

# Time's up ... now what?

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This article was written on Day 13 of Month 10 on the Creator's calendar, also known as December 18, 2021 on the Roman Calendar, named after Pope Gregory XIII. The Gregorian calendar was established in 1582 by making slight modifications to the Julian Calendar, named after Roman Emperor Julius Caesar.

So, make no mistake about it, we are living within a Roman construct. Some call it a matrix. The Scriptures call it the Fourth Beast in the Great Image whose head is Babylon. (Daniel 2 and Daniel 7)

We discuss the subject of time often, because I believe we are in a cycle that began in Genesis 1. Unlike evolutionists, who promote the fact that this incredibly complex universe began with an explosion and simply moves forward toward infinity, I see time as an integral part of creation. I believe that time existed before Genesis 1.

What we read about in Genesis 1 would be better described as a renewal. We are told that the earth was, or became, "formless and empty" (tohu v'bohu). YHWH specifically stated through His prophets that He did not originally create the earth in empty chaos (tohu.)

*"For thus says YHWH, Who created the heavens, Who is the Elohim, Who formed the earth and made it, Who has established it, Who did not create it be a place of empty chaos (tohu), Who formed it to be inhabited: 'I am YHWH, and there is no other.'" Isaiah 45:18*

So the earth was not originally created in the form that we find it in Genesis 1:2. Something happened to bring it to that condition.

Perhaps it was the great rebellion inferred throughout the Scriptures when Heylel (shining one) sought to elevate himself above the stars of El, but was cut down. (Isaiah 14:12-15)

Some day we will find out exactly what happened before Genesis 1:2. Nevertheless, one of the first things that was injected into creation was light and time, that was reckoned using two great lights – the sun and the moon.

The Creator instituted celestial bodies that emanate and reflect light that we can see, in order for us to discern and mark the passage of time – something that we cannot see. Time itself was a separate and distinct aspect of creation. Another dimension, if you will.

Rummaging through old family photos, it is easy to see the effects of time on all of us – some more than others. Sometimes it is hard for people to wrap their heads around the concept of time as a dimension, but it has an inescapable hold upon those of us who remain in this physical existence.

When we die, essentially, our physical bodies that contain our life being (nefesh) shut down. Their function is ended, and our nefesh exits the physical realm, including time.

There is a beginning of time as we read in Genesis, known as “b’resheet” (in beginning). There will also be an end, as we read in Isaiah and Revelation.

Unlike us, who exist within this dimension of time, the Creator does not. He dwells outside the dimension of time. There are none like Him.

*“<sup>9</sup> Remember the former things of old, for I am Elohim, and there is no other; I am Elohim, and there is none like Me, <sup>10</sup> Declaring the end from the beginning, and from ancient times things that are not yet done,*

*saying, My counsel shall stand, and I will do all My pleasure.” Isaiah 46:9-10*

The ultimate question for all of us is whether or not we will be permitted to dwell with Him in His eternal Kingdom.

While we only see the present and remember the past, He sees it all and He tells us what we need to do in order to be with Him in the future.

In fact, the plan was literally outlined “in the beginning” – contained within the first seven Hebrew words in the Torah.

From the patterns we see through creation, it appears that this present existence is encapsulated within a 7,000 year cycle.

That model was then further elucidated through the seven day cycle, called a week.

We then see that YHWH established weeks of years, called Shemitah cycles. After seven cycles of sevens, He provides a “reset” or rather “renewal” called a Jubilee (yovel) year.

These Jubilee years occur every 50 years, not every 49 years as some teach. The Commandment is very clear, as is the method of counting.

Here is the command:

*“<sup>1</sup> And YHWH spoke to Moses on Mount Sinai, saying, <sup>2</sup> Speak to the children of Yisrael, and say to them: When you come into the Land which I give you, then the Land shall keep a sabbath to YHWH. <sup>3</sup> Six years you shall sow your field, and six years you shall prune your vineyard, and gather its fruit; <sup>4</sup> but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to YHWH. You shall*

