

## The 7th Day of Unleavened Bread

Why do we keep the 7th Day of Unleavened Bread? What does it signify?

We read in Numbers

*Number 33:3 They set out from Rameses in the first month, on the fifteenth day of the first month. On the day after the Passover, the people of Israel went out triumphantly in the sight of all the Egyptians, while the Egyptians were burying all their firstborn, whom the Lord had struck down among them. On their gods also the Lord executed judgments.*

The Passover meal was eaten on the 15th at sunset.

Exodus 12:1 The Lord said to Moses and Aaron in the land of Egypt, "This month shall be for you the beginning of months. It shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you **shall keep it until the fourteenth day of this month**, when the whole assembly of the congregation of **Israel shall kill their lambs at [twilight](#)**.

*"Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. **They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it.** Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Lord's Passover. For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the Lord. The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.*

*"This day shall be for you a Memorial Day, and you shall keep it as a feast to the Lord; throughout your generations, as a statute forever, you shall keep it as a feast. Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel. On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be done on those days. But what*

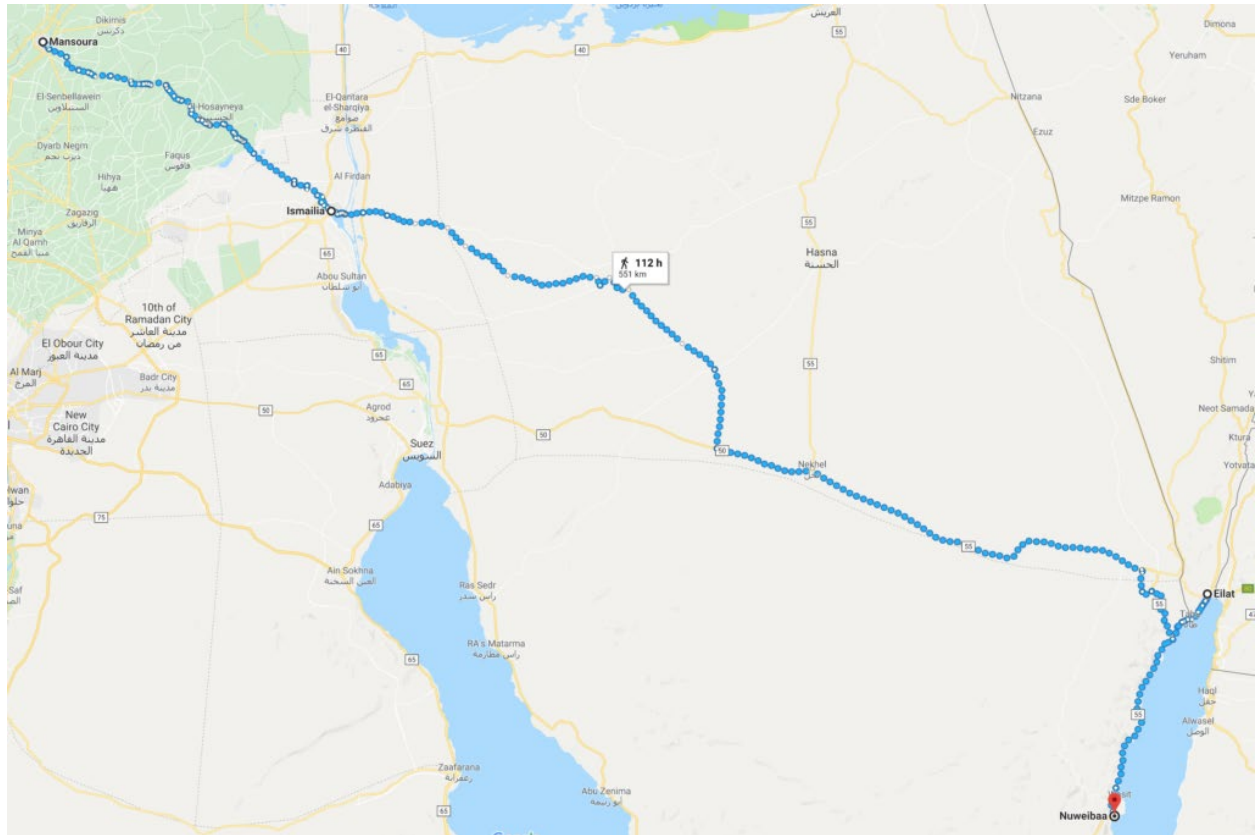
*everyone needs to eat, that alone may be prepared by you. And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever. In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening. For seven days no leaven is to be found in your houses. If anyone eats what is leavened, that person will be cut off from the congregation of Israel, whether he is a sojourner or a native of the land. You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread.”*

The lambs were killed at the going down of the sun, on the 14th day. And then roasted and prepared to be eaten after sunset of the 15th day. The first day of Unleavened Bread. You are to eat Unleavened Bread for 7 days, not 8 days. And you are to eat the Passover with unleavened bread.

That same night of the 15th the Death Angel Passed Over those with the blood on the door. And that same night Pharaoh told Israel to leave and they left on the 15th day. The same day they first born had been slain.

So, I went to google maps and clicked on the place of about where Avaris was where they lived in Goshen and then I clicked on about where Sukkot was where they gathered on the 15th day.

Numbers 33:5 So the people of Israel set out from Rameses and camped at Succoth. And they set out from Succoth and camped at Etham, which is on the edge of the wilderness. And they set out from Etham and turned back to Pi-hahiroth, which is east of Baal-zephon, and they camped before Migdol. And they set out from before Hahiroth and passed through the midst of the sea into the wilderness,



When I look at [Torah Calendar](#) and check the year of the exodus in 1379 BC.



One the Sunday which was also the 1st day of Unleavened Bread and was the morning after the Passover, Israel left and gathered at Succoth where they camped that first night. A distance of about 119 kilometers or a 24-hour walk according to google. I do not have exact locations for google maps so I am approximating. From there they then walked to Etham which is west of

Eilat Israel today. A distance of about 297 kilometers or 60 hours of walking. 2 and half days journey.

They did walk day and night at this time.

*Exodus 13:20 And they moved on from Succoth and encamped at Etham, on the edge of the wilderness. And the Lord went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night. The pillar of cloud by day and the pillar of fire by night did not depart from before the people.*

This now brings us to about Wednesday when they camped at Etham. And from Etham they turned and went to Pi-hahiroth, which is east of Baal-zephon, and they camped before Migdol. Today this is called Nuweiba. This shows you that the Red Sea Crossing took place on the 7th day of Unleavened Bread.

*Exodus 14:1 Then the Lord said to Moses, "Tell the people of Israel to turn back and encamp in front of Pi-hahiroth, between Migdol and the sea, in front of Baal-zephon; you shall encamp facing it, by the sea. For Pharaoh will say of the people of Israel, 'They are wandering in the land; the wilderness has shut them in.' And I will harden Pharaoh's heart, and he will pursue them, and I will get glory over Pharaoh and all his host, and the Egyptians shall know that I am the Lord." And they did so.*

*When the king of Egypt was told that the people had fled, the mind of Pharaoh and his servants was changed toward the people, and they said, "What is this we have done, that we have let Israel go from serving us?" So he made ready his chariot and took his army with him, and took six hundred chosen chariots and all the other chariots of Egypt with officers over all of them. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued the people of Israel while the people of Israel were going out defiantly. The Egyptians pursued them, all Pharaoh's horses and chariots and his horsemen and his army, and overtook them encamped at the sea, by Pi-hahiroth, in front of Baal-zephon.*

*When Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching after them, and they feared greatly. And the people of Israel cried out to the Lord. They said to Moses, "Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us in bringing us out of Egypt? Is not this what we said to you in Egypt: 'Leave us alone that we may serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness." And Moses said to the people, "Fear not, stand firm, and see the salvation of the Lord, which he will work for you today. For the Egyptians whom you see today, you shall never see again. The Lord will fight for you, and you have only to be silent."*

*The Lord said to Moses, "Why do you cry to me? Tell the people of Israel to go forward. Lift up your staff, and stretch out your hand over the sea and divide it, that the people of Israel may go through the sea on dry ground. And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten glory over Pharaoh, his chariots, and his horsemen."*

*Then the angel of God who was going before the host of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them, coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness. And it lit up the night without one coming near the other all night.*

*Then Moses stretched out his hand over the sea, and the Lord drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided. And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left. The Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. And in the morning watch the Lord in the pillar of fire and of cloud looked down on the Egyptian forces and threw the Egyptian forces into a panic, clogging their chariot wheels so that they drove heavily. And the Egyptians said, "Let us flee from before Israel, for the Lord fights for them against the Egyptians."*

*Then the Lord said to Moses, "Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen." So Moses stretched out his hand over the sea, and the sea returned to its normal course when the morning appeared. And as the Egyptians fled into it, the Lord threw the Egyptians into the midst of the sea. The waters returned and covered the chariots and the horsemen; of all the host of Pharaoh that had followed them into the sea, not one of them remained. But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left.*

*Thus, the Lord saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. Israel saw the great power that the Lord used against the Egyptians, so the people feared the Lord, and they believed in the Lord and in his servant Moses.*

One of the greatest miracles that Yehovah did for Israel was the parting of the Red Sea so they could escape. We have been told to eat the Passover meal with our coats and shoes on ready to flee and to eat the meal in haste.

*Exodus 12:11 In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Lord's Passover.*



It is a rehearsal of what we can expect in the Greater Exodus to come. We read of it in Revelation.

*Rev 12:13 And when the dragon saw that he had been thrown down to the earth, he pursued the woman who had given birth to the male child. But the woman was given the two wings of the great eagle so that she might fly from the serpent into the wilderness, to the place where she is to be nourished for a time, and times, and half a time. The serpent poured water like a river out of his mouth after the woman, to sweep her away with a flood. But the earth came to the help of the woman, and the earth opened its mouth and swallowed the river that the dragon had poured from his mouth.*

In the same fashion as Pharaoh going after the Israelites and then being destroyed in the Red Sea, Satan is again going to be pursuing the remnant of Israel at the end of this age and this time the earth will open up and swallow them all. Each year we are to remember these things and eat the Meal as if ready to flee.

## The Parting of the Red Sea

Have you ever read something many times and still not grasped the meaning in the words you have read? Read on then for a surprise! Once you have read this explanation of the Exodus, I encourage you to then go to: [Nefertiti and Akhenaten: Now You know the rest of the story.](#)

I love reading about and studying the Exodus. It has so much meaning and is so powerful. I love to watch Cecil B. De Mille's™s The Ten Commandments. I first saw it in the movies theaters with my Nan in Newfoundland around 1962 and was amazed by the colors and the amazing story. I was 5 or so at the time and colored TV was not yet a reality. The movie has yet to bore me still; even after all these years.

But do you realize how much a movie like this can influence your thoughts? Even though it is not quite right when compared with Scripture.

All through high school I tried to prove how the waters could be divided by natural causes. I read how others had theorized on earthquakes or tidal flows and many other methods being the cause, but none explained the events with any clarity. But the answer has always been in the Bible. It is so amazing!

In recent years I have learned that the actual crossing site was a total of 82 meters (approximately 269 feet) deep at one point. To learn more on this I suggest the reader go online and order The Exodus Case by Lennart Moller at Amazon .com. <http://www.amazon.com/Exodus-Case-3rd-Extended/dp/8772477083> which is a most intriguing read. You can also watch the trailers of The Exodus Conspiracy at <http://www.exodusconspiracy.com/>

I would point out to you Exodus 15:8 where Mariam, Moses sister, sings:

*“And with the blast of Your nostrils the waters were gathered together; The floods stood upright like a heap; the depths congealed in the heart of the sea.” (The New King James Version)*

How many times I have read right over this one verse? How many times have you done the same?

Now let’s look at the different translations and see what they say:

#### **Young’s Literal Translation**

Exodus 15:8 And by the spirit of Thine anger Have waters been heaped together; Stood as a heap have flowing; Congealed have been depths In the heart of a sea.

#### **The Complete Jewish Bible**

With a blast from your nostrils the waters piled up -the waters stood up like a wall, the depths of the sea became firm ground.

#### **The New American Standard Bible**

At the blast of Your nostrils the waters were piled up, the flowing waters stood up like a heap; The deeps were congealed in the heart of the sea.

#### **The Holman Christian Standard Bible**

Psalms 78:13 He split the sea and brought them across; the water stood firm like a wall

#### **The Holman Christian Standard Bible**

Exodus 15:8 The waters heaped up at the blast of Your nostrils; the currents stood firm like a dam. The watery depths congealed in the heart of the sea.

Now, if we dissect this verse, we can see the following:

The waters ***gathered together*** comes from the (Strong’s Concordance) Hebrew word H- 6192 pronounced **A’RAM** and it means – (Niphal) to heap up, pile, be heaped up and this expression is used just this one time in all the Bible.

***the flood*** comes from the Hebrew word **נזל** and is Strongs H-5140, pronounced **Nazal** and it means to drip, or shed by trickling, to flow, distil, flow forth or down, trickle, drop

(Qal)

to flow , gush out, melt, pour down, running water, stream

1a streams, floods (participle) to distil

(Hiphil)

to cause to flow



This same word is translated as follows in other places in the Bible:

King James word usage – A total of 16 times:

flood- 3; flow- 3; stream- 2; pour out- 1; distil- 1; melted- 1; drop- 1; running waters- 1; flow out- 1; pour down1 and gush out- 1.

**stood upright** comes from the word נָצַב Strongs H-5324 pronounced **Natsab** and it means to stand, take one's stand, stand upright, be set (over), establish (Niphal):

to station oneself, take one's stand, to stand, be stationed, to stand, take an upright position, to be stationed, be appointed, deputy, prefect, appointed, deputed (subst), to stand firm, (Hiphil), to station, set, to set up, erect, to cause to stand erect, to fix, establish, (Hophal) to be fixed, be determined, be stationary

King James Word Usage – Total: 75 stand 34, set 12, officers 6, set up 7, upright 2, appointed 1, deputy 1, erected 1, establish 1, Huzzab 1, miscellaneous 9

**as an heap** comes from the word נָדַח Strongs # 5067 pronounced **Ned** and has just this meaning – heap , piling up; a mound ; ie a wave and is always meant as “heap.”

King James Word Usage – Total: 6 heap 6

and **the depths** comes from the word תְּהוֹמוֹת Strongs # 8415 pronounced **T@howm** and has the following meaning – deep, depths, deep places, abyss, the deep, sea deep (of subterranean waters), deep, sea, abysses (of sea), primeval ocean, deep, deep, depth (of river), abyss, the grave

King James Word Usage – Total: 36 deep 20, depth 15, deep places 1

**were congealed** comes from the word קָפָא Strongs # 7087 pronounced **Qapha'** and means – to shrink, to thicken, ( as unracked wine, **curdled milk, clouded sky, frozen water**), condense, congeal, settle, become dense, (Qal) to be condensed, thickening (participle), (Hiphil) to cause to curdle, congelation

King James Word Usage – Total: 5 congeal 1, settled 1, curdle 1, variant 1, dark 1

*Job 10:10 Hast thou not poured me out as milk, and curdled me like cheese?*

*Zep 1:12 And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil.*

*Zec 14:6 And it shall come to pass in that day, that the light shall not be clear, nor dark:*

What I am seeing after I have dissected this one verse is a very different and unimaginable view.

I live in Canada and we have real winters here. I have been to the Georgian Bay and seen the waters in the middle of winter push the ice flows into shore and the strength of the wind has caused the ice to pile up on the shoreline in a heap. It is a beautiful wonderland when this happens. I have also been to Niagara Falls in February and seen the mountains of ice around the falls and seen pictures thereof when the ice was 50 feet high. And just this year I saw (January 2005) on the news from Massachusetts, a winter storm blowing from the Atlantic covered houses and trees in 6' of solid ice. It looked again like a wonderland of beauty.

One last thing; I work with heavy equipment in construction. In the spring and in the fall the conditions change in the ground from day to day. In the early morning, the frost can make the ground very hard. We can walk across the mud no problem. But after the heavy equipment goes over the same ground a number of times the ground breaks up and you have the mud and jagged pieces of frozen ground sticking up. By this time everything is sticking to the mud and it is very hard to walk around and by mid-morning it is very hard to walk anywhere without getting all muddy and stuck in the mud or even to fall.

Now I would like you to stretch your imaginations with me and re-read this Exodus crossing; keeping the other translations and this understanding of what happens on the construction site in mind.

Here is what the Bible says in the NEW KING JAMES untouched:

*Exodus 14:21 Then Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided. 22 So the children of Israel went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand and on their left. 23 And the Egyptians pursued and went after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. 24 Now it came to pass, in the morning watch, that the Lord looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians. 25 And He took off their chariot wheels, so that they drove them with difficulty; and the Egyptians said, "Let us flee from the face of Israel, for the Lord fights for them against the Egyptians." 26 Then the Lord said to Moses, "Stretch out your hand over the sea, that the waters may come back upon the Egyptians, on their chariots, and on their horsemen." 27 And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the Lord overthrew the Egyptians in the midst of the sea. 28 Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained. 29 But the children of Israel had walked on dry land in the midst of the sea, and the waters were a wall to them on their right hand and on their left. 30 So the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw*

*the Egyptians dead on the seashore. 31 Thus Israel saw the great work which the Lord had done in Egypt; so the people feared the Lord, and believed the Lord and His servant Moses.*

*Exodus 15:8. And with the blast of Your nostrils the waters were gathered together; the floods stood upright like a heap; the depths congealed in the heart of the sea.*

So that I may help you to better comprehend the events of this miraculous event, please allow me to say the following:

Now, with this new understanding in mind, let's read from the book of Josephus, the 2nd chapter, vs. 15-16

NEW KING JAMES and my interpretation:

*21 Then Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided. An east wind is always an ill wind or cold wind. This wind was so cold the salt water foam looked like white clouds, or curdling white milk. And they were frozen and piled up in heaps on top of itself, piled high. In fact the deepest part of the crossing was 82 meters or over 250 feet high in the middle. Frozen walls of ice with melting ice turning into water trickling down into streams. The ground was frozen so hard Israel could walk across on dry ground. Their wagons and animals and all others on foot. 22 So Moses led the way and commanded the Israelites to follow him because the people feared it was so dangerous looking. And so foreign. A winter wonderland. The children of Israel went into the midst of the sea on the dry frozen ground, and the waters were frozen also, as if into a wall in piles on their right hand and on their left. 23 And the Egyptians when the darkness was lifted were surprised to see the Israelites crossing in the midst of this frozen wonderland and were scared to pursue in such a dangerous condition. But they remembered each and every one of them having lost a first born from each family and they recalled their land was destroyed by plagues and down into this winter wonderland they pursued and went after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. Six hundred chariots, with fifty thousand horsemen, and two hundred thousand footmen. All Armed for war. A fighting force of 50 brigades. 24 Now it came to pass, in the morning watch, before dawn, as the Egyptian Army closed in on Israel, that the Lord looked down upon the army of the Egyptians through the pillar of fire and cloud, and gave a glance back at them and He panicked the army of the Egyptians. 25 And He took off their chariot wheels as they became clogged in the mud, so that they drove them with difficulty; with the horse's hooves breaking through the frost and sticking to the mud, and the Egyptians said, "Let us flee from the face of Israel, for the Lord fights for them against the Egyptians." And they sounded the retreat. 26 Then the Lord said to Moses, "Stretch out your hand over the sea, that the waters may come back upon the Egyptians, on their chariots, and on their horsemen." 27 And Moses stretched out his hand over the sea; and when the*

*morning appeared, just as the first rays of the sun rising from the east over the mountains hit the frozen heaps of ice on the western shore, the sea returned to its full depth, while the Egyptians were fleeing into it. So the Lord overthrew the Egyptians in the midst of the sea. With thunder and lightning and a whirl wind and pouring rain. (Psalm 77:16-20) The walls of ice crashed down on the Egyptians smashing the chariots and wagons and men and horses to pieces. 28 Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained. Approximately 251,200 men were destroyed. All of Pharaoh's army and Pharaoh as well. 29 But the children of Israel had walked on dry land in the midst of the sea, and the waters were a wall of frozen heaps to them on their right hand and on their left. 30 So the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. 31 Thus Israel saw the great work which the Lord had done in Egypt; so the people feared the Lord, and believed the Lord and His servant Moses.*

This Passover season, put some life into the real story of the Exodus. Make it real as you read it. Make it personal!

Joe Dumond



The continual spray coats everything around the Falls, producing fantastic ice shapes. People walking through the ice-covered Niagara River looking at the heaps of ice.



When Israel walked through the Red Sea, I would imagine it looked like this.





But by the time the Egyptians were turning to go back it would look alot like this.



I would imagine it looked a lot like this with the frozen sea bed going down then up the other side and melting trickling water, that looked like a cloudy sky or curdling milk, thickening. Remember none of the Israelites had ever seen a glacier let alone snow of any real amount. And it was night time, and one of the words can mean dark.

Now imagine walking through this. Having been a slave in Egypt all your life. Never having seen snow.

It's dark, the Egyptian army is very close and the only thing separating you from them is the cloud of Yahweh which is now become very dark over the Egyptians to the West. There is no place to flee. The Red Sea is 20 miles across to the east. You have no boats. The Egyptian garrison is, to the north, Migdal. The mountains are impassable as they go right into the sea to the south. The wind is blowing and cold. Then, in the dim of torches, you see the sea disappear and the sea bed become hard. You also see the white frozen mounds of ice piled up on the side in heaps and are in wonder, having never seen snow or known of ice. You don't know what to make of it.

Then, after a bit, this Moses guy walks to the front and says: "Come on and follow me" And then he starts to walk down into this chasm onto the hard sea bottom, going further out and down. With the torches flickering you wonder what to do. With the army only steps away and no place else to go, you start to go down after Moses. You are terrified! How can all this be happening? Where did the water go? What is all this white stuff? Then slowly, in a moment, the others start to follow. Then suddenly they all begin to rush forward! They bring their animals and their wagons and all of the gold they had been given by the Egyptians.

Quickly and quietly, they walk down deeper and deeper into the bottom of the sea until they get to the half-way point and begin to ascend. But the torches reflect off the blue, white and green ice; as high as their necks could see in the dark. 250 feet up at the deepest part. They could hear the odd crashes and would then become frightened again. They could see in the torchlight that the ice was melting and trickles of water were running down into streams. They could hear over the wind the water gushing in from streams behind the ice wall.

Two million Israelites and an unknown number of foreigners crossed that night in silence, and in awe. Trembling from the cold but also from the fear of the danger their lives were in. In constant danger of these walls crashing in on them. After all, they were a sea yesterday- and now, mountains of ice. They were in constant fear of the Egyptians still on the opposite shore. But, as they came out on the shores of Arabia, relief was in sight! They had survived this awesome and fearsome night but there were many still struggling to cross behind you. And as you looked back in the night, all you can hear is silence except for the shuffling of feet and carts, being pulled by animals making little noise. You can see hundreds of thousands of torches swaying with each step as your people walk out. And you see the awesome walls of blue and green and white ice reflecting in the shimmering torch lights. Beautiful and terrifying at the same time. And now you have just walked through this.



On the other side, the Egyptians had made camp in the darkness. Knowing that the Israelites only way out was through this wadi where the 250,000-strong Army of Egypt was now camped. And with smugness, they knew they would have their revenge on this unarmed mob as soon as daylight broke. The only thing on their minds was getting revenge for the first born that every family in Egypt lost- at least one in each household. Revenge for the animals that also died that night as well as the ones that died during the hail and the crops that were eaten and destroyed by insects and hail. Revenge for all that these slaves had cost them.

Their other goal? To get back all of the gold, clothes and jewelry that they had given to these people they now pursued; intent on destroying. As they sat in the dark darkness, they pondered... "What were we thinking in giving away everything?"

It was still dark but the severe darkness was just now beginning to break forth into daylight. They could see and were stunned to learn the Israelites were no longer there. Pharaoh yells out for search teams to look for them and then he is told they went into the sea on dry ground, Pharaoh is beyond mad that, once again, he has been made a fool. He orders his army to go into the sea after them! His captains look at each other, thinking he was crazy. Look at the white stuff. And before they had time to reason their way out of the pursuit, Pharaoh reminds them of what they have lost; Fathers, sons, wives and animals. And again, he gives the order to charge and to kill any who resisted.

The 600 Charioteers mounted up with an archer and spear man each to a chariot, and so did the 50,000 horsemen- and down the incline they went in hot pursuit. The 200,000 footmen in quick march also joined; torches in one hand, spears in the other and swords ready at their sides. Each and every one ignoring their fear as they charged down the slope in obedience. All the priests of the temple in their golden chariots and even Pharaoh in all his gold and splendor, went in to this strange phenomenon; the frozen white mountains of ice on both sides getting higher and higher as they went down further. Their rage and thoughts of revenge over-riding their common sense to be fearful in such a surreal event.

From the East, the Israelites suddenly hear the echo of hooves and the rhythmic clatter of soldiers marching fast across the same frozen ground they had just passed over. As the Israelites ascend out they can look back and see the torches of Pharaoh's army coming down the opposite slope. It is 20 miles back, but it looks like a stream of fire as it descends down the far slope. A flowing stream of fire moving fast towards them! There are still hundreds of thousands of their people who had still not yet made it out and those who had made it out begin to sound a warning: ~Run! RUN! RUUUNNNNN!! They're coming after us!!

Panic begins to go through Israel! People on the other side start to look for cover and those still in the sea begin to run now, despite being tired.

As the thunder of the chariots gets louder and gets closer many begin to tell Moses "We could just give up and go back. Why die out here for nothing?"

As the chariots grew closer, the frost in the ground begins to give out. The wheels were so thin and the chariot with the men so heavy, they break through the frost and become stuck in the mud. The horses, too, were stepping through the frost and no longer able to gallop. The footmen also found it difficult to quick-march with so much mud. Then, as dawn was about to break, the cloud of fire that was in front of Israel and leading them turned to the rear just as Pharaoh was closing in on the last of the stragglers coming out of the sea. And the cloud gave a glance so fearsome to Pharaoh and his chariots and his horsemen, who were just about upon the Israelites, that it scared the rebelliousness out of them. Pharaoh had finally realized he had been fighting God and he sounded the retreat. But his wheels had already come off and the horses found it hard to drag the wheel-less chariots around. And they, all in a panic, tried to retreat with great difficulty due to the mud but to no avail.

Moses then stretched out his hand as God had told him too. And as the sun broke over the horizon and began to shine on the far Westerly shore, it began to melt the ice. The last of the Israelite came up out of the sea and were safe on the shore. They were all looking at the once mighty Pharaoh's Army in retreat, and wondered what was going to happen next.

Suddenly, from the far side, they could see the ice crashing down; like dominoes, the mounds of ice piled-high began to crash down all along both sides of the chasm they had just walked through. At the same time, there was lightning and thunder and heavy rain and a whirlwind and in an instant 251,200 men and horses were crushed, to death. Pharaoh's army was no more. Not one person survived. No, not one.

Shalom,  
Joe Dumond



[Exodus of Moses at Red Sea - The Real Mount Sinai :: Part 5 of 6](#)

[Exodus of Moses at Red Sea - The Real Mount Sinai :: Part 6 of 6](#)

## **Akhenaten, Nefertiti and Tutankhamun**



### **Nefertiti and Akhenaten: Now You know the rest of the story**

Recently I have been blessed to have Yahweh reveal the Sabbatical and Jubilee Years throughout history. This can be read in our [Charts Archives](#), or purchased in the [Online Store](#)

Once this was understood I was able to learn that the exodus took place During Passover in 1379 B.C. It was only now in 2010 that I was doing some research on who the Pharaoh was at this time of the Exodus.

I found that Akhenaten (1379-1362 BC) became the Pharaoh in 1379 BC and found this to be a most fortunate coincidence. Akhenaten is sometimes credited with the invention of monotheism — that is, the belief in one god above all others. Why would this one Pharaoh become a follower of just one god when the whole history shows that the Egyptians have always followed many gods.

Read more at Suite101: Egyptian Pharaoh Akhenaten: The World's First Monotheist? [http://egyptian-history.suite101.com/article.cfm/the\\_pharaoh\\_akhenaten#ixzz0eRjtEyK8](http://egyptian-history.suite101.com/article.cfm/the_pharaoh_akhenaten#ixzz0eRjtEyK8)

I found it a great coincidence that the year of the Exodus according to my Jubilee cycles matches the year that the New Pharaoh of Egypt begins his reign and is also known as being a Monotheist. I guess the Elohim of Moses had a great effect on the next Pharaoh after the army was destroyed in the spring of 1379 BC.

What I found most amazing about this connection was the following statement at [http://www.umm.edu/news/releases/akhenaten\\_deformities.htm](http://www.umm.edu/news/releases/akhenaten_deformities.htm)

Akhenaten, a pharaoh during Egypt's 18th Dynasty – best known for transforming Egypt's religious system from worship of multiple gods to the worship of one god – may have had two medical abnormalities that could explain his portrayal in sculpture and carvings with an exaggerated female appearance and elongated head. Questions about Akhenaten abound. Were his artisans following his orders to employ an artistic style for some religious purpose? Or did he really look this bizarre, and if so, why?



While the bodies of many pharaohs and members of their families have been preserved as mummies, no mummy of Akhenaten has been found. But statuary and carvings from the time show Akhenaten alone as well as in affectionate family settings that included his main consort, Nefertiti, and their children. Such settings were never employed in artwork of pharaohs before or after Akhenaten.

I cannot help but wonder if Nefertiti and Akhenaten are not the same person. That is she dressed as a Pharaoh when she had to appear before the people, so that the world would think that Egypt still had a ruler and would not be invaded by others once they found out she had no army. This is just my speculations of this. I have no way to know. But this Pharaoh is the only one to promote the family. That is something a woman would do. In the picture above of Akhenaten you can see the shape of a woman.





We read about Nefertiti From <http://en.wikipedia.org/wiki/Nefertiti> She was made famous by her bust, now in Berlin's Neues Museum, shown below. The bust is one of the most copied works of ancient Egypt. It was attributed to the sculptor Thutmose, and it was found in his workshop. The bust itself is notable for exemplifying the understanding Ancient Egyptians had regarding realistic facial proportions. Some scholars believe that Nefertiti ruled briefly after her husband's death and before the accession of Tutankhamun as Smenkhkare, although this identification is a matter of ongoing debate.



It is rather convenient if Nefertiti is in fact impersonating Akhenaten that he should die first so that she can have her life back to normal. But this is only speculating on who took over after the Pharaoh who went after Moses and died in the Red Sea.

? Nefertiti meant "the beautiful (or perfect) woman has come"

? The famous bust of Nefertiti has led to her being described as 'The Most Beautiful Woman in the World.' Nefertiti was the Chief Wife of Akhenaten and the mother-in-law and stepmother

of Tutankhamun, a beautiful woman forever captured in her portrait bust found at Tell el-Amarna.

Armana is the place where the Tribes of Israel worked as slaves. Nefertiti only had daughters. King Tut was born from another wife of the then Pharaoh. His first-born son. Nefertiti was trying to arrange the marriage of one her daughters to Tut when he died.

King Tut was found to have one of the richest Tombs of Gold ever found. Yet he was just a young man. All of this sounds a great deal like the story of the Exodus. With the tomb of Nefertiti's husband not being found. Causes you to scratch your head.....

[http://en.wikipedia.org/wiki/Ipuwer\\_papyrus](http://en.wikipedia.org/wiki/Ipuwer_papyrus)

The Ipuwer Papyrus is a single surviving papyrus holding an ancient Egyptian poem, called The Admonitions of Ipuwer[1] or The Dialogue of Ipuwer and the Lord of All.[2] Its official designation is Papyrus Leiden I 344 recto[3]. It is housed in the Dutch National Museum of Antiquities in Leiden, Netherlands, after being purchased from Giovanni Anastasi, the Swedish consul to Egypt, in 1828.

The sole surviving manuscript dates to the later 13th century BCE (no earlier than the 19th dynasty in the New Kingdom). Egyptologist Dr Halpern believed that the papyrus was a copy of an earlier Middle kingdom copy. The dating of the original composition of the poem is disputed, but several scholars, have suggested a date between the late 6th dynasty and the Second Intermediate Period (ca. 1850 BCE – 1600 BCE).[4] The theme of this work has previously been taken either as a lament inspired by the supposed chaos of the First Intermediate Period, or as historical fiction depicting the fall of the Old Kingdom several centuries earlier, or possibly a combination of these.

Ipuwer describes Egypt as afflicted by natural disasters and in a state of chaos, a topsy-turvy world where the poor have become rich, and the rich poor, and warfare, famine and death are everywhere. One symptom of this collapse of order is the lament that servants are leaving their servitude and acting rebelliously. Because of this, and such statements as "the river is blood", some have interpreted the document as an Egyptian account of the Plagues of Egypt and the Exodus in the Old Testament of the Bible, and it is often cited as proof for the Biblical account by various religious organizations [5][6].

David Rohl recently proposed a revised chronology, dating the Exodus to the Second Intermediate Period, in which case Ipuwer might refer to that event. However, Rohl's chronology has been rejected by Kenneth Kitchen.[7]. Moreover, the association of Ipuwer with the Exodus is generally rejected by Egyptologists.

In a recent post on David Rohl's yahoo group David said the following which in light of all that is said here is just an additional bit of information to the type of man Pharaoh was. We are cutting into a discussion on the DNA of king Tut.



I'm no expert when it comes to DNA, but I did say that the parents of Tut were likely to be Amenhotep III and Sitamun (his daughter), NOT Amenhotep III and Queen Tiye. In which case Tut would get a 23 from A III and a 23 from A III's daughter Sitamun = KV35 Younger Lady. Your argument, as far as I can see, depends on Tiye not having 23, but I do not claim her to be Tut's mother. Sitamun gets her 23 from her father A III, she then becomes A III's Great Royal Wife and gives birth to Tut who in turn inherits A III's 23 from his father and Sitamun's (KV35YL's) 23 from his mother.

With the Pharaoh of Egypt now dead and not one survivor of the entire Army, the citizens of Armana and Karnak and indeed much of Egypt began to wonder what happened.

Pharaoh's most beautiful Queen Nefertiti orders some of the older men to go and look for the army of her husband. What has happened to them? Surely, they should have been able to wipe out a ragtag bunch of slaves.

After some time, the men report back that they followed the tracks of the army and that they went into the Red Sea. There is not a trace of them after that.

Nefertiti waits another couple of days then again another and sends out scouts to look again for the army. Her Husband's son by another wife is still not buried. Tutankhamun lies in wait for his father to return. But the days turn into weeks and not a single word about the army.

Then traders from Midian come to Egypt telling a story about the Hebrew Slaves from Egypt crossing the Red Sea and how the entire Egyptian Army and Pharaoh were drowned in that very sea.

Nefertiti orders the traders to be killed and then to close the borders and let no one in or leave. She then consults with her advisors. If the rest of the world knows we have no Pharaoh and no army they will invade us and we will be carried away as slaves and concubines.

So she dresses up as Pharaoh and presents herself to the people as Akhenaton. The statutes of Pharaoh are strange, for they now look like a man but with the feminine qualities of a woman. It is hard to dress the most beautiful woman in Egypt in men's clothing so that she looks like a man. You simply can't hide beauty.

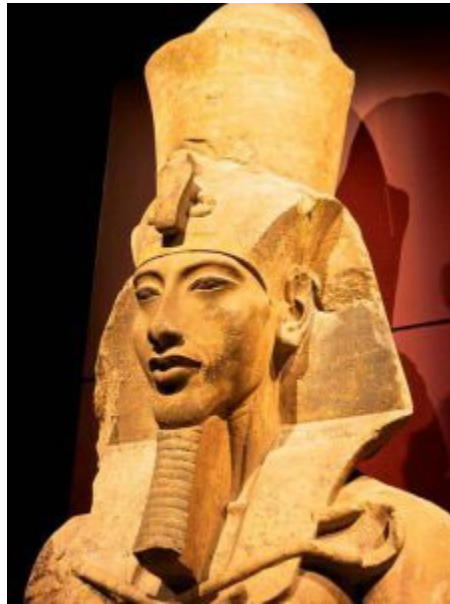
Nefertiti sends word to the Hitites to send a suitable Prince to marry into the line of Pharaoh. But the Hitites suspect a trap. Nefertiti carries on the charade for years pretending to be both Pharaoh and queen. But Egypt will not recover from such calamities as was brought on by the God of the Israelites for a very long time.

As to who was the Pharaoh of Egypt that died in the Red Sea, the debate continues. But now you have some more interesting information to share when you sit around the table on Passover and eat your lamb.

But some of you may not know what happened to the Egyptian army. If you want to learn more about this event which Nefertiti never completely understood, go to [Exodus Another Study of the Facts](#) to read how it all happened. Just as this article may have surprised you the next one will also give you a great deal to think about.

Have an inspiring Passover.

I have just found this article which I would like to share with you and I will add my own comments as we read it.



## [\*\*Akhenaten: Egyptian Pharaoh, Nefertiti's Husband, Tut's Father\*\*](#)

By Owen Jarus, Live Science Contributor | August 30, 2013 04:56pm ET

Akhenaten was a pharaoh of Egypt who reigned over the country for about 17 years between roughly 1353 B.C. and 1335 B.C.

A religious reformer he made the Aten, the sun disc, the center of Egypt's religious life and carried out an iconoclasm that saw the names of Amun, a pre-eminent Egyptian god, and his consort Mut, be erased from monuments and documents throughout Egypt's empire.

When he ascended the throne, his name was Amenhotep IV, but in his sixth year of rule he changed it to "Akhenaten" a name that the late Egyptologist Dominic Montserrat translated roughly as the "Benevolent one of (or for) the Aten."

In honor of the Aten, he constructed an entirely new capital at an uninhabited place, which we now call Amarna, out in the desert. Its location was chosen so that its sunrise conveyed a symbolic meaning. "East of Amarna the sun rises in a break in the surrounding cliffs. In this landscape the sunrise could be literally 'read' as if it were the hieroglyph spelling Akhet-aten or 'Horizon of the Aten' — the name of the new city," wrote Montserrat in his book "Akhenaten: History, Fantasy and Ancient Egypt" (Routledge, 2000).

He notes that this capital would quickly grow to become about 4.6 square miles (roughly 12 square kilometers) in size. After his death, the pharaoh's religious reforms quickly collapsed, his new capital became abandoned and his successors denounced him.

Akhenaten, either before or shortly after he became pharaoh, would marry Nefertiti, who in some works of art is shown standing equal next to her husband. Some have even speculated that she may have become a co-, or even sole, ruler of Egypt.

I am suggesting that Nefertiti impersonated Akhenaten as Pharaoh after his death.

## Heir to an Empire

Akhenaten was the son of Amenhotep III and his wife Queen Tiye. During their rule, Egypt ruled an empire that stretched from Syria, in west Asia, to the fourth cataract of the Nile River in modern-day Sudan.

At the site of Akhenaten's new capital about 350 tablets known as the "Amarna letters" were uncovered in 1887, showing the diplomatic correspondence between Akhenaten, his fellow kings in west Asia, as well as those of vassals who owed the Egyptian king allegiance.

The letters indicate that an empire called the Hittites, based in modern-day Turkey, became increasingly assertive during Akhenaten's rule, going to war against the Mitanni, a people who had been an Egyptian ally. "In addition to their conflicts with the Mitanni, the Hittites were also stirring up instability in the vassal states of Syria, and a nomadic group, the Apiru, was creating unrest in Syro-Palestine," writes Egyptologists David Silverman, Josef Wegner and Jennifer House Wegner in their book "Akhenaten and Tutankhamun: Revolution and Restoration" (University of Pennsylvania Museum of Archaeology and Anthropology, 2006).

They note that while previous Egyptian kings would likely have launched a military expedition into west Asia as a result of these acts, Akhenaten appears to have done nothing. "Some modern scholars criticize Akhenaten, noting that he focused all of his efforts on his religious ideas and thereby allowed Egypt's international prestige to deteriorate."

I would suggest that Akhenaten did nothing because he and the entire Egyptian Army were destroyed. They were destroyed on top of all the 1st born that died before them. Egypt was in no way possible able to take on any other nation at this time.

## Turning to the Aten

While the Aten, the sun-disc, was nothing new in Egyptian religion, Akhenaten's decision to make it the focus of religious life, to the point where he desecrated the names of Amun and Mut, was something entirely new.

Montserrat notes that at Karnak, a temple complex near Luxor that was devoted to Amun-Ra, the king would have a series of Aten temples built, their construction beginning perhaps in his very first year of rule.

Even at this early stage, he appeared to have a dim view of the god Amun, whom Karnak was dedicated to. Montserrat notes that the axis of the new Aten complex was built facing to the east, toward the rising sun, whereas the rest of Karnak is oriented towards the west, where ancient Egyptians believed the underworld to be. "So, Akhenaten's first major building project turns its back on the temple of Amun, perhaps anticipating the events later in his reign," Montserrat wrote.

Egyptologist James Allen notes in his book "Middle Egyptian: An Introduction to the Language and Culture of Hieroglyphics" (Cambridge University Press, 2010) that sometime between the ninth and 11th years of Akhenaten's reign, he changed the long form of the god's name so that, in essence, the Aten became "not just the supreme god but the only god."

I would suggest this is not Akhenaten that is doing this but it is, in fact, Nefertiti acting as Akhenaten, who is desecrating the gods Aten and Mut and changing the worship to reflect the victory of the One True God Yehovah who had just wiped out the entire Egyptian army.

With this date of the 9th or the 11th year when this took place I can also say that this change came about after the Exodus in 1379 B.C. Therefore Akhenaten came to power in 1388 BC. or 1390 BC.

This coincided with the start of a campaign aimed at desecrating the names of the gods Amun and Mut, among other deities. "Akhenaten's minions began to erase the names of Amun and his consort, Mut, and to change the plural... 'gods' to the singular 'god.' To judge from later inscriptions, the temples of the older gods may have been closed as well, and their priesthoods disbanded," Allen writes.

This extraordinary event occurred throughout Egypt's empire. "Care was taken to erase the name of Amun even from the letters in the diplomatic archive, commemorative scarabs, and the tips of obelisks and pyramids; the distant regions of Nubia were also affected, as far as Gebel Barkal at the Fourth Cataract of the Nile," writes Egyptologist Erik Hornung in his book "Akhenaten and the Religion of Light" (Cornell University Press, 1999).

"In some instances Akhenaten even had his own original personal name [Amenhotep, the name when he first assumed power] mutilated in his effort to do harm to the hated Amun."

Still Akhenaten appears not to have been able to convince all Egyptians to put their sole spiritual hopes in the Aten. Archaeologist Barry Kemp, who leads modern-day excavations at the site of Amarna, notes in his book "The City of Akhenaten and Nefertiti" (Thames and Hudson, 2012) that researchers have found figures depicting other deities, such as Bes and Thoth, at Amarna.

He also notes that few Egyptians appear to have added the word "Aten" to their name in honor of the god. In fact, the sculptor Thutmose, who created an iconic bust of Nefertiti that's now in a museum in Berlin, left his name in such a form that it honored the god Thoth.

### Grotesque art

In addition to his radical religious changes, Akhenaten also unleashed a revolution in the way art was drawn. Before his time Egyptian art, especially those portraying royalty, tended to show a stiff, structured, formal style.

This changed radically in Akhenaten's time, with people being drawn with cone shaped heads and thin spindly limbs. The royal family was even drawn in a way that conveyed intimate moments. One depiction, reproduced in Hornung's book, shows Akhenaten and Nefertiti riding a horse-drawn chariot, the two appear to be kissing each other with the rays of the Aten shining down on them.

And I would suggest that this new art form is a result of Nefertiti influence and longing for her husband and son Tutankhamun who was also dead-on Passover night. Her desire and her continual portrayal that her husband was in charge although being dead now since 1379 BC.

This radical departure in art, particularly the distorted body shapes, has long left Egyptologists mystified. Hornung writes that in 1931 the German Egyptologist Heinrich Schäfer commented, "anyone who steps in front of certain of these representations for the first-time recoils from this epitome of physical repulsiveness. His [Akhenaten's] head seems to float atop his long, thin neck. His chest is sunken, yet there is something feminine about its form. Below his bloated paunch and his fat thighs, his skinny calves are a match for his spindly arms ..." observed Schäfer.

This is not a man but it is that of Nefertiti acting as Pharaoh.

Why Akhenaten chose to depict himself and others this way is a mystery. It's been hypothesized that he suffered from a severe physical deformity that made him change the Egyptian style of art. However recent study of a mummy found in KV 55, in the Valley of the Kings, which some believe is Akhenaten, show no signs of serious physical deformities.

Kemp writes in his book that if it is true Akhenaten was not deformed then we have to look into the psyche of the man to find the answers to this mystery. "The images are a wake-up call that here is someone not in the mainstream of humanity. He is one of a kind, on the edge. He wants

you to feel uncomfortable and yet – as conveyed through the relaxed poses and overt affection for his family (as found in some of the art) to love him at the same time.”

### The dark side of Amarna

Regardless of whether or not Akhenaten wanted people to love him, recent research shows that the people who built his new city, out in the desert, paid a steep price.

Recent research published in the journal *Antiquity* shows that the common people at Amarna suffered from nutritional deficiencies and a high juvenile mortality rate, even by the standards of the time.

The children had stunted growth, and many of the bones were porous due to nutritional deficiency, probably because the commoners lived on a diet of mostly bread and beer, archaeologist Anna Stevens told *Live Science* in an interview at the time the research was published.

Researchers also found that more than three-quarters of the adults had degenerative joint disease, likely from hauling heavy loads, and about two-thirds of these adults had at least one broken bone as reported in the *Live Science* story.

### Akhenaten's death

Akhenaten's final years are shrouded in mystery. Until recently, Egyptologists had noted that Nefertiti's name appears to disappear around year 12 of his reign, the time the last of his major monuments were built.

If Akhenaten dies in the Red Sea during the Exodus and his son Tutankhamun died on the Passover evening, along with the first born of Egypt and the entire army then I would suspect that all major projects would grind to halt, and Nefertiti would also need to disappear and now become the feminized Akhenaten.

It has been speculated that she may have fallen out of favor with Akhenaten, or that her name was changed so that she became a co-ruler of Egypt. However, a recent discovery challenge all of this. In December of last year, Egyptologists with the Dayr-al-Barsha project announced that they had found an inscription, dated to year 16 of Akhenaten's reign (shortly before his death), that mentions Nefertiti and shows that she was still Akhenaten's "chief wife" (in the researchers' words).

Whatever happened in Akhenaten's final years his religious changes, and new capital, would not survive his death. Within a few years of his death (which occurred around 1335 B.C.) a new king named Tutankhamun, whom many researchers now believe to have been Akhenaten's son, ascended the throne.

A boy king, he had originally been named Tutankhaten, in honor of the Aten, but his name was changed to honor Amun, the god whom his father had tried to have wiped out. During Tut's reign, Egypt would return to its original religious beliefs, Amun and Mut assuming their places on top of the Egyptian pantheon of gods.

Tutankhamun was named after these gods by his father and died when his father still ruled. He did not change things back at all. And he never did get to rule. Tutankhamun was placed in his father's tomb because the body of Akhenaten was never to be found or recovered from the Red Sea.

The capital that Akhenaten built would become abandoned within a few decades of his death, and the "heretic king" would fall into disgrace, not even being included on some king lists of Egypt.

Furthermore, Tutankhamun would condemn Akhenaten's actions in a stela found at Karnak. Part of it reads "the temples and the cities of the gods and the goddesses, starting from Elephantine [as far] as the Delta marshes... were fallen into decay and their shrines were fallen into ruin, having become mere mounds overgrown with grass... The gods were ignoring this land..."

[From "The City of Akhenaten and Nefertiti," by Barry Kemp]

The message was clear, Akhenaten, through his radical religious changes, had turned his back on the gods and so offended them. Tutankhamun and his successors would restore things to how they had been before.

Tutankhamun was dead but the successors of Egypt would restore things to the way they once were.

— Owen Jarus

## Feast of Oaths

Feast of Oaths—a Blood Covenant

We are almost at the end of this last Jubilee cycle.

Now we have completed our first week of counting the Omer. Why is this so important? What was the meaning of those symbols Yeshua did at the Last Supper meal and then in reality on the Tree?



I would like to share with you one chapter from our book, [The 2300 Days of Hell](#), which I hope will help you to understand the importance of these 7 weeks of counting the Omer.

## 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<sup>1</sup>.”*  
*Footnote: 1Mt. 24:15. (Daniel 9:24-27)*

Here we are now 207 pages into this subject of Daniel’s 70 weeks and we have only covered the first 7 words of this prophecy.

*“Seventy weeks are decreed for your people”*

We have explained who Daniel’s people are. They are all of Israel and we 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.

We have now shown you that the 70 Weeks is not 70 X 7 which would give you a total of 490 years. People have been using this information for every time of trial for over the past 2000 years and it has never proven true. Nor will it for any current theories trying to use it for the conclusion of the so-called “gap theory”.

So, what is the answer to this riddle?

It is actually very simple and it comes from a proper understanding of the words spoken. And yet it is extremely deep in the meaning of this word. Prepare to have the tent pegs of your mind stretched as we examine this word “weeks” for clarity.

Here is this first sentence again with the Strong’s Hebrew notes.

Dan 9:24 Seventy<sup>H7657</sup> weeks<sup>H7620</sup> are determined<sup>H2852</sup> upon<sup>H5921</sup> thy people<sup>H5971</sup>

The word Seventy is very easy to understand and it is;

H7657 shi ym shib-eem'

Multiple of H7651; seventy: – seventy, threescore and ten (+ -teen).

Now it is the word “weeks” that is the focus of this chapter. When we look it up in Strong’s Concordance we have a few words to investigate.

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

Properly passive participle of H7650 as a denominative of H7651; literally sevens, 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 satiate, 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.

This is the definition of this word we call “weeks”. Before I say anything to influence your thoughts lets first look where else this same word was used in the bible. We have 19 times it is used. Eleven of these times we have a clear example of the word.

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

Total KJV Occurrences: 19

weeks, 15

Exo\_34:22, Lev\_12:5, Num\_28:26, Deu\_16:9-10 (3), Deu\_16:16, 2Ch\_8:13, Dan\_9:24-26 (5), Dan\_10:2-3 (2)

week, 4

Gen\_29:27-28 (2), Dan\_9:27 (2)

Our first example in Exodus tells 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)*

Our second verse that this word “weeks” is found in Leviticus 12:5 and it does not match the line of use we are talking about here but the next verse in Numbers does and 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 YHWH at your Festival of Weeks, you have a set-apart gathering, you do no servile work. (Numbers 28:26)*

The fourth through the sixth verses that are given to us from our word search for the word “weeks” as found in Deuteronomy and they too 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 Yehovah your Elohim, according to the voluntary offering from your hand, which you give as Yehovah your Elohim blesses you. (Deuteronomy 16:9-10)*

Our seventh usage of the word “weeks” is again in Deuteronomy and yet again in 2 Chronicles. Are you seeing a pattern here?

*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)*

*13 even as the duty of every day required, offering according to the command of Moshe, 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 until this point, all of the examples given to us are talking about the Feast of Weeks. And then the next Scriptures given to us are the ones we are in question of. The 70 Weeks of Daniel 9. Out of 15 verses with the word ‘weeks’ in them we have 11 of them describing to us the Feast of Weeks with five of those occurrences taking place in the very set of scriptures we are examining; that is Daniel 9:24-26.

*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. (Daniel 9:24-26)*

We also have four more verses where the word "weeks" is found just in the singular and they are found in two additional places in Daniel 9:27; again, part of the texts we are examining. This is very remarkable.

As many of you may not know what the "Feast of Weeks" is, then we need to go back to Lev. 23 where we are told each of the Festivals, we are to keep in Yehovah's Holy Appointed time calendar.

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.' " 9 *And Yehovah spoke to Moshe, 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. 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 ones, 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, besides the bread of the first-fruits, as a wave offering before Yehovah, besides the two lambs. They are set-apart to Yehovah for the priest. 21 'And on this same day you shall proclaim a set-apart gathering for yourselves, you do no servile work on it – a law 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 7 Sabbaths and after the 7th Sabbath you are to count to the 50th 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)*

Christianity knows this to be Pentecost; Pentecost Sunday to be exact. It is also known in Hebrew as Shavuot.

This feast marks two important events, occurring on the same calendar day but separated in time by many centuries. The feast may be called by the Hebrew Shavuot (occurring seven weeks after an event) or by the anglicized Greek Pentecost (on the fiftieth day after an event). (Shavuot is the plural of shabua. The Jewish Feast of Pentecost, or Festival of Weeks, is called in Hebrew, Shavuot.)

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 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

It is quite fair, then, to say that our verse is saying Seventy Shavuot. We read in Jeremiah something that is of interest that was not noted earlier.

*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” we could say “Seventy Shavuot are decreed for your people”.

We are going to take a slight detour to get an even deeper understanding of what Shavuot is all about. To some people, it is the day when Yehovah gave the Ten Commandments to Moses and the Nation of Israel and this is true. (Exodus 19-20) To most Christians, this is the day the Holy Spirit was given 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. We have three names for this 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 Firstfruits (Numbers 28:26)
3. Chag haShavuot- Festival of Weeks (Duet. 16:10)

The Less Common Name Connection to Shavuot is “The Feast of Oaths”

Again, let us look at the definition of the word “weeks” .

H7620- Taken from Brown-Driver-Briggs shâbûa / shebûâh 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

As we did at the beginning, we are led to another root word to look at those ties into the word “week” or “Shabua” and this is the word “Shaba”.

H7650 -Brown-Driver-Briggs shâba 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 shâba 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 3 Hebrew words (H-7620, H-7650 and H-7651) which stem from the word “Shavuot”, we can now make the connection to it as the “Feast of Oaths”. When you seven yourselves 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, “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 East Covenant Structure and Context? We are shown this in Exodus chapters 19-24, which is done up in a Suzerain-Vassal Covenant Treaty Format.

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 pledges or vows an oath of love and loyal allegiance and to uphold 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 begin to see how much more depth a Covenant Kingdom has in the Eyes of our Creator.

A Suzerain Treaty has the following 7 conditions to be fulfilled.

1. Identification or Preamble of those involved in the treaty.
2. Prologue listing deeds performed by the Suzerain King already done for the vassal nation.
3. Commitments to be honored by the vassal for the time period of the treaty.
4. Terms for annual reading to the nation of the treaty to renewal allegiance to the treaty and Suzerain
5. Divine witness to the treaty. In our case, YHWH is our Witness.
6. Blessings and Curses for obedience and disobedience to the Covenant Treaty.
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” Description of the 6th typical section in common ANE Treaty Structure.

*Page 69...”#6. Oath of Compliance. 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 there by defining and activating themselves as the people of YHWH (See Exodus 24: 3-8)."*

*3 And Moshe 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 Moshe wrote down all the Words of Yehovah, and rose up early in the morning, and built an altar at the foot of the mountain, and twelve standing columns for the twelve tribes of Yisrael. 5 And he sent young men of the children of Yisra'el, and they offered burnt offerings and slaughtered peace slaughtering's of bulls to Yehovah. 6 And Moshe 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 Moshe 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 about the covenant at Sinai and near East covenants Rene Lopez says:

"Foundationally, Berit ("covenant") signifies a binding agreement between two parties... The function of Berit is basically that of an oath, commitment, or bond between two parties."

Page 87... "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."

Page 88... "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, oath 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."

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

*3 And Moshe went up to Elohim, and Yehovah called to him from the mountain, saying, "This is what you are to say to the house of Ya'aqov, 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 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*

*Moshe came and called for the elders of the people, and set before them all these words which Yehovah commanded him. (Exodus 19:3-7)*

The Covenant at Sinai is intertwined with a direct Oath and Covenant 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 in Hebrew 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 Melchizedek (Hebrew 6:13-20)*

The covenant that Yehovah made with Abraham is told to us in Genesis 15 and you should understand, this is a blood covenant. Abraham wanted to know what his great reward was because he had no children.

*7 And He said to him, "I am Yehovah, who brought you out of Ur of the Chaldeans, to give you this land to inherit it." 8 And he said, "Master Yehovah, whereby do I know that I possess it?" 9 And He said to him, "Bring Me a three-year-old heifer, and a three-year-old female goat, and a three-year-old ram, and a turtledove, and a young pigeon." 10 And he took all these to Him and cut them in the middle, and placed each half opposite the other, but he did not cut the birds. 11 And the birds of prey came down on the carcasses, and A'ram 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)*

We have this oath that began with Yehovah making a promise to Abraham, and this oath was then spoken to Isaac and Jacob and then ratified in blood at Mount Sinai 50 days after the Passover and the Exodus by the people themselves agreeing to it. Many people will be able to quote what it said in Romans but few, if any, understand what it means. We read in Romans chapter 10:

*That if you confess with your mouth the Master Yeshua 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;

G367 homologeo om-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.

In context this means one who is “confessing” faith in Yeshua; one who is coming into Covenant and binding themselves by oath to Him and agrees to the Covenant that Yeshua has presented at Sinai. As the “Lesser King” or “Master” to the Suzerain Yehovah, Yeshua’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 restored back into the Kingdom!

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 the Land.

When you confess your sins, you are in fact admitting to having broken the covenant made at Mount Sinai and want to return to the terms of that covenant as we had agreed to. 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...

*9 “Therefore you shall guard the words of this covenant, and do them, so that you prosper in all that you do.” 10 “All of you are standing today before Yehovah your Elohim: your leaders, your tribes, your elders and your officers, all the men of Yisra’el, 11 your little ones, your wives, and your sojourner who is in the midst of your camp, from*

*the one who cuts your wood to the one who draws your water, 12 so that you should enter into covenant with Yehovah your Elohim, and into His oath, which Yehovah your Elohim makes with you today, 13 in order to establish you today as a people for Himself, and He Himself be your Elohim, as He has spoken to you, and as He has sworn to your fathers, to Abraham, to Yits'aq, and to Ya'aqov. 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)*

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 the Oath to obey three different times. Three times we swore to keep all that Yehovah had said concerning the covenant. The first time is 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, Moshe 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 Moshe 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)*

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 sevensing yourself. You are reaffirming your commitment to the Covenant our ancestors made on our behalf back at mount Sinai over 3396 years ago in 1339 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 Yehu'im, dedicated men from every nation under the heaven. (Acts 2:1-5)*

*“And when the Day of the Festival of Weeks had come, they were all with one mind in one place.”*

We know that there was a specific service and set of prayers done at the Beit Ha Mikdash (The Holy Temple) on Shavuot, including a recitation of the Ten Commandments.

Everyone who was there at the Temple during the time of Shavuot was recommitting themselves to Yehovah and the Covenant that was made at Sinai. All with one mind and one accord and in one place! Ancient Covenants were often ratified or enacted by multiple elements. These included the oaths spoken by both parties, usually a sacrifice, and a shared meal. Additionally, there were normally stipulations included in the Covenant to recite and review 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!

Ancient Covenants were often ratified or enacted by multiple elements. These included the oaths spoken by both parties, usually a sacrifice, and a shared meal. Additionally, there were normally stipulations included in the Covenant to recite and review 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! Each year at Shavuot, the Feast of Pentecost we review the Ten Commandments found in Exodus 20 and expanded in Exodus 34.

Each year at Shavuot, the Feast of Pentecost we review the Ten Commandments found in Exodus 20 and expanded in Exodus 34. Then again, each Sabbatical year this entire covenant is read out loud in the hearing of all the people. Joshua did this the very first year at what today is known as Joshua's Altar. And we do this one the first day of Sukkot each Sabbatical year in Jerusalem.

The covenant at Mount Sinai is a ketubah or marriage contract. A vow. We read it at Sukkot because Sukkot represents the time of the wedding when we marry Yehovah. This covenant is then once again restated just before the wedding.

The covenant made at 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...

“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.

*Now He said to Moses, “Come up to the Lord, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship from afar. And Moses alone shall come near the Lord, but they shall not come near; nor shall the people go up with him.”*

*So Moses came and told the people all the words of the Lord and all the judgments. And all the people answered with one voice and said, “All the words which the Lord has said we will do.” And Moses wrote all the words of the Lord. And he rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars according to the twelve tribes of Israel. Then he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the Lord. And Moses took half the blood and put it in basins, and half the blood he sprinkled on the altar. Then he took the Book of the Covenant and read in the hearing of the people. And they said, “All that the Lord has said we will do, and be obedient.” And Moses took the blood, sprinkled it on the people, and said, “This is the blood of the covenant which the Lord has made with you according to all these words.”*

*Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and they saw the God of Israel. And there was under His feet as it were a paved work of sapphire stone, and it was like the very heavens in its clarity. But on the nobles of the children of Israel He did not lay His hand. So they saw God, and they ate and drank. Then the Lord said to Moses, “Come up to Me on the mountain and be there; and I will give you tablets of stone, and the law and commandments which I have written, that you may teach them.” (Exodus 24:1-11)*

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 Sinai with Yeshua ha 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 kerubim 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. 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. 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 Set-apart 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? 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. (Deut. 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 Moshe 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.” 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 9:1-28)*

As we 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 Mt 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 adultery by going after other mighty ones, HE instilled provisions for Restoration of His Bride through Yeshua the Messiah! It was also on Shavuot in Acts chapter 2 when a new realm of our Marriage Covenant was brought to life and reality when the Spirit of the Torah-The Ruach Ha Qodesh (Holy Spirit) was given and recognized as the interwoven connection 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 Yeshua the Messiah!

It was also on Shavuot in Acts chapter 2 when a new realm of our Marriage Covenant was brought to life and reality when the Spirit of the Torah-The Ruach Ha Qodesh (Holy Spirit) was given and recognized as the interwoven connection 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 Yeshua 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 Ha Qodesh?

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?<sup>13</sup> “And you, speak to the children of

*13 “And you, speak to the children of Yisrael, 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, set-apart to Yehovah. Everyone doing work on the Sabbath day shall certainly be put to death. 16 ‘And the children of Yisrael shall guard the Sabbath, to observe the Sabbath throughout their generations as an everlasting covenant. 17 ‘Between Me and the children of Yisrael 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 Moshe 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 Yisrael, 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 4th 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 years as told to us in Leviticus 25.

Before I move on we must point out that the night before Passover in the year Yeshua was to be killed, He had a meal (His last Supper) with His disciples and told them that this wine represented His blood and that the bread represented His flesh. All the ingredients used to make a covenant; 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 the 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 3 P.M. on the 14th of Aviv and their blood spilled on the ground each year renewing the covenant. The covenant that He was renewing was the 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

The covenant that He was renewing was the 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 the 7 weeks of Sabbaths; the 50 days until Pentecost, the time of swearing our oaths renewed again that we will keep the Torah, only now in our hearts. The Feast of Oaths when we seven ourselves to Yehovah again, as we are renewing our vows each year at Shavuot, also called Pentecost.

And like a bride that 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 and drag His name back down to the bog of idolatry we have come out of to renew our vows to keep those same laws spoken at

Sinai that Yeshua said were to the two greatest commandments. To love Yehovah which are the first four and to love your fellow man which are the last six.

Yeshua 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)*

Having now examined this word “weeks” and learning that it means the “Feast of Weeks” also called “Shavuot”; and having learned that this is a very special time when we gave an oath to Guard His Commandments in order to remain in His Blessings, let us now begin to understand what is being said in this prophecy. Keep in mind as we go forward that this has a great deal to do with having broken the oath and very little to do with the coming of the Messiah.

### **“Seventy weeks are decreed for your people”**

Seventy Shavuot’s are decreed for you people. A Shavuot is 49 days. Seventy Forty-nines are decreed for you people.

70 X 49 = 3430

Now when we say a “year is as a day” as we are shown in Ezekiel, we then have 3430 years to deal with and not the 490 years that most try to rationalize. A Jubilee cycle is also 49 years in length of time in the same way the Feast of Weeks is.

3430 years can also be understood to be 70 Jubilee cycles.

To learn more about these four verses of Daniel please get the book [\*The 2300 Days of Hell.\*](#)