#) and send funds through here.

Those of you who have helped in the past and are helping now, your donations have made possible the completion of the 4 books and the videos we now have online. Without your help they would never have reached the level of production they did. I thank you. I thank you on behalf of all of those Yehovah has yet to call and who will watch these teachings and be convicted of the truths they reveal.

Laws of the Shemitah Year

Again I am going to share with you the commandments for the Sabbatical year, maybe each week until you have it memorized. The Sabbatical year began with the sighting of the moon on the evening of March 10, 2016. 1) Do not plant

2) Do not harvest

Lev 25:3 You shall sow your field six years, and you shall prune your vineyard six years, and gather in the fruit of it. 4 But in the seventh year shall be a sabbath of rest to the land, a sabbath for Jehovah. You shall neither sow your field, nor prune your vineyard. 5 You shall not reap that which grows of its own accord of your harvest, neither gather the grapes of your undressed vine. It is a year of rest to the land.

3) You can eat what grows on its own.

Lev 25:6 And the sabbath of the land shall be food for you, for you and for your servant, and for your slave woman and for your hired servant, and for your stranger who stays with you, 7 and for your cattle, and for the beast that *is* in your land, shall all the increase of it be for food.

4) Stock up on food in the 6th year.

Lev 25:20 And if you shall say, What shall we eat the seventh year? Behold, we shall not sow nor gather in our increase! 21 Then I will command My blessing on you in the sixth year, and it shall bring forth fruit for three years.

5) Forgive any debts people owed to you by Sukkot.

Deu 15:1 At the end of *every* seven years you shall make a release. 2 And this *is* the manner of the release. Every man who has a loan to his neighbor shall release it. He shall not exact *it* from his neighbor, or from his brother, because it is called Jehovah's release. 3 You may exact *it* from a foreigner, but your hand shall release that which is yours with your brother,

6) Read the Torah out loud at Sukkot so all can hear it being read.

Deu 31:10 And Moses commanded them, saying: At the end of seven years, at the set time of the year of release, in the Feast of Tabernacles, 11 when all Israel has come to appear before Jehovah your God in the place which He shall choose, you shall read this Law before all Israel in their hearing. 12 Gather the people, men and women and the little ones, and your stranger who *is* within your gates, so that they may hear and that they may learn and fear Jehovah your God, and be careful to do all the words of this Law, 13 and *that* their sons who have not known may hear and learn to fear Jehovah your God, as long as you live in the land where you go over Jordan to possess it.

And by now you should also have completed all your obligations to the widows, orphan, and Levites from your tithes for the 6th year that is now past.

Deu 14:28 At the end of three years you shall bring forth all the tithe of your increase the same year, and shall lay *it* up inside your gates. 29 And the Levite, because he has no part nor inheritance with you, and the stranger, and the fatherless, and the widow, who *are* inside your gates, shall come, and shall eat and be satisfied, so that Jehovah your God may bless you in all the work of your hand which you do.

Ask Jehovah to bless you for having completed this task and then ask Him to bless your efforts as you keep the Sabbatical year and keep your food safe from decay or flood or hydro blackouts and from scavengers like rodents. Ask Him to protect it and to bless you for keeping His commandments.

Deu 26:12 When you have made an end of tithing all the tithes of your increase the third year, the year of tithing, and have given *it* to the Levite, the stranger, the fatherless, and the widow (that they may eat inside your gates and be filled), 13 then you shall say before Jehovah your God, I have brought away the holy things out of my house, and also have given them to the Levite, and to the stranger, to the fatherless, and to the widow, according to all Your commandments which You have commanded me. I have not broken Your commandments, neither have I forgotten. 14 I have not eaten of it in my mourning, neither have I put *any* of it away for unclean *use*, nor have I given of it for the dead. I have listened to the voice of Jehovah my God, and have done according to all that You have commanded me. 15 Look down from Your holy dwelling, from Heaven, and bless Your people Israel and the land which You have given us, as You swore to our fathers, a land that flows with milk and honey. 16 Today Jehovah your God has commanded you to do these statutes and judgments. You therefore shall keep and do them with all your heart and with all your soul. 17 You have today said that Jehovah is your God, and that you would walk in His ways, and keep His statutes and His commandments and His judgments, and listen to His voice. 18 And Jehovah has taken you today to be His peculiar people, as He has promised you, and to keep all His commandments, 19 and to make you high above all nations which He has made, in praise and in name and in honor, and that you may be a holy people to Jehovah your God, even as He has spoken.

May Jehovah bless each and every one of you for keeping the Sabbatical year commandment and breaking the curses that are upon our nations because we have not kept them in the past. Here are some rulings about the food that grows of itself during the Sabbatical year.

Hevi'it

In halakha (Jewish law), produce of the seventh year that is subject to the laws of Shmita is called *sheviit*, (*sheviis* in Ashkenazic Hebrew). *Shevi'it* produce has sanctity requiring special rules for its use:

- It can only be consumed or used (in its ordinary use) for personal enjoyment
- It cannot be bought, sold, or thrown out.
- It must be used in its “best” manner so as to ensure fullest enjoyment (For example, fruits that are normally eaten whole cannot be juiced).
- It can only be stored so long as naturally-growing plants of the given species can be eaten by animals in the fields. Once a particular species is no longer available in the field, one must rid ones house of it through a process known as *biur*.

By Biblical law, those who own land are required to make their land available during the Shmita to anyone who wishes to come in and harvest. If the land is fenced etc., gates must be left open to enable entrance. These rules apply to all outdoor agriculture, including private gardens and even outdoor potted plants. Plants inside a building are exempt. However, the Rabbis of the Mishna and Jerusalem Talmud imposed rabbinic ordinances on harvesters to ensure an orderly and equitable process and to prevent a few individuals from taking everything. Harvesters on others' land are permitted to take only enough to feed themselves and their families.

Biur

Under the rules of the Shmita, produce with Sabbatical sanctity (*shevi'it*) can only be stored as long as plants of the same species (e.g. plants sprouting by themselves) are available to animals in the fields. Once a species is no longer available in the land, halakha requires that it be removed, made ownerless, and made available to anyone who wishes to take it through a procedure called *biur*.

The Orthodox Union describes the contemporary application of the rules of *biur* as follows:

On the appointed day, one must remove all the relevant produce, and all products containing such produce, from his home and take it to a public area such as a sidewalk. Once there, the individual declares the produce in front of three people who do not live with him. He then waits to give the witnesses a chance to claim the produce. Once they have taken what they want, he is permitted to reclaim whatever remains. It is permissible to choose three people whom one knows will not claim the produce for themselves, even though they are legally entitled to.

Thus, while the obligation of making one's produce available to the public and permitted to all takers can be performed in such a way as to minimize the risk that this availability will actually

be utilized, this risk cannot be entirely eliminated. The community at large, including members of the poor, must be afforded some opportunity to take the produce.

Biur only applies to produce that has *shevi'it* sanctity.

Letters this Week

'Well done, good and faithful servant! You have been faithful with a few th...

Joseph, my breath is literally stopped in reading your teaching ! can't contain the weight of its shekina... and insight revelation... It's so clear, so much HIM ! AllelHouYah

i also had tears from my heart for you this past week.

thank you for bearing for HIM and with HIM the yok of our "rebellious heart and stubbornness" thank you for your work for the rebuilding of the "house of israEL" what a glorious Day the 8th, what a blessed hope and encounter for those who trust and OBEI !

I love you in Yehova/Yehoshua... Yeshua
braha

voici une lettre à lire.

je suis émerveillée de la nuée de gloire et révélation que notre Père accorde à ceux qui Lui obéissent ! Yeshua notre Salut doit croire en nous, et Sa connaissance au travers des fêtes bibliques EST un "Must" pour ce faire !

<https://sightedmoon.com/do-not-grieve-the-holy-spirit/>

amen.

Josephine Zimmerman

4/15/16Hello Joseph Dumond!

Had to send a quick note and hopefully give you a little chuckle today.