*neither sow your field nor prune your vineyard. <sup>5</sup> What grows of its own accord of your harvest you shall not reap, nor gather the grapes of your untended vine, for it is a year of rest for the land. <sup>6</sup> And the sabbath produce of the land shall be food for you: for you, your male and female servants, your hired man, and the stranger who dwells with you, <sup>7</sup> for your livestock and the beasts that are in your Land - all its produce shall be for food. <sup>8</sup> And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years. <sup>9</sup> Then you shall cause the Shofar of the Jubilee to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the shofar to sound throughout all your Land. <sup>10</sup> And you shall consecrate the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family. <sup>11</sup> That fiftieth year shall be a Jubilee to you; in it you shall neither sow nor reap what grows of its own accord, nor gather the grapes of your untended vine. <sup>12</sup> For it is the Jubilee; it shall be set apart to you; you shall eat its produce from the field. <sup>13</sup> In this Year of Jubilee, each of you shall return to his possession. <sup>14</sup> And if you sell anything to your neighbor or buy from your neighbor's hand, you shall not oppress one another. <sup>15</sup> According to the number of years after the Jubilee you shall buy from your neighbor, and according to the number of years of crops he shall sell to you. <sup>16</sup> According to the multitude of years you shall increase its price, and according to the fewer number of years you shall diminish its price; for he sells to you according to the number of the years of the crops. <sup>17</sup> Therefore you shall not oppress one another, but you shall fear your Elohim; for I am YHWH your Elohim."*

Leviticus 25:1-17

It is important to point out that the Jubilee, better referred to as the "Yovel" is intimately connected to the Land. In fact, the price of Land was determined by the Jubilee cycle. The closer you got to a Jubilee year, the lower the prices.

Why? Because every 50 years, people had to give back the land they had purchased to the original owner.

The Jubilee is an important aspect of time, centered around the sevens that were built into creation. As a result, we need to utilize the signs in the heavens, the 2 great lights, in order to determine the Jubilee.

We then need to count exactly as the Commandment prescribes.

There are some who completely ignore this method of counting and promote a 49 year Jubilee cycle. Instead of setting apart a 50<sup>th</sup> year, they treat the 50<sup>th</sup> year the same as year 1 in the new cycle.

Well this is clear error, because year 49 in the cycle is a Sabbath rest for the Land as well as year 50. So, at the end of a Jubilee cycle, we see two sabbath years in a row.

That was supposed to be a miraculous sign for a people being blessed by their Elohim. When they saw a bountiful 49<sup>th</sup> year with no sowing and a bountiful 50<sup>th</sup> year with no sowing, it was a sign of the favor of YHWH. The second year was a Jubilee year followed by Year 1 of a new 50 year cycle when sowing and reaping would begin again.

Indeed, this may be what Isaiah was relating to Hezekiah when he proclaimed: *"This shall be a sign to you: You shall eat this year such as grows of itself, and the second year what springs from the same; also in the third year sow and reap, plant vineyards and eat the fruit of them."*  
Isaiah 37:30

Of course, if they were living in sin, there would be famine instead, as a sign and a wake-up call. (Leviticus 26:18-20) There are many instances in the Scriptures when there was famine, because the people turned away from YHWH.

We are currently existing in a Babylonian illusion. We have the illusion of prosperity supported by fake money, and a corrupted financial and banking system. We have the illusion of plentiful food, created by factory farming utilizing poisons and corrupted genetically modified seeds. We have the illusion of health, based upon a medical and pharmaceutical industry that pumps chemicals and toxins into people in order to hid the physical effects of the true famine and curses befalling society.

Most people fail to discern that they are actually under a curse. As a result, there is no repentance and judgment will be multiplied.

When a nation is following YHWH, the Jubilee is a joyous time. For a nation in rebellion against YHWH, it will be like “the Day of YHWH”.

Now did you notice the method of counting the Jubilee?

*“<sup>3</sup> Six years you shall sow your field, and six years you shall prune your vineyard, and gather its fruit; <sup>4</sup> but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to YHWH.”* Leviticus 25:3-4

Further, *“That fiftieth year shall be a Jubilee to you; in it you shall neither sow nor reap what grows of its own accord, nor gather the grapes of your untended vine.”* Leviticus 25:11

The culmination of the Jubilee cycle involves two Sabbath years – the seventh Shemitah (year 49) followed by the Jubilee (year 50). As a result of these commands, you cannot treat year 1 of a Jubilee the same as year 50. Otherwise, you would not be sowing in the first year of the first “week” in the next cycle when you are supposed to be sowing and reaping.

The Fiftieth year is set apart and different from all the others, because in that year, people would be transferring possession back to portions of land that had been leased to others. In other words, you could never lose your family land in the Land, unless YHWH threw you out for disobedience and breaking the Covenant.

I hear a lot of Christian Pastors declaring the year of Jubilee, but most of them have no idea what it means, or how to count it. Indeed, as we have discussed so often, most Christians think their destination is heaven, not the Covenant Land.

The Jubilee is about restoration and settling people into their allotted portions in the Covenant Land.

In the grand scheme of time, we have a hint that YHWH is allowing man 6,000 years, and then we will experience the Millennial reign. We see this from the weekly cycle of six days followed by the seventh day Sabbath.

We also can discern this from a statement made prior to the flood of Noah. YHWH was about to judge the entire planet and stated: *“My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years.”* Genesis 6:3

If those 120 years are Jubilee years, then the passage is placing a limit on mankind. 120 years times 50 equals 6,000 years.

Ultimately, we desire to dwell in the Renewed Jerusalem. Until that time, there is the Promised Land where certain prophetic fulfillments await us.

Remember the long sounding shofar at Mount Sinai? In the Hebrew it reads – Ha’Yovel (The Jubilee).

*“Not a hand shall touch him, but he shall surely be stoned or shot with an arrow; whether man or beast, he shall not live. When ha’Yovel sounds long, they shall come near the mountain.” Exodus 19:13*

How about the pattern of Joshua (Yahushua)? He led the people across the Jordan while it was at flood stage in the spring, which was a pattern of immersion. He then circumcised them and led them to the center of moon worship in the land of Canaan – Jericho (Yericho).

It was there that they blew *“seven trumpets of ram’s horns before the ark.”* Joshua 6:4 In the Hebrew text we read about *“seven shofarot ha’yovelim”* – literally *“seven shofars of the Jubilees”*. They are mentioned four times at Joshua 6:4, 6:6, 6:8 and 6:13.

This was obviously intentional. And remember all of the sevens associated with the entrance into the Promised Land under the leadership of Joshua (Yahushua)? Seven priests, seven shofarot ha’yovelim, marching around the city for seven days culminating with marching around the city seven times on the seventh day.

Do you think these events might have been rehearsals for a future Jubilee? One instance involves a wedding at a Mountain. Another involves judgment and destruction.

Isn’t this exactly what is depicted in the Book of Revelation with the seven trumpets, that are actually shofars by the way.

The Jubilee cycle is no doubt fifty complete years. This pattern is so important that we are given a yearly reminder of how to count during the *“omer count”* that leads to Shavuot.

*“<sup>15</sup> And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven sabbaths (weeks) shall be completed. <sup>16</sup> Count fifty days to the day after*



*the seventh sabbath (week); then you shall offer a new grain offering to YHWH.”* Leviticus 23:15-16

There is a difference in translations between the Septuagint and the Masoretic text involving weeks or sabbaths. The counting using weeks can be confirmed as the method used by Moses at Sinai, when Joshua entered the Land.

Notice there are two concurrent counts going on – seven weeks and fifty days. The count starts after the First High Sabbath in the Feast of Unleavened Bread. We know this because weekly Sabbaths are treated separate from the “High Sabbaths” that are integrated into the annual Appointed Times.

We are supposed to discern, and not “mix”. This is one of the important lessons that we learn from the Torah.

The linking of this “Jubilee rehearsal” between the Feast of Unleavened Bread and Shavuot is also an important prophetic picture for a future Jubilee. The gathering of the wheat harvest points to the selection of the Bride and the Wedding. The Book of Ruth provides the pattern.

If we apply the day for a year concept provided through Ezekiel 4, we can see how the Jubilee Cycle is also linked with punishment. Of course, it is no coincidence that the Jubilee year specifically begins on Day 10 of Month 7 – Yom Kippurim (Day of Atonements).

So, understanding time is important, and the Jubilee is a critical key to the future of mankind. We anticipate an incredible fulfillment of the rehearsals built into the Appointed Times during a Jubilee Year.

All of these principles are important if we are going to understand prophetic timing.

Last week, I mentioned Daniel's 70th week as a Jesuit derived doctrine, and I thought I should expand on it a bit for those of you who have not read my books.

In the Walk in the Light series books titled [\*The Messiah\*](#) and [\*The Final Shofar\*](#), I discussed the 70 week timeline described in Daniel 9:24-27.

The 70 weeks were provided to Daniel as an answer to prayer. So, in order to understand the 70 weeks, it is important to understand what Daniel was praying about. Remember that context is critical.

First off, Daniel was a captive Judean, brought to Babylon during the Babylonian invasion against the House of Judah.

The House of Yisrael had already been removed by the Assyrians during a period of successive exiles.

The House of Judah witnessed that event, but failed to learn from the punishment of the Northern Tribes. They turned from YHWH and rejected His commandments and the warnings of His prophets.

The House of Judah had forgotten YHWH and failed to honor the Sabbath Day and the Sabbath Year. Jeremiah described their sins and encouraged them to repent, but they failed to heed the warning. (Jeremiah 17)

There was actually a specific punishment prescribed for failing to let the Land rest.

*"<sup>32</sup> I will bring the Land to desolation, and your enemies who dwell in it shall be astonished at it. <sup>33</sup> I will scatter you among the nations and draw out a sword after you; your Land shall be desolate and your cities waste. <sup>34</sup> Then the Land shall enjoy its Sabbaths as long as it lies*

*desolate and you are in your enemies' land; then the land shall rest and enjoy its Sabbaths. <sup>35</sup> As long as it lies desolate it shall rest - for the time it did not rest on your Sabbaths when you dwelt in it."* Leviticus 26:32-35

Notice that the Land would be brought to desolation. This plays into the "abomination of desolation" described by Daniel, but that is an entirely different subject. For now, it is important to recognize that the punishment of exile was keyed to the Land Sabbaths.

*"<sup>20</sup> And those who escaped from the sword he [Nebuchadnezzar] carried away to Babylon, where they became servants to him and his sons until the rule of the kingdom of Persia, <sup>21</sup> to fulfill the word of YHWH by the mouth of Jeremiah, until the Land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years." II Chronicles 36:20-21*

So, the Land was owed those Sabbath rests, and if the people did not give its due rest, YHWH would remove them until the Land had rested.

Now here is an important key. If the exiled people confessed and repented, their punishment would end, and they could be restored to the Covenant.

*"<sup>40</sup> But if they confess their iniquity and the iniquity of their fathers, with their unfaithfulness in which they were unfaithful to Me, and that they also have walked contrary to Me, <sup>41</sup> and that I also have walked contrary to them and have brought them into the Land of their enemies; if their uncircumcised hearts are humbled, and they accept their guilt - <sup>42</sup> then I will remember My covenant with Jacob, and My covenant with Isaac and My covenant with Abraham I will remember; I will remember the Land." Leviticus 26:40-42*

Moses described that punishment would be multiplied if the people failed to repent.

*“<sup>14</sup> But if you do not obey Me, and do not observe all these commandments,<sup>15</sup> and if you despise My statutes, or if your soul abhors My judgments, so that you do not perform all My commandments, but break My covenant,<sup>16</sup> I also will do this to you: I will even appoint terror over you, wasting disease and fever which shall consume the eyes and cause sorrow of heart. And you shall sow your seed in vain, for your enemies shall eat it. <sup>17</sup> I will set My face against you, and you shall be defeated by your enemies. Those who hate you shall reign over you, and you shall flee when no one pursues you. <sup>18</sup> And after all this, if you do not obey Me, then I will punish you seven times more for your sins.”* Leviticus 26:14-18 (see also Leviticus 26:21, 24 and 28)

So, the punishment rendered upon the House of Judah would have been 70 times 7, if there was no repentance after the 70 years.

Do you remember the passage from Matthew 18 when Peter asked about forgiveness?

*“<sup>21</sup> Then Peter came to Him and said, Master, how often shall my brother sin against me, and I forgive him? Up to seven times? <sup>22</sup> Yahushua said to him, I do not say to you, up to seven times, but up to seventy times seven.”* Matthew 18:21-22

Yahushua’s response was not some arbitrary number. It was specifically tied to punishment and forgiveness. In other words, even when someone failed to repent and their punishment was multiplied, there would still be forgiveness available.

Further, Yahushua was specifically referring to the previous punishment of Judah and the “seventy times seven” prophecy, often called Daniel’s 70 weeks – literally “seventy sevens.”

It was provided to Daniel as the 70 year period of punishment for the House was completed. Here is the passage from Daniel describing how Daniel sought clarification on the issue:

*"<sup>1</sup> In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans <sup>2</sup> in the first year of his reign I, Daniel, understood by the scrolls the number of the years specified by the word of YHWH through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem. <sup>3</sup> Then I set my face toward Adonai the Elohim to make request by prayer and supplications, with fasting, sackcloth, and ashes. <sup>4</sup> And I prayed to YHWH my Elohim, and made confession, and said, O Adonai, great and awesome Elohim, who keeps His covenant and mercy with those who love Him, and with those who keep His commandments, <sup>5</sup> we have sinned and committed iniquity, we have done wickedly and rebelled, even by departing from Your precepts and Your judgments. <sup>6</sup> Neither have we heeded Your servants the prophets, who spoke in Your Name to our kings and our princes, to our fathers and all the people of the Land. <sup>7</sup> O Adonai, righteousness belongs to You, but to us shame of face, as it is this day - to the men of Judah, to the inhabitants of Jerusalem and all Yisrael, those near and those far off in all the countries to which You have driven them, because of the unfaithfulness which they have committed against You. <sup>8</sup> YHWH, to us belongs shame of face, to our kings, our princes, and our fathers, because we have sinned against You. <sup>9</sup> To Adonai our Elohim belong mercy and forgiveness, though we have rebelled against Him. <sup>10</sup> We have not obeyed the voice of YHWH our Elohim, to walk in His Torah, which He set before us by His servants the prophets. <sup>11</sup> Yes, all Yisrael has transgressed Your Torah, and has departed so as not to obey Your voice; Therefore the curse and the oath written in the Torah of Moses the servant of Elohim have been poured out on us, because we have sinned against Him. <sup>12</sup> And He has confirmed His words, which He spoke against us and against our judges who judged us, by bringing upon us*

*a great disaster; for under the whole heaven such has never been done as what has been done to Jerusalem. <sup>13</sup> As it is written in the Torah of Moses, all this disaster has come upon us; yet we have not made our prayer before YHWH our Elohim, that we might turn from our iniquities and understand Your truth. <sup>14</sup> Therefore YHWH has kept the disaster in mind, and brought it upon us; for YHWH our Elohim is righteous in all the works which He does, though we have not obeyed His voice. <sup>15</sup> And now, O Adonai our Elohim, who brought Your people out of the land of Egypt with a Mighty Hand, and made Yourself a Name, as it is this day - we have sinned, we have done wickedly! <sup>16</sup> O Adonai, according to all Your righteousness, I pray, let Your anger and Your fury be turned away from Your city Jerusalem, Your set apart mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and Your people are a reproach to all those around us. <sup>17</sup> Now therefore, our Elohim, hear the prayer of Your servant, and his supplications, and for the Adonai's sake cause Your face to shine on Your Miqdash, which is desolate. <sup>18</sup> O my Elohim, incline Your ear and hear; open Your eyes and see our desolations, and the city which is called by Your Name; for we do not present our supplications before You because of our righteous deeds, but because of Your great mercies. <sup>19</sup> O Adonai, hear! O Adonai, forgive! O Adonai, listen and act! Do not delay for Your own sake, my Elohim, for Your city and Your people are called by Your Name." Daniel 9:1-19*

So the context begins with Daniel reading the scrolls and discerning the 70 years concerning the desolations of Jerusalem.

We read Daniel's prayer, which included repentance and a recognition that we must rely on the mercy of Elohim and His righteousness alone. Importantly, He *"keeps His covenant and mercy with those who love Him, and with those who keep His commandments."*

We do not know how many from Judah joined in this prayer and fasting, but it is clear that the 70 year period was not multiplied.

Interestingly, during the exile, Nebuchadnezzar was punished “seven times” for his sins. (Daniel 4)

Ultimately, the House of Judah was allowed to return, and we read about that return through the books of Nehemiah, Ezra and some of the prophets.

After Daniel prayed, Gabriel appeared and gave him the framework of 70 Weeks for events that would occur after the remnant was allowed to return.

Here is that message.

*“<sup>24</sup> Seventy weeks (sevens) are determined for your people and for your set apart city, to finish the transgression, to make an end of sins, to make atonement for sin, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Qodesh. <sup>25</sup> Know therefore and understand, That from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks; the street shall be built again, and the wall, even in troublesome times. <sup>26</sup> And after the sixty-two weeks Messiah shall be cut off, but not for Himself; and the people of the prince who is to come shall destroy the city and the miqdash. The end of it shall be with a flood, and till the end of the war desolations are determined. <sup>27</sup> And He shall confirm a covenant with many for one week; but in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate.” Daniel 9:24-27*

When counting, you must understand that it was about things that would happen after the expiration of a period of punishment.

If we count correctly, we would need to inserting the 50<sup>th</sup> Jubilee years after every seven sevens. That is part of the mystery of this passage.

This prophecy speaks of a return to Jerusalem, the rebuilding of the Temple and Jerusalem, and then it culminates with the Messiah and another destruction.

It concludes with the fact that the Messiah will “confirm” the Covenant, and what would be accomplished by that “confirmed” covenant.

Regarding the timing, it is important to understand that there is no “then” at the beginning of verse 27, as many English translations provide. There is a ‘vav’ which means “and.” So verse 27 is simply detailing the final week, which could be a week of days or a week of years. It is not stating that it occurs chronologically after all the events described in verse 26.

Now let’s be clear. The entire thrust of the Scriptures is the restoration of mankind through a Covenant. The House of Yisrael was in exile, because they broke the Covenant. The House of Judah was being punished, because they broke the Covenant. Daniel was praying about being restored to that Covenant.

Everything was focused on the Covenant, and if we look at the Hebrew text of Daniel, the Covenant was not simply “confirmed” - it was “strengthened.” The Hebrew root is “gabar” and it means “to be greater, stronger, to prevail, to strengthen, to cause to triumph.”

Isn’t that exactly what the Messiah did through the Passover when He renewed the Covenant through His body and His blood? He was “cut off” on a Wednesday, in the midst of the week, and later resurrected



on Shabbat, at the end of the week. He elevated and strengthened the Covenant by renewing it through His blood.

For some reason, we have teachers applying the work of the Messiah to the anti-christ and some “covenant of death.”

How could they make such a terrible mistake that borders on heresy? Well, it is one of the lies that they inherited from their fathers of the Christian religion. In this case the Jesuits. (Jeremiah 16:9)

During the Reformation, it became very apparent that the Roman Catholic Church was part of the Beast, and the Jesuits sought to deflect people’s attention away from the Pope as the anti-christ.

One of those tactics involved developing a futurist interpretation of Daniel, involving the 70<sup>th</sup> week. By placing a pause on the 70 Weeks and placing the final week into the future, attention was taken from the Pope and the Catholic Church. This is easy to discern when you get beyond the popular Christian teachings, and actually look at history.

We might delve into this subject further in the future, but for now, the focus of this discussion is the fact that the timeline was provided to Daniel, while the punishment on the House of Judah was winding down. By this time, the House of Yisrael had already been in exile for around 200 years.

We know that the punishment rendered upon the House of Yisrael was much longer than that rendered upon the House of Judah.

We read about this in the text of Ezekiel.

*“4 Lie also on your left side, and lay the iniquity of the House of Yisrael upon it. According to the number of the days that you lie on it, you shall*

*bear their iniquity. <sup>5</sup> For I have laid on you the years of their iniquity, according to the number of the days, three hundred and ninety days; so you shall bear the iniquity of the House of Yisrael.” Ezekiel 4:4-5*

From this prophetic event, we can discern that the House of Yisrael was initially scheduled to be exiled for 390 years. Their punishment was longer than the House of Judah, because their sins were more egregious.

The fall of the Northern Kingdom and Samaria is commonly keyed to the year 721 BCE. If we examine history 390 years later, there is no record of any repentance like we saw from Daniel.

Chances are, the House of Yisrael had forgotten its heritage, its identity as a Covenant people – its Hebrew roots. Of course, that was precisely what Hosea prophesied would happen to the House of Yisrael. (see Hosea 1)

They were not the people of YHWH any longer, because they were divorced, and outside of the Covenant. That is why they were called the lost sheep of the House of Yisrael. (Jeremiah 50:6; Matthew 10:6 and 15:24)

So, there was no repentance recorded on the part of the House of Yisrael, which invoked the seven times multiplier. Simple math now provides a punishment period of 2,730 years.

Now the fall of the Northern Kingdom did not occur in one day, or even one year for that matter. There were various exiles over an approximate 10-year period that spanned between approximately 732 BCE to 722 BCE. There is a minimum range of 10 years, and some even say it was 20 years.

So, we would be looking at somewhere around 2009 for the punishment period to be up.

We, like Daniel, have been examining the scrolls and calculating the time. The punishment period for the House of Yisrael consisting of the Ten Northern Tribes, now appears to be over.

We, like Daniel, are stuck in Babylon, looking for a restoration through the Covenant – at least we should be.

He was given a message of hope involving 70 weeks that led to not only Jerusalem and the Temple, but to the Messiah.

He was later told to *“shut up the words, and seal the scroll until the time of the end; many shall run to and fro, and knowledge shall increase.”* Daniel 12:4

That is where we find ourselves, and we know that the Lamb is *“worthy to take the scroll and open the seals.”* Revelation 5:9

He came for the lost sheep of the House of Yisrael scattered amongst the nations. That was His primary mission. (Matthew 15:24)

The Book of Revelation describes the completion of that mission, and the restoration of the Kingdom on Earth as it is in heaven.

So, if Time’s up . . . now what?

We should expect to see the seals opened, leading to the world events described in the text of Revelation that will allow for a return to the Covenant Land.

As a result, we should be looking for a Jubilee year to be restored to the Land belonging to the House of Yisrael. The Land that is currently being “occupied” by the Jewish people and the Palestinians.

Now that’s not a message you will likely hear at any Christian prophecy conference, but that’s what the prophets state will happen in the future!

The problem is that most Babylon dwellers don’t want to leave Babylon, because it’s comfortable.

Now consider our brother Daniel again.

He was a powerful man in Babylon, and likely had great wealth. He wasn’t suffering, but he knew he wasn’t home.

He could have just retired in luxury, living in his plush palace. Instead, he was yearning for an end to the exile, and a return to the Covenant Land.

The reason is because his heart was for Tzion, not Babylon.

Those of us in the House of Yisrael, in the Covenant “strengthened” and renewed by the blood of the Lamb, are in a similar situation.

The question is: “Are we acting like Daniel?”

When Daniel determined the end of the punishment, he set his face toward Elohim. He made confessions and requests by prayer and supplications, with fasting, sackcloth, and ashes. This was the ultimate act of humility and submission.

Read his prayer.

*“O Adonai, hear! O Adonai, forgive! O Adonai, listen and act! Do not delay for Your own sake, my Elohim, for Your city and Your people are called by Your Name.” Daniel 9:19*

So we should be asking for YHWH to hear us, forgive us, listen and act.

We should be pleading with Him not to delay – for His sake, not for ours!

We should be crying out *“Hoshia-na! Baruk is He who is coming in the Name of YHWH! The King of Yisrael!”* John 12:13

Hoshia-na – deliver us now! (Psalm 118:25)

Through the past weeks, I have pointed out that the events we are witnessing are all about the House of Yisrael - the awakening and revealing of Joseph in exile, and the impending regathering through Messiah.

The question is: What are we doing while we await our exodus from Babylon?

The title to this message posed a question, and I hope that the answer is obvious.

Let the Spirit and the Bride say Come! (Revelation 22:17)

Berakhot

Todd

[www.shemayisrael.net](http://www.shemayisrael.net)

Shema Yisrael (Hear O Yisrael) are the words that Yahushua spoke when asked what was the First Command.

*“The first of all the Commandments is: ‘Hear, O Yisrael,  
YHWH our Elohim, YHWH is one.’  
Mark 12:29*

*“He who has ears to hear, let him hear!”  
Matthew 11:15*