

*Dear Friends, Family and Watchers,*

*Upon rising this morning, June 14th, 2016, I began asking the Lord about the 1335 count of days we just saw completed. This count began on October 16, 2012, with the sighting of the Revelation 12 “woman” in heaven, and ended on Shavuot using today's Hebrew calendar. The Lord is using the sun, moon and stars as a messaging system (Genesis 1:14). He has granted me the understanding as to this marvelous system of communication and His use of present day calendars. The first blessed count of 1335 days began on September 17th, 2012, celebrated as the Hebrew civil New Years Day, the Feast of Trumpets. The timeline terminated on the 15th of May, Pentecost. This was not to be the only such confirmation of Pentecost. I was instructed to make a second count, beginning on the Feast of Trumpets on God's Perfect Calendar, that beginning on October 16th, 2012. This count of days again landed on Pentecost, this time on the Hebrew calendar of the **5th of Sivan, June 11th, 2016**. This date just happened to be related to the events of 9/11. You might ask “how so?” The month of Sivan is the 3rd month on the religious calendar, but also the 9th month of the civil calendar. Therefore, this date was the 9th month and the 11th day. How amazing, started on the appearance of the Revelation “woman” Virgo, who appeared precisely as prophesied she would. Again, this date was the 16th of October, 2012. I was instructed by the Holy Spirit to count 1335 days from that date, to confirm the messaging system. The message was Shavuot, which passed weekend, June 11th -13th. The message of Pentecost / Shavuot was twice confirmed and remains correct. Since since this date is now past, as least as it appears on today's Hebrew calendar, we must then look more closely at the perfect message given us in scripture. Certainly it is we that have missed something important therein contained. I believe the Lord immediately answered by request and began to send me the answers through other servants He is using in these last hours. I now see the surrounding passages more clearly, better than before the passing of this monumental event called Shavuot / Pentecost / the Feast of Weeks. We must now therefore call into question the actual date of this events, since the timing of same has long been in dispute.*

*In a recent article by Sola Levitt in his monthly newsletter regarding this subject, the correct biblical date to celebrate Pentecost / Shavuot / the Feast of Weeks. According to brother Levitt, there remains a long held division between the Jews and Christians as to when the count of the Omer is to commence. He says that*

*both camps are wrong. Levitt reminds us of God's explicit instructions as to when the correct start date is to begin the count. The instructions have been ignored by the Rabbis, since it points to the resurrection of Jesus. The Christians have been influenced by their pagan roots, going back to the days of Constantine, and the beginnings of the Roman Catholic Church. They establish the count from the vernal equinox. This is further confuse by the RCC teaching as to "Good Friday" being the day of Christ's death, and not the actual day being Wednesday, April 3, 0030.*

*The count was correctly to begin on Saturday, the "Feast of First Fruits". Jesus was resurrected between the days of Saturday and Sunday the 17th, at the close of the Sabbath, and the start of the First Day of the Week the 18th day of the Hebrew month of Nisan. This count of days allows for the required three nights and three days to be properly accounted for.*

### **Leviticus 23:15-22 Wycliffe Bible (WYC)**

**15 Therefore ye shall number from the tother (*meaning the other*) day of the sabbath,...**

*At sunset, the 14th day, is also the start of the 15th, which begins the High Holy Sabbath Day called the Feast of Unleavened Bread. This feast lasts for seven days, ending on the 21st/22nd of the month. The Jews count from this date, NOT the Feast of First Fruits, which saw the resurrection of Jesus, at the close of the 17th and the start of the 18th, Sunday is generally celebrated as resurrection day, even though the Feast of First Fruits is a Sabbath, which makes it a Saturday. This then is the Sabbath from which hereafter we are to count the Omer, starting with zero. Seven Sabbaths plus a day, lands on a Sunday, anyway you count it. However, the Hebrew calendar did not begin the year on the correct day, March the 10th, 2016. They declared this year as a leap year and added a 13th month. Therefore, the days of the Hebrew month do not fall on the correct week days. They have Christ's death on a Friday, not on Wednesday, and his placement in the tomb on Thursday, the 15th of Nisan as the High Holy Day, a Saturday. This presents a real problem as to when to start counting the Omer.*

*To determine the correct day, we must depend upon the date of the full moon. The moon reaches it's fulness at 2:14 p.m. EST on April 21, 2016. Israel is 7 hours ahead, making the 22nd in Israel. The moon remained full into the 23rd, the 15th day of Nisan. The full moon spoken of in Revelation 6:12-17 arrives on the 14th/15th of the month. From this we can know when to start counting the Omer, that being the 18th/19th of Nisan. Jesus was placed in the tomb on Wednesday evening, just before sunset. The night of the 15th, followed by the day, was the first day. The night and the day of the 16th was the second day. The night and the day of the 17th was the third day. At the close of the Sabbath, that being the 17th Jesus rose again at the close, or at the fulness of the Feast of First Fruits and the start of the First Day of the Week, the 18th. Therefore, I must start counting from the close of the 18th and the start of the 19th day. This brings be to the close of the 50th day, the evening of the 16th day of June EST, already the 17th in Israel.*

*To confirm this date, I ran the Daniel 12:11 timeline of 1290 days from the sighting of the Revelation 12 "woman" in heaven. From this date I began my count of seven weeks plus one day. These two timelines also arrived on the 16th/17th of June.*

**...in which ye offered handfuls of the first fruits, (the 17th, until the end of a count of) seven full weeks (49 days),**

**16** till to the tother (next) day of filling (that being the full end of the next day) of the seventh week, that is (the end of the 49th day plus 1, for a total of), fifty days; and so ye shall offer [a] new sacrifice (meaning that the sacrifice of grain came from the new harvest) to the Lord,

**17** of all your dwelling places, two loaves of the first fruits (of the Jews and Gentiles, namely the 144,000 and the man child bride), of two tenth parts of [tried] (fine) flour, dighted with sourdough (leaven), which loaves ye shall bake into the first fruits (loaves, presented) to the Lord.

18 And ye shall offer with the loaves seven lambs of one year without wem (*blemish*), and one calf of the drove, and two rams; and these shall be in(to) burnt sacrifice, with their flowing offerings, into the sweetest odour to the Lord.

19 Ye shall make also a goat buck for sin, and two lambs of one year, [the] sacrifices of peaceable things (*a peace offering*).

20 And when the priest hath raised those (*up, or waved them*), with the loaves of the first fruits, (*as a special gift*) before the Lord, those shall fall into the priest's use (*for they shall belong to the priest*).

21 And ye shall call this day most solemn, and most holy; ye shall not do therein any servile work; it shall be a lawful thing everlasting in all your dwellings, and generations.

22 Forsooth (*for a truth*) after that ye have reaped the (*grain, called*) corn of your land, ye shall not cut it till to the ground, neither ye shall gather the ears of (*grain, the*) corn that abide (*that which was missed by the gatherers, called gleanings*), but ye shall leave those to poor men and pilgrims; I am the Lord your God.

*Other passages of scripture must also be considered. In the story of Ruth, the Moabite woman, she and her mother-in-law, both now widowed, are seen returning to the city of Bethlehem at the start of the barley harvest. Ruth went out to the fields to glean barley to support herself and her mother-in-law. Great kindness was shown to her by Boaz, the owner of the fields. She was encouraged to remain in the fields of Boaz and not to go to another. After the harvest was brought in, Boaz was working to winnow the harvest. It was there, Naomi instructed Ruth to wait until evening, and then go secretly to the threshing floor, and lie down a the feet of Boaz, once he had fallen asleep. She was further instructed to uncover the feet of Boaz so as to cause him to awake, as the night became colder. So it was at midnight, Boaz awoke and saw at his feet Ruth. He explained to her that he was second in line to be her kinsman redeemer. In the morning*

*he would give the man first in line to redeem her property and take her to wife, so to raise up the inheritance of her dead husband. The man refused and Boaz claimed the right with many witnesses to the agreement.*

### **Ruth 4:11-22 Darby Translation (DARBY)**

**11** And all the people that were in the gate and the elders said, [We are] witnesses. Jehovah make the woman that cometh into thy house like Rachel and like Leah, which two did build the house of Israel; and acquire power in Ephratah, and make thyself a name in Bethlehem;

**12** and let thy house become like the house of Pherez, whom Tamar bore to Judah, of the seed which Jehovah shall give thee of this young woman.

*So it was that Boaz raise up the inheritance of Naomi's son.*

**13** And Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah gave her conception, and she bore a son.

**14** And the women said to Naomi, Blessed be Jehovah who hath not left thee this day without one that has the right of redemption, and may his name be famous in Israel!

**15** And he shall be to thee a restorer of thy life, and a nourisher of thine old age; for thy daughter-in-law who loves thee, who is better to thee than seven sons, has borne him.

**16** And Naomi took the child, and laid it in her bosom, and became nurse to it.

**17** And the women [her] neighbours gave it a name, saying, There is a son born to Naomi. And they called his name Obed. He is the father of Jesse, the father of David.

18 Now these are the generations of Pherez. Pherez begot Hezron,  
19 and Hezron begot Ram, and Ram begot Amminadab,  
20 and Amminadab begot Nahshon, and Nahshon begot Salmon,  
21 and Salmon begot Boaz, and Boaz begot Obed,  
22 and Obed begot Jesse, and Jesse begot David.

*If correct date for Shavuot might well be the 16th day of Sivan. The Catholics add an additional three days, placing it on the 19th. The 16th, falls on the 10th day of the month.*

*Again, if we are looking at a magnificent series of prophetic overlays, one month upon another, upon another and so forth, then the possibility of a "Triumphal Entry" by the bride of Christ must be considered. This would be a strong prophetic contender for the "thief in the night" rapture to take place. This would also provide the required space of seven days for the purification of the birth mother (Luke 2:22), the church, seen as the "woman" in travail in Revelation 12:1. She departs for Heaven in Revelation 12:6, following the rapture of the man child seen in verse 5.*

***"And thou shalt observe the feast of weeks, even of the first-fruits of wheat harvest, and the feast of ingathering at the turn of the year." [Exodus 34:22 \(The Israel Bible™\)](#)***

*The Israel Bible says "at the turn of the year". This should be understood to be at the turn of the season from spring to summer.*

## Exodus 34:22 Wycliffe Bible (WYC)

22 Thou shalt make to thee the solemnity of weeks, in the first things of fruits of thy ripe corn of wheat, and the solemnity when all things be gathered *into barns*, **when the time of the year** cometh again (*for this time of ingathering*).

*The wave offering of the first of the wheat harvest was presented to God during Shavuot, which arrives at the close of the barley harvest.*

## Song of Solomon 2:10-14 King James Version (KJV)

10 My beloved spake, and said unto me, **Rise up, my love, my fair one, and come away.**

11 For, lo, the winter is past, the rain is over and gone;

12 The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;

13 **The fig tree putteth forth her green figs**, and the vines with the tender grape give a good smell. **Arise, my love, my fair one, and come away.**

## Revelation 6:12-17 Wycliffe Bible (WYC)

12 And I saw, when he had opened the sixth seal, and lo! a great earth-moving was made; and the sun was made black, as a sackcloth of hair, and **all** the moon (*meaning the full moon*) was made as blood.

*The full moon of June is called a "Honey Moon". It is also called a "Strawberry Moon". Will this be the Revelation 6:12 full moon which is also a blood red moon, a strawberry red moon?*

**13** And stars of heaven fell down upon the earth, as a fig tree (*Israel*) sendeth his **unripe figs** (*IDF soldiers*), when it is moved of a great wind (*the wind of war*).

### **Isaiah 63** 1599 Geneva Bible (GNV)

**1** Who is this that cometh from Edom, with (*blood*) red garments from Bozrah? (*He is Jesus, and*) he is glorious in his apparel, and walketh in his great strength. I (*Jesus*) speak in righteousness, *and* (*I*) am mighty to save.

**2** Wherefore is thine apparel red, and thy garments like him that treadeth in the winepress? (*Answer:*)

**3** I have trodden the winepress alone, and of all people there was none with me (*in this battle*): for I will tread them (*Gog and MaGog*) in mine anger, and tread them under foot in my wrath, and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

**4** **For the day of vengeance is in mine heart, and the year of my redeemed is come.**

**5** And I looked, and there was none (*not a single nation*) to help (*defend Israel*), and I wondered that there was none to uphold (*Israel*): therefore mine own arm helped me, and my wrath itself sustained me.



6 Therefore I will tread down the people (*all the nations which come against my chosen nation*) in my wrath, and make them drunken in mine indignation, and will bring down their strength to the earth.

### Revelation 14 1599 Geneva Bible (GNV)

1 Then I (*John*) looked, and lo, a Lamb stood on mount Zion, and with him an hundred forty and four thousand, having his Father's Name written in their foreheads.

2 And I heard a voice from heaven as the sound of many waters, and as the sound of a great thunder: and I heard the voice of harpers, harping with their harps.

3 And they (*the 144,000*) sung as *it were* a new song before the throne (*of God*), and before the four beasts, and the (24) Elders: and no man could learn that song, but the hundred, forty and four thousand, which were bought (*redeemed*) from the earth.

4 These are they which are not defiled with women: for they are virgins: **these follow the Lamb whithersoever he goeth:** these are bought (*redeemed*) from men, **being the firstfruits unto God, and unto the Lamb.**

5 And in their mouths was found no guile: for they are without spot before the throne of God.

6 Then (*after this*) I saw **another Angel (*the first*)** fly in the midst of heaven, having an everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come: and worship him that made heaven and earth, and the sea and the fountains of waters.

8 And there followed **another Angel (*the second*)**, saying, Babylon that great city is fallen, it is fallen: for she made all nations to drink of the wine of the [g]wrath of her fornication.

9 And the **third Angel followed** them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or on his hand,

10 The same shall drink of the wine of the wrath of God, yea, of the pure wine, which is poured into the cup of his wrath, and he shall be tormented in fire and brimstone before the holy Angels, and before the Lamb.

11 And the smoke of their torment shall ascend evermore: and they shall have no rest day nor night, which worship the beast and his name.

12 Here is the patience of Saints: here are they that keep the commandments of God, and the faith of Jesus.

### Revelation 3:10 Wycliffe Bible (WYC)

10 for thou keptest the word of my patience. And I shall keep thee from the hour of temptation, that is to come into all the world, to tempt men that dwell in earth (*to take the mark*).

13 Then I heard a voice from heaven, saying unto me, Write, The dead which die in the Lord (*henceforth / hereafter*), are fully blessed. Even so saith the Spirit: for they rest from their labors, and their works follow them.

14 And I looked, and behold, a white cloud, and upon the cloud one sitting like unto the Son of man (***Jesus, the fourth***), having on his head a golden crown, and in his hand a sharp sickle.

15 And **another Angel (*the fifth*)** came out of the Temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap, for the time is come to reap: for the harvest of the earth is ripe.

16 And he that sat on the cloud, thrust in his sickle on the earth, and the earth was reaped.

17 Then **another Angel (*the sixth*)** came out of the Temple, which is in heaven, having also a sharp sickle.

18 And **another Angel (*the seventh*)** came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, and said, Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth: for her grapes are ripe.

19 And the Angel (*that was seen sitting upon a cloud*) thrust in his sharp sickle on the earth, and cut down the vines of the vineyard of the earth, and cast them into that great winepress of **the wrath of God**.

*The rapture has already taken place and the body of Christ removed.*

### **1 Thessalonians 5:9** King James Version (KJV)

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

20 And the winepress was trodden without the city, and blood came out of the winepress, unto the horse bridles, by the space of a thousand and six hundred furlongs.

### **Isaiah 63** 1599 Geneva Bible (GNV) *continued...*

7 (*Then*) I (*Isaiah*) will remember the mercy of the Lord, *and* the praises of the Lord, according unto all that the Lord hath given us, and for the great

goodness toward the house of Israel, which he hath given them according to his tender love, and according to his great mercies.

8 For he said, Surely they are my people, children that will not lie: so he was their Savior.

9 In all their troubles he was troubled, and the Angel of his presence saved them: in his love and in his mercy he redeemed them, and he bare them and carried them always continually.

10 But they rebelled and vexed his holy Spirit: therefore was he turned to be their enemy, *and* he fought against them.

11 Then he remembered the old time of Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his sheep? Where is he that put his holy Spirit within him?

12 He led *them* by the right hand of Moses with his own glorious arm, dividing the water before them, to make himself an everlasting Name.

13 He led them through the deep, as an horse in the wilderness, that they should not stumble.

14 As the beast goeth down into the valley, the Spirit of the Lord gave them rest: so didst thou lead thy people, to make thyself a glorious Name.

15 Look down from heaven, and behold from the dwelling place of thine holiness, and of thy glory. Where is thy [p]zeal and thy strength, the

multitude of thy mercies, and of thy compassion? they are restrained from me.

16 Doubtless thou art our Father: though Abraham be ignorant of us, and Israel know us not, *yet* thou, O Lord, art our Father, *and* our redeemer: thy Name *is* forever.

17 O Lord, why hast [s]thou made us to err from thy ways? *and* hardened our heart from thy fear? Return for thy [t]servant's sake, *and* for the tribes of thine inheritance.

18 The people of thine holiness have possessed it, but a little while: for our adversaries have trodden down thy Sanctuary.

19 We have been *as they*, over whom thou never barest rule, and upon whom thy name was not called.

### **Revelation 6:12-17** Wycliffe Bible (WYC) *continued...*

14 And heaven went away, as a book wrapped in; and all the mountains and isles were moved from their places.

15 And the kings of the earth, and princes, and tribunes, and rich, and strong, and each bondman, and free man, hid them(selves) in dens (*massive bunker systems*) and stones of hills.

16 And they say to hills and to stones, Fall ye on us, and hide ye us from the face of him that sitteth on the throne (*the Father*), and from the wrath of the lamb;

17 for the great day of **their wrath** cometh, and who shall be able to stand?

**Song of Solomon 2:10-14** King James Version (KJV) *continued...*

14 O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

*I would have you now consider that Satan surely knows the significant of this Feast Day. It has been a most significant day in times past, and will play a profound roll in the events soon to come. One such event is a ceremony, an offering conducted, to commemorate this very special day. The Jews were commanded to prepare two loaves of bread, made with leaven representing Jesus as the UNLEAVENED Bread, the first fruits of resurrection. We Jews and Gentile are seen as the two LEAVENED loaves of bread. There were a specified number of animals sacrifices as well. The passages concerning this have already been quoted above.*



*Priests Re-learn How to Bring Ancient Harvest Bread Offering to Temple*

Jewish priests bring the Omer offering in preparation for the Third Temple. (Adam Propp)

On Monday, a reenactment of a special Temple service was held in Jerusalem on the Armon Hanatziv Promenade. To a casual observer, it resembled a country fair. Families gathered for a pleasant afternoon, children gawked at displays of goats and produce, while the main event, a bake-off, featured two very unusual looking loaves of bread. It became clear this was not your



normal gathering of farmers when bearded men in flowing white robes began to blow on long silver trumpets.

This full-dress reenactment of the [Omer](#) offering was an essential part of preparing for the rebuilding of the Jewish Temple, bringing it closer in the most practical ways.



Jewish priests and children wore authentic Biblical garments to bring the offering. (Adam Propp)

On the first night after Passover, Jews begin counting the Omer, marking off seven complete weeks and culminating in the holiday of Shavuot (Festival of Weeks), which this year took place on June 12. Most people associate the holiday with celebrating the day on which Jewish tradition holds God gave the Torah to Israel at Mount Sinai, but the festival looked very different in the days of the Temple.

The Bible commands Jews to bring two loaves of bread on Shavuot to the Temple. Made from the choicest wheat, which was ground and sifted twelve times before being [baked](#), it was brought as a thanksgiving “wave offering” along with two lambs, as a central aspect of the national holiday.

*Ye shall bring out of your habitations two wave loaves of two tenth deals; they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto Hashem. ([Leviticus 23:17](#))*

Rabbi Yaakov Savir led the reenactments of the [Omer](#) offerings this year in Jerusalem. He told *Breaking Israel News* that the [reenactments](#) are essential to preparing for the Third Temple, because they teach the priests about the practical details of performing the special commandments.

“Despite the detailed descriptions in Rabbinic literature, every time we re-enact the rituals we discover something,” he explained. “The two loaves are the only grain offerings brought to the Temple made from leavened bread. All of the other grain offerings are flat, pan breads, usually fried in oil. Even the Show Bread that was always present in the Temple, despite being quite large, was essentially [matzah](#), unleavened bread.

“The two loaves brought to the Temple are made from a sourdough. This requires a sourdough starter to begin the process of leavening. This starter takes quite a long time to make and is usually, in domestic use, saved as a culture. These cultured starters have to be destroyed before Pesach (Passover), along with any leavened products. When we set out to make the two loaves for the Omer, we have to begin the process of creating a new sourdough starter as soon as Pesach ends in order to make the two loaves for Shavuot.

“Until almost three weeks ago, the starter wasn’t able to make the bread rise at all. This year, since Shavuot came directly after Shabbat, we had to bake the loaves two days before the actual holiday. The sourdough was just coming into its full strength. This is a detail that is never mentioned in the rabbinic literature and we never would have known unless we had actually done the *mitzvah* (Biblical commandment),” he explained. “The seven weeks after Pesach are necessary to create the sourdough needed to bake the two loaves of bread for Shavuot.”



The two sourdough loaves baked to Biblical specifications for the Omer offering. (Adam Propp)

Not only was it essential to learn this important practical detail order to bring the actual sacrifices, he continued, but it shows a holistic and natural basis for the Temple Service in which everything, including the rising agent of the bread offering, is taken into account.

The reenactment of the Temple service reconnected the modern holiday of [Shavuot](#) with its agricultural roots as *Chag Hakatzir*, the Harvest Festival. Rav Hillel Weiss, secretary of the Nascent Sanhedrin and an organizer of the event, told *Breaking Israel News* that this aspect of the holiday is more relevant today than ever, noting the connection between modern Israel and agriculture.

“This is the holiday of the wheat harvest, and the rise of the modern state of Israel has had a major impact on wheat in the world,” he asserted. “Aaronsohn wheat came from Israel!”

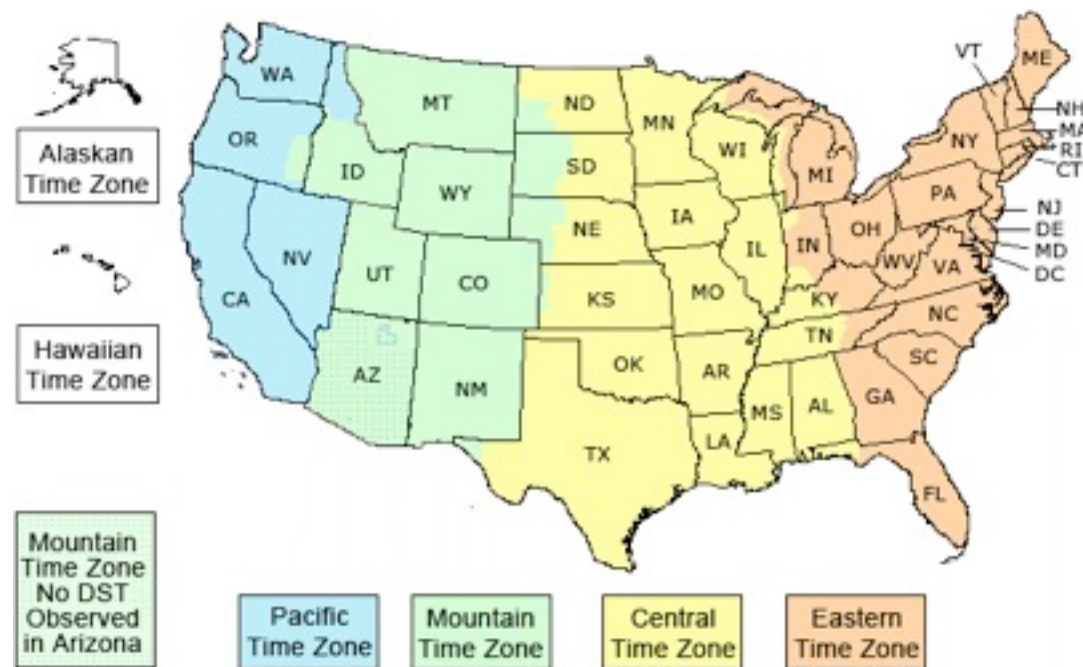
Aaron Aaronsohn was an agronomist and Zionist who lived most of his life in Israel in the late 19th century, when it was still the Ottoman Empire. Aaronsohn discovered wild emmer, *Triticum Dicocoides*, believed to be the ancestor of most domesticated [wheat](#) strands cultivated on a large scale today.

“Aaronsohn wheat is being used to fix many of the problems arising from genetically modified wheat,” the rabbi explained. “This is certainly an unanticipated practical aspect of the Jews Messianic return to Israel and is a reflection of the agricultural roots of the festivals.”

He also noted the nationalistic aspect of the holiday. “Today, our right to the land is being brought into question and history is being re-written. It is written in *Vayikra Rabbah* (a homiletic collection of teachings on subjects covered in Leviticus) that Abraham merited the land of Israel because of the Omer offering. It is important to express that our religion is agriculture in its essence with holiness emanating from the land and its bounty.”



The question then must be asked; How is all this related to the events surrounding 9/11, besides the matching date? The answer can be found in the word “holocaust”, meaning burnt offering, a sacrifice. In the past events involved in 9/11, three thousand innocent souls died as a kind of Satanic sacrifice, an Islamic terrorist attack (a holocaust) in obedience the commands found in the Koran, written for them by the medieval Roman Catholic Church, and inspired by their god Lucifer, also known as Allah. Once again, Satan prepared and carried out a sacrifice to correspond with God’s wonderful Feast Day. 49 innocent souls were sacrificed, along with the 50th soul, that of the shooter. This fulfilled the count of the Omer, by a young man named Omar. This act was carried out at precisely 2 a.m. EST, 1 a.m. CST on the 12th of June. However, this was not the 12th in over half of the United States, but rather it was the **11th of June**, in a kind of mirror image. This is further proof that this was indeed a Satanic sacrifice, and offering to the god of ISIS, who is likewise the god of President Barack Obama.



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 Arizona is in the Mountain Time Zone and does not observe daylight saving time except in the Navajo Indian Nation. To view the current time in Arizona select from the state menu below.

*On the West Coast it was 11 p.m. and in the Mountain States it was the midnight hour. In many countries including Canada, June 11th is written as 11/6/2016 (day/month/year). Satan likes to hide his work in plain and open sight. He often does this by turning things upside down and backwards. So it is with the date 11/6. Flipped upside down, and backward, one will see that the date is actually 9/11. We saw this before, on 9/11, which was the 9th day of the 11th month, on the Hebrew religious calendar.*

*My attention must now focus on the date of June 16th/17th as being the possible date for the bride's triumphal entry into the New Jerusalem. This was the day so named "Triumphal Entry" of Jesus into the city of Jerusalem, when he declared that this marked a certain day, "this thy day". This was also the day Joshua led the Children of Israel across the Jordan into the promise land. My brother and I wrote extensively about this day in our book, "The Mystery". We are again re-energized to view the 10th of Sivan, as the fulfillment of the 10th of Nisan, just as there seems to be an overlaying of events, as though prophetic transparencies laid, one upon another, these past months. All these prophetic months, beginning with the sighting of the total solar eclipse on March 9th, 2016 are in play prophetically speaking. This was the started the religious new year on God's Perfect Calendar. Therefore, we are now actually in the month of Tammuz. If my guess of June 16th/17th is correct, it would fulfill another prophetic Bible story, that began with words very similar to "Once upon a time", "In the beginning..." If correct, this date will see the restoration of Adam and Eve back into the Garden of Eden, on the self same day they were evicted, the 17th day of Tammuz. This was also the day in which the troops of Prince Titus breached the wall of Jerusalem, 21 days before the Second Temple was destroyed.*

*We are living in the 21st century since Jesus broke down the wall of separation and the veil of the Temple was rent in two. The angel Gabriel was delayed 21 days by the Prince of Persia, before Michael came to rescue him. There was 21 days between the breaching of Jerusalem's outer wall and the destruction of the Second Temple. There are 21 days short of the blessed count of 1335 days, from the count of days seen in the "Lord's Perfect Sign", that count was 1314 days.*

*The following are rabbinical teachings regarding the historic events of the 17th of Tammuz, and it's message to people living today.*

# 17th of Tammuz

[Teachings, p. 1 On the new moon of Tamuz Rabbi Jill Hammer writes ...  
velveteenrabbi.blogs.com/files/roshchodeshtamuz teachings.pdf](http://velveteenrabbi.blogs.com/files/roshchodeshtamuz teachings.pdf)

**Rabbi Lynn Gottlieb teaches** that the new moon of **Tammuz** is the moon of premonitions. ... garden of Eden), exile (**Adam and Eve**, Moses), and loss (the animals' loss of speech), ... The 3 week Jewish mourning period between the **17th** of **Tammuz** and the 9th of ... of Iyar and Sivan) **connected** from above by a thin "bridge".

## Teachings, p. 1

### On the new moon of Tammuz

#### **Rabbi Jill Hammer writes:**

The first of Tammuz is a day of exile, reminding us that from this point forward the sun will begin to creep from the sky, leaving the world in ever-greater darkness. Just as the first of Tevet (new moon after the winter solstice) is the beginning of the journey toward light, the first of Tammuz is the beginning of the journey into the dark.

Yet this is also a day of return. When Moses strikes the rock, water bursts forth, and the well of healing and life is reborn. This water, from the well of the prophet Miriam, will travel throughout the world from now on, passing through all the bodies of water on earth. It may sometimes hide underground, but it will continue to flow. It will revive our spirits even in far-flung places.

**Rabbi Lynn Gottlieb teaches** that the new moon of Tammuz is the moon of premonitions. "This is the moon when the first brick in the wall protecting the Temple in Jerusalem is removed from its foundations, which was the first step toward its destruction. We tell stories about someone's premonitions as a source of wisdom."

**Jueli Garfinkle teaches** that "The area of deep healing for Tammuz is inner seeing. Habitually, we focus our attention outward and see through a lens tinted by our life experiences. Without annual adjustment, our vision begins to warp into projections that see only what we most want to feel or avoid... It is the gift of Tammuz to wipe the shmutz from my glasses and to see clearly what is before me. To make the time and refresh my vision."

**On the summer solstice Rabbi Jill Hammer offers the following teachings:**

- In Jubilees 6:26, in the story of Noah's flood, the summer solstice is the day the mouths of the great abyss are closed, so that water ceases pouring onto the earth.
- The book of Jubilees 3:32 also names the summer solstice as the day the Divine exiles Adam and Eve from Eden. This is the day the animals lose their power of speech.
- In Seder Olam 11:1, we learn that the day the sun stood still so that Joshua's warriors could win the battle of Gibeon was the summer solstice.
- In Genesis Rabbah 6:6, we learn that "on the summer solstice no creature has a shadow."
- The summer solstice is the day Moses strikes a rock in anger while seeking water for the people. The Eternal tells Moses he will never enter the land of Israel as a result of his actions. (Machzor Vitry)



- The summer solstice is the day animals receive protection from their predators. On that day "the Holy One puts strength in the Behemot and it becomes strong and raises its head and cries out, and its voice extends through all the settled land, and the wild animals hear and are afraid." (Otzar haMidrashim, Hashem beChachmah Yasad Aretz 6)
- In Jewish tradition, the summer solstice carries with it themes of closure (the mouth of the deep, the garden of Eden), exile (Adam and Eve, Moses), and loss (the animals' loss of speech), yet also the benevolence of nature and the Divine (the appearance of the water from the rock, the saving of the small animals, and the standing still of the sun). We meditate on grief, yet also on the world's abundance. Summer solstice is a day of paradox: maximum light, yet also a turn toward darkness.

## Teachings, p. 2

### **Rabbi T'mimah Ickovitz teaches:**

The Northern Hemisphere experiences increased sunlight each and every day between the Winter Solstice to the Summer Solstice (Dec 21-June) 21. The Summer solstice marks the culmination, that is the maximum daylight hours.

It is a day where many experience Spirit's Presence through the expansiveness of the daylight hours. This expansiveness impacts Earth's beings providing for crops. The warmth of the sun offers comfort, freedom, expansiveness and empowerment on many levels. People tend to spend time out of doors.

The three week Jewish mourning period between the 17th of Tammuz and the 9th of Av (Beyn haMaytzarim, "in the narrow straits") arrive shortly after the the sunlight hours begin to contract. *Beyn haMaytzarim* commemorates the capture of Jerusalem and the destruction of the sacred Temple. This was complete destruction of Jewish life at the time. The future was uncertain.

This shift propelled Judaism from a Temple focus, where community met Spirit in a holy designated space, to rabbinic Judaism, where community meets Spirit through the cycles of time still practiced today.

The move from increasing sunlight to decreasing sunlight is profound. This shift is like the shift a pendulum will make when changing directions -the in between moment, filled with stillness and potential.

This is mirrored in the movement from Temple based Judaism. It was unknown how and if Judaism would continue. Not knowing, that is, "flux", is dominant this season. It is OK not to know. It is useful and appropriate to "not know" some times. Not knowing allows change. This is a prelude to the High Holy days. Life as we know it may not be serving and it may move to a flux state and be allowed to reformat.

May this year's flux offer ample space and potential for nourishing transformation of our selves, communities, planet and beyond to serve the greater good of all.

### **Rabbi Yitzchak Ginsburgh teaches:**

According to the Sefer Yetzirah (one of the oldest extant works of Jewish mysticism, authorship un- known), each month of the Jewish calendar corresponds with a letter of the Hebrew alphabet, a zodiac sign, one of the twelve tribes of Israel, a sense, and a controlling limb of the body.

The letter associated with Tammuz is *chet* .)Ⓢ(The form of the letter *chet* is composed of the two previous letters of the Hebrew *alef-beit*, the *vav* ם and the *zayin* ץ (corresponding to the two previous months

of Iyar and Sivan) connected from above by a thin "bridge." In relation to the sense of sight, the form of the *chet* represents the dynamic of spiritual light emitted from the eyes (the *vav*) and physical light re- turning from the object observed, back to the eyes (the *zayin*).

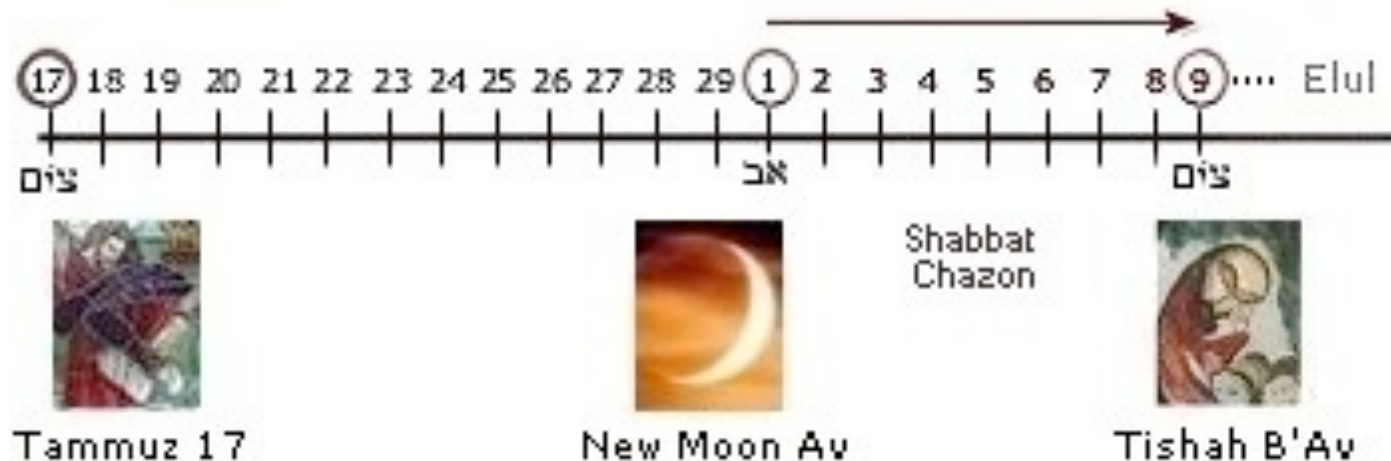
The star sign of this month is Cancer. The sense associated with Tammuz is sight, specifically the ability to "see through" physical reality to behold its Divine source. The tribe associated with this month is Reuben; the name of this tribe comes from the root meaning "to see."

The summer (the period of Tammuz) is the time when one must guard one's eyes to see only that which is good (in the world in general and in our fellow human beings in particular). This is how we heal or "rectify" our sense of sight.

The limb of the body associated with this month is the right hand.

# THREE WEEKS OF SORROW

m o u r n i n g   f o r   Z i o n



*Thursday, June 23, 2016 is the “Fast of the 17th of Tammuz”. The Jews observe this fast, as they refrain from eating and drinking during this time. There are no other restrictions, even so, pregnant or nursing mothers are exempt from fasting.*

*Historically this fast commemorates several major events, some already mentioned above. Primary to all related events are five in Jewish History, which begins this period of national Jewish mourning called “The Three Weeks”, culminating in Tisha B'Av.*

*This year, the 17th of Tammuz corresponds with the Islamic Fast of Ramadan. As we can see from these recent events in Orlando, Florida human sacrifice is still being done by the heathens living in the land.*

*The following are the five events, great catastrophes remembered on the 17th of Tammuz.*

- 1. In a moment of great anger, Moses broke the tablets containing the Ten Commandments at Mount Sinai in response to the great sin, that of returning to the worship of the Golden Calf.*
- 2. The daily offerings in the First Temple were suspended, “taken away” during the siege of Jerusalem, after the Cohanim, the sons of Aaron, the brother of Moses, could no longer obtain animals.*
- 3. The walls of Jerusalem were breached on this day, the 17th of Tammuz, 21 days prior to the destruction of the Second Temple by fire, followed by it's complete demolition, on the 9th/10th days of Ab, AD 70. This demolition was as complete a demolition as that of 9/11.*
- 4. Just prior to the “Great Revolt”, the Roman general Apostamos burned a copy of the Torah, which became the precedent for future such burnings of Jewish books throughout the centuries.*
- 5. An idolatrous image of Zeus was placed in the Sanctuary of the Holy Temple by a type and shadow of the coming one, who will repeat this event as a brazen act of blasphemy and desecration.*

*Historically, the original date for this fast was observed on the 9th day of Tammuz to commemorate the day Jerusalem's wall was breached and the city fell, followed soon thereafter by the destruction of the First Temple in 586 BC. Following the fall of Jerusalem to the troops of Prince Titus on the 17th of Tammuz the Sages changed the date to reflect both events, as they combined the observance of both tragedies to begin on the 17th day of Tammuz, and continue until the 9th day of Ab, when the Temple was destroyed by fire.*

*You that are familiar with my writings know, I see two raptures and two ascensions. This runs contrary to the present day teachings of men, yet it has much support in scripture, both in types and shadows as well as in the plain text. I see two raptures in the types and shadows of Enoch and Elijah. I see two ascensions in the ascension of Jesus and later the ascension of the two witnesses, seen in Revelation 11, just before the 7th trumpet of judgment sounds. The sounding of the 7th trumpet of judgement will be a repeat event of the wrath of the Lamb upon the nations coming soon, that being the true sounding of the last trump at Christ's appearing.*

*In Revelation 6:12-13 speaks of the full moon turning the colour of blood, the same colour as a strawberry and stars falling as unripened figs when blown by a might wind.*

*I have long seen the fig tree as Israel, the green figs as the IDF, and the mighty wind as the Holy Spirit. In the video presentation I just viewed, the unripened figs were presented in two of the passages referenced. I will present the passages a little later in this post. This event is when Jesus appears in heaven and slays the Antichrist. The bride must therefore leave sooner than this. However, this may well be the fulfillment of the body of Christ going out to meet the bridegroom and the bride of Matthew 25:1 as more correctly translated by John Wycliffe.*

*The departure of the "woman" is seen following the rapture of the "man child" the bride of Christ. The "Seven Churches" of Revelation is the "woman" and the crown upon her head are the 144,000 Jewish virgins. The "man child" and the "144,000" are represented as the "two loaves" of leavened bread prepared as wave offerings of the first fruits of the coming harvest. This precedes the main harvest of the wise virgins, who must also soon depart, after a seven day time of purification first (Luke 2:22). Here we again see the virgin, who has just prevailed in birth. A virgin, by definition cannot be pregnant, travailing in birth.*

*Therefore we see this virgin in light of the mother of Jesus after having given birth to the first “man child” Jesus. She was required a space of seven days before she was declared ceremonially clean. We see her departure in Revelation 12:6, and also again in the story of the wise virgins, as revealed in Matthew 25:1 (Wycliffe Bible 1384). This second event was NOT “as a thief in the night”, rather it was announced twice, alerting the virgins, both they of the wise and they of the foolish, to go out to meet the bridegroom and his betrothed bride, called his “wife”.*

*If I am correct in saying that the Lord is following patterns set forth in past events, then the overlay of dates would seem to be a correct assumption, if any assumption can ever be correct.*

### **Ecclesiastes 1:8-9 King James Version (KJV)**

**8** All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

**9** The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.

*The scripture goes on to tell us that all prophetic events of the past will be done again in the future, and that all these events, past and future have been revealed to God’s Prophets. Therefore we much search the words of God’s Prophets if we are to know the timing of the coming events yet to be replayed.*

### **Amos 3:7 King James Version (KJV)**

**7** Surely the Lord God will do nothing, but he revealeth his secret (*His mysteries*) unto his servants the prophets.

*The secret rapture is one such mystery God has promised to reveal to his servants, the prophets. One such New Testament prophet was the apostle Paul. Paul tells us directly, "I show you a mystery...", and Gabriel in his message from God, says; "Daniel, now I went out (from the presents of God, who commanded), that I should teach thee, and thou shouldest understand." "Therefore know thou, and (understand) perceive (this that I am about to reveal to you); from the going out of the word (which has been issued by a person having authority to give command) that Jerusalem be builded again, till to Christ, the duke, shall be seven weeks of years and two and sixty weeks of years; and again the street shall be builded, and walls, in the anguish of times."*

*When Jerusalem is named in this manner, it is speaking of the entire nation of Israel, particularly when Jerusalem is the capital city of Israel. The retaking of Jerusalem as Israel's capital city came about during six days in June, just before the Feast of Weeks began.*

*Prophetically speaking, we may well be looking at past and present day events as though looking in a mirror. As an example of this mirror imaging, one need not search far. The early years in which the children of Israel were under the rule of the brother Joseph was thirty in length, followed by four hundred years under Pharaohs who knew not Joseph ( $30 + 400 = 430$ ).*

*In AD 1517, the lands of Israel, renamed by the Romans, Palestine, along with the holy city of Jerusalem, became captive to the Ottoman Empire. This captivity continued for four hundred years, follow by a period of thirty years under British mandate, until such time Israel was to be conceived as a nation once again ( $400 + 30 = 430$ ).*

*What we may be seeing prophetically today, is the fulfillment of the 62 Shavuots (weeks of years equalling 434 years) first, followed by 7 Shavuots (weeks of years equalling 49 years).*

*Isaac Newton weighed in on this subject. He is rightfully called "the father of modern science". Newton, was a devout Christian and Bible scholar, was fluent in several ancient languages, able to translate directly from the Hebrew and Greek. He was particularly interested in the prophesies of Daniel. If Newton was correct as to his understanding of the seventieth week of Daniel, the time for Christ second appearing is near at hand, even today.*

*Newton viewed Daniel 9:25 differently from other scholars, who added the two timelines together, to reach a total of 483 years. Newton took exception to that theory, believing that there is no linguistic basis for adding the two numbers together. He stated to do so would be “doing violence to the language of Daniel.” Newton believed that each of these counts of weeks had their own separate command, that being the “going forth of the commandment to restore and to build Jerusalem.”*

*With this in mind, we must consider the prophetic implications of the “Six Day War”, and the timing of the final Jubilee. Consider again the date of **June 11th**, coming into view again, as this was the day in which the war ended. It was also the start of Shavuot this year, at least as it is celebrated by the Jews. This date was also the terminus of the blessed count of 1335, when counted from the sighting of the Revelation 12 “woman” in heaven.*

*The Lord is certainly pointing to Shavuot / Pentecost / the Feast of Weeks as a key date prophetically. There is much controversy over the correct date to be assigned Pentecost. It may be that the date may well be the 16th or the 19th of June, this year. If June the 19th is correct this year, then Shavuot will fall on June 7, 2017, next year. This was the exact day Jerusalem was captured during the “Six Day War”, fifty years to the day.*

*I find this amazing, in that once again, we can see an attempt by Satan to conceal a specific related Feast Day in which a prophetic fulfillment has been realized. Satan did this at the time of Israel's birth, which should have fallen on Shavuot. The present day Hebrew calendar prematurely added the 13th calendar month of Adar I that year, placing the rebirth of Israel as a voting member of the United Nations as being 5th/6th, instead of the 5th/6th of Sivan, Shavuot. This presents a problem as to know when we are to start counting the ascribe Shavuots. Should we begin the count in 1948 or wait until 1949. Furthermore, the conception of the nation was on November 29, 1947, on the 16th day of Kislev. Therefore, if we add 40 weeks (280 days), which just happens to be the average length of time for human gestation to go full term, from the first day of the woman's last menstrual period, we arrive at Rosh HaShanah, the Feast of Trumpets, the beginning of the civil new year. Of additional interest is that from the **6<sup>th</sup> day of Hanukkah** (December 14, 2012) again, just happened to be the first **266 days** from the Hebrew New Year. The gestation period of a human child from the time of conception, rather than the last menstrual cycle. What*



*makes the year 2012 of such interest in this regard is the sighting of the “woman” in heaven, the GREAT SIGN of Revelation 12. Furthermore, the year 2012 was another leap year in which today’s Hebrew calendar fell into error by not adding the 13th month at the appropriate time. This was yet another attempt by Satan to conceal one of God’s prophetic Feast Days, that of the Feast of Trumpets. This caused the watchers to miss this date and the sighting of the Revelation 12 “woman” in heaven, the great sign.*

*How might the correct dates and timelines be confirmed? One must look to the sun, moon and stars to find the answers. Once again the GREAT SIGN of Revelation 12:1 must be seen as the key to unlocking the mystery, by extending the timelines given in Daniel 12, verses 11 and 12.*

### **Daniel 12:11 King James Version (KJV)**

**11** And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

*Jesus was the final sacrifice which was taken away two thousand years ago on Passover. He departed to the father on Sunday the Feast of First Fruits. Counting then from the close of day, sunset 1290 days, we arrive at where to begin the count of days, the Omer plus one day. This terminates on June 16th, which at sunset becomes the 17th of Tammuz on God’s Perfect calendar. This was the day Adam and Eve were removed from the Garden of Eden. Could this be the day the bride is restored to her rightful place? If the 17th of Tammuz is the correct day on God’s calendar, then we must mirror the 1290 count a second time, starting with a zero.*

*This date terminates on the 6th day of Hanukkah, 266 days, counting from the 1st of Nisan, the Hebrew New Year.*

*This year, Shavuot began on **June 11**, the same day in which the “Six Day War” ended, back in 1967. God revealed to me some years ago, that it was in His providence to so name this war, this in fulfillment of His words to Noah:*

## Genesis 6:3 Names of God Bible (NOG)

3 Then **Yahweh** said, “My Spirit will not struggle (*to strive with, be in conflict with, to be at war*) with humans forever, because they are flesh and blood. They will live 120 (*Jubilee*) years.” ( $120 \times 50 = 6$  *millennial days*)

*These 6 millennial days, represent a “Six Day War” between God and rebellious mankind. The naming of the 1967 “Six Day War” was God telling us, we were just about to enter the final Jubilee count of years ( $49 + 1 = 50$ ). This war ended on **June 11, 1967**, on the 2nd day of Sivan, just **3 days short of the start of Shavuot**, and the count down to the 120 Jubilee which began on the 10th day of Tishri, 5728. The 10th day of Tishri began on the 13th of October and ended on the 15th day of October which is also the beginning of the **16th day of October**. It was on this day, the 16th day of October, 2012 during which the GREAT SIGN appeared, “the woman in travail” of Revelation 12.*

*Hope this inspires you as it does me. Feel free to share this email as you see fit.*

*Love Steve*

*P.S. I took the next logical step, and subtracted 434 years from 1967 arriving at 1533, a very significant year indeed, as the Jews returned to their land that year after the [Ottoman](#) Turks' conquest of the city in 1517 was marked by a violent pogrom which included many deaths, rapes, and the plundering of Jewish homes. The surviving Jews fled to Beirut and did not return until 1533.*

*You can read the entire story below:*

## Hebron: Historic Overview

**Hebron:** [Table of Contents](#) | [Tomb of the Patriarchs](#) | [Kiryat Arba](#)

[Hebron](#), located in the Judean hills south of [Jerusalem](#), is the site of the oldest Jewish community in the world, dating back to Biblical times. Today, Hebron is home to some 250,000 Palestinians and approximately 700 Jews. An additional 6,000 Jews live in the adjacent community of Kiryat Arba.

- **Introduction**
- **From Biblical Times to 1967**
- **Reestablishing the Jewish Community**
- **Distinction between "H1" & "H2"**
- **Shuhada Street & the Old City**
- **Cave of Machpelah/Ibrahimi Mosque**

### Introduction

Hebron (*Al-Khalil* in Arabic) is located 32 kilometers south of Jerusalem and is built on several hills and wadis, most of which run north- to-south. The Hebrew word "Hebron" is explained as being derived from the Hebrew word for "friend" ("haver"), a description for the Patriarch [Abraham](#). The Arabic "*Al-Khalil*," literally "the friend," has a nearly identical derivation and also refers to [Abraham](#) (Ibrahim), whom [Muslims](#) similarly describe as the friend of God. Hebron is one of the oldest continually occupied cities in the world, and has been a major focus of religious worship for over two millenia.

Hebron has a long and rich Jewish history and is the site of the oldest Jewish community in the world. The [Book of Genesis](#) relates that [Abraham](#) purchased the field where the [Tomb of the Patriarchs](#) is

located as a burial place for his wife [Sarah](#). According to Jewish tradition, the Patriarchs [Abraham](#), [Isaac](#) and [Jacob](#), as well the Matriarchs [Sarah](#), [Rebecca](#), and [Leah](#) are all buried in the Tomb.

[King David](#) was anointed King of Israel in Hebron, and he reigned in the city for seven years. One thousand years later, during the first Jewish revolt against the [Romans](#), the city was the scene of extensive fighting. Jews lived in Hebron continuously throughout the [Byzantine](#), [Arab](#), [Mameluke](#) and [Ottoman](#) periods and it was only in 1929 that the city became temporarily "free" of Jews as a result of a murderous Arab [pogrom](#) in which 67 Jews were murdered and the remainder forced to flee. After the [1967 Six-Day War](#), the Jewish community of Hebron was re-established.

Today, Hebron has a mostly Sunni Muslim population and its Jewish community is comprised of roughly 700 people, including approximately 150 [yeshiva](#) students. An additional 6,650 Jews live in the adjacent community of Kiryat Arba.

Hebron's climate has, since Biblical times, encouraged extensive agriculture and such areas surround the city. Farmers in the Hebron region usually cultivate fruits such as grapes and plums. In addition to agriculture, local economy relies on handicraft, small- and medium-scale industry and construction. Hebron is one of the most important marketplaces in the Palestinian Territories.

## **From Biblical Times to 1967**

[Numbers 13:22](#) states that (Canaanite) Hebron was founded seven years before the Egyptian town of Zoan, i.e. around 1720 BCE, and the ancient (Canaanite and Israelite) city of Hebron was situated at Tel Rumeida. The city's history has been inseparably linked with the [Cave of Machpelah](#), which the Patriarch [Abraham](#) purchased from Ephron the [Hittite](#) for 400 silver shekels ([Genesis 23](#)), as a family tomb. As recorded in Genesis, the Patriarchs [Abraham](#), [Isaac](#), and [Jacob](#), and the Matriarchs [Sarah](#), [Rebekah](#) and [Leah](#), are buried there, and — according to a Jewish tradition — [Adam](#) and [Eve](#) are also buried there.

Hebron is mentioned 87 times in the Bible, and is the world's oldest Jewish community. Joshua assigned Hebron to Caleb from the tribe of Judah ([Joshua 14:13-14](#)), who subsequently led his tribe in conquering

the city and its environs ([Judges 1:1-20](#)). As Joshua 14:15 notes, "the former name of Hebron was Kiryat Arba..."

Following the death of King Saul, God instructed David to go to Hebron, where he was anointed King of Judah ([II Samuel 2:1-4](#)). A little more than 7.5 years later, David was anointed King over all Israel, in Hebron ([II Samuel 5:1-3](#)).

The city was part of the united kingdom and — later — the southern Kingdom of [Judah](#), until the latter fell to the [Babylonians](#) in 586 BCE. Despite the loss of Jewish independence, Jews continued to live in Hebron ([Nehemiah 11:25](#)), and the city was later incorporated into the (Jewish) [Hasmonean](#) kingdom by [John Hyrcanus](#). King [Herod](#) (reigned 37-4 BCE) built the base of the present structure — the 12 meter high wall — over the [Tomb the Patriarchs](#).

The city was the scene of extensive fighting during the [Jewish Revolt](#) against the Romans (65-70, see [Josephus](#) 4:529, 554), but Jews continued to live there after the Revolt, through the later [Bar Kochba Revolt](#) (132-135 CE), and into the [Byzantine](#) period. The remains of a [synagogue](#) from the Byzantine period have been excavated in the city, and the Byzantines built a large church over the Tomb of the Patriarchs, incorporating the pre-existing Herodian structure.

Jews continued to live in Hebron after the city's conquest by the Arabs (in 638), whose generally tolerant rule was welcomed, especially after the often harsh Byzantine rule — although the Byzantines never forbade Jews from praying at the Tomb. The Arabs converted the Byzantine church at the [Tomb the Patriarchs](#) into a mosque.

Upon capturing the city in 1100, the Crusaders expelled the Jewish community, and converted the mosque at the Tomb back into a church. The Jewish community was re-established following the [Mamelukes'](#) conquest of the city in 1260, and the Mamelukes reconverted the church at the Tomb of the Patriarchs back into a mosque. However, the restored Islamic (Mameluke) ascendancy was less tolerant than the pre-Crusader Islamic (Arab) regimes — a 1266 decree barred Jews (and Christians) from entering the Tomb of the Patriarchs, allowing them only to ascend to the fifth, later the seventh, step

outside the eastern wall. The Jewish cemetery -- on a hill west of the Tomb — was first mentioned in a letter dated to 1290.

The [Ottoman](#) Turks' conquest of the city in 1517 was marked by a violent pogrom which included many deaths, rapes, and the plundering of Jewish homes. The surviving Jews fled to Beirut and did not return until 1533. In 1540, Jewish exiles from [Spain](#) acquired the site of the "Court of the Jews" and built the Avraham Avinu ("Abraham Our Father") synagogue. (One year — according to local legend — when the requisite quorum for prayer was lacking, the Patriarch [Abraham](#) himself appeared to complete the quorum; hence, the name of the synagogue.)

Despite the events of 1517, its general poverty and a devastating plague in 1619, the Hebron Jewish community grew. Throughout the Turkish period (1517-1917), groups of Jews from other parts of the Land of Israel, and the [Diaspora](#), moved to Hebron from time to time, joining the existing community, and the city became a rabbinic center of note.

In 1775, the Hebron Jewish community was rocked by a blood libel, in which Jews were falsely accused of murdering the son of a local sheikh. The community -- which was largely sustained by donations from abroad -- was made to pay a crushing fine, which further worsened its already shaky economic situation. Despite its poverty, the community managed, in 1807, to purchase a 5-dunam plot -- upon which the city's wholesale market stands today -- and after several years the sale was recognized by the Hebron Waqf. In 1811, 800 dunams of land were acquired to expand the cemetery. In 1817, the Jewish community numbered approximately 500, and by 1838, it had grown to 700, despite a pogrom which took place in 1834, during Mohammed Ali's rebellion against the Ottomans (1831-1840).

In 1870, a wealthy Turkish Jew, Haim Yisrael Romano, moved to Hebron and purchased a plot of land upon which his family built a large residence and guest house, which came to be called Beit Romano. The building later housed a synagogue and served as a yeshiva, before it was seized by the Turks. During the [Mandatory period](#), the building served the British administration as a police station, remand center, and court house.

In 1893, the building later known as [Beit Hadassah](#) was built by the Hebron Jewish community as a clinic, and a second floor was added in 1909. The American Zionist Hadassah organization contributed the salaries of the clinic's medical staff, who served both the city's Jewish and Arab populations.

During World War I, before the British occupation, the Jewish community suffered greatly under the wartime Turkish administration. Young men were forcibly conscripted into the Turkish army, overseas financial assistance was cut off, and the community was threatened by hunger and disease. However, with the establishment of the British administration in 1918, the community, reduced to 430 people, began to recover. In 1925, Rabbi Mordechai Epstein established a new yeshiva, and by 1929, the population had risen to 700 again.

On August 23, 1929, local Arabs devastated the Jewish community by perpetrating a vicious, large-scale, organized, [pogrom](#). According to the *Encyclopedia Judaica*:

"The assault was well planned and its aim was well defined: the elimination of the Jewish settlement of Hebron. The rioters did not spare women, children, or the aged; the British gave passive assent. Sixty-seven were killed, 60 wounded, the community was destroyed, synagogues razed, and Torah scrolls burned."

A total of 59 of the 67 victims were buried in a common grave in the Jewish cemetery (including 23 who had been murdered in one house alone, and then dismembered), and the surviving Jews fled to Jerusalem. (During the violence, Haj Issa el-Kourdieh -- a local Arab who lived in a house in the Jewish Quarter -- sheltered 33 Jews in his basement and protected them from the rioting mob.) However, in 1931, 31 Jewish families returned to Hebron and re-established the community. This effort was short-lived, and in April 1936, fearing another massacre, the British authorities evacuated the community.

Following the [creation](#) of the State of Israel in 1948, and the invasion by Arab armies, Hebron was captured and occupied by the Jordanian Arab Legion. During the Jordanian occupation, which lasted until 1967, Jews were not permitted to live in the city, nor -- despite the [Armistice Agreement](#) -- to visit or pray at the Jewish holy sites in the city. Additionally, the Jordanian authorities and local residents undertook a systematic campaign to eliminate any evidence of the Jewish presence in the city. They



razed the Jewish Quarter, desecrated the Jewish cemetery and built an animal pen on the ruins of the Avraham Avinu synagogue.

## **Reestablishing the Jewish Community**

Israel returned to Hebron in 1967. The old Jewish Quarter had been destroyed and the cemetery was devastated. Since 1968, the re-established Jewish community in Hebron itself has been linked to the nearby community of [Kiryat Arba](#). On April 4, 1968, a group of Jews registered at the Park Hotel in the city. The next day they announced that they had come to re-establish Hebron's Jewish community. The actions sparked a nationwide debate and drew support from across the political spectrum. After an initial period of deliberation, Prime Minister [Levi Eshkol's](#) Labor-led government decided to temporarily move the group into a near-by [IDF](#) compound, while a new community -- to be called Kiryat Arba -- was built adjacent to Hebron. The first 105 housing units were ready in the autumn of 1972.

In the decade following the [Six Day War](#), when the euphoria of the victory had subsided, Judea and Samaria were still largely unsettled by Jews. Rabbi Moshe Levinger and a group of like-minded individuals determined that the time had come to return home to the newly liberated heartland of Eretz Yisrael.

“As their first goal, the group decided to renew the Jewish presence in the the Jewish People’s most ancient city, Hebron. Word of the decision spread quickly and soon a nucleus of families was formed. Their objective: to spend [Pesach](#) in Hebron's Park Hotel. Hebron's Arab hotel owners had fallen on hard times. For years they had served the Jordanian aristocracy who would visit regularly to enjoy Hebron's cool dry air. The Six Day War forced the vacationers to change their travel plans. As a result, the Park Hotel's Arab owners were delighted to accept the cash-filled envelope which Rabbi Levinger placed on the front desk. In exchange, they agreed to rent the hotel to an unlimited amount of people for an unspecified period of time.

“The morning of Erev Pesach, April, 1968 saw the Levinger family along with families from Israel's north, south and center packed their belongings for Hebron. They quickly cleaned and kashered the half of the hotel's kitchen allotted to them and began to settle in. Women and children slept three to a bed in



the hotel rooms, while the men found sleeping space on the lobby floor. At least Ya'akov Avinu had a rock to place under his head, remembered one of the men in dismay.

“Eighty-eight people celebrated Pesach Seder that night in the heart of Hebron. ‘We sensed that we had made an historical breakthrough”, recalls Miriam Levinger, and we all felt deeply moved and excited.”

Today, [Kiryat Arba](#) has approximately 6,650 residents. Its built-up area comprises some 6,000 dunams, and is located about 750 meters from the Tomb at its nearest point. Kiryat Arba has its own elected local council, schools, religious and community institutions, clinics, and industrial/commercial zone. It draws its water from mains coming from the [Etzion Bloc](#) and the Herodion area to the north. About half of its residents work in [Jerusalem](#) and its environs; 30% are employed in local education, health, and administrative services, and the remaining 20% are employed in local tourism, industry, and commerce. Hebron is also home to around 160,000 Palestinians

The Jewish community in Hebron itself was re-established permanently in April 1979, when a group of Jews from [Kiryat Arba](#) moved into [Beit Hadassah](#) (see page 2 above). Following a deadly terrorist attack in May 1980 in which six Jews returning from prayers at the [Tomb of the Patriarchs](#) were murdered, and 20 wounded (see Annex I below), Prime Minister [Menachem Begin's](#) Likud-led government agreed to refurbish [Beit Hadassah](#), and to permit Jews to move into the adjacent Beit Chason and Beit Schneerson, in the old Jewish Quarter. An additional floor was built on [Beit Hadassah](#), and 11 families moved in during 1986.

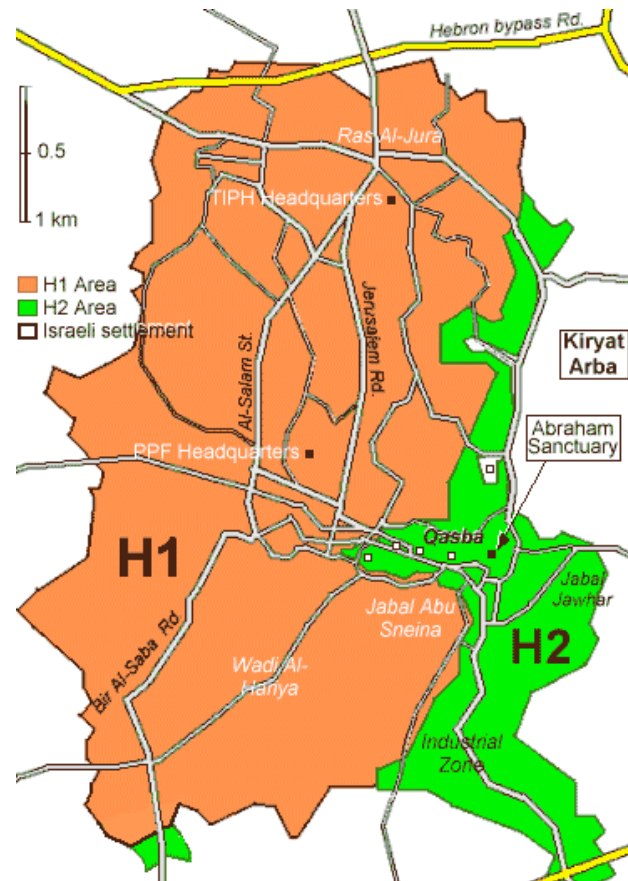
Since 1980, other Jewish properties and buildings in Hebron have been refurbished and rebuilt. Today the Hebron Jewish community comprises 19 families living in buildings adjacent to the Avraham Avinu courtyard (see page 2 above), the area also houses two kindergartens, the municipal committee offices, and a guesthouse; seven families living in mobile homes at Tel Rumeida; twelve families living in [Beit Hadassah](#); six families living in Beit Schneerson; one family living in Beit Kastel; six families live in Beit Chason; Beit Romano, home to the Shavei Hevron yeshiva, is currently being refurbished.

Local administration and services for the Hebron Jewish community are provided by the Hebron Municipal Committee, which was established by the Defense and Interior Ministries, and whose functions are similar to those of Israel's regular local councils. The Ministry of Housing and Construction

has established the "Association for the Renewal of the Jewish Community in Hebron," to carry out projects in the city. The Association is funded both through the state budget and by private contributions. It deals with general development of, and for, the Jewish community.

In addition to the [Tomb of the Patriarchs](#), Tel Rumeida, the Jewish cemetery, and the historical residences mentioned above, other Jewish sites in Hebron include: 1) the Tomb of Ruth and Jesse (King David's father) which is located on a hillside overlooking the cemetery; 2) the site of the Terebinths of Mamre ("Alonei Mamre") from Genesis 18:1, where God appeared to [Abraham](#), which is located about 400 meters from the Glass Junction (Herodian, Roman, and Byzantine remains mark the site today); 3) King David's Pool (also known as the Sultan's Pool), which is located about 200 meters south of the road to the entrance of the Tomb of the Patriarchs, which Jews hold to be the pool referred to in II Samuel 4:12, 4) the Tomb of Abner, Saul and David's general, which is located near the Tomb, and 5) the Tomb of Othniel Ben Kenaz, the first Judge of Israel (Judges 3:9-11).

## **Distinction Between "H1" & "H2"**



In January 1997, after nearly thirty years of occupation, the [Israel Defense Forces \(IDF\)](#) withdrew from some 80 percent of the Hebron municipal territory. This redeployment, originally agreed upon in the [Interim Agreement \(Oslo II\)](#) of September 1995, was postponed for several months, until a new agreement - the "[Protocol Concerning the Redeployment in Hebron](#)" - was reached. In the meantime, most of the biggest West Bank cities had already been handed over to the Palestinian Authority.

In the Hebron Protocol, a distinction is made between Hebron's "H1" and "H2" areas. The status of the largest part of the city, "H1", is similar to the one pertaining to "Area A". The Palestinian Police Forces (PPF) exercise full control over "H1", while the IDF are not allowed to enter, unless escorted by Palestinian security forces. Yet, the IDF maintain indirect control over this part of the city, by occasionally establishing checkpoints at entrances to the city, or by closing these points of access. "H1" covers residential sectors as well as the commercial areas of Bab Al-Zawiya and Wadi Al-Tuffah, situated west of the Old City.

In the remaining part of the city, "H2", Israel maintains military presence, as well as control over various aspects of Palestinian daily life. Palestinian civil institutions operate under certain restrictions imposed by the Israeli military administration. When it comes to the PPF, they are only present when they participate in joint patrols led by the IDF.

"H2" covers approximately 20 percent of the municipal territory. It comprises the entire Qasba and areas adjacent to the Jewish settlements. The population in this area is composed of an estimated 30,000-35,000 Palestinians and approximately 400 Jewish settlers.

This relatively small sector is the geographic, economic, historic and religious center of Hebron.

## **Shuhada Street & the Old City**

One main road runs through "H2" and connects the western to the eastern part of the city: Al-Shuhada Street. The traffic on this street, where three of the four Israeli settlements of Hebron are located, is tightly controlled by the IDF. Various restrictions are imposed on Palestinian motorists who want to use it. A bus station used to be located along Al-Shuhada Street. This popular meeting point was closed in 1986 and subsequently turned into an Israeli military compound. To this day, these successive measures have led to the virtual extinction of the economic activity along Al-Shuhada Street.

In spite of being located inside the Israeli-controlled area of the city, the Souq situated inside the Qasba and behind Al-Shuhada Street remains one of the busiest in the West Bank. However, the wholesale

vegetables market (Al-Hisbe), adjacent to the Souq, has also been closed by Israel, due to security considerations.

The Qasba itself is no longer among the most densely populated areas of the city. Since the first half of the twentieth century, its population dropped from 8,000 to a few hundred. To reverse this evolution, the Palestinian local authorities have, since 1997, made a continuous effort to renovate, rehabilitate and develop the Old City. This led to an increase in the number of families moving into the Qasba. Similarly, efforts are being made to highlight its cultural heritage.

Located northeast of the Old City, the Ibrahimi Mosque/[Cave of Machpela](#) is included in the area under Israeli control, as are Islamic institutions, and a number of old mosques.

## **Cave of Machpelah/Ibrahimi Mosque**

The question of the Ibrahimi Mosque/Cave of Machpela is among the most sensitive issues in the Palestinian-Israeli conflict. The sanctuary is dedicated to [Abraham](#), the patriarch of both Arabs and Jews. Deep-rooted in Jewish tradition, the history of the Cave of Machpela takes on a special importance, as the site is believed to be the first piece of land bought by Abraham in the Promised Land.

Since the Islamic conquest of the region, in the seventh century, the site is predominantly revered by Muslims as Al-Haram Al-Ibrahimi, the Abraham Sanctuary or Ibrahimi Mosque. For seven centuries, its access was restricted to Muslim worshippers only. Jewish pilgrims were allowed to pray at a special location, outside the building.

During the [1967 War](#), on the same day the Israeli troops entered Hebron, the IDF chaplain placed a [Torah](#) scroll inside the Mosque. This initiative made it possible for Jews to hold prayers and religious services in various parts of the sanctuary - sometimes at the same time and place as the Muslims. This move raised a wide indignation among the Arab public opinion and Muslim clergymen. According to them, the installation of a [synagogue](#) inside the sanctuary challenges the Muslim character of the site.

The recent history of the site was marked by the massacre of 29 Muslim worshippers by a [Kiryat Arba](#) settler, in February 1994. An Israeli commission headed by Meir Shamgar examined the circumstances of the bloodshed. Its recommendations led to a number of new arrangements, such as the establishment of a physical separation between the worshippers of the two communities and the tightening of the security checks at the entrances. It was also decided that on an equal number of days a year, the Ibrahimi Mosque/Cave of Machpela would be reserved for members of one community only.

**Sources:** [Israeli Foreign Ministry](#); [Temporary International Presence in Hebron](#)