

Mashyach – Set Apart to Serve

Tracking the Ma’aseyah’s Arrival...

Desiring *beryth*-fellowship, but enduring ‘*azab*-separation, Yahowah was determined to reconcile His fallen family back into a relationship with Him. To accomplish this, He decided to reveal Himself to mankind in a tangible way. He reached out and extended a diminished aspect of His nature to become one of us, building a bridge from our world to His so that we could fulfill the purpose for which we were conceived. By observing His example and listening to His words we are given a most extraordinary gift: the ability to see without hindrance and understand without intermediary, what God is like, what He is offering, and what He expects from us in return.

Yahowah’s solution to reconcile and restore His Covenant was as ingenious as it was comprehensive. Not only did God set part a portion of Himself to beget Yahowsha’—Yahowah-Saves—the human manifestation of ‘*elohym*-Almighty God, He did so in the context of the very family model upon which the *beryth*-Covenant is based, thereby demonstrating the essence of the relationship He yearns to enjoy with each of us as His children. So we should not be surprised to find Yahowah (who is one) refer to Himself as “our Heavenly Father,” as “our Spiritual Mother” (by way of the *Ruwach Qodesh*-Set-Apart Spirit), and as the Son – the corporeal manifestation of the *Towrah* known as the Ma’aseyah Yahowsha’.

But simply revealing Himself tangibly, and overtly demonstrating the nature of the desired relationship, were in themselves insufficient to reconcile the Family-Oriented Covenant Relationship. We had to become immortal and perfect spiritual children, redeemed from the corruption of religious and political institutions, to enter Yah’s home. So He showed us the way and He sacrificed Himself to facilitate our adoption into His eternal family.

By being *Towrah* observant, He showed us the way home. By becoming the perfect *Pesach* Lamb, His body opened the Door to heaven, making us immortal. By traveling through *Gehenna*, the place where the relics of religion had been

disposed, on His way to *She'owl*, the place of separation, on *Matsah*, His soul cleansed us of sin, making us appear perfect in God's eyes. Then leading the way once again on *Bikuwrym*, Yahowsha's soul and Yahowah's Spirit were reunited as the Son returned home to His Father, tangibly demonstrating the essence of our spiritual rebirth into God's Covenant family.

So that we would not miss the significance of what He, Himself, would do for us, Yahowah inscribed within His Torah, Prophets and Psalms countless predictive prophecies pointing to the fulfillment of His promises. We have already reviewed hundreds of these, as the Ma'aseyah, the Implement Doing the Work of Yah, is the prophetic centerpiece of Yahowah's plan of salvation. So in this chapter, we will unwrap a few more, emphasizing passages that we have not scrutinized previously.

But first a surprising statement and a confession. The eyewitness accounts Yahowah provides in His Torah, Prophets, and Psalms of His personal participation in Passover, Unleavened Bread, and FirstFruits are vastly more descriptive of what would eventually occur than the testimony scribed by the Disciples Mattanyah and Yahowchanan. So if you want to understand the who, what, when, and why of your salvation, the only way to know these things is to read about them in the Torah, Prophets, and Psalms.

Now for the confession. The proper perspective is only achieved by way of a proper foundation. And Yahowah establishes the basis for His solution to our problem slowly and carefully throughout the whole of His testimony. This volume on our salvation should follow a comprehensive review of the many promises and predictions pertaining to the Ma'aseyah found in the *Towrah* / Teaching, *Yirmayahuw* / Jeremiah, *Zakaryahuw* / Zechariah, *Mal'aky* / Malachi, and in *Yasha'yahuw* / Isaiah (7, 9, 11, 12, 32, 40, 42, 48, 49, 50, 51, 52, 53, 54, 55, 56, 61, 63, 64, and 65). In time, I hope to translate, amplify, reflect, and comment on all of these, sharing their prophetic implications and redemptive message. But now, in the interest of time, we are going to jump right into the midst of most vivid portraits of Yahowah's plan.

As it turns out, one of the last books revealed, that of the prophet Dany'el / Daniel, provides the best overall perspective relative to Yah's timing. And for that we must turn to the 9th chapter of the most comprehensive presentation of future human history.

While a captive in the heart of the Beast, in the most corrupt place on earth, in the birthplace of religion, politics, militarism, and economics, in the very place Yahowah asked Abraham to leave before he would be allowed to participate in the Covenant, in Babylon, Yahowah revealed a prediction that unlocks the

mystery of time, ultimately pinpointing the very date the Ma'aseyah Yahowsha' would arrive in Yaruwshalaim to honor His Towrah promises.

While this may be somewhat repetitive for those who have recently read *An Introduction to God*, I'd like to begin our review of the 9th chapter of Dany'el at the beginning, because by doing so, three extraordinarily important things are accomplished. First, we discover how Dany'el came to understand God's timing. Second, we not only learn that mankind is responsible for its own suffering, but also how religion and politics have led to our plight. And third, we are reminded that there is but one antidote for what ails humankind: Yahowah's *Towrah*.

So as is His custom, Yahowah has His prophet set the stage by establishing his place in time. **“In the first year** (*ba shanah 'echad la*) **Darius** (*Dar'yawesh* – a Babylonian name meaning: house of the lord (a reference to Satan's home)), **the son of** (*ben*) **Xerxes** (*'Achashwerowsh* – a Babylonian name meaning I reside over the silent and poor), **a descendant of** (*min zera'* – from the seed of) **Media** (*Maday* – a region northwest of Babylon), **who** (*'asher*) **reigned as king over** (*malak 'al malkuwth*) **the Chaldeans** (*Kasdym* – those who break the earth; a synonym for *Babel* – Babylon), **in the first year of his reign** (*ba shanah 'echad la malak*), **I** (*'any*), **Dany'el** (*Dany'el* – God Judges and Vindicates), **by looking closely have come to understand** (*byn* – through careful observation have come to realize and comprehend) **in** (*ba*) **the written scrolls** (*ha cepher* – the inscribed books) **that the number of years** (*micpar ha sanah* – the tale of renewal) **which transpired** (*'asher hayah*) **in the Word** (*dabar*) **of Yahowah** (*יהוה* – *Yahowah*) **to** (*'el*) **the prophet** (*naby'*) **Yirmayah** (*Yirmayah* – Yah Uplifts and Grows) **for the destruction** (*la chabah* – for the depopulation) **of Yaruwshalaim** (*Yaruwshalaim* – the Source of Reconciliation) **to be fulfilled and completed** (*la male'* – to be finished and satisfied) **was seventy years** (*shibi'ym* – was based upon the promise associated with seven).” (Dany'el / God Judges and Vindicates / Daniel 9:1-2)

As we ponder the prophetic proclamations of Dany'el, we discover that while he is speaking from Babylon, which he calls “the land of the Chaldeans,” his eyes remain focused on Yahowah's Word. So his writings are relevant today because he looked for answers in the one place where they are eternally reliable.

Dany'el's opening line reveals that there is but one means to know God's plan and to understand His timing: closely examine and carefully consider Yahowah's written testimony. When we do, we find what Dany'el found: every meaningful aspect of God's plan and timing revolves around seven, the shabat, and Yah's sworn oath to mankind.

Failing to understand this, Christians remain prophetically clueless, believing that no one knows any of the important dates on God's calendar. Begging to differ, Dany'el figured it out – as have I. But then again, Dany'el and I have a

very different perspective and approach than do Christians. So on his behalf I would ask them, if Dany'el, someone with whom Yahowah had direct conversations, someone whom Yahowah used to scribe Scripture, had to read Scripture to understand it, what prompts them to believe that “relying upon the Holy Spirit for guidance” eliminates the need to observe Yahowah’s Word?

The way Dany'el placed himself before the presence of God, the way he went about seeking God’s participation in his search, was to carefully observe Yah’s written Word... **“And so (wa) I placed myself (*natan* – I gave myself) before (*'eth*) the presence of (*paneh 'el*) My Foundation and God (*'edon 'elohym*) to seek and to request (*baqash* – to search for and to secure) intervention and intercession through communication (*taphilah* – prayer; from *palal* – to meditate and arbitrate) and to plea for mercy (*tachanuwn* – to request a favor) while abstaining from food in coarse common clothing (*ba sowm saq*), and ashes (*'epher* – as being insignificant and worthless).” (Dany'el / God Judges and Vindicates / Daniel 9:3)**

The religious will all too often remove the concluding portion of Dany'el’s statement from the context of the previous verse to infer that God favored this prophet because he fasted. But what the statement actually conveys is that this top-ranking official in the most powerful government in the world, this man who was smarter and better educated than anyone in his day, approached his study of God’s Word from a position of humility. As a conduit between God and man, this man recognized that he was irrelevant. Rather than being nourished and dressed by men as a result of his station, he would be fed and clothed by God. Further, he didn’t cover himself in ashes. *'Epher* simply conveys the proper attitude and approach.

Also interesting is *taphilah*, the Hebrew word most often translated “prayer.” Surprisingly, it isn’t found in the *Towrah*. Therefore, prayer is not a requirement for participation in the Covenant. Prayer is not needed for salvation. Prayer was not only omitted from Yah’s stone tablets, it cannot be found anywhere in His “*towrah* – teaching.” And that is profound. God does not ask us to pray.

Therefore, Paul’s “pray without ceasing” is in complete discord with Yahowah’s instructions. The evangelical “sinner’s prayer” which is said to serve as the basis of one’s salvation, isn’t endorsed by God. There is no Divine mandate for beginning or ending a meeting or gathering with prayer. And of course, Muhammad once again looks foolish for revealing that Allah wanted men to prostrate themselves fifty times each day (a burden he negotiated down to five).

In this context, the traditional concept of prayer does not even fit. Dany'el could not have “*baqash* – sought and requested, searched for or secured” permission to pray. He was free to speak to God any time he wanted. But by

contrast, it was reasonable for Dany’el to seek God’s intervention while he was meditating upon His instructions. In this way, Dany’el is simply asking Yahowah to do as He has promised. While he is studying God’s Word, he is responding to Yah’s offer to save us from ourselves.

This is not to say that we should not talk to God. Moseh did, as did Adam, Noah, Abraham, Dowd, and all of the prophets. But we ought to listen to God first. And we do this the same way Dany’el did: by observing the Torah, Prophets, and Psalms.

The second most commonly translated word for “prayer” is *palal*, the root of *taphilah*. While it isn’t found in the *Towrah* either, its meaning is instructive. **“And (wa) I meditated and sought intervention (palal – I prayed for intercession, requesting good judgment while asking for help) concerning (la – on behalf of and to approach) Yahowah (יהוה), my God (‘elohy).**

And I expressed my appreciation (yadah – thankfully acknowledged His attributes and offers), and I said (wa ‘amar), ‘O Upright One, the Almighty (‘ana’ ‘edon ha ‘el), the Powerful and Great (ha gadowl – the One who does marvelous things, who grows and enables others to grow), and the One who respects and reveres (wa ha yare’ – the One who cares deeply about) those who focus upon (shamar – who closely observe and carefully consider) the Family-Oriented Covenant Relationship (beryth – reciprocal partnership, active alliance, and engaged agreement, mutually binding and nurturing promise, solemn oath and participatory pledge based upon a marriage vow), and whose mercy and love is steadfast (wa ha chesed – and whose devotion is genuine and unfailing), developing a close relationship with and loving (la ‘ahab – demonstrating tender and familial affection for) those who closely observe and carefully consider (wa la shamar – for those who focus on, pay attention to, and care about) His terms and conditions for the relationship (mitswah – His written instructions regarding the covenant agreement).” (Dany’el / God Judges and Vindicates / Daniel 9:4)

As is the case with much of Dany’el, this chapter cannot be found among the Dead Sea Scrolls. That’s unfortunate because no matter how these words are rendered, there appears to be a shortage of pronouns. I share this because it is possible that Dany’el used both *ha gadowl* and *ha yare’* to frame his admiration for Yahowah, calling God both Great and Awesome. And if that is what he intended, then he would be saying that Yahowah, Himself, “focuses upon the Covenant, “*shamar* – observing and considering” it.

While it may sound odd to our ear that God observes His own Covenant, there can be no doubt that He is focused upon it. He develops close, loving, and

personal relationships with all of those who observe the Covenant's terms and conditions.

But knowing Yah, I'm prone to affirm the Towrah's perspective, which is to say that Yahowah cares deeply about those who follow His advice and observe His Covenant. Such individuals, by closely examining and carefully considering the terms and conditions of the relationship, are the beneficiaries of His mercy, and since they become His children, they are the object of His love.