Seven years ago, when I read that you had bought a freezer as you were “addicted to Wonder Bread” I had a chuckle and thought that pretty funny. I also thought that is something that is not going to happen here. Freezers are expensive and no place to put one. I couldn’t imagine how to prepare for a Sabbatical Year. With a horse, dog, cats, and several chickens plus ourselves was mind boggling. Yes, animal food also had to be stored as many have grains involved. Ugh...!

Well....this week I put the last loaf of frozen, unbaked Ciabatta bread into a brand new freezer sitting in the tack/grain room! Half the freezer is bread J the other half is frozen broccoli and cauliflower. I can’t believe we actually have food stored all over the place for the next year and a half! J YHVH most certainly does supply!! (We are on a fixed income! And lo and behold look what got done!)

I am worried about not eating fresh garden vegetables for that amount of time as I am a big eater of fresh veggies. I pray this goes well.

Nonetheless, onward we go! I am about halfway through your book Remembering the Sabbatical Years of 2016... I greatly appreciate the Counting of the Omer in the back. It has been a real blessing. I did not realize that Psalm 119 speaks so of the Messiah!

Thank you so much for all you do, I know that this has been hard on you but some of us are listening even if it takes a while for us to get our feet wet to this extent! After all, when you stop and think about it, what have you got to lose? This is all stuff we eat anyways! So no loss or waste.

Have a blessed Sabbath year!

Sincerely,

Mr. and Mrs. Whitcomb

We will soon be coming out with an article for you about fresh foods you can eat.

This next letter is very special. For some time this writer has written me little notes. I do not always understand what she is saying as I get many emails and do not recall them all. I told this reader to go back and write up what they have learned so all of you could understand.

In our video that we shared last week on the Tombstones of Zoar, I had a little tease for you to go and do some homework about this one tombstone which gave you a huge clue about calendar events. I even repeated my hint to draw your attention to do some research. Well, someone actually listened and did it. And now I would like you to read what they learned and then I will comment after.

Had a very busy First of Aviv, which I believe took place the evening of April 6. We're in the Sabbatical (or 7th) year of the third Shemita cycle in the 119th generation according to Joseph Dumond's work. And although I am contrary to Joseph Dumond's views on whether or not the barley was aviv in March this year, his work on the Sabbatical years is phenomenal. Confirmation now found in tombstones showing his years and Sabbatical Chart do match up to a year 70 destruction of the Temple.

Dumond has been very dedicated in the Sabbatical Cycles and his work is exhaustive. Here is his presentation of the testimony found in tombstones that sync up his chart. In investigating I found further confirmation in the moon cycles.

<https://www.youtube.com/watch?v=qMw56onjBR8&nohtml5>

We do have the witness in the moon phases of 439 CE. Confirmation for the tombstone "Hannah, the Daughter of Ha[ne]l, who died on the Sabbath, the first festival of Passover, on the 15th day of the month of Nisan, in the year 369 years after the destruction of the Temple, in the fifth year of the Sabbatical cycle. Peace, May her soul rest. Peace."

$369 + 70 = \text{year } 439$. In investigating I found that March 3, 439 has a Friday 2.5% visibility rising at 7:19pm at 61.6 degrees making the 15th day a Saturday with the Full 100% moon at 8:39am at 119 degrees Friday in the evening skies of the 14th that takes us into the 15th

Friday March 3rd, 439 2.5% visibility, First of Aviv, Fri/Sat
March 18th, 439 Saturday is then the 15th day of Aviv/Nison

Note, relevant to many is that Passover must follow the equinox, and this confirmation is before the equinox so those arguments would have to be addressed. But there it is, a Saturday Sabbath 15th of Aviv witness in sync with Dummond's research. We still need that testament in stone to sync the 70 with 70ce which also would thus confirm Passover can indeed be before the equinox. This work is proving itself very strongly supported in literature, artifacts, and in the moon phases. This is exciting, we're getting closer and closer if not right on target in finding the Jubilee

Cecilia Morris

Awesome work Cecilia, simply awesome.

Do you understand what this one tombstone reveals?

FIRST OF ALL that Passover was on the 15th. As we have said since we started. Passover is kept in the evening of the 15th at the end of the 14th. The 14th is the day the lamb is prepared and killed at 3 PM, the exact same time Yehshua was killed. Yehshua never did keep the Passover at the end of the 13th and the start of the 14th. Only modern day Ephraimites who are still trying to learn the Torah do that. Maybe even some of you and if so, you are doing it wrong and will be missing out on the blessings you could be receiving IF ONLY YOU WOULD OBEY.

Hannah died on Passover day, she died on the 15th of the first month. AND IT WAS ON THE SABBATH. That was the second clue and Cecilia picked up on it. You can now pinpoint the exact day and month she died.

Torah calendar says that this March 3rd was the 438th year and it was a 13th month. But the tombstone says it was the first month. So then when we check Torah Calendar for the 1st month of the year 439 they have Passover on the Sunday. It does not match up.

Cecilia has correctly figured out that there was no 13th month that year. Why, because the barley was AVIV. You must have Aviv Barley to begin the year. The same controversy that we have had this year. Now did you understand what Cecilia has discovered?

Passover was on the Sabbath. When we look at the Torah Calendar they have the potential Passover date on the 15th a Friday, but again the tombstone says it was Sabbath. So this proves the moon was not seen on the 29th and a 30-day month declared. That made Passover on the 15th fall on the weekly Sabbath as the tombstone declares. Thus proving that they were using a crescent moon calendar in 439 C.E. AWESOME AND SIMPLY AWESOMER.

And yet there is even more which Cecilia has picked up on. Go girl!

March 18th 439 C.E. was the Sabbath and the Passover at the same time and..... and and.....it was a week before the EQUINOX on March 22. These people actually kept Passover on March 18, BEFORE THE EQUINOX. How dare they do that?

OH no, now what are all those proponents of the Equinox going to do? They claim you cannot keep Passover before the Equinox; if you do it is sin. They have no scriptures to pack their position. But I have a tombstone that states they were keeping Passover one week before the Equinox in 439 C.E. These Jews who were living outside the land of Israel in a foreign country were keeping the Shemitah year in a foreign land. They were keeping the Passover before the equinox and they recorded it for us to understand. Hannah's death, although sad for her family at that time, has been a blessing for us today. Those of us willing to listen and to repent from our former errors in the calendar issues can now see they kept a sighted moon to begin the month. They had barley before the equinox to begin the calendar year. And they recorded it for us.

Thank you Cecilia for doing the research. When I saw this last year it was great. I just did not mention it in the video for time's sake.

Now look ahead to next year. February 27, 2017 will be the end of the 12th month for those of us who kept Passover this year in March. Passover would then be on March 14 or March 15, 2017 depending on the sighting of the moon. It will be a week before the Equinox. Oh I can already hear the many loud and vocal voices condemning us if indeed the barley is Aviv by wave sheaf day on March 20, 2017.

This would be two years in a row we would be out of sync with those keeping it in April this year.

Now once again I want you all to think about this.

Rev 12:1 And there appeared a great sign in the heavens, a woman clothed with the sun, and the moon was under her feet, and a crown of twelve stars on her head, 2 and having *a babe* in womb, she cries, being in travail, having been distressed to bear. 3 And another sign was seen in the heavens. And behold a great red dragon, having seven heads and ten horns and seven crowns on his heads! 4 And his tail drew the third *part* of the stars of heaven, and cast them onto the earth. And the dragon stood before the woman being about to bear, so that when she bears he might devour her child. 5 And she bore a son, a male, who is going to rule all nations with a rod of iron. And her child was caught up to God and *to* His throne. 6 And the woman fled into the wilderness, where she had a place prepared by God, so that they might nourish her there a thousand, two hundred *and* sixty days. 7 And there was war in Heaven. Michael and his angels warring against the dragon. And the dragon and his angels warred, 8 but did not prevail. Nor was place found for them in Heaven any more. 9 And the great dragon was cast out, the old serpent called Devil, and Satan, who deceives the whole world. He was cast out into the earth, and his angels were cast out with him. 10 And I heard a great voice saying in Heaven, Now has come the salvation and power and the kingdom of our God, and the authority of His Christ. For the accuser of our brothers is cast down, who accused them before our God day and night. 11 And they overcame him because of the blood of the Lamb, and because of the word of their testimony. And they did not love their soul until death. 12 Therefore rejoice, O heavens, and those tabernacling in them. Woe to the inhabitants of the earth and in the sea! For the Devil came down to you, having great wrath, knowing that he has but a little time. 13 And when the dragon saw that he was cast to the earth, he persecuted the woman who bore the man *child*. 14 And two wings of a great eagle were given to the woman, so that she might fly into the wilderness, into her place, where she is nourished for a time and times and half a time, from the serpent's face. 15 And the serpent cast out of his mouth water like a flood after the woman, so that he might cause her to be carried 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 cast out of his mouth. **17 And the dragon was enraged over the woman, and went to make war with the rest of her seed, who keep the commandments of God and have the testimony of Jesus Christ.**

We are to keep the Passover with our shoes on, staff in our hand and cloak on. And eat it quickly.

Exo 12:11 And you shall eat of it this way, *with* your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in a hurry. *It is* Jehovah's Passover.

Why?

It is a rehearsal for a future event.

Lev 23:4 These *are* the appointed feasts of Jehovah, holy convocations which you shall proclaim in their appointed seasons.

The word “feasts” is the Hebrew word *mow’ed*, which means: “to keep an appointment” or “appointed times.” The word “holy convocation” means: “rehearsal.” In other words, the feasts of Yehovah were appointed times of worship for Israel that would serve as “dress rehearsals” in Yehovah’s prophetic calendar.

Passover is a rehearsal for what is about to happen in Revelation 12. We are to flee once again. This happens after the two witnesses are killed or at the time they are killed. The woman, which are the children of Israel in the last days, hopefully you and I. We flee into the wilderness where Yehovah protects us for times time and half a time. But the beast then goes to make war on those WHO KEEP THE COMMANDMENTS. Who are these? WHY DID THEY NOT FLEE WITH THE WOMAN????

I am not hinting or suggesting. I am in fact telling you these are those who keep the Torah and keep the Holy Days according to the Hebrew Calendar and possibly even those who are using the wrong timing for the barley being aviv. The events this year were a warning to figure it out and learn and obey. Was Passover in March or is it in April 2016? You have to figure it out and know why you are keeping it when you do. Are those in March wrong or those in April?

When the woman flees at Passover that year, then you will know. Which group will you be in? The one in the wilderness being chased by the beast and protected by Yehovah. Or those keeping Passover 30 days later and now being slaughtered by the Beast and who are not protected by Yehovah? We are coming into very serious times. Study to show yourself approved.

The Feast of Oaths, what does it mean?

This is chapter 5 of our book *The 2300 Days of Hell*. We urge everyone to get it and learn the many things we have shared in it. In fact, this book *The 2300 Days of Hell* was going to be called the 70 Shabua of Daniel. But no one knew what Shabua meant and it failed to raise enough interest for people to buy it, so we changed the name.

Chapter 5 | What Does “Weeks” Mean?

24 “Seventy weeks are decreed for your people and for your set-apart city, to put an end to the transgression, and to seal up sins, and to cover crookedness, and to bring in everlasting righteousness, and to seal up vision and prophet, and to anoint the Most Set-apart. 25 Know, then, and understand: from the going forth of the command to restore and build Yerushalayim until Messiah the Prince is seven weeks and sixty- two weeks. It shall be built again, with streets and a trench, but in times of affliction. 26 And after the sixty-two weeks Messiah shall be cut off and have naught. And the people of a coming prince shall destroy the city and the set-apart place. And the end of it is with a flood. And wastes are decreed, and fighting until the end. 27 And he shall confirm a covenant with many for one week. And in the middle of the week he shall put an end to slaughtering and meal offering. And on the wing of abominations he shall lay waste, even until the complete end and that which is decreed is poured out on the one who lays waste.1”

[Footnote: 1Matthew 24:15 (Daniel 9:24-27)]

We are now over 200 pages into this subject of Daniel's 70 Weeks and yet, we have only covered the first seven words of this prophesy.

“Seventy weeks are decreed for your people.”

I have explained who Daniel's people are. They are all of Israel and I have explained who they are today. They are the descendants of the Celtic people and they are the Nation of Britain and the British Commonwealth—as well as the United States of America and the State of Israel. It is extremely important to understand who this prophecy is speaking about.

I have already shown you why the 70 Weeks is not 70 x 7—which would give you an invalid total of 490 years. People have been using this information for every time of trial for over the past 2,000 years and it has never proven true. Nor will it. It cannot be plugged into any current theories and it also falls short in the context of using it to rectify and bridge any remaining gaps in the so-called “Gap Theory.”

So what then is the answer to this riddle of riddles?

It is actually quite simple and it comes from a proper understanding of the words spoken. When you understand this word “week,” the meaning is extremely deep. Prepare to have the tent pegs of your mind stretched as we begin by examining the word “weeks” for insight and clarity.

Here is this first sentence again with the Strong's Hebrew notes:

24 Seventy^{H7657} weeks^{H7620} are determined^{H2852} upon^{H5921} thy people. ^{H5971} (Daniel 9:24)

The word “seventy” is very easy to understand and it is: ^{H7657}³⁵⁰—shib?? ym shib-eem'

Multiple of ^{H7651}: Seventy: Seventy, threescore and ten (+ -teen).

But remember, it is the word “weeks” that is the primary focus of this chapter. When you look it up in Strong's Concordance, you immediately find there are a number of words to investigate.

H7620—shaw-boo'-ah, shaw-boo'-ah, sheb-oo-aw'

Properly passive participle of H7650 as a denominative of H7651: Literally

sevened, that is, a week (specifically of years): Seven, week.

H7650—shaw-bah'

A primitive root; properly to be complete, but used only as a denominative from H7651: To seven oneself, that is, swear (as if by repeating a declaration seven times): Adjure, charge (by an oath, with an oath), feed to the full [by mistake for H7646], take an oath, X straitly, (cause to, make to) swear.

H7646—saw-bah', saw-bay'-ah

A primitive root; to sate, that is, fill to satisfaction (literally or figuratively): Have enough, fill (full, self, with), be (to the) full (of), have plenty of, be satiated, satisfy (with), suffice, be weary of.

H7651—sheh'-bah, shib-aw'

From H7650: A primitive cardinal number; seven (as the sacred full one); also (adverbially) seven times; by implication a week; by extension an indefinite number: (+ by) seven ([-fold], -s, [-teen, -teenth], -th, times). Compare H7658.

H7658—shib-aw-naw'

Prolonged for the masculine of H7651: Seven: Seven.

Above then you have the definition of this word commonly known as “weeks.” Before I say anything further to influence your thoughts one way or another, I will first have you look where else this same word is used in the Bible. Strong’s Concordance maintains it is used a total of nineteen times. In eleven of these nineteen instances, we are provided with a clear example of the word and its proper meaning.

H7620 shaw-boo'-ah, shaw-boo'-ah, sheb-oo-aw' 350 Strong's Concordance, Esword.

Total KJV Occurrences: 19 Weeks (15)

Exodus 34:22 (1), Leviticus 12:5 (1), Numbers 28:26 (1), Deuteronomy 16:9-10 (3), Deuteronomy 16:16 (1), 2 Chronicles 8:13 (1), Daniel 9:24-26 (5), Daniel 10:2-3 (2)

Week (4)

Genesis 29:27-28 (2), Daniel 9:27 (2)

Our first example in Exodus plainly reveals to us it is speaking of the “Feast of Weeks.”

22“And perform the Festival of Weeks for yourself, of the first-fruits of wheat harvest, and the Festival of Ingathering at the turn of the year.” (Exodus 34:22)

The second verse the word “weeks” is found in is Leviticus 12:5, but it does not meet the criteria of what I am talking about here. However, the next verse in Numbers does and clearly, it too is talking about the Feast of Weeks.

26 “And on the day of the first-fruits, when you bring a new grain offering to Yehovah at your Festival of Weeks, you have a set-apart gathering, you do no servile work.” (Numbers 28:26)

The fourth, fifth, sixth and seventh verses resulting from our word search for the word “weeks” originate in the Book of Deuteronomy and they too, without a doubt, are speaking about this Feast of “Weeks.”

9 “Count seven weeks for yourself. Begin to count seven weeks from the time you begin to put the sickle to the grain. 10 And you shall perform the Festival of Weeks to your Elohim, according to the voluntary offering from your hand, which you give as Yehovah your Elohim blesses you.” (Deuteronomy 16:9-10)

16 “Three times a year all your males appear before Yehovah your Elohim in the place which He chooses: at the Festival of Unleavened Bread, and at the Festival of Weeks, and at the Festival of Booths. And none should appear before Yehovah empty-handed.” (Deuteronomy 16:16)

Our eighth usage of the word “weeks” is found again in 2 Chronicles. Are you seeing a pattern here?

13 “... even as the duty of every day required, offering according to the command of Mosheh, for the Sabbaths, and for the New Moons, and for the appointed times three times a year: the Festival of Unleavened Bread, and the Festival of Weeks, and the Festival of Booths.” (2 Chronicles 8:13)

Up to this point, all of the examples given to us are decidedly talking about the Feast of Weeks with one exception. The Scriptures that follow are the ones we are determining their proper meaning concerning the 70 Weeks of Daniel 9. Out of the nineteen verses with the word ‘weeks,’ there are twelve which describe to us the Feast of Weeks, with seven of those occurrences taking place in the very set of scriptures we are examining — that is, Daniel 9:24-27.

24 “Seventy weeks are decreed for your people and for your set-apart city, to put an end to the transgression, and to seal up sins, and to cover crookedness, and to bring in everlasting righteousness, and to seal up vision and prophet, and to anoint the Most Set-apart. 25 Know, then, and understand: from the going forth of the command to restore and build Yerushalayim until Messiah the Prince is seven weeks and sixty-two weeks. It shall be built again, with streets and a trench, but in times of affliction. 26 And after the sixty-two weeks Messiah shall be cut off and have naught. And the people of a coming prince shall destroy the city and the set-apart place. And the end of it is with a flood. And wastes are decreed, and fighting until the end. 27 And he shall confirm a covenant with many for one week. And in the middle of the week he shall put an end to slaughtering and meal offering. And on the wing of abominations he shall lay waste, even until the complete end and that which is decreed is poured out on the one who lays waste.” (Daniel)9:24-27

There are also four more verses where the word “week” is found. Daniel 10:2-3 (2), Genesis 29:27-28 (2), which in both instances is speaking of an actual 7-day period of time. In Chapter 11, I will present to you the two instances of the word ‘week’ that are found in Daniel 9:27 again, in the context of part of the verses we are examining. This is very remarkable.

Given the fact that many of you may not know what the “Feast of Weeks” is exactly, I will now direct you to Leviticus 23 where we are told of each of the Festivals we are to keep according to Yehovah’s Biblical Calendar with His holy, appointed times.

5 “In the first month, on the fourteenth day of the month, between the evenings, is the Passover to Yehovah. 6 And on the fifteenth day of this month is the Festival of Unleavened Bread to Yehovah—seven days you eat unleavened bread. 7 On the first day you have a set-apart gathering, you do no servile work. 8 And you shall bring an offering made by fire to Yehovah for seven days. On the seventh day is a set-apart gathering, you do no servile work.” (Leviticus 23:5-8)

9 And Yehovah spoke to Mosheh, saying, 10 “Speak to the children of Yisra’el, and you shall say to them, ‘When you come into the land which I give you, and shall reap its harvest, then you shall bring a sheaf of the first-fruits of your harvest to the priest. 11 And he shall wave the sheaf before Yehovah, for your acceptance. On the morrow after the Sabbath the priest waves it. 12 And on that day when you wave the sheaf, you shall prepare a male lamb a year old, a perfect one, as a burnt offering to Yehovah, 13 and its grain offering: two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to Yehovah, a sweet fragrance, and its drink offering: one-fourth of a hin of wine. 14 And you do not eat bread or roasted grain or fresh grain until the same day that you have brought an offering to your Elohim—a law forever throughout your generations in all your dwellings.’” (Leviticus 23:9-14)

15 ““And from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering, you shall count for yourselves: seven completed Sabbaths. 16 Until the morrow after the seventh Sabbath you count fifty days, then you shall bring a new grain offering to Yehovah. 17 Bring from your dwellings for a wave offering two loaves of bread, of two-tenths of an ephah of fine flour they are, baked with leaven, first-fruits to Yehovah. 18 And besides the bread, you shall bring seven lambs a year old, perfect one, and one young bull and two rams. They are a burnt offering to Yehovah, with their grain offering and their drink offerings, an offering made by fire for a sweet fragrance to Yehovah. 19 And you shall offer one male goat as a sin offering, and two male lambs a year old, as a peace offering. 20 And the priest shall wave them with the bread of the firstfruits, a wave offering before Jehovah, with the two lambs. They shall be holy to Jehovah for the priest. 21 And you shall proclaim on the same day *that* it may be a holy convocation to you. You shall do no work of labor. *It shall be* a statute forever in all your dwellings throughout your generations. (Leviticus 23:5-21)

You are commanded to keep the Passover. Then, from the Sunday during the Days of Unleavened Bread, you are to count seven Sabbaths and after the seventh Sabbath you are to count to the fiftieth day.

15 “And from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering, you shall count for yourselves: seven completed Sabbaths. 16 Until the morrow after the seventh Sabbath you count fifty days, then you shall bring a new grain offering to Yehovah.” (Leviticus 23:15-16)

In Christendom this is referred to as Pentecost—Pentecost Sunday to be exact. It is also known in Hebrew as Shavuot.

In Luke we can read of this time when the counting of the weeks was taking place.

And it happened on the second chief Sabbath, He went through the grain fields. And His disciples plucked the heads of grain and ate, rubbing them in their hands. (Luke 6:1)

When you look up the word for the chief Sabbath in the Strong’s Concordance it tells you the following.

G1207 deuteroprotos dyoo-ter-op’-ro-tos

From G1208 and G4413; second first, that is, (specifically) a designation of the Sabbath immediately after the Paschal week (being the second after Passover day, and the first of the seven Sabbaths intervening before Pentecost): – second . . . after the first.

Shavuot is the plural of shabua. The Jewish Feast of Pentecost, or Festival of Weeks, is called in Hebrew, Shavuot.

The Festival of Weeks, commonly shortened to Shavuot (Weeks). Shavuot is the plural of shabua. A shabua in Hebrew is a collection of seven (just as a decade is a collection of ten in English). Shavuot in this instance is a collection of seven seven-day weeks.

The word “weeks” is the plural of the word “week.” Our word in Daniel 9:24 is the plural word and in Hebrew this word “week” is “Shabua” and the plural for “Shabua” is “Shabuot” or “Shavuot”—the “v” and “b” sounding the same.

Shavuot or Shabuoth

n. the Hebrew name for Pentecost

[from Hebrew sha’bhu`ot , plural of sha’bhu’a week]

It stands to reason then, to say that this verse is saying Seventy Shavuot. The following passage in Jeremiah is also a point of interest not noted earlier that is deserving of merit.

24 And they do not say in their heart, “Let us now fear Yehovah our Elohim, who gives rain, both the former and the latter, in its season. He guards for us the appointed weeks of the harvest.” (Jeremiah 5:24) Here in Jeremiah this word “weeks” is called SHAVUOT.

So, instead of saying “Seventy weeks are decreed for your people,” you could say “Seventy Shavuot are decreed for your people.”

I will now take you on a bit of a detour to help you gain an even deeper understanding of what Shavuot is really all about. To some people it is simply the day when Yehovah gave the Ten Commandments to Moses and the Nation of Israel and although this is true, it is not the whole truth (Exodus 19-20). To most Christians this is the day the Holy Spirit was imparted to the Apostles in Acts 2 and this is also true, but what most people do not realize is what this day means to Yehovah Himself. We have three names for the Feast of Shavuot—also known as the Feast of Pentecost.

1. Chag haKatzir—Festival of the Harvest (Exodus 23:16)
2. Yom Habikkurim—Day of First-fruits (Numbers 28:26)
3. Chag haShavuot—Festival of Weeks (Deuteronomy 16:10)

The least common name connection to Shavuot, however, is “The Feast of Oaths.”³⁵⁵ This is adapted from a PowerPoint teaching by my friend Rico Cortez of: <http://wisdomintorah.com>
³⁵⁶<http://thekeyofknowledge.net/downloads/Feasts/daniel-shavuot-feastofaaths.pdf>

But getting back to where we were, let us now look at the definition of the word “weeks.”

H7620—Taken from Brown-Driver-Briggs, sha?bu?a? / sha?bu?a? / shebu??a?h, BDB
Definition:

1. Seven, period of seven (days or years), heptad, week 1a. Period of seven days, a week
1a1. Feast of Weeks
1b. Heptad, seven (of years)

Part of Speech: Noun masculine, a related word by BDB/Strong’s Number: Properly, passive participle of.

H7650—As a denominative of H7651. Same word by TWOT Number: 2318d
Just like in the beginning, we are led to another root word that ties into the word

“week” or “Shabua” and this is the word “Shaba.” H7650—Brown-Driver-Briggs ?????, sha’ba,
BDB Definition:

1. To swear, adjure.
1a. (Qal) sworn (Participle)
1b. (Niphal)
1b1. To swear, take an oath.
1b2. To swear (of Elohim by Himself). 1b3. To curse.
1c. (Hiphil)
1c1. To cause to take an oath.
1c2. To adjure, Part of Speech: Verb

H7650—Strong’s ?????, sha?ba, shaw-bah’

A primitive root; properly to be complete, but used only as a denominative from H7651; to seven oneself, that is, swear (as if by repeating a declaration seven times): adjure, charge (by an oath, with an oath), feed to the full [by mistake for H7646], take an oath, X straitly, (cause to, make to) swear.

By investigating just these three Hebrew words (H-7620, H-7650 and H-7651) alone, which stem from the word “Shavuot,” we now have a sound basis and very strong case for seeing the correlation between the three Hebrew words and their connection to the “Feast of Oaths.” When you seven yourself, you are making an oath.

We read in The Book of Customs:

The Book of Jubilees, an ancient text that survived in part in the Dead Sea Scrolls and in its entirety in the ancient Ethiopian language Ge’ez, gives an entirely different spin on Shavuot. The word ‘shavua,’ (or) ‘week’ is a near-homonym to the word for ‘oath’ (‘shevuah’), and the anonymous author of Jubilees says that Shavuot was, in fact, the “Feast of Oaths.” Nissan Mindel confirms this meaning of Shavuot in his book:

Shavuot means not only ‘weeks’ but also ‘oaths.’ The name indicates the two oaths, which G-d and the Jewish people exchanged, upon the day of the Giving of the Torah, to remain faithful to each other forever.

What does “swearing an oath” mean in the light of Ancient Near Eastern Covenant structure and context? The answer to this is revealed to us in Exodus, Chapters 19-24— the tenets of which are drawn up in a Suzerain-Vassal Covenant Treaty format.

357The Book of Customs, A Complete Handbook for the Jewish Year by Scott-Martin Kosofsky, p. 164 358The Complete Story of Shavuot by Nissan Mindel, p. 72, Kehot Publication’s Society (November)1998
ISBN-10: 0826603211 ISBN-13: 978-0826603210

A Suzerain-Vassal Treaty is a conditional covenant where a great King or Nation (Suzerain) rules over a Lesser Servant King/Nation (Vassal)—whereas the Vassal himself pledges or vows an oath of love and loyal allegiance alongside of upholding all the commitments laid forth by the Great King-Suzerain. While this was common knowledge in the Ancient Near East within covenant making between nations, we can now begin to see just how much more depth a Covenant Kingdom has in the Eyes of our Creator.

A Suzerain Treaty requires that the following seven conditions be fulfilled:

1. 1. Identification or Preamble of those involved in the treaty.
2. 2. Prologue listing deeds performed by the Suzerain King already done for the Vassal nation.
3. 3. Commitments to be honored by the Vassal for the duration of the treaty.
4. 4. Terms for the annual reading to the nation of the treaty as well as terms to renew allegiance to the treaty and the Suzerain.
5. 5. Divine witness to the treaty. In our case, YHWH would be our Witness.
6. 6. Blessings for obedience and Curses for disobedience to the Covenant Treaty.
7. 7. A Ratification Ceremony with oaths and a sacrificial meal to show participation of those involved in the Covenant Treaty.

“Oath of Compliance”

From George E. Mendenhall’s, *Ancient Israel’s Faith and History*³⁵⁹ description of the sixth typical section in common ANE Treaty structure.

A treaty is a text but an oath is the actual mechanism whereby the text is ratified and brought to life, no longer just words in a document but a functioning reality in the lives of actual people. We have ample evidence of treaties concluding with rituals of compliance, usually spoken oaths but sometimes physical gestures. In much the same way, treaties today are ratified by signatures and handshakes activating the new relationships and its terms. It should not be surprising that the biblical story of the Covenant at Mount Sinai reaches its climax with the escaped slaves pledging to abide by the covenant obligations thereby defining and activating themselves as the people of YHWH (See Exodus 24: 3-8).

3 And Mosheh came and related to the people all the Words of ???? and all the right-rulings. And all the people answered with one voice and said, “All the Words which ???? has spoken we shall do.”⁴ And Mosheh wrote down all the Words of ???? , and rose up early in the morning, and built an altar at the foot of the mountain, and twelve standing columns

³⁵⁹Ancient Israel’s Faith and History by George E. Mendenhall, p. 69, Section 6

for the twelve tribes of Yisra'el. 5 And he sent young men of the children of Yisra'el, and they offered burnt offerings and slaughtered peace slaughterings of bulls to 6.???? And Mosheh took half the blood and put it in basins, and half the blood he sprinkled on the altar. 7 And he took the Book of the Covenant and read in the hearing of the people. And they said, "All that Yehovah has spoken we shall do, and obey."8 And Mosheh took the blood and sprinkled it on the people, and said, "See, the blood of the covenant which Yehovah has made with you concerning all these Words." (Exodus 24:3-8)

Speaking on the Covenant at Sinai and Near Eastern covenants Rene Lopez³⁶⁰ says:

Foundationally, Beri't ("covenant") signifies a binding agreement between two parties... The function of Beri't is basically that of an oath, commitment, or bond between two parties.

The oath. At the conclusion of a covenant, the vassal usually uttered an oath. This gave assurance to the suzerain that the stipulations of the treaty would be kept. Furthermore, an oath ceremony also served to secure bilateral faithfulness of the parties.³⁶¹

Oaths were usually uttered at the conclusion of a treaty, which implied acceptance of its terms. However, Israel invoked an oath in Exodus 19:8, "All that the YHWH has spoken we will do," before hearing the covenant. Then, after hearing the covenant in 24:3, 7, they consented again.

So oaths and stipulations are correlated expressions of the concluded covenant itself, or the oath is the divine sanction of the agreement as affirmed in the covenant declaration and as laid down in the stipulations. ³⁶²

We can read of this "Oath" made by our King, our Suzerain, Yehovah at Shavuot, during the Feast of Weeks at Mount Sinai.

3 And Mosheh went up to Elohim, and ????? called to him from the mountain, saying, "This is what you are to say to the house of Ya'aqob?, and declare to the children of Yisra'el: 4 'You have seen what I did to the Mitsrites, and how I bore you on eagles' wings and brought you to Myself. 5 And now, if you diligently obey My voice, and shall guard My covenant, then you shall be My treasured possession above all the

³⁶⁰Israelite Covenants In the Light of Ancient Near Eastern Covenants (Part 2 of 2) by Rene? Lopez, p. 1 http://chafer.nextmeta.com/files/v10n1_5lopez_covenants2israelite_covenants.pdf

³⁶¹Israelite Covenants In the Light of Ancient Near Eastern Covenants (Part 2 of 2) by Rene? Lopez, p.

³⁶²

⁸⁷Israelite Covenants In the Light of Ancient Near Eastern Covenants (Part 2 of 2) by Rene? Lopez, p.

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peoples—for all the earth is Mine—6 and you shall be to Me a reign of priests and a set-apart nation.’ Those are the words which you are to speak to the children of Yisra’el.” 7 And Mosheh came and called for the elders of the people, and set before them all these words which commanded him. (Exodus 19:3-7)

The Covenant Yehovah forged with His chosen ones at Mount Sinai is intricately intertwined with a direct Oath and Covenant made by Yehovah with Abraham, Isaac, and Jacob.

15 And the Messenger of Yehovah called to Abraham a second time from the heavens, 16 and said, “By Myself I have sworn, declares Yehovah, because you have done this, and have not withheld your son, your only son, 17 that I shall certainly bless you, and I shall certainly increase your seed as the stars of the heavens and as the sand which is on the seashore, and let your seed possess the gate of their enemies. 18 And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.” (Genesis 22:15-18)

Is this not exactly what Paul is talking about also in Hebrews 6?

13 For Elohim, having promised Abraham, since He could swear by no one greater, swore by Himself, 14 saying, “Truly, blessing I shall bless you, and increasing I shall increase you.” 15 And so, after being patient, he obtained the promise. 16 For men do indeed swear by the one greater, and an oath for confirmation is for them an end of all dispute. 17 In this way Elohim, resolving to show even more clearly to the heirs of promise the unchangeableness of His purpose, confirmed it by an oath, 18 so that by two unchangeable matters in which it is impossible for Elohim to lie, we might have strong encouragement, we who have fled for refuge to lay hold of the expectation set before us, 19 which we have as an anchor of the life, both safe and firm, and entering into that within the veil, 20 where Yehovah has entered as a forerunner for us, having become High Priest forever according to the order of Malkitsedk. (Hebrew 6:13-20)

The Covenant that Yehovah made with Abraham as described in Genesis 15 is a Blood Covenant, of which you would do well to understand. Abraham wanted to know what his great reward was because he had no children.

7 And He said to him, I am Yehovah that brought you out of Ur of the Chaldees, to give you this land to inherit it. 8 And he said, Lord God, by what shall I know that I shall inherit it? 9 And He said to him, Take Me a 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 all these to himself, and divided them in the middle, and laid each piece against one another; but he did not divide the birds. 11 And when the birds of prey came down upon the carcasses, Abram drove them away. (Genesis 15:7-11)

17 And it came to be, when the sun went down and it was dark, that see, a smoking oven and a burning torch passing between those pieces. 18 On the same day Yehovah made a covenant with Abram, saying, “I have given this land to your seed, from the river of Mitsrayim to the great river, the River Euphrates.” (Genesis 15:17-18)

Here you have an oath that began with Yehovah making a promise to Abraham, and this oath was in turn, spoken to Isaac and Jacob and was finally ratified in blood at Mount Sinai 50 days after the Passover and the Exodus by the people themselves agreeing to it. Many people already know the passage in Romans below by heart, but few, if any, understand what it really means. We read in Romans, Chapter 10:

9 That if you confess with your mouth the Master Yehshua and believe in your heart that Elohim has raised Him from the dead, you shall be saved. (Romans 10:9)

This word “confess,” means something entirely different than just saying the name of Jesus out loud. It is the Greek word G3670 *homologeō*? 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.

Taken in context this means one who is “confessing”/“professing” a genuine faith in Yehshua. Also, one who is coming into Covenant and binding themselves by oath with Him and agrees to the Covenant Yehshua presented at Mount Sinai. As the “Lesser King” or “Master” to the Suzerain Yehovah, Yehshua’s Covenant is the same as the Father’s, which means you are entering into an agreement to keep and be loyal to the Torah and you are then reconciled to Him and restored back into the Kingdom! Remember we showed you earlier that Yehovah is Yehshua.

When you confess in the Messiah as Romans 10:9 says, you are in fact admitting that you have broken the commandments made at Mount Sinai and want to come back into that covenant arrangement. You want to be forgiven your sin of not keeping this covenant agreement.

Keep in mind that in Ancient world culture and context, when a covenant was cut between a Suzerain and vassal, that meant that as long as the vassal was keeping the commitments of the covenant with the King, no one else could come against that nation or vassal without having to face the full Sovereignty of the Suzerain King and all of his resources.

On the other hand, it also meant that if the vassal broke the commitments of the Covenant, the Vassal would suffer the consequences invoked by the Suzerain King.

The entire Book of Deuteronomy is structured as a typical Suzerain-Vassal Covenant Document, which is a more detailed reiteration of the Covenant at Mount Sinai to the second generation in the wilderness prior to entering Eretz Yisrael (the Promised Land).

When you confess your sins you are, in fact, admitting to having broken the Covenant made at Mount Sinai and are wishing to return to the terms of that Covenant as originally agreed. By doing this, you escape the curses that you are now under.

Avinu, Malkeinu (Our Father, Our KING) states HIS oath to Israel again in Chapter :29
9Therefore, keep the words of this covenant and do them, so that you may act wisely in all that you do. 10You stand today, all of you, before Yehovah your God; your captains of your tribes, your elders, and your officers, all the men of Israel, 11your little ones, your wives, and your stranger that *is* in your camp, from the cutter of your wood to the drawer of your water; 12so that you should enter into covenant with Yehovah your God, and into His oath, which Yehovah your God makes you today; 13that He may establish you today for a people to Himself, and *that* He may be a God to you, as He has said to you, and as He has sworn to your fathers, to Abraham, to Isaac, and to Jacob. 14Nor do I make this covenant and this oath with you only, 15but with *him* who stands here with us today before Yehovah our God, and also with him that is not here with us today. (Deuteronomy 29:9-15)

Those who confess the name of Yeshua, as we are told in Romans 10:9 which we just read, confess to breaking this Covenant and want to come back and begin to obey it.

The nation of Israel, our ancestors, gave an Oath to obey three different times. Three times we swore to keep all that Yehovah had said concerning the Covenant. The first time again, was prior to hearing the Commandment by Yehovah.

8 And all the people answered together and said, “All that Yehovah has spoken we shall do.” So Mosheh brought back the words of the people to Yehovah. (Exodus 19:8)

The second time is at the ratification ceremony prior to the Offerings.

3 And Mosheh came and related to the people all the Words of Yehovah and all the right-rulings. And all the people answered with one voice and said, “All the Words which Yehovah has spoken we shall do.” (Exodus 24:3)

The third time is at the ratification prior to the sprinkling of the blood again making this a Blood Covenant.

7 And he took the Book of the Covenant and read in the hearing of the people. And they said, “All that Yehovah has spoken we shall do, and obey.” (Exodus 24:7)

I want to point out to you what was said in the last part of Deuteronomy. This covenant was made with those standing there at that time and also with those who were not yet born. That is with us today.

14 And not with you alone I am making this covenant and this oath, 15 but with him who stands here with us today before Yehovah our Elohim, as well as with him who is not here with us today.” (Deuteronomy 29:9-)15

Acts 2 is also an affirmation of the Covenant on Shavuot! And let me go even further and say that by keeping Pentecost or Shavuot, you are in fact, severing yourself each year. You are reaffirming your commitment to the Covenant our ancestors made on our behalf back at Mount Sinai over 3,391 years ago in 1337 B.C.

1 And when the Day of the Festival of Weeks had come, they were all with one mind in one place.2 And suddenly there came a sound from the heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.3 And there appeared to them divided tongues, as of fire, and settled on each one of them. 4 And they were all filled with the Set-apart Spirit and began to speak with other tongues, as the Spirit gave them to speak. 5 Now in Yerushalayim there were dwelling Yehud'im, dedicated men from every nation under the heaven. (Acts 2:1-)5

1 And when the Day of the Festival of Weeks had come, they were all with one mind in one place. (Acts 2:1)

Many of you may know that there was a specific service and set of prayers done at the Beit HaMikdash (The Holy Temple) on Shavuot, including a recitation of the Ten Commandments.³⁶³

Everyone who was there at the Temple during the time of Shavuot was recommitting themselves to Yehovah and the Covenant that was made at Mount Sinai. All with one mind, in one accord and in one place!

Ancient Covenants were often ratified or enacted by the incorporation of multiple elements—some of which included the oaths spoken by both parties, usually followed by a sacrifice and a shared meal. Additionally, there were normally stipulations included in the Covenant that underscored the importance of reciting and reviewing the Covenant annually, and/or at the time of a new Vassal King in order for renewal and remembrance of the Covenant made with the Suzerain KING!

³⁶³Listen to Rico Cortes's teaching on the Book of Acts, Part 3, Chapter 2

http://wisdomintorah.com/?s=study+on+the+book+of+acts+chapter+1&search_404=1

Each year at Shavuot, the Feast of Pentecost, we review the Ten Commandments found in Exodus 20 and expanded in Exodus 34.

The Covenant made at Mount Sinai was a Blood Covenant. Read what Henry Trumbull has to say on this.

A “covenant union in sacrifice” is an indefinite and ambiguous term. It may mean a covenant union wrought by sacrifice, or a covenant union accompanied by sacrifice, or a covenant union exhibited in sacrifice. But, in whatever sense it is employed, the fact remains true, that, wherever a bloody offering is made in connection with sacrifice and with covenanting, it is the blood drinking, the blood-pouring, or the blood-touching, that represents the covenant-making; while eating the flesh of the victim, or of the feast otherwise provided, represents the covenant-ratifying, or the covenant-showing...³⁶⁴

Thus, at Sinai the formal covenanting of the Lord with His people was accompanied by sacrificing. Representatives of the people of Israel offered burnt-offerings, and sacrificed peace offerings of oxen unto the Lord. Nothing is here said of the technical sin-offering, but the whole burnt-offering and the peace-offering are included. The blood- outpouring and the blood sprinkling preceded any feasting. And as if to make it clear that “by sprinkling the blood” and not “by eating the flesh of the victim,” the “covenant union in [this] sacrifice was represented,” Moses took a portion of the blood and “sprinkled [it] on the altar,” and another portion “and sprinkled it on the people,” saying as he did so, “Behold the blood of the covenant, which the Lord hath made with you.” It was not until after this covenanting by blood, that the people of Israel, by their representatives, did eat and drink “in ratification, or in proof, or in exhibit, of the covenant thus wrought by blood.”

We have these exact same things spelled out to us in Exodus. It is Yehovah and the Nation of Israel making a Blood Covenant on the Day of Shavuot. Yehovah spoke these Commandments in person on Shavuot, so that all of Israel heard them in Exodus 20. He then wrote them on stone in Exodus 24.

1 And to Mosheh He said, “Come up to Yehovah, you and Aharon, Nad’ab and Ab’ihu, and seventy of the elders of Yisra’el, and you shall bow yourselves from a distance. 2 “But Mosheh shall draw near to Yehovah by himself, and let them not draw near, nor let the people go up with him.” 3 And Mosheh came and related to the people all the Words of Yehovah and all the right rulings. And all the people answered with one voice and said, “All the Words which Yehovah has spoken we shall do.”⁴ And Mosheh wrote down all the Words of Yehovah, and rose up early in the morning, and

³⁶⁴The Blood Covenant by Henry Trumbull, pp. 350-351, Kessinger Publishing (March 10th, 2003) ISBN-10: 0766139832 ISBN-13: 978-0766139831

built an altar at the foot of the mountain, and twelve standing columns for the twelve tribes of Yisra'el. 5 And he sent young men of the children of Yisra'el, and they offered burnt offerings and slaughtered peace slaughterings of bulls to Yehovah.. 6 And Mosheh took half the blood and put it in basins, and half the blood he sprinkled on the altar. (Exodus 24:1-6)

7 And he took the Book of the Covenant and read in the hearing of the people. And they said, "All that Yehovah has spoken we shall do, and obey." 8 And Mosheh took the blood and sprinkled it on the people, and said, "See, the blood of the covenant which Yehovah has made with you concerning all these Words." 9 And Mosheh went up, also Aharon, Nad'ab, and Ab'ihu, and seventy of the elders of Yisra'el, 10 and they saw the Elohim of Yisra'el, and under His feet like a paved work of sapphire stone, and like the heavens for brightness. 11 Yet He did not stretch out His hand against the chiefs of the children of Yisra'el! And they saw Elohim, and they ate and drank. 12 And Yehovah said to Mosheh, "Come up to Me on the mountain and be there, while I give you tablets of stone, and the Torah and the command which I have written, to teach them." (Exodus 24:7-11)

And after Moses broke those stones, Yehovah wrote them again on both sides of the stone in Exodus 34.

This is exactly what the Apostle Paul is discussing in Chapter 9 of the Book of Hebrews, connecting the Ratification Ceremony at Mount Sinai with Yehshua, the Mashiach, our Redeemer and Mediator of the Renewed Covenant!

1 Now the first covenant indeed had regulations of worship and the earthly set-apart place. 2 For a Tent was prepared: the first part, in which was the lampstand, and the table, and the showbread, which is called the Set-apart Place. 3 And after the second veil, the part of the Tent which is called Most Set-apart, 4 to which belonged the golden censer, and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that held the manna, and the rod of Aharon that budded, and the tablets of the covenant, 5 and above it the kerub'im of esteem were overshadowing the place of atonement—about which we do not now speak in detail. 6 And these having been prepared like this, the priests always went into the first part of the Tent, accomplishing the services. (Hebrews 9:1-6)

7 But into the second part, the high priest went alone once a year, not without blood, which he offered for himself and for sins of ignorance of the people, 8 the Set-apart Spirit signifying this, that the way into the Most Set-apart Place was not yet made manifest while the first Tent has a standing, 9 which was a parable for the present time in which both gifts and slaughters are offered which are unable to perfect the one serving, as to his conscience, 10 only as to foods and drinks, and different washings, and fleshly regulations imposed until a time of setting matters straight.

(Hebrews 9:7-9)

11 But Messiah, having become a High Priest of the coming good matters, through the greater and more perfect Tent not made with hands, that is, not of this creation, 12 entered into the Most Setapart Place once for all, not with the blood of goats and calves, but with His own blood, having obtained everlasting redemption. 13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the defiled, sets apart for the cleansing of the flesh, 14 how much more shall the blood of the Messiah, who through the everlasting Spirit offered Himself unblemished to Elohim, cleanse your conscience from dead works to serve the living Elohim? (Hebrews 9:11-14)

15 And because of this, He is the Mediator of a renewed covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who are called might receive the promise of the everlasting inheritance. 16 For where a covenant is, it is necessary for the death of the covenanted one to be established. 17 For a covenant over those dead is firm, since it is never valid while the covenanted one is living. (Deuteronomy 24, Numbers 5, Romans 7)*18 Therefore, not even the first covenant was instituted without blood. 19 For when, according to

Torah, every command had been spoken by Mosheh to all the people, he took the blood of calves and goats, with water, and scarlet wool, and hyssop, and sprinkled both the book itself and all the people, 20 saying, “This is the blood of the covenant which Elohim commanded you.” (Hebrews 9:15-20)

21 And in the same way he sprinkled with blood both the Tent and all the vessels of the service. 22 And, according to the Torah, almost all is cleansed with blood, and without shedding of blood there is no forgiveness. 23 It was necessary, then, that the copies of the heavenly ones should be cleansed with these, but the heavenly ones themselves with better slaughter offerings than these. 24 For Messiah has not entered into a Set-apart Place made by hand—figures of the true—but into the heaven itself, now to appear in the presence of Elohim on our behalf, 25 not that He should offer Himself often, as the high priest enters into the Set-apart Place year by year with blood not his own. 26 For if so, He would have had to suffer often, since the foundation of the world. But now He has appeared once for all at the end of the ages to put away sin by the offering of Himself. 27 And as it awaits men to die once, and after this the judgment, 28 so also the Messiah, having been offered once to bear the sins of many, shall appear a second time, apart from sin, to those waiting for Him, unto deliverance. (Hebrews 9:21- 28)

As I have shown, Shavuot is also the portrait of an intimate, loving relationship between Yehovah and Israel. This is Israel marrying her KING, coming under the Chuppah of Mount Sinai, accepting the Ketubah (Wedding Contract) of the Creator of the Universe. Even though Yehovah would know that we would violate this marriage, that we would commit idolatry and spiritual adultery by going after other mighty ones, HE nevertheless instilled provisions for the complete Restoration of His Bride through Yehshua the Messiah!

It was also on Shavuot in Acts, Chapter 2 when a new facet of our Marriage Covenant was brought to life and became a reality when the Spirit of the Torah—the Ruach HaQodesh (Holy Spirit) was given and recognized as the counterpart to the Letter of the Torah that was given at Mount Sinai. The Ruach is our Seal from the KING that we have been marked for redemption to enter the Kingdom of Yehovah by the work of Yehshua the Messiah!

Did Yehovah our Groom, our King, give His Vassal-Israel a Signet/Wedding Ring, or a sign to the Nations that we, as His Bride, are married to the Great King in which accompanies the Seal of the Ruach HaQodesh?

13 And you, speak to the children of Yisra'el, saying, "My Sabbaths you are to guard, by all means, for it is a sign between Me and you throughout your generations, to know that I, Yehovah, am setting you apart. 14 And you shall guard the Sabbath, for it is set-apart to you. Everyone who profanes it shall certainly be put to death, for anyone who does work on it, that being shall be cut off from among his people. 15 Six days work is done, and on the seventh is a Sabbath of rest, setapart to Everyone doing work on the Sabbath day shall certainly be put to death. 16 And the children of Yisra'el shall guard the Sabbath, to observe the Sabbath throughout their generations as an everlasting covenant. 17 Between Me and the children of Yisra'el it is a sign forever. For in six days Yehovah made the heavens and the earth, and on the seventh day He rested and was refreshed." 18 And when He had ended speaking with him on Mount Sinai, He gave Mosheh two tablets of the Witness, tablets of stone, written with the finger of Elohim. (Exodus)31:13-18

13 And you, speak to the children of Yisra' el, saying, "My Sabbaths you are to guard, by all means, for it is a sign between Me and you throughout your generations, to know that I, Yehovah, am setting you apart." (Exodus 31:13)

19 "I am Yehovah your Elohim. Walk in My laws, and guard My right- rulings, and do them. 20 And set apart My Sabbaths, and they shall be a sign between Me and you, to know that I am Yehovah your Elohim." (Ezekiel 20:19-20)

The Fourth Commandment is the one part of The Law most will not keep. It includes the weekly Sabbath and the Annual Holy Days as listed in Leviticus 23 and it also includes the Sabbatical and Jubilee Years as told to us in Leviticus 25.

Before I move on, I must point out that the night before Passover in the year Yehshua was to be killed, He had a meal (His last Supper) with His disciples and told them that the wine represented His blood and that the bread represented His flesh. All the ingredients used to make a covenant; or, a Suzerain-Vassal Treaty.

27 And He took the cup and gave thanks, and gave it to them, saying, "Drink all of it. 28 For this is My blood of the new covenant, which is shed for many for the remission of sins." (Matthew 26:27-28)

19 And He took bread and gave thanks, and He broke it and gave it to them, saying, "This is My body which is given for you, this do in remembrance of Me." 20 In the same way He took the cup, after having dined, saying, "This cup is the new covenant in My blood, which is being poured out for you." (Luke 22:19-20)

His body was not broken until that next day and His blood was spilled out on the ground in the exact same way an animal's blood runs on the ground in a covenant treaty. This happened at

the exact same time when the Passover Lambs were killed at 3pm on the 14th of Aviv and their blood spilled on the ground each year renewing the Covenant.

The Covenant that He was renewing was, again, the very same one from Mount Sinai, which He spoke to the Israelites. The same one which on the day of His Ascension on that Sunday Morning began the process of counting to the seven weeks of Sabbaths; the fifty days until Pentecost, or the time of swearing our oaths renewed again that we will keep the Torah, only now in a way that's been written on our hearts. In other words, the Feast of Oaths is a time during which we seven ourselves to Yehovah again, as we are renewing our vows each year at Shavuot, again, also known as Pentecost.

And like a bride who has taken on the name of her husband, we are told not to take the name of Yehovah in vain. That is, we do not become His Bride only to keep dragging His name back down into the bog of idolatry we have been delivered out of. Instead, we are to renew our vows to keep those same laws spoken to us and given to us at Mount Sinai that Yehshua said were the two greatest Commandments. To love Yehovah which are the first four and to love your fellow man which are the last six.

Yehshua Himself told us:

15 If you love Me, keep My commandments... 21 He who has My commandments and keeps them, he it is who loves Me. And he who loves Me shall be loved by My Father, and I will love him and will reveal Myself to him. (John 14:15, 21)

I have now provided you with a sound basis and solid foundation by which to more closely and critically examine this word “weeks,” and with a much greater chance of you arriving at an accurate conclusion. In addition, I have shown you that “weeks” means the “Feast of Weeks”—also called “Shavuot.” I have also helped you come to understand how this is a very special time when we make a solemn oath to guard His Commandments in order to remain in His blessings. That being said let us now begin to understand what is being foretold in this prophecy. Keep in mind as we go forward that this Daniel 9 prophecy has a great deal to do with having broken the oath we agreed to at Mount Sinai and very little to do with the coming of the Messiah. I can't stress this enough, for most of us have had it so deeply engrained within us to think it is the latter and not the former.

“Seventy weeks are decreed for your people.”

Seventy Shavuots are decreed for your people. A Shavuot is forty-nine days. Therefore, seventy forty-nines are decreed for your people.

$70 \times 49 = 3,430$

Now when the Bible says a “year is as a day” as it does in Ezekiel, 365 we then have 3,430 years to reckon with and not the 490 years that most try to rationalize. A Jubilee Cycle is also forty-nine years in length of time in the same way the Feast of Weeks is.

Now how do we prove that these 3,430 years, which are the same as seventy Jubilee cycles are in fact the correct way to understand what Daniel is saying; Seventy Shavuot or 70 weeks? We do so by those things we are now going to explain in the following chapters. By reading what these four verses actually do say and not dropping those sections that do not fit our theory. It all must fit without being forced and we will show you this in the coming chapters.

Let me interject here, as I am not including the rest of the book at this time.

We have broken that covenant. We the vassel kingdom have abandoned the Suzerain King. When I say we, I am speaking of our nations. And because we have broken the blood covenant that we agreed to at Mount Sinai, we give Yehovah permission to destroy us. This is what a blood covenant means and this is why the curses of Lev 26 are being sent one at a time every 7 years, because we seved ourselves and He is now reminding us with one curse each seven years we refuse to return to the covenant as a nation.

Do you understand the importance of Counting the Omer, of keeping Shavuot and sevening yourself once again this year renewing your covenant with our Suzerain King Yehovah? Do you get it? Those who do not get it, and do not repent will get those curses of Lev 26 which we also agreed to if we would not obey. As we count the omer the rest of these days, consider very carefully the vows we made and review them. They are our ketubah, our marriage contract with Yehovah our husband.