As a result of studying God's Word, Dany'el realized that the vast preponderance of his people had rejected the terms and conditions associated with Yahowah's Covenant. **“We have sinned and missed the way** (*chata'* – we have erred and forfeited the opportunity) **and we are guilty of perverse corruptions and distortions** (*'awah* – of twisting and perverting). **We are guilty of violating the standard** (*rasa' rasa'* – we are especially evil, wicked, and unjust) **because** (*wa*) **we have rebelled** (*marad*). **We have turned away from** (*wa suwr min* – we have rejected and abolished, removed and forsaken) **the terms and conditions of Your relationship agreement** (*mitswah* – Your directions and written instructions regarding Your covenant contract) **and also from** (*wa min*) **Your means to resolve disputes and achieve justice** (*mishpat* – Your way to make decisions and execute good judgment).” (Dany'el / God Judges and Vindicates / Daniel 9:5)

For Dany'el to know these things, first he would have to had carefully examined and clearly understood the terms and conditions of the Covenant and the means God uses to resolve our rebellion against Him as they are described in the Towrah. And then he would have had to have read what Yahowah had revealed about the Children of Yisra'el through His prophets. It is how we are expected to learn the truth as well. In fact it is the only way to learn about these things.

So that you know, there are five terms and conditions which must be met by those who wish to participate in the Covenant. First, we must walk away from politics and religion, from national patriotism, and from family traditions and societal customs – from *babel* – the corruptions born and bred in Babylon. That is what “*chata'* *'awah* – missing the way as a result of corruptions and distortions” is communicating in this verse.

Second, we must come to trust in and rely upon Yahowah. This by design necessitates coming to know Him and coming to understand what He is offering – both of which are achieved by observing His *Towrah*.

Third, Yahowah asks us to walk to Him and become perfect. This is achieved by way of His seven-step path which begins with *Pesach* and ends with *Sukah*.

This means to approach God is the essence of the *mishpat*, which represent the means for God to justly resolve disputes.

Fourth, those interested in forming a relationship with God are instructed to focus on the terms and conditions of the Covenant. This *beryth* is the only relationship actually offered and prescribed by God. Our participation is facilitated by closely examining and carefully considering the *Towrah*, because it is the only place that these “*mitswah* – terms of the relationship” are delineated.

And fifth, as parents we are encouraged to circumcise our sons, showing our commitment to fulfill our most important mission in life. Our Heavenly Father wants us to raise our children to become His children. This was the message proclaimed in the previous verse.

While these are the “*mitswah* – conditions,” and while the *mitswah* include the *mishpat*, so that there is no misunderstanding, just as there is only one Covenant, there is only one path to God, only one “*mishpat* – means to justly resolve disputes.” This journey begins where we are going, with Passover, followed by Unleavened Bread and FirstFruits. The means to our salvation leads us through Seven Sabbaths and Trumpets en route to the Day of Reconciliations, and ultimately to our destination, to Shelters, where we campout with our Heavenly Father.

If you want Yahowah to feel about you the way He does those depicted in the fourth verse, and not the way He does those shown rebelling in the fifth, you know what you must do.

And yet the Children of Yisra’el, like Christians and Muslims today, seldom bothered to consult the *Towrah* – Yahowah’s lone source of teaching, instructions, guidance, and direction on these essential issues, preferring instead the witness of men. “**And we have not listened to** (*wa lo’ shama’ ‘el*) **Your coworkers** (*‘ebed* – Your associates and servants), **the prophets** (*ha naby’*), **who** (*‘asher*) **communicated the Word** (*dabar*) **in Your name** (*ba shem*) **to our political and religious leaders** (*melek* – clerics and kings), **to our societal, military, and economic leaders** (*sar* – elders and nobles, princes and captains), **to our forefathers** (*‘ab*), **and also to all** (*wa ‘el kol*) **the people** (*‘am*) **of the world** (*ha ‘erets* – of the land and realm).” (Dany’el / God Judges and Vindicates / Daniel 9:6)

God has done His part. We have not done ours. And therein is why the world is such a mess and why it and we are so corrupt. Rather than listening to Yahowah, we have established religions instead. No wonder so many people have missed the way.

I find it curious in this regard that the preponderance of religious people blame God for all of the calamities which befall humankind. They will say: “I can’t believe a merciful god would allow children to suffer, or allow his word to be corrupted, or allow people to be misguided,” as if God made these choices. It is as if they want to blame God for their ignorance, their rebellion, and their poor decisions.

Dany’el, as an informed and rational person, knew better... **“Yahowah (יהוה – Yahowah), on us (la) is the presence (paneh) of shame (boshet – blame as a result of an improper attitude). Upon us as a result of (la) our political and religious leaders (melek – clerics and kings), our societal, military, and economic leaders (sar – elders and nobles, princes and captains), and our forefathers (wa ‘ab), who (‘asher) bear the blame of opposing You (chata’ la – who are guilty of missing the way and turning against You).”** (Dany’el / God Judges and Vindicates / Daniel 9:8)

The political, religious, economic, and military leaders of a nation, indeed a country’s forefathers, bear the blame for a society’s mass rebellion against God. They are the reason children suffer, the Word is corrupted, and people are misguided. The very individuals the masses are indoctrinated into respecting, even revering, so as to see them as enlightened and courageous leaders, as devoted public servants, and as holy men devoted to God, are the most reprehensible and corrupt – the most worthy of scorn and condemnation. The most influential in the sight of men, and the least worthy from Yahowah’s perspective.

As a people, we are corrupt because: **“According to (la) the Foundation and Upright One (‘edon), our God (‘elohym), the merciful (ha rachamym – the compassionate) and the forgiving (calychah – the one who pardons), indeed (ky), we have rebelled (marad – we have engaged in premeditated opposition) against You (ba).”** (Dany’el / God Judges and Vindicates / Daniel 9:9)

Yahowah is merciful. God is loving. But neither His love nor His mercy are of any benefit to those who rebel against Him by choosing to be religious.

This is not my opinion, or even my interpretation, but instead Yahowah’s position. He etched it in stone so that we would be aware of it. At the conclusion of the Second of Three Statements written on the First of Two Tablets, Yahowah said: **“But (wa) I will genuinely act and actually engage to literally prepare, perform, and produce (‘asah – I will actively effect and appoint, offer and celebrate, and I will demonstrate by doing what is required to deliver on behalf of those who respond) unmerited and unfailing mercy, unearned favor, and undeserved kindness (cheched – steadfast and loyal love, a totally devoted and affectionate relationship, faithfulness and goodness) on behalf of (la’ – to enable**

the approach of) **thousands** (*'eleph*) **who move toward Me and love Me** (*la 'ahab* – who form a close and affectionate, loving and friendly, familial relationship with Me as a result of being concerned about Me and therefore come to know Me) **and also** (*wa* – in addition) **who approach Me by closely observing and carefully considering** (*la shamar* – who enter My presence by becoming observant and actually focusing upon, thoroughly examining, and thoughtfully evaluating) **My terms and conditions** (*mitswah* – the requirements of My Covenant, My authoritative directions and instructions which serve as prescriptions for My relationship agreement).” (20:6) Thousands among billions is only one in a million, culling the audience considerably.

God does indeed have a plan to pardon us, and He wants to forgive us based upon it. But He cannot do so because the vast preponderance of people rebelled against His *Towrah* Guidance and thereby have rebelled against His Instructions. And make no mistake: the statement in this passage is an open and comprehensive indictment against politics and religion, against military and economic schemes, because only they are popular enough to warrant a universal indictment. And as we are about to learn, such ploys prevail because the masses are ignorant of the *Towrah*.

And so it was by opening his eyes and the pages of the *Towrah*, Dany'el came to realize that men and women had come to prefer the scams concocted by men to the teachings of God: **“And** (*wa*) **we have not listened to** (*lo' shama'*) **Yahowah** (יהוה), **our God's** (*'elohym* – the Almighty's), **voice** (*qowl*) **by** (*la*) **walking in** (*halak ba* – having our steps guided by) **His teachings and instructions, His guidance and directions** (*towrah*) **which beneficially** (*'asher* – as a result of the relationship and as a blessing) **He provided** (*natan* – He gave as a gift) **in our presence** (*la paneh* – before us) **through the hand** (*ba yad*) **of His servants** (*'ebed* – His associates and coworkers), **the prophets** (*ha naby'*).” (Dany'el / God Judges and Vindicates / Daniel 9:10)

Nothing has changed in 2,500 years. The source of man's problems remains singular: ignorance of Yahowah's “*towrah* – teachings and instructions, guidance and directions.” We are unwilling to listen to God – preferring instead to listen to the likes of Akiba, Paul, and Muhammad.

And yet God's teaching is the answer for our rebellion, the antidote for our opposition, the means to our forgiveness, and the source of Yah's compassion. So in this regard, we all have a choice. We can listen to the schemes of men or the “*towrah* – teachings, instructions, guidance, and directions of God. The eternal fate of your soul depends entirely upon your response.

Before we press on to Dany'el's next statement, I'd be failing as a guide if I didn't point out that this is one of many places where the definition of *towrah*

prevails over the title, *Towrah*. Yahowah's teaching isn't limited to the *Towrah*, but also permeates the Prophets. In a very real sense, everything Yahowah revealed from *Bare'syth* / Genesis to *Mal'aky* / Malachi contains His "towrah – guidance." And it all exists so that we might avail ourselves of His mercy and enjoy His love.

Sadly this could be said of most everyone today: **“And all (*wa kol*) of Yisra'el (*Yisra'el*) has passed over (*'abar*) Your Towrah (*Towrah* – source from which Your teaching, instruction, direction, and guidance flow) and (*wa*) have turned away (*suwr* – abandoning and abolishing, forsaking and removing themselves from You), no longer listening (*la bilty shama'*) to the sound of Your voice (*ba qowl*).**

And therefore (*wa*), a curse (*'alah* – an incompetent and dishonest oath by which people are harmed) is poured out (*nathak* – is brought forth) upon us (*'al*) – the curse (*ha 'alah* – the unreliable and deceitful vow which injures) in addition to (*wa*) the sworn promise (*shabuwa'* – the truthful and contractual oath associated with seven and the *shabat*) which (*'asher*) was written (*kathab* – inscribed using letters and words) in the Towrah (*ba Towrah* – in the instructions and directions) of Moseh (*Moseh* – one who draws out), the associate (*'ebed*) of the Almighty (*ha 'elohym*), because indeed (*ky*), we have missed the way (*chata'* – we have erred and forfeited the opportunity) according to Him (*la*).” (Dany'el / God Judges and Vindicates / Daniel 9:11)

The opening line includes a play on words. You see, Passover is predicated upon Yahowah “*'abar* – passing over” our sin as if it did not exist. But now Yisra'el, and indeed, Christians, Muslims, and Secular Humanists, are “*'abar* – passing over” Yahowah's *Towrah* as if it didn't exist. Those who believe that they are living in accordance with God's will aren't listening to Him.

In the second half of this pronouncement, we are reminded that the *Towrah* does more than present the means to engage in a relationship with our Heavenly Father and the benefits of doing so, but it also that it delineates the consequence of ignoring God and choosing to be religious instead. We have been forewarned, and so we are therefore without excuse. We have brought this suffering upon ourselves. It was not God's choice. We have opened the floodgates of hell, in effect, cursing our children, our communities, our nation, and our planet. We have only ourselves to blame.

But more than this, please don't miss the alliterative similarity between *'alah* and the name of the one whose “incompetent and deceitful oaths have injured” billions of Muslims, “cursing” the whole world with his “*qur'an* – recital.” I am speaking, of course, of Allah.

The fourth of seven Invitations to be Called-Out and Meet with God is named *Shabuwa*, which we just discovered means: “sworn oath.” It is a “truthful and contractual promise associated with seven and the *shabat*.” So by telling us the whole truth, by describing in advance what would occur when mankind passed over the *Towrah* and chose a different way, Yahowah has proven once again that His promises, both redemptive and damning, can be trusted. So, while God is merciful, most people exclude themselves from His compassion.

In reality, the *Towrah* is no more Moseh’s, than Scripture is Gutenberg’s. Yahowah’s associate served as a scribe for all but *Dabarym*, where he was called to provide inspired commentary to help us understand what he had written on behalf of God. Having personally been used in this way, Dany’el knew that Moseh was as much the author of the *Towrah* as Yasha’yahuw and Yirmayahuw were responsible for the prophecies presented under their names.

So the message here is that the *Towrah* exists primarily to provide the instruction we need to know God, the direction we need to engage in a relationship with God, and the guidance we need to walk to God along the path He has provided. Those who pass over the *Towrah* miss the way.

Confirming once more that ignorance and suffering, corruption and death should be blamed on God, Dany’el wrote: **“And He confirmed (*wa quwm* – He took a stand) with (*’eth*) the words He revealed (*dabar dabar*) which He spoke against us (*’asher dabar ’al*), and against (*wa ’al*) the government (*shaphat* – the political and religious leaders who litigate and judge and their controlling institutions) which (*’asher*) ruled over us (*shaphat la* – which led us), to bring (*la bow*) great (*gadowl* – massive and enormous) misery and suffering (*ra’ah* – wickedness and harm, calamity and misfortune) upon us (*’al*) which has not occurred (*’asher lo’ ’asah*) in any place under (*tachath*) the whole of the heavens (*kol ha shamaym*) as (*ka*) that which has occurred (*’asher ’asah*) in Yaruwshalaim (*ba Yaruwshalaim*).”** (Dany’el / God Judges and Vindicates / Daniel 9:12)

No people have ever been offered as much. No people have ever suffered as much.

Before we plumb the depths of this passage, let’s allow Dany’el to complete his thought. **“Consistent with what is written (*ka ’asher kathab*) in the *Towrah* (*ba Towrah*) of Moseh (*Moseh*), all of this suffering and misfortune (*kol ’eth ra’ah* – the entirety of this calamity and misery) has come upon us (*bow’ ’al*). We have not sought (*wa lo’ chalah* – we have made no effort to even request the favor of) the presence of Yahowah, our God (*’eth paneh Yahowah ’elohym*). We have not returned because we have not changed (*suwb* – we have not turned around nor recovered) from (*min*) our perverse corruptions (*’aown* – the**

wickedness we have committed by twisting, bending, perverting, and distorting). **And we have not, therefore, reflected upon nor come to understand** (*wa la sakal* – we have not accordingly responded wisely or appropriately to the teaching, ignoring and showing no regard for) **Your verifications and confirmations or Your trustworthy dependability** (*'emeth* – Your unchanging reliability, integrity, enduring honesty, and steadfast truthfulness; from *'aman* – that which is supported and established, sure and nourishing).” (Dany’el / God Judges and Vindicates / Daniel 9:13)

When it comes to understanding, few things are as important as viewing the available evidence from the proper perspective. And that is where Dany’el is especially helpful. He is in Babylon, the land of *babel* – the birthplace of religion. He is a fugitive in the heart of the Beast. And as he scours the Scriptures, he is beginning to see why he and his people are suffering in the Adversary’s realm rather than flourishing in the Promised Land. It had been their fault, their leaders’ fault, not God’s.

Unlike religious people today, Dany’el was not crying out, “My god, why have you done this to me,” but was instead acknowledging the fact that we have cursed not only ourselves but also our children. We are suffering the consequence of ignoring our Heavenly Father’s advice.

Yahowah had done everything He could do to prevent the suffering of His children, indeed everything He could do to save them and embrace them. Had He done anything more, He would have strangled them, suffocating the life out of them.

God had reached out to mankind many times, each time making sure that the world would come to know about His involvement – and most especially those living in Yisra’el. The names and the stories associated with Adam, Noah, Abraham, Ya’aqob, Yowceph, Moseh, and Dowd are legend. There are more ancient and modern copies of the Towrah than any other book on earth. When we hear the term “prophet,” Yahowah’s messengers immediately come to mind. And while His name has been corrupted, the central figure in all of human history is the Ma’aseyah Yahowsha’.

In His *Towrah*, Yahowah introduced and then described Himself so that we would have the opportunity to know Him. He explained why He had created the universe and conceived life. He even told us how we could go about forming a personal relationship with Him should we choose to do so.

His offer was wonderful. His promises were extraordinary. His plan was generous. By following His instructions we could become His children and live forever in His home. By following His guidance we would be perfected,

empowered, and enriched. If we accepted His offer, He would do everything required to save us from ourselves.

God did not demand much in return. He asked us to get to know Him, to listen to Him, to consider His directions. He encouraged us to respect Him, embrace Him, and trust Him. All of which do far more for us, than they benefit Him.

So while Yahowah's advice was entirely positive and beneficial, His teaching wasn't exclusively uplifting. As is the case with proper parenting, Yahowah not only told His children what would happen if they listened to Him, He told them what would occur if they didn't. They would suffer the consequences. Not only would those who ignored, or worse rejected, His *Towrah* be estranged from Him, and thus be excluded from the Covenant and kept out of Heaven, they would endure misfortune and misery here on earth. In fact, their corruptions of His message would open the floodgates of confusion and despair.

It is what we, collectively as humankind, have done. Rather than enjoying life in God's company in the Promised Land as a result of observing His *Towrah* Teaching, we endure pain, even death, at the hands of men who have concealed, corrupted, and counterfeited God's instructions. And even then, rather than turn away from those who have deceived, destroyed, and damned us, we place our faith in the very men who have led us astray.

No one has done more to estrange souls from God than Paul and Muhammad. And yet they remain the most respected and quoted of men in human history. It matters not that the nations most influenced by Islam are the most hellish places on earth, Muhammad is never blamed. It matters not that Paul's primary mission was to "'aown – corrupt, twist, and pervert" Yahowah's *Towrah*, the very crime Dany'el is citing as the cause of his people's suffering, because Christians continue to believe him over God.

We, of course, have no one to blame for this other than ourselves. We were given a choice and we have consistently made the wrong one.

Every now and again I receive a letter from someone who considers themselves to be "enlightened." They will say: "I am an agnostic because a merciful god would not allow children to suffer." It is as if they are suggesting that since god isn't as they would have him be, he does not exist. But in reality, if god were as they picture him, they would not exist.

Consider for a moment what would be required to eliminate all suffering. God would have to decide who could breed and who couldn't, not unlike the Nazis, to keep inferior genetic material from replicating. If blue eyes were considered superior, then all children would have them, as would be the case with

blond hair. In fact, if it was considered an advantage to be male, all children would be boys. Everyone would be the same height, the same weight, the same intelligence, and have the same ability. Games, and any other form of competition, would be passé. There would be no basis for choose a spouse, or getting married, in a world of total equality.

No child would be allowed to do anything risky, which would include standing up if they might hurt themselves by falling down. Parenting would be a thing of the past, because there would be nothing to protect children from, nor any advantage in helping them make good decisions or grow. If a person cannot fail, how would anyone prevail?

There would be no love, because there would be no rejection. There would be no success, because there would be no losing. Life would be meaningless because there would be no death. And there would be no mercy because it would be irrelevant. What a miserable world that would be.

As for the other excuse I so often receive, albeit from those who consider themselves to be “religious,” it is equally as ignorant and irrational – or simply misguided if you think those pejorative terms are overly hurtful. The related excuse for dismissing everything we are considering goes something like this: “I can’t believe that god would allow anyone to corrupt his word.”

Mind you, one hundred percent of the evidence dictates otherwise – as does this very passage. God just told us that we have and would continue to “‘aown – perversely corrupt, twist and bend, pervert and distorting” His Towrah testimony. Moreover, all one has to do to discredit this claim is to examine the textual history of “bible” manuscripts. Between 1000 BCE and 1000 CE, we discover that no two are the same, which means that for one to be uncorrupted, tens of thousands of copies have to be corrupted. So God clearly has not done as the religious suppose.

If God were to micromanage His creation to the point that no one was allowed to misrepresent anything about Him, Satan would never have been allowed to slither into the garden. Moseh, Dowd, Yasha’yah, and Yirmayah would be unknown to us as their penmanship was imperfect. Worse, even if God had guided their hand, He would have had to intervene every time someone copied or recited anything He had revealed, precluding a person from flavoring it with their own perspective – or worse, misspelling or mispronouncing something. As an example, Guttenberg would have been precluded from printing what was an errant translation. Wycliffe’s rendition in the common tongue – which served as the impetus for the Reformation – would have been prohibited as it was based upon the Latin Vulgate. Even this book would be disallowed, in that I err in my translations, transliterations, explanations, and commentary.

If God were to intervene to prevent everyone from corrupting His message, He would have to forbid most every expression of freewill. We'd be no better than robots, no more valuable than a computer cranking away on a preprogrammed code.

Ultimately, freewill exists so that we can choose to accept or reject Yahowah's guidance. We can embrace Him or rebuff Him. It is our choice. And as a result, suffering exists as the counterpart to the Covenant's benefits.

Dany'el understood that it was wrong to blame God for the suffering of his people. He knew that they had done this to themselves. Likewise, we should not blame God for our circumstance or our ultimate fate.

To act as if God is engaged in every aspect of a person's life is to degrade and demean Him, not honor Him. The religious god takes sides in all manner of things, from politics to religion, from war to peace, from sporting events to love interests. And yet, the real God is only interested in His Covenant, those who participate in it, and the guidance He has provided to encourage us to embrace it. He is pleased when we share His Word and angered when we corrupt it. But at least now we know what Yahowah is saving us from and where we can find His script.

It is ironic, however, to recognize that rather than God saving us from being condemned by the Torah as Paul wrote, and as the Christian religion now proclaims, it is the Towrah which saves us from religion.



This then brings us to Dany'el's most important prediction. In 538 BCE, he penned these words: **“Then (wa) while I was continually communicating** (*‘owd ‘any dabar* – consistently and regularly conversing, yet again sharing words well beyond normal expectations) **and asking questions and contemplating their answers** (*wa palal* – making requests, asking for help, and providing justification to persuade, praying while seeking intervention, arbitration, and intercession, and also thinking about and foreseeing future contingencies and events) **and (wa) confessing my gratitude over casting away** (*yadah* – my appreciation and thankfulness over being able to admit and hurl away) **my offenses and sinful nature** (*chata’ah* – the consequence and punishment of me missing the way, my iniquity and guilt associated with me wandering away from the right path) **and the consequence and punishment of my people, Yisra’el missing the way and wandering away** (*wa chata’ah ‘am Yisra’el* – in addition to the offenses and sinful nature of my family, those who strive to engage and endure with God),

presenting (*naphal* – settling upon, offering, and letting go of) **my earnest and humble request for favor and mercy** (*tachinah* – my petition and plea for kind, generous, and favorable treatment) **to approach the presence** (*la paneh* – to come face to face with) **Yahowah** (יהוה), **my God** (*'elohy*), **on** (*'al* – upon) **the set-apart** (*qodesh* – separating, consecrating, preparing, dedicating, purifying and cleansing) **mountain** (*har*) **of my God** (*'elohy*)." (Dany'el / God Judges and Vindicates / Daniel 9:20)

The first thing that we learn from this statement is that Dany'el prioritized his relationship with Yahowah, and he did so by "'owd *'any dabar* – continually communicating" based upon what he had learned while studying Yahowah's teaching in the Torah, Prophets, and Psalms. His "devotion to sharing went well beyond normal expectations." This is a lesson for all of us.

In addition, Dany'el not only "*palal* – asked questions," he "contemplated God's answers." So while *palal* is routinely rendered "prayer," it more accurately describes the nature of Dany'el's conversations with Yahowah. He was asking God's help so that he could learn from the ultimate Teacher. And based upon what he was learning, Dany'el made an impassioned plea on behalf of himself and his people.

But this was no ordinary request. Dany'el *yadah chata'ah*, which is breathtaking and profound in its original language. Having studied Yahowah's *Towrah* – Teaching, Dany'el came to know, understand, respect, accept, embrace, trust, rely upon and even love the *mishpat*, the provisions Yahowah has made to resolve the consequence and penalty of us missing the way and wandering away from Him. The prophet was acknowledging his appreciation and gratitude for God having conceived, enabled, and offered a means to remove – to literally cast and hurl away – the guilt associated with our wrongdoing. He knew what we have learned, that the *Miqra'* of *Pesach* opens the door to eternal life by resolving the consequence of sin which is death. And he recognized what we have come to appreciate, that the *Miqra'* of *Matsah* resolves the penalty of sin, which is separation from God, by discarding it – just as yeast is removed from what we eat and where we live.

Dany'el's conversation with Yahowah was therefore an acceptance of God's offer to save us from ourselves. His justification for "*tachinah* – mercy, for this great favor and generous provision" was the *Towrah*, where such promises are made and honored.

Affirming this, the operative verbs in this passage, *palal* and *yadah* were scribed using the hithpael stem, which is reflexive and says that the subject, in this case Dany'el, was causing the action of these verbs to influence him, causing his condition to change as a result. Dany'el was transformed by his consistent

devotion to “*palal* – seeking God’s help by asking questions and contemplating His answers,” and by “*yadah chata’ah* – confessing his gratitude over the casting away of his offenses and sinful nature, freeing him from the consequence and penalty of having wandered away from the path” Yahowah has provided.

Therefore, before He reveals one of His most sweeping prophecies, God has explained that prayer is communion where after listening to Yahowah, we respond by accepting His merciful provision. This medium of spiritual union has nothing to do with the Eucharist, the religious ritual Catholics borrowed from Babylon a thousand years after these words were written. To “commune” is to “converse and build a rapport.” It is “to talk together intensely and intimately.” *Dabar palal* is an “interchange of ideas and sentiments.” This is the essence of a relationship, one based on common understanding and empathy. It is what Yahowah envisioned when He asked Abraham to engage in the Covenant with Him.

Dany’el’s exemplary communion with Yahowah included “thinking about and foreseeing future contingencies and events.” The prophet became a prophet because he was willing to engage in the stuff of prophecy *and* because he knew its source. Dany’el was engaged “*owd* – yet again, consistently and continually, beyond that which is expected.”

Dany’el’s exchange of words included intercession, in which the prophet mediated on behalf of his sins as well as those of his brethren, pleading for himself and for them. This intervention suggests that Yahowah responds to the requests we make on behalf of ourselves and others, especially when we recognize that it is His mercy, and not our mediation, that actually prevails. And most especially, when we ask God to do as He has promised because we know and understand the benefits associated with His specific means to be merciful.

I’m afraid the Catholics have misconstrued this concept too, creating the impression that their confessionals and priestly remedies are somehow relevant. Dany’el more correctly with foreknowledge and forethought personally, privately, and directly with no intermediary involved, gratefully acknowledged and thankfully accepted Yahowah’s specific provision to resolve the consequence and penalty of sin.

When we cast our guilt, its consequence and punishment, away, Yahowah, by way of the Ma’aseyah Yahowsha’, bears our burden so we can be productive spiritual children. That is why Yasha’yah wrote on behalf of Yahowah in the 53rd chapter: “Surely our grief He Himself bore, our sorrows He carries... He was pierced for our transgressions, crushed for our iniquities. The punishment for our well-being fell upon Him. By His scourging we are healed.”

I was especially touched by the use of *la paneh* at the conclusion of Dany'el's request. This suggests that the prophet was seeking to capitalize upon God's merciful provision which would allow him to approach the very presence of Yahowah, coming face to face with God. But more than this, Dany'el realized the means Yahowah has provided for us to enter His presence was accomplished "on the set-apart mountain of our God – on Mowryah – where the body, soul, and spirit of Yahowah opened the door to life on Passover, provided the means to perfection on Unleavened Bread, and handed us our certificate of adoption on FirstFruits.

A sin is an offense, something that is displeasing to God. It is a violation of Yahowah's instructions, a breaking of the covenant, making *chata'ah* a crime. To avoid anarchy, all crimes must have a consequence and some must be punished. In society, we deprive criminals of their property, freedom, or life depending upon the severity of the offense. Being just, Yahowah's remedy fits the crime—'azab for 'azab—separation for those who have chosen to forsake Him.

The preamble to the prophecy is designed to show why Yahowah put Dany'el at the center of His agenda. Dany'el put God first. **“Yes, while I was continuing to (*wa 'owd 'any*) converse, exchanging words (*dabar*) while thinking about the future, asking questions and contemplating their answers (*ba ha palal* – making requests and seeking help), then (*wa*) the individual (*ha 'iysh* – the person who exists and is present, is a champion, supporter, and defender), Gabry'el (*Gabry'el* – from *geber* meaning the able, strong, prevailing, and mighty of 'el—God; transliterated, Gabriel), whom beneficially (*'asher* – by way of an association in the fortuitous relationship) I had seen (*ra'ah* – observed, perceived, inspected, and considered, paying attention to) in the initial prophetic revelation (*ba ha tachilah ba ha chazown* – first communication and vision of the future), flying swiftly in an effort to provide advice (*ya'aph ba ya'ph* – moving through the air by the use of wings to provide counsel), reaching out to make contact with me (*naga 'el* – extending himself to touch me) around the time of the evening (*ka 'eth 'ereb* – according to the right season of the year at sunset) offering, gift, and/or sacrifice (*minchah* – to apportion and bestow a present).”** (Dany'el / God Judges and Vindicates / Daniel 9:21)

We are reminded that the revelation occurred during a conversation Dany'el was having with God. The prophet set the scene and described Gabry'el reaching out and touching him at the end of the day. He said that Gabry'el spoke directly, providing advice and counsel. which is to say that, unlike Islam, God doesn't reveal Himself in half-baked languages by having terrifying spirits mumble jumbled recitals to ignorant and illiterate wannabe prophets as Muhammad claims *his* version of Gabriel did on Allah's, his wannabe god's, behalf.

Further, Yahowah's Gabry'el isn't a man as most translations are wont to render *'iysh*, but is instead an extant individual, a champion, supporter, and servant. Yet not in a lowly sense: Gabry'el means "strong, mighty, and able to prevail." This is an excellent description of a *mal'ak*—a "spiritual messenger."

Since Yahowah does not solicit or endorse a nightly offering, much less ask us to sacrifice anything, we are compelled to consider other reasons behind the concluding phrase: *ka 'eth 'ereb minchah*. So here is a possibility. Since the subject of the upcoming revelation is the timing and purpose of Yahowsha's upcoming sacrifice, Passover, which specifically commences at sunset at the beginning of each year, and serves as a voluntary offering of an extraordinary gift, this could be foreshadowing the purpose of this prophecy.

The spiritual messenger Gabry'el, whose lone mission in life is to announce the arrival of the Ma'aseyah, did as he was directed: **"So (wa) he provided instruction to facilitate understanding** (*byn* – he encouraged comprehension through teaching, access to knowledge and the proper perspective so as to enable discernment through careful observation and consideration), **and he spoke with me** (*wa dabar 'im* – then he communicated using words, developing a relationship and association with me), **and he said** (*wa 'amar*), **'Dany'el** (*Dany'el* – from *dyn*, meaning one who pleads a cause and strives to vindicate, adjudicating a quarrel with *'el*, God), **now at this time** (*'atah* – so then in the sequence of things) **I have come forth** (*yasa'* – I have come out and have descended to bring, to extend, and to serve) **to provide insights and instruction which if you are circumspect and consider will promote** (*la sakal* – to teach the prudent to pay attention, and through contemplation) **understanding through discernment** (*bynah* – enabling the diligent and perceptive to comprehend)." (Dany'el / God Judges and Vindicates / Daniel 9:22)

Dany'el was prepared for what he was about to hear, just as we must be if we want God to enlighten us. Gabry'el didn't do an information dump on someone who was either distracted or ill equipped to handle the revelation. The prophecy he was about to convey was comprehensive and complex. It was intended to make Dany'el actively circumspect—one who wisely considers things and prospers through guidance and teaching. So there was more to the process than just being a good listener. Dany'el had to be ready and willing to process what he was about to be told. He had to be willing to open and engage his mind.

And as we have learned, Yahowah's prophetic verses are almost always filled with guidance, revealing His nature and explaining His plan. They contain exemplars for productive living.

In what follows, we learn that Gabry'el was commanded to be a messenger; he was not asked. And that's essential to our understanding of the roles of

messengers and men. The “*mal’ak* – spiritual envoys” are ordered to obey. Men are asked to choose. Heavenly messengers operate in a militaristic structure of command and control, of orders and authority, which is why the name Gabry’el carries connotations of being a warrior. God’s messengers, like soldiers, cease to be envoys, the moment they disobey an order. They are decommissioned and booted out. Thus they have no real choice. Without freewill, they cannot love. The *mal’ak* are inferior to men in this regard. But in another way, they are superior to us. They can “fly swiftly”—that is to say they are four dimensional and can maneuver in time.

Satan, never forget, is a “*mal’ak* – spiritual messenger.” Fallen himself, he has seduced many into following him over the long march of time. The history of evil is painted by Halal ben Shachar.

“At the beginning, and along with the initial (*ba tachilah*) your earnest and humble request for favor and mercy (*tachanuwn*) the word (*dabar*) went out (*yatsa’* – came forth), and I, myself, have come (*wa ‘any bow’* – so I have arrived) to conspicuously report, announce, and make known (*la nagad* – accordingly to serve as a messenger before you in a straightforward fashion, to make a declaration), for surely (*ky* – because indeed) you are highly valued and held in high esteem (*‘atah chamad* – you are respected and cherished, indeed treasured, seen as desirable and precious).

And so (*wa*) understand the insights (*byn* – be perceptive, think, be discerning and comprehend, diligently, with your undivided attention, process knowledge and realize the information contained) in this message (*ba ha dabar* – in this statement comprised of words). Diligently consider so as to realize what you are seeing in this revelation (*wa byn ba ha mar’eh* – be perceptive, think about, and comprehend the sights before your eyes).” (Dany’el / God Judges and Vindicates / Daniel 9:23)

Closely examining and carefully considering Yahowah’s teaching in the Towrah and Prophets, and then thoughtfully and diligently thinking about what he had observed, not only prepared Dany’el to understand this revelation, it caused God to value this man above all others. And there is no better position to obtain than this. So when this man pleaded for mercy, he was the one person on earth Yahowah knew would understand exactly when, where, and how it would be achieved.

This is also to say that God respects those who do as He has instructed. He wants us to observe His Towrah – Teaching, which is to remain focused upon what it reveals, closely examining and carefully considering, the words He has provided to teach us what we need to know to know Him.

This message is abundantly clear. Listening to God and responding to Him, reading His instructions and then engaging with Him, devoting oneself to understanding the words He has provided, is what endears a person to Yahowah.

Gabry'el used *byn*, the Hebrew word for “observe the evidence and think so that you understand,” four times in this passage. And he used *dabar*, which means “word,” an equal number of times to tell us what we should be examining, considering, and understanding. It is rather obvious God wants us to “pay attention to, to focus on, to diligently and thoughtfully consider” His revelation – all of which you will find in the Towrah, Prophets, and Psalms.

Even in the most corrupt place on earth, the birthplace of religion and politics, Dany'el was able to separate himself from these deceptions to meet with God. And that means that when Yahowah asked Abram to walk away from Babylon, it was more than a place – it was a state of mind.

Before we move on the prophetic revelation itself, I want you to please stop long enough to realize that the following prediction regarding the Ma'aseyah Yahowsha' is emerging from an extraordinarily thoughtful review of the purpose of the Towrah. When you understand the context, it is as if the Ma'aseyah is walking right out of its pages – the Word becoming flesh.

This realization, of course, is the very thing the Yisra'elites missed, for if they had “paid attention,” they would have recognized that the means to mercy had walked right into the midst of their lives and land. Constantine's Universal Church made the same mistake. To create the Roman Catholic religion, and thereby to increase their control, power, and wealth, politicized popes removed the Ma'aseyah Yahowsha' from His *Towrah* context and from Yahowah. By so doing, they misconstrued and miscommunicated the core of His message and mission of the Ma'aseyah. To achieve their goals, the Christian Church wrapped their “Lord Jesus Christ” in the mythological lore of Babylon. Let's not make the same mistake.



Now that the scene has been set, here is the first installment of one of Yahowah's most comprehensive and complicated prophecies. And as you would expect, under an introduction of “seventy sevens” it presents seven things Yahowah will accomplish to reconcile our relationship.

Those seeking to know God's timing and purpose should always begin their quest with the promise embodied in the Shabat. Devoid of those insights, you may

be holding the map to the Promised Land, but you'd be navigating without a compass while wearing blinders.

Since these three introductory statements and seven resolutions are so vital to our salvation, after a quick review of the passage, we are going to examine it one phrase at a time.

“Seventy sevens (*shabuwa’ shib’iyim*) are determined and decreed (*chathak*) for your people (*‘al ‘am*) and for your set-apart city (*wa ‘al ‘iyir qodesh*) to bring an end to rebellion (*la kalah pesha’*), to sign a document which seals up the guilt associated with sin (*wa la chatham chata’ah*), to completely perfect sinners (*wa la tamam chata’ah*), to provide reconciliation for the wrongdoing caused by perverse distortions (*wa la kaphar ‘awon*), to bring forth everlasting vindication and righteousness (*wa la bow’ tsedeq ‘owlam*), to provide a personal seal and signature to revelation and to prophecy (*wa la chatham chazown wa naby’*), and to anoint the Most Set-Apart (*wa la mashach qodesh qodesh*).” (Dany’el / God Judges and Vindicates / Daniel 9:24)

It is just one sentence, and yet it is the blueprint for reconciliation and everlasting life. So we will need to dissect every word. Please be patient. The time will be well spent.

From the perspective of time, **“seventy sevens (*shabuwa’ shib’iyim*)”** is 70 x 7, or 490 prophetic years. Elsewhere, when Dany’el wants to convey a week of seven days, he spells it out just that way. For example, in Dany’el 10:2 the prophet reveals that he was in mourning “three weeks of days.”

The fourth *Miqra’*, known as “Seven Sabbaths” or “Weeks” is named *Shabuwa’*. Like our salvation, it revels of the promise associated with the *Shabat* and with seven – Yahowah’s favorite day and favorite number. In this regard, everything important relative to God’s plan occurs on the basis of six (the number of man who was conceived of the sixth day) with God (who is one) yields the perfect result. Creation, the Sabbath, the Invitations to Meet God, and indeed the history of mankind (past, present, and future) all unfold using the formula of six plus one equates to seven. As such, nearly six thousand years of man separated from God have transpired since we were expelled from the Garden, and we are on the cusp of a one thousand year celebration of living together again which will commence coinciding with the seventh and final *Miqra’*, *Sukah*, where we campout with God.

Since Yahowah introduced His most famous prophecy regarding the arrival of the Ma’aseyah with a direct reference to the Festival Feast of *Shabuwa’*, it is likely that there are aspects of this, the fourth of seven Invitations to Meet with God which are germane to the Ma’aseyah’s mission. So, here are some things to

consider. *Shabuwa'* is a celebration of the “*Shabat* – Sabbath,” where we rest and reflect on the work God has done to settle our debts so that we can settle down with Him in His home. *Shabuwa'* derives its name from “*shaba'* – seven,” which is not only Yahowah’s favorite number, but also means “sworn oath or promise.” The most unique aspect of *Shabuwa'* is that everyone is invited to participate: *Yahuwdym* and *Gowym*, men and women, young and old, rich and poor, the righteous and sinners alike. *Shabuwa'* is called a harvest, and it is a time where the Set-Apart Spirit enlightens and empowers Yahowah’s children, those who have observed *Pesach*, *Matsah*, and *Bikuwrym*, to understand and convey the teaching and guidance contained in the *Towrah*. As such, *Shabuwa'* is a celebration of the Covenant relationship. And lastly, as the fourth of seven Invitations to be Called-Out and Meet with God, by referencing *Shabuwa'* Yahowah is perhaps suggesting that there is a correlation between the fourth millennia of human history and the arrival of the Ma’aseyah.

But more than this, the *Yowbel* – Years of Yah’s Lamb where captives are freed and all debts are forgiven, are predicated upon *Shabuwa'*. They follow the same seven times seven pattern. And as we just learned, the *Yowbel* serve to host the most important aspects of *Pesach*, *Shabuwa'*, *Taruw’ah*, and *Kippuryim* – telling us that there may well be a connection between the *Yowbel*, the *Shabat*, these *Miqra’ey*, and the Ma’aseyah.

And indeed, when you note that Yah’s accounting of the generations from Adam to Abraham is forty *Yowbel*, and from Abraham to Yahowsha’ another forty *Yowbel*, a pattern emerges. Two thousand years after Adam’s expulsion from the intimacy of the Garden of Eden, Yahowah confirmed with Abraham that the Covenant would lead us back home. This affirmation of the Covenant and dress rehearsal for Passover occurred in 1967 BCE on Mount Mowryah in the *Yowbel* Year 2000 Yah. And so in this same place exactly forty *Yowbel* hence, in the *Yowbel* Year of 33 CE – 4000 Yah – the Ma’aseyah Yahowsha’ walked out of the pages of the *Towrah* to fulfill Passover, Unleavened Bread, FirstFruits, and lest we forget, Seven Sabbaths. And now, nearly forty *Yowbel* later, on the cusp of 2033 CE – 6000 Yah – we are anticipating the Ma’aseyah’s return to the same place, this time to reconcile His relationship with Yisra’el and *Yahuwdym*, renewing and restoring the Covenant based upon their complete acceptance of His *Towrah*. Then, just five days later, the final one thousand years of human history on this planet – Years 6000 to 7000 Yah – will play out as we celebrate the seventh and final *Miqra'*, that of *Sukah*, together.

So before we even commence our calculations to determine where “seventy sevens” leads, the timing of Yahowah’s plan is already laid out before us. Based upon the promise of seven, and the testimony Yah provided, we know that the Ma’aseyah arrived to save us in 33 CE (4000 Yah) and that He will return to

reconcile us with His Covenant in 2033 CE (6000 Yah) so that we can enjoy one thousand years of perfect peace.

Returning to the math itself, it is helpful to know that a prophetic year isn't necessarily equivalent to a solar year. And so to ascertain the number of days in "seventy sevens" of years, we should adjust our measurements to Yah's prophetic calendar. It consists of twelve months of 30 days—not the 365.242 we are accustomed to. This also differs from the Babylonians and their Hebrew captives who observed a luni-solar calendar which added an intercalary month every five to six years to prevent the shifting seasons. They were aware that the year was 365¼ days long, but a lunar calendar was the only practical timekeeping device before mass communication and mechanics had been established. The luni-solar system gave everyone a reliable means to "set their clocks." Every new moon marked the start of a new month.

The Scriptural method for determining when an intercalary month needed to be added was based upon barley, the first grain to rise in the spring. Fruit harvested in the suburbs of Jerusalem was tested as they approached the nearest new moon to the vernal equinox. If the grain was immature, and still laden with water, it would dance in a hot pan placed above an open fire. In that case a month would be added as the year would start too early in the seasonal cycle. But since this could lead to confusion over centuries of time, the length of a prophetic year—360 days—was established in *Bare'syth* / Genesis, where events related to the flood are given in both days and years.

The phrase "**are determined and decreed** (*chathak*)" is derived from *chathak*, meaning: "divided and marked off, decreed and determined, ordained and settled," in addition to: "pertaining to a plan which will occur."

Every aspect of this definition is pertinent. The *Yahuwdym* "determined" their fate, choosing to be reject the terms and conditions of the Covenant – as have Christians and Muslims. It had been "decreed" therefore, that such individuals would be "cut off, divided, and separated" from the family of God.

Howsha had been used by Yah to present the legal criterion for this divorce as well as the cure—the arrival of the Ma'aseyah. But if you recall, Howsha also said that the Yisra'elites would forego this remedy for two days—or two thousand years. And that means that their relationship with God, and therefore the Covenant itself, will be restored and thus renewed, on the Day of Reconciliations in the Yowbel Year of 6000 Yah (October 2, 2033) when the Ma'aseyah Yahowsha' returns.

There are three interesting subtleties associated with "*chathak* – determined and decreed" we should consider: its precision, its prophetic inference, and its spiritual implications. God has "a plan which will occur" on the very day He has

“ordained, marking it out, separating” it from all others. As such, the only days that fit this description are the seven annual Invitations to Meet with God known as the *Mow’ed Miqra’ey*. And since they begin with Pesach, we ought to focus our attention on Passover.

Also relevant, since these days are determined every year, for one particular Passover to be called out in this way, it is a safe bet that it falls in a *Yowbel Qodesh* – Set-Apart Year of Yah’s Lamb. But not just any *Yowbel*, but instead in Year 4000 Yah. I say that because Year 2000 Yah had come and gone, leaving us with the Covenant. Therefore, the only increment of forty *Yowbel* possible, remembering that another 2000 years (forty *Yowbel*) would transpire from the healing to the reconciliation, would be Passover of Year 4000 Yah (4/1/33). So let’s see if the prophetic math proves such reasoning reliable.

Always consistent and true to form, every aspect of Yah’s plan has and will continue to be fulfilled on Passover, Unleavened Bread, FirstFruits, Seven Sevens, Trumpets, Reconciliations, and Shelters. And with this “decree” Yahowah is announcing that humanity’s fate would be “settled” and “determined” for all time, “separating” the redeemed from the damned on these days in full accord with their prophetic significance.

But “ordained, settled, decreed, and determined” should not be interpreted as “predestined.” Yahowah did not choose Yisra’el’s fate any more than He chooses ours. Being able to maneuver in time and witness our future, God simply revealed the choices we would make. This is the essence of prophecy.

It’s interesting that the closest Hebrew word to *chathak* linguistically is *chathal*, meaning: “to wrap an infant in swaddling clothes.” The wise men under Dany’el’s tutelage in Babylon understood this intended connection because they arrived right on schedule in Bethlehem to honor the young Ma’aseyah—the Implement of Yah.

When Yahowah uses “*am* – family and people, He is most always referring to Yisra’el and *Yahuwdym*. Such is the case with “**for your people** (*‘al ‘am*)” in this statement. God is announcing His arrival as a *Yahuwdy* in *Yisra’el* to save *Yahuwdym* and *Yisra’el*. This mission would be defined by the Covenant – a family-oriented relationship established with *Yahuwdym* and *Yisra’el* “*‘al ‘am* – on behalf of the family.” Gabry’el used the familiar “*‘am*,” meaning: “related people and kinsmen” to speak of the “*‘am* – family” of created by the Covenant.

There is more to “*Yisra’el* – individuals who strive to engage and endure with God” than just a people called to the Covenant. It designates the place where this prophecy regarding our redemption would be fulfilled. Therefore, “**and for your set-apart city** (*wa ‘al ‘iyra qodesh*)” is a reference to *Yaruwshalaim* – the Source of Reconciliation, a name corrupted to “Jerusalem.” Although Dany’el had spent

his adult life in Babylon, because he had consistently observed Yahowah's *Towrah* – Teaching, he recognized where he belonged and knew where to find God. It leads to the most “*qodesh* – set-apart” place on Earth.

Qodesh, most famously, is the Hebrew word which identifies and describes Yahowah's “*qodesh* – set-apart” “*ruwach* – spirit.” Although it is commonly rendered “holy” in most English bibles, *qodesh* does not fit comfortably with many aspects of holy's principle definitions. For example, according to Webster, to be holy is to be: “exalted or worthy of complete devotion.” So how is that even remotely related to *qodesh*, which means “set-apart and separating, cleansing and purifying?” And where in this extrapolated definition of holy do you see set-apart: “perfect in goodness and righteousness, divine, dedicated entirely to a deity or the work of the deity, having a divine quality, and venerated as if sacred.” Whereas “*qodesh* – set-apart” explains that the Spirit and the Son, and indeed “the Source of our Reconciliation” are part of Yahowah set-apart from Him for our benefit. As such, “holy” takes us in an entirely different direction with inferences which are either misleading or inaccurate. But worst of all, by failing to communicate *qodesh* correctly, Christians were beguiled into embracing the Babylonian Trinity, seeing their god having three distinct personas.

Driving this essential point home, let's take a moment and examine the errant connotations of “holy” one at a time. For example, if Yahowah had meant to say “exalted,” He would have used “*ruwm*,” but since He didn't, that isn't what He meant when He selected *qodesh*. There is no Hebrew word for “worthy.” Although you'll find “worth or worthy” written twenty-four times in the “Old Testament” of your “*King James Version*,” twelve times it is supplied without any basis whatsoever. The other twelve occurrences, the authors of the KJV mistranslated the Hebrew words for “son, diminutive, or full.” Being worthy isn't a concept Yahowah cares much about. He knows He is and that man isn't. Moreover, to facilitate the Covenant, Yahowah makes us perfect, not worthy.

There is no Hebrew word for “devotion” either as Yahowah wants our love and respect, a relationship, not a “religious exercise and religious fervor.” You will find “*charam*” translated “devoted” seven times in the Tanakh, but the word actually means either “to seclude” or “to accurse, to forfeit, or destroy” depending upon the context.

Moving on to the next unrelated connotation associated with “holy,” the Hebrew word for “good or goodness” is “*towb*.” Therefore, if Yahowah had intended that meaning He would have used *towb*, not *qodesh*.

For “righteous” the Hebrew word is “*tsadyq*.” It is used often, like the Hebrew words for “deity or divine:” “‘*el*, ‘*al*, ‘*elohym*, ‘*elohy*, and ‘*elowah*.” So if

Yahowah had wanted to associate His divinity with the city, He had a host of perfectly good words at His disposal to do so.

Completing the misnomers associated with “holy,” there are no Hebrew words for “venerate” or “sacred” in Scripture. Like holy, venerate and sacred are religious terms. Yahowah is as vehemently anti-religious as He is pro-relationship.

In reality, *qodesh* conveys Scripture’s most important concept. The things which are important to Yahowah are all “*qodesh* – set-apart” from Him. These include the Spirit, the Son, His name, His Covenant, His Towrah, His family and people, His mountain, His city, His land, His temple, and His home. These things, therefore, are all part of Yahowah, set-apart from Him to convey His nature and to facilitate His purpose. And speaking of His purpose, it is to set us apart from the world, distancing us from human religious and political institutions, so that we can be set-apart unto Him.

The Hebrew noun, adjective, and adverb, *qodesh*, is based upon the verb *qadash* – which is spelled identically in the original Hebrew text. *Qadash* means: “to set-apart and dedicate a person or thing to a particular purpose, to be separated unto and thus belonging to God.” The root of the word also means “to be clean and pure,” and thus “to cleanse and purify.”

This means that the “*Ruwach Qodesh* – Set-Apart Spirit” is “set-apart” from Yah, yet She “belongs to” God, and is “dedicated to the purpose” of God, which is “cleaning and purifying” us in addition to nurturing us, clothing us, teaching us, protecting and saving us. So *Yaruwshalaim* – the Source of our Reconciliation” is set apart from all others for the express purpose of saving us from ourselves.

Understanding these concepts enables us to know Yahowah and understand the means God has deployed to reconcile our relationship with Him. But when clerics carelessly mistranslate Yahowah’s revelation using religious terminology like “holy,” the masses become blind lemmings, easily stupefied by mindless rituals and errant theology, ultimately falling into the abyss of triune gods replete with distinct personas, of the Lord’s Day, of Rosaries to Mary as if she were divine, and of celebrating Christmas and Easter. Don’t let religious word pollution poison you in this way.

Now that Yahowah has told us when and where He is going to act, let’s consider what He is going to do and why He is committed to accomplishing this list of seven things. The first of the seven is “**to bring an end to the rebellion** (*la kalah ha peshah*).” According to God, we have rebelled in many ways. Some of the most disrespectful and vexing behaviors to Him have been our collective disdain for His name, ignoring it, corrupting it, and replacing it. He is frustrated by our nearly universal rejection of His *Towrah* – Teaching and *Beryth* –

Covenant. He is annoyed by our devotion to gods of our own making and to the religious schemes associated with them. He is also irritated by our collective aversion to His Shabat, preferring the “Lord’s Day,” instead, whether that be Friday or Sunday.

Yahowah often demonstrates His intolerance for such things through tough love when it comes to rebellious children. When the Yahudim elected to abandon the Covenant, they separated themselves from Yahowah, which was why they were separated from their land and doing hard time in Babylon. It was the reason Dany’el was there pleading for God’s restoration.

Kalah is the Hebrew word for “**bring an end to**” in this statement of purpose. For God to enjoy our company, for the Earth to become like Eden, for heaven to be joyful, there must be a place and time where the choice to rebel no longer exists – where the terms of the Covenant Relationship are amended and renewed. Now or course, with the existing Covenant, everyone of us is afforded the opportunity to embrace Yahowah’s guidance or to push back from it, going a different direction. But a day will come when the last expression of freewill relative to the Covenant will have been made, and the last person will have chosen to accept God’s terms or reject them. The six-thousand-year option will be “*kalah* – finished and completed,” and the Towrah which directed our attention to this opportunity will have served its purpose. The time to choose to be part of Yah’s family or to be separated from it “*kalah* – will have come to an end and be concluded.” One day those who rebelled against the terms and conditions of the Covenant will find their access to God “*kalah* – restricted” precluding them from heaven. Others will find themselves “*kalah* – restrained” in *She’owl*. And rest assured, Yahowah has “*kalah* – grown weary of” our lack of respect and is all too eager to “*kalah* – do away with” our rebellion, even “to be done with” this religious revolt.

“**The rebellion,**” itself, is from *ha pasha*’, which speaks of a “personal and/or national revolt.” It is “defiance, where people rise up against authority, failing to comply with an established standard.” Yahowah is saying that He wanted the Yahuwdim to stop “disrespecting and disregarding” Him in this way. He had “grown weary of immoral upheaval” and bad attitudes and choices it spawns. So there will be a time certain when the various forms of relational and religious, political and patriotic, societal and scholastic rebellion will cease.

There is a subtlety associated with *pasha*’ which serves to demonstrate Yahowah’s style and reveals a crucial aspect of human nature. *Pasha*’ is “punishment which fits the crime” especially in association with “personal or national guilt.” It suggests that Yahowah’s response to *pasha*’ is fair, but also recognizes that it is appropriate because certain and sure consequences serve to restrict and restrain future crime. This axiom undergirds every civilization on

earth. Do a crime, pay the penalty. Convicted criminals are either deprived of their life, separated from society, or they are required to sacrifice their property by way of a fine. In the absence of consequence—in the dearth of personal and national responsibility—anarchy and chaos reign. Consequence and responsibility are the underpinnings of justice and civil behavior.

And what is true in the here and now, in the flesh, is also true in the spiritual realm—although the consequences are more enduring. It is essential that we develop an appreciation for this aspect of divine justice and its influence on human nature if we want to understand why Yahowah must punish sin and why a sacrifice is required to redeem us. It is why Yahowah warned the Yisra'elites, and through them all humanity, to observe His *Towrah*, *Beryth*, *Miqra'ey*, *Mitswah*, and *Mishpat*. They not only form the path to God, but also, they help keep us from walking away from Him.

The issue of crime and punishment, national and personal accountability, is covered in the preamble of this prophecy because Dany'el's revelation sets the date for mankind's ultimate reconciliation. So it is essential that we know what issues require resolving. Yahowah wants us to understand *why* He chose to pay the price for our offenses every bit as much as He wants us to know when, where, and how He accomplished this mission on behalf of His Covenant.

There is another aspect of this passage which should cause us pause. Yahowah looks upon mankind collectively *and* individually. In this case, imprisonment in Babylon was the consequence of national revolt—of a collective moral insurrection. If Yahowah were willing to remove His protection from His “chosen people” as a result of their moral meltdown, what might we expect today? I know the answer, and soon you will too because Yahowah shared the sobering truth with us.

The second statement of purpose has been and will be fulfilled in increments. The *Towrah*, itself, is literally a “**signed document which seals up the guilt associated with sin** (*wa la chatham chata'ah*).” And so by living it, by attesting to it, by promoting it, and by fulfilling it, the Ma'aseyah Yahowsha' enabled this specific promise. But to offer and enable something doesn't finish the job – especially when it comes to broken relationships. And so on the Day of Reconciliations in our not-so-distant future, Yahowah will complete this promise upon His return.

As is the case with Hebrew in general, the phrase “*chatham chata'ah*” can be conveyed in a variety of ways, all of which seem fitting. For example, *chatham* means “to seal” in the sense that until quite recently, most every important document, including even the scrolls scribed by Yahowah's prophets, “bore not only the signature, but also the writer's seal of authority.” Affixing this engraved

seal served to impart a degree of confidence and credibility that the document you were being given came from the stated source, that the source bore the authority to authorize it, and that it had been “sealed up” en route so as not altered along the way. That is why Yahowah’s name is so important.

And it is this association with signing and sealing a document that the related meanings of *chatham* evolved over time. Linguistically we moved from “sealing something to make it secure” to “securely closing something so that nothing more could be added to it or taken away from it.” From this we derived the related connotations of “stopping, hindering, blocking, and shutting up.”

Therefore collectively, Yahowah symbolically signed His Towrah with His name and affixed His seal of authority, that of being God. Tangibly, by walking out of the pages of the Towrah, and by coming in Yahowah’s name, by attesting to the Towrah and by fulfilling it, Yahowsha’ served as Yahowah’s signature and seal of approval. Yahowsha’s Teaching on the Mount demonstrated in fact that nothing in the Towrah had changed. He sealed the deal, affirmed the offer, and stopped any informed and rational speculation as to the authority of God to do as He had promised.

The second word in this phrase, *chata’ah*, can be defined as “sin” itself, the “guilt” associated with sin, the “punishment” resulting from sin, or even an “offering” to remedy the consequence of sin. It is from *chata’* which defines sin as “missing the way” and of “going the wrong way” so as “to incur guilt.”

Since *chata’* is defined as missing the way and going the wrong way, it is instructive to realize that the only path which bears Yahowah’s and Yahowsha’s endorsement is the *Miqra’ey* – the one and only path to approach God. So we should not be surprised that the *Miqra’ey* represent Yahowah’s promise, His authorized and binding commitment, to sign His name on our hearts, making us His, to secure us under His protection, and to eternally seal up our sin so that it is no longer associated with us, neither our sin, its consequence which would have been death or its punishment which would have separated us from God. By doing what He had promised, our place in the Covenant was signed, sealed, and delivered.

And that is why the third prophetic promise, “**to completely perfect sinners** (*wa la tamam chata’ah*),” is directly attributable to the previous statement. By providing a way seal up the guilt associated with sin, Yahowah gave us the means to become “*tamam* – perfect.”

He provided the method by which to act upon the third requirement of the Covenant: “**And** (*wa*) **Yahowah** (𐤃𐤏𐤃𐤏) **appeared** (*ra’ah* – He revealed Himself) **as God to** (*‘el*) **‘Abram. And** (*wa*) **He said** (*‘amar* – affirmed) **to him** (*‘elyw*), **‘I Am** (*‘any*) **God** (*‘el*) **Almighty** (*shaday*). **Choose of your own**

volition to walk (*halak* – of your own accord come to exist engaging and proceeding) **to** (*la* – toward) **My presence** (*paneh*) **and** (*wa*) **literally come to be** (*hayah*) **perfect** (*tamym* – innocent and unblemished, upright and blameless, whole and complete, healthy and unimpaired in complete accord with the truth).” (*Bare’syth* / In the Beginning 17:1) And make no mistake: *tamym* is derived from *tamam*.

Missing the connection between the condition of the Covenant and the purpose of this prophecy, there are those who would render “*wa la tamam chata’ah* – to make an end to sin.” But not only hasn’t this occurred, it isn’t relevant. So long as there is choice, there will be sin. So our concern is appearing perfect in God’s eyes so that we can be adopted as His children and so that we are allowed to enter His home.

Therefore, it is only from the perspective that through the *Miqra’ey* we are “completely absolved of our sin” so that it “ceases to impair us” that *tamam* can be disassociated from the “perfect and blameless” aspects of *tamym* relative to the Covenant.

In this light, the Ma’aseyah Yahowsha’ by being perfectly Towrah observant, alone was as *tamam* requires: “upright, blameless, and perfect.” And so this Set-Apart Implement of Yah alone was in the position to completely exonerate us from the “*chata’ah* – consequence and penalty of sin.” He took our sin upon Himself and He accepted our guilt and punishment personally, so that after He endured the consequence and paid the penalty, He made us like Him—upright, blameless, and perfect—at least in His eyes. His sacrifice put an end to death and separation, the ultimate consequence and penalty of sin.

As a student of prophecy, Dany’el would have come to appreciate what Yahowah was inferring here, because all he would have had to have done was to connect “**to completely perfect sinners**” with “**and walk to Me and become perfect,**” and then with the 5th verse of the 53rd chapter of Yasha’yah, where Yahowah promised: “**But He** (*wa huw’*) **was pierced through, wounded, defiled, and treated with contempt** (*chalal*) **for** (*min*) **our rebellion and our sin for having missed the way** (*pasha’*). **He was crushed, bruised, and beaten, slandered and humiliated** (*daka’*) **for** (*min*) **our perverse corruptions and resulting guilt** (*’awon*). **The punishment and the chastisement required to correct the record** (*muwcar*) **came upon Him for** (*’al*) **our reconciliation and salvation** (*shalowm*). **And so** (*wa*) **by** (*ba*) **His willingness to be associated with our wounds** (*chabuwrah*), **He repaired and restored us, healing us, and making us whole** (*rapha’ la* – He mended and cured us thereby promoting restoration).”

And of course that was not the end of it. Yasha'yah was inspired to describe this same event, not so much denoting its place or timing, but like Dany'el delineating its purpose while going well beyond this prophet in exposing the specific means Yahowah would deploy to achieve His purpose. But rather than present the full swath of Yasha'yah's witness here, rest assured that before we conclude this volume much of what Yahowah revealed through him will be presented for your consideration.

Lastly, before we move on, it is instructive to know that the mechanism Yahowah uses to eliminate the influence of sin so that we become perfect is to seal us up in a Garment of Light. Wrapped inside, our sins are no longer visible. In fact, in the presence of light, darkness ceases to exist. We not only appear perfect, we become perfect.

This then takes us to the four statement of purpose, one which also shares something in common with the words found in Yasha'yah's related prophecy. God promised: **“to provide reconciliation for the wrongdoing caused by perverse distortions (*wa la kaphar 'awon*).”**

The Covenant is the only prescribed way to form a relationship with God. And since we are born estranged from it, as outsiders, for us to come to know Yahowah personally, this relationship which was broken and severed as a direct result of mankind's “*'awon* – perverse corruptions” of the Covenant, must be restored and reestablished. And that is what “*kaphar* – reconciliation” seeks to achieve.

If you were to open your favorite lexicon to *kaphar*, the first thing you would probably read would be “to make atonement.” But that is a religious term, meaning “to make reparation to atone for sin,” and “in Christian belief, the reconciliation between God and people brought about by the death of Jesus Christ.” So while “reparation” in the sense of “providing compensation for damages so as to amend issues which have arisen between parties,” and “reconciliation” in the sense of “repairing a damaged relationship” are accurate renditions of *kaphar*, the religious baggage associated with “atonement” is a significant problem. In Judaism, “to make reparation to atone for sin” has been interpreted to mean “afflict yourself” – which is the antithesis of the intended purpose. Worse, the Ma'aseyah Yahowsha' is “Jesus Christ,” *kaphar* does not point to Passover, God cannot die, and death isn't the means to reconcile any relationship, much less the Covenant. So, for us to have any hope of understanding this or any message, we have to step out of the minefield of religious terminology.

The reason that I favor “reconciliation” over other potential definitions of *kaphar* is because God's stated purpose is to reconcile our relationship with Him.

His interest is in “making amends” so as to restore and renew the Covenant. So while *kaphar* has been afforded salvation overtones, “pardoning us through the payment of a ransom,” “removing our guilt,” and “forgiving us,” are benefits derived from Passover and Unleavened Bread, not from *Yowm Kippurym*. In other words, any definition of *kaphar* which goes beyond “reconciliation” to “salvation” is an extrapolation which upends the proper order of things.

Yahowah is primarily focused on encouraging us to participate in the Covenant. And since we have so egregiously concealed and corrupted its purpose, its conditions, and its benefits, for anyone to engage in a relationship with Yah, there must be reconciliation. The religious, however, are focused instead in promoting salvation – something Christians claim comes before a relationship can be formed with God. From their perspective, since there are no preconditions to participating in the relationship, since the Towrah’s instructions are no longer valid, there is nothing to reconcile relationally. They just want to be saved.

Kaphar serves as the root of *Yowm Kippurym* – the Day of Reconciliations. This *Miqra’* serves as an invitation for us to approach God, and it denotes a time when the Covenant relationship between Yisra’el and Yahuwdym will be renewed and restored.

In this regard, there is a secondary connotation to *kaphar* which begins to make sense when viewed in association with *Yowm Kippurym* and with the work of the *Ruwach Qodesh*. As I’m sure you recall, on the Invitation to Meet God of Reconciliations, we are invited to approach the maternal manifestation of Yah’s light – the Set-Apart Spirit, whose primary purpose is to “*kaphar* – cover us” in a Garment of Light.

In this way, *kaphar* is similar to anoint, which also means “to coat or cover.” This correlation is significant because the work of Yah through the Ma’aseyah on Pesach and Matsah enables Him to immerse us in the Spirit on *Bikuwrym* and *Shabuw’ah*, ultimately reconciling the relationship on *Kippurym*.

The reason the Covenant relationship needs to be “*kaphar* – reconciled” is because of mankind’s “‘*awon* – perverse distortions and corruptions” of it. ‘*Awon* speaks of “bending and twisting” Yahowah’s *Towrah* testimony, just like Satan did in the Garden. So since the terms and conditions of the relationship have been distorted, for us to participate in the Covenant, the ‘*awon* must be *kaphar* with the *beryth* as presented in the *towrah*.

And this leads to a rather profound thought. You see, upon Yahowah’s return on *Yowm Kippurym* we are told that the “*beryth* – covenant” will be “*chodesh* – renewed, repaired, and restored” with Yahuwdym and Yisra’el when Yahowah places a copy of His “*towrah* – guidance” inside of us. By so doing, the terms and conditions of the Covenant will be eternally reconciled with Yahowah’s teaching.

On this day, God will “provide reconciliation for the wrongdoing caused by perverse distortions (*wa la kaphar ‘awon*).”

Moving on now to the fifth of seven prophetic promises offered in association with seven sevens, the family of God, and the set-apart city which serves as the source of our reconciliation, Yahowah, our Savior, said: **to bring forth everlasting vindication and righteousness** (*wa la bow’ tsedeq ‘owlam*).”

Now that the relationship has been reconciled, Yahowah wants us to be together forever. So to make the relationship perfect and everlasting, He sees to it that we become “*tsedeq ‘owlam* – vindicated, making us eternally righteous.”

So the order of things is unmistakable. Through the Towrah, Yahowah **“signed a document which sealed up the guilt associated with sin** (*wa la chatham chata’ah*) **to render sinners completely blameless** (*wa la tamam chata’ah*).” But since mankind has corrupted the Towrah’s message, especially as it pertains to the Covenant, Yahowah **“provided reconciliation for the wrongdoing promoted by these perverse distortions** (*wa la kaphar ‘awon*).” And then with the relationship reconciled, God made it possible for us to enjoy it forever when He **“brought forth everlasting vindication and righteousness** (*wa la bow’ tsedeq ‘owlam*).” It was time to make us perfect and eternal participants in the Covenant. And therefore, redemption would follow reconciliation.

Dany’el’s heart must have leapt at the thought of “*bow’ tsedeq ‘owlam* – bringing everlasting vindication and righteousness” because it meant that this cure would be for all time. When Yahowah fulfilled this prophecy, mankind would be eternally freed from the consequence and penalty of sin. But more than that, this verse implies that we become fundamentally different than we are now—our frail and mortal nature will be replaced by a sinless, immortal existence capable of walking in complete harmony with God.

The sixth promise reveals that this prophecy was meant to be a comprehensive encapsulation of Yahowah’s future plans relative to the relationship and our redemption. God said that it was **“to provide a personal seal and signature to revelation and to prophecy** (*wa la chatham chazown wa naby’*).”

This means that these predictions run through the full spectrum of time. The designation of seven sevens, therefore, represents Yah’s ultimate promise, enabling us to return home, preparing us to live forever, making it possible for us to become His children.

Yahowah’s messenger was telling Dany’el that everything he had foreseen would come to fruition as a result of studying the Towrah, Prophets, and Psalms, as well as everything that would be revealed through the handful of prophets within this window of time, would all serve the prime directive: to promote and

sustain the Covenant. All of the bold predictions, the prototypes, the metaphors, and the dress rehearsals would materialize as promised – we have Yahowah’s word on it, His signature.

The only consistently accurate source of prophecy was affirming that everything He had predicted through the prophets would be set into motion within a period of 490 years. Although, to be totally precise, the audience is Dany’el’s people, and thus Yahuwdym and Yisra’el, and also according to the next verse, God was addressing three groups of years with a considerable gap between the end of the 483rd year of His timeline and the start of 484th.

Underscoring all of this, of course, is *chatham*, which as we now know means “to affix one’s seal” and “to sign a document, verifying its authenticity.” And as we also know, it means “to seal and close up, making something secure.” But that’s not all. A *chatham* is “a model, a pattern, and a consistent template which is followed without variation.” By using *chatham*, Yahowah signed this sweeping prophecy, attaching His seal to it, He confirmed that had and would continue to follow a clearly defined formula – one modeled after the promise of sevens. Further, as a template, these seven statements establish a pattern something much larger, something that God would build from them, and something that we could use to evaluate and measure other things.

Following *chatham*, Gabry’el told Dany’el that Yahowah was placing His signature and mark on “*chazown wa naby’* – revelation and prophecy.” A *chazown* is “a communication from God.” This type of “revelation” can be “visual” and thus is called a “vision,” because *chazown* is from *chazah*, meaning “to see and behold,” and “to perceive through that which is provided.” But this is a bit misleading, in that most of Yahowah’s revelations, especially His predictions through His prophets, come by way of the spoken word – His personal testimony. And so we ought not forget that by encouraging us to “*shamar* – observe” His witness, Yahowah is telling us to use our sense of sight to visually examine His Word – just as Dany’el had done.

The final word in this clause is *naby’*. While it is usually used to identify a “prophet,” someone who “conveys God’s message,” since it was singular in this case it is more accurately rendered “prophecy – the foretelling of future events.”

Many have claimed to be prophets and to have proclaimed prophecy. The soothsayers and diviners of old, the priests in Egypt, the oracles of ancient Greece, the Mayans, Christianity’s Paul, Islam’s Muhammad, and Europe’s Nostradamus, for example. But these wannabe prophets all share something: a failure to accurately and consistently predict much of anything. They were wrong more than they were right.

That is not the case with Yahowah. His predictions always come true. And that is because God isn't actually predicting anything. He is instead reporting what He has already witnessed. He has seen our future and is simply telling us about it. And in some cases, He has actively engaged and participated in things which have yet to transpire from our perspective stuck in the ordinary flow of time. These particular prophecies all bear His mark because He, Himself, has and will play the starring role.

In fact, the seventh of the seven prophetic promises explain how God would participate. Gabry'el, a "*mal'ak* – messenger" sent by Yahowah, told Dany'el: **"and to anoint the Most Set-Apart (*wa la mashach qodesh qodesh*)."**

Mashah conveys the idea of "dedicating a person or object for service, setting it apart through the process of anointing." To "anoint" is nothing more than "covering the person or object with a symbolic liquid" – usually "oil or water." This can be applied in a variety of ways, from "spreading to smearing, from rubbing to painting, from immersing to pouring."

In this case, Yahowah prepared Yahowsha' for the work He would accomplish by anointing and thus immersing and covering Him in the "*Ruwach Qodesh* – Set-Apart Spirit." In this way, He became "*Qodesh Qodesh* – Set-Apart Set-Apart." You see, Yahowsha' is a diminished corporeal manifestation of Yahowah's Spiritual nature set-apart from God to reveal and affirm the Towrah. So when Yahowah was "*mashach* – anointed, immersed, and covered" in Yahowah's "*qodesh* – Set-Apart" Spirit, He became "*Qodesh Qodesh* – the Most Set-Apart."

Olive oil was the purest source of light in the ancient world. Light represents Yahowah's timeless nature, His energy, and the enlightenment He provides. Therefore, to be anointed in oil is to be covered in Yahowah's Spirit of Light. And so this symbolism suggests that the Anointed will manifest Yahowah's nature to enlighten us.

Olive oil was also rubbed on wounds to promote healing, a metaphor for salvation. It was an important part of a healthy diet, consistent with the nurturing nature of the Set-Apart Spirit. And olive oil was used symbolically throughout the *Miqra'ey* harvests. It poured over fine grain, representing saved souls, and either sent aloft by way of a wave offering or fire. This provided a visual picture of what happens to us when we are anointed by the Set-Apart Spirit.

But let us not forget the other symbolic liquid – water. As the catalyst for life and the universal solvent, being immersed in water is indicative of souls being cleansed so that they might live.

Many people believe that the Hebrew title “Mashiach,” which has been transliterated “Messiah,” is derived from *mashach*. Personally, I do not concur.

So where is no question that Yahowsha’ was “*mashach* – anointed, immersed, and covered” in Yahowah’s “*Ruwach Qodesh* – Set-Apart Spirit,” I am convinced that a title as important as this one would have included a reference to the source of the anointing: Yahowah. And with “Mashiach,” there is no association with Yahowah’s name.

If this section of Dany’el were extant among the Dead Sea Scrolls my supposition could be easily proven or refuted depending upon what was written. But it is not there. None of the eight scrolls found in the caves above Qumran provide any witness to the text between Dany’el 7:18 and 10:4. And unfortunately, the two passages with references to this title, Dany’el 9:25 and 9:26, are right in the midst of this void. That means that the oldest manuscript attesting to the Rabbinical Mashiach is an 11th century Masoretic text – a document scribed by individuals devoted to the notion of disassociating all things Yahowsha’ from Yahowah.

There are 265 different names, titles, and words in the Torah, Prophets, and Psalms bearing Yahowah’s signature. Collectively, the names alone appear over ten thousand times in the Tanakh. And one of those names is Ma’aseyah, which was written twenty-three times in five different books. By comparison, apart from the unattested citations in Dany’el, Mashiach is found nowhere else in Scripture. Moreover, the purpose of Yahowsha’, especially as described in this, the prophecy which introduces the title, is to do the Work of Yah, which is what the combination of *ma’aseh* and Yah means.

If you are more comfortable with the English transliteration of the Greek “Christos” as “Christ,” you may want to reconsider. It is a Hebrew title, not a Greek title, so transliterating the Greek, even if it was “Christos” would be stupid. Worse, the Greek title is not written out anywhere on any of the seventy first-through third-century manuscripts which comprise the “Christian New Testament.” Divine Placeholders were universally deployed instead. Moreover, the oldest witnesses attest to the fact that the Greek placeholders were based upon Chrestus, not Christos, with the former being synonymous with Ma’aseyah and the later meaning “drugged and whitewashed.” And worst of all, since “Christ” is now universally deployed as if it were “Jesus’s” last name, the fact that it further disassociates Yahowsha’ from Yahowah is something which should be avoided.

This error wasn’t per chance. The Roman Catholic Church, begun by Constantine, as well as it’s Orthodox and Protestant derivatives, was fiercely anti-Semitic. They didn’t want their “savior” tainted with Jewish bloodlines or especially, the “Jewish God.” While all things “Christ and Christian” ought to

have been “Ma’aseyah – the Work of Yah,” instead, men substituted contrivances like Jesus for Yahowsha’, Christ for Ma’aseyah, Lord for Yahowah, Rome for Jerusalem, Latin for Hebrew, Sunday for the Sabbath, Easter for Passover, Christmas for Tabernacles, Easter for Passover, and religion for relationship. Dressed in sun-god apparel, it is little wonder the Yahuwdym don’t recognize this religious aberration and caricature of the Scriptural promise. How about you? Do you provide lip service to the Jesus Christ of men or do you seek to know Yahowah through the work and words of Yahowsha’, the Ma’aseyah, the Anointed Implement Doing the Work of Yah?

Now that we have concluded our in-depth review of the preamble of this extraordinary prophecy, let’s consider the three statements and seven prophetic promises once again...

“Seventy sevens (*shabuwa’ shib’iym*) are determined and decreed (*chathak*) for your people (*‘al ‘am*) and for your set-apart city (*wa ‘al ‘iyir qodesh*) to bring an end to rebellion (*la kalah pesha’*), to sign a document which seals up the guilt associated with sin (*wa la chatham chata’ah*), to completely perfect sinners (*wa la tamam chata’ah*), to provide reconciliation for the wrongdoing caused by perverse distortions (*wa la kaphar ‘awon*), to bring forth everlasting vindication and righteousness (*wa la bow’ tsedeq ‘owlam*), to provide a personal seal and signature to revelation and to prophecy (*wa la chatham chazown wa naby’*), and to anoint the Most Set-Apart (*wa la mashach qodesh qodesh*).” (Dany’el / God Judges and Vindicates / Daniel 9:24)



With the introduction to the anticipated work of Yah, the first installment of Scripture’s most sweeping revelation has been delivered. Dany’el may have taken a quick breath, but Gabry’el continued. He was about to get even more specific.

“And so (*wa*) you should actually come to realize (*yada’*) and (*wa*) you should choose to actually understand (*sakal*) that from (*min*) the act of conveying the word (*mowtsa’ dabar*) to restore (*la suwb*) and to rebuild (*wa la banah*) Yaruwshalaim (*Yaruwshalaim*) until (*‘ad*) the anointed manifestation of the message (*mashyach nagyd*), seven weeks (*sheba’ shabuwa’*) and sixty-two weeks (*wa shabuwa’ shishym wa shanaym*). She will be restored (*suwb*) and she shall be rebuilt (*wa banah*): the way to grow (*rachab*) and the means

to being decisive about protection and separation (*wa charuwts*), **even in an oppressive time** (*wa ba tsowq ha 'eth*).

And (*wa*) **after** (*'achar*) **the sixty-two weeks** (*ha shabuwa' shishym wa shanaym*), **He shall be cut off to establish** (*karat*) **anointing** (*mashyach*), **but not for Himself** (*wa 'ayn la*).” (Dany’el / God Judges and Vindicates / Daniel 9:25-26)

Before we review the remainder of the 26th verse, consider what this means in the light of history, or how this timeline plays out, let’s amplify the passage and contemplate the full import of the original Hebrew message.

“**And so you should actually come to realize,**” is from *yada'* – the very word which launched these volumes of books. It speaks of “knowing” in a relational sense, and of “recognizing, appreciating and acknowledging” someone or something. So by using *yada'*, Gabry’el initiated the second portion of his timeline for the by providing a remarkable insight into the purpose of prophecy, which is to *yada' Yahowah*.

To *yada'* is “to learn about someone, to notice and acknowledge them, to observe them and to be acquainted with them, to come to recognize them, and to know them through shared experiences.” The verb is the reason the Towrah was written. It is the purpose of creation, of life, of the whole of Scripture, even the means to participate in the Covenant. *Yada'* is the reason for *Yahowsha'* – the *Ma'aseyah*.

In this case, *yada'* was scribed using the *qal* stem, the voice of genuine relationships which ascribes a literal as opposed to hypothetical interpretation of actual events. It was also written in the imperfect which means that the process of “*yada'* – knowing” is an ongoing, never-ending pursuit, with eternal ramifications.

The path to *yada'* is via “an accumulation of information and knowledge regarding an individual for the purpose of building a relationship.” Those who *yada'* are “perceptive, discerning, and discriminating.” They are “observant, closely examining and carefully considering proper instruction, which through consideration leads to understanding.”

Faith is for those who do not “*yada'* – know.” Belief is for those who do not “*yada'* – understand.” Religion is for those who do not “*yada'* – recognize, appreciate, and acknowledge” *Yah*.

So blind faith is for fools; just as is belief in the unknown and the unknowable. *Yahowah* wants us to *yada'* Him, to *yada'* His Towrah, to *yada'* His Covenant, to *yada'* His plan of salvation, and to *yada'* His *Ma'aseyah*.

Those who have read *An Introduction to God* “yada’ – realize” that the second of five conditions of the Covenant, requires us to “trust and rely upon Yahowah.” Without yada’, that would be impossible.

Sakal is the result of *yada’*. Translated “**you should choose to understand** (*sakal*),” it was scribed using the hiphil stem, which means that the subject, “you,” causes the object of the verb, which is the “act of conveying the word,” to participate in the action: “*sakal* – teaching which through thoughtful contemplation leads to insights which yield understanding.” In other words, the “capacity to understand” the “*mowtsa’ dabar* – conveyance of the word” comes to those who seek to “yada’ – know” what Yahowah revealed in His “*towrah* – teaching.” Affirming this, *sakal* was written in the jussive form, an overt expression of volition, telling us that the choice to be enlightened is our own.

Developing this further, *sakal* means “to be prudent and circumspect,” hence “wise,” one who “considers and prospers by way of instruction and then uses it consciously to guide and teach.” So one of the best ways to accomplish this worthy goal is by amplifying, reading, and contemplating God’s Word. The wisdom gained can then be used to help others find their way home.

The superficial translation of “from the going forth of the instruction to restore Jerusalem,” is inadequate. Gabry’el specifically said: “**that from** (*min*) **the act** (*mowtsa’* – the issuance of an instruction which initiates a significant process or long journey whereby individuals come out of one place and go forth by being led to another by way) **of the conveyance of the word** (*dabar* – statement, message, or communication) **to return and restore** (*la suwb* – to turn around and change, to go back to the starting place to renew) **and rebuild** (*wa la banah* – and to reestablish and repair, establishing) **Yaruwshalaim** (*Yaruwshalaim* – from *yarah* – the source from which teaching and instruction flow and *shalowm* – reconciliation and salvation)...”

Like the exodus from religious, political, military, and economic oppression in Egypt before it, this prophecy was written in anticipation of emancipation from captivity in Babylon and a notice to return home to the Promised Land in Yisra’el. This call to freedom functions as the starting place upon which to begin counting the “seven and sixty-two weeks of years.”

Mowtsa’, which was translated “the act,” appears only written twenty-seven times in the Tanakh. But when we view this declaration from a distance and realize that it is announcing the means to our reconciliation, *mowtsa’s* associated meanings are all relevant and especially insightful. From the perspective of fulfilling the seven Miqra’ey consider: “*mowtsa’* – the issuance of an instruction which initiates a significant process or long journey whereby individuals come out of one place and go forth by being led to another by way.”

More than anything, the Ma'aseyah Yahowsha' was *dabar*, **“the conveyance of the word.”** It is as if He walked right out of the pages of the Towrah and into our lives. Moreover, His purpose was to *la suwb*: **“return”** us to Yahowah and **“restore”** us to fellowship. He came to *“la suwb* – change our direction and to bring us home.”

Since the Covenant relationship had been fractured, the Ma'aseyah would *“la banah* – **repair, reestablish, and rebuild**” it. And He would do so in **“Yaruwshalaim** – the source from with reconciliation flows.” This prediction is therefore focused upon restoring and reconciling the relationship known as the Covenant.

The date to begin Dany'el's countdown has now been set. We'll only need to translate prophetic years to their solar equivalents, look at history to see when such a pronouncement was made, and then count from the decree that frees the *Yahuwdym* from Babylonian captivity, enabling them to rebuild Yaruwshalaim, to arrive at the most important event in human history. That is of course, if the prophecy is true...

“Until” is from *'ad*. It is “a duration of time, that period, extent, or extension up to a goal.” *'Ad* speaks of that which “is perpetual and exists forever.” It is from *'adah*, which means “to pass over, to remove, and to take away.” These are related concepts because we become immortal, existing forever, as a result of Passover. And we are repaired, restored, and reestablished by way of Unleavened Bread, the day in which Yahowsha' removes and takes away our sin, saving us.

What follows isn't what I expected. I had thought that Gabry'el would have told Dany'el *“'ad ha Ma'aseyah* – until the Implement Doing the Work of Yah.” But there is no definite article, and thus *mashyach* was not conveyed as a title. *Mashyach*, which denotes the idea of “anointing, which is to cover in oil,” was instead deployed as an adjective modifying the *“nagyd* – manifestation of the message.” It therefore reads until: **“anointed manifestation of the message.”** But that only becomes meaningful when we come to understand what *“mashyach* – anointed” means – especially when used as an adjective and not as a verb, noun, or title.

Mashyach appears thirty-nine times in the Tanakh. Beside these two applications in Dany'el, there are four clustered instances of *mashyach* in the Towrah, all in *Qara'*. It is used seventeen times in Shamow'el and ten times in the *Mizmowr*.

So let's see what the Towrah teaches. This instruction begins by announcing the purpose of those who are *“mashyach* – anointed,” in that it explains the remedy for inadvertently ignoring Yah's guidance. **“And (wa) Yahowah spoke (dabar** – conveyed the word) **to ('el** – as the Almighty unto) **Moseh** (Moseh –

One who Draws Out) **in order to say** (*la 'amar*), **‘Convey the word** (*dabar*) **of God unto** (*'el*) **the Children of Yisra'el** (*beny Yisra'el* – children who engage and endure with God) **to affirm** (*la 'amar*) **that indeed when** (*ky*) **a soul** (*nepesh*) **misses the way** (*chata'*) **by inadvertently going astray** (*ba shagagah* – by unwittingly, ignorantly, and accidentally erring) **from all of** (*min kol*) **Yahowah's** (𐤅𐤏𐤍𐤐) **terms and conditions** (*mitswah* – directions regarding the relationship agreement) **which** (*'asher*) **are not to be done** (*lo' 'asah*) **and he engages** (*wa 'asah*) **veering from one or more of them** (*min 'echad min henah*), **if** (*'im*) **the anointed** (*ha mashyach* – the chosen and set-apart servant, the designated, dedicated, and devoted) **mediator** (*ha kohen* – priest who ministers by providing reconciliation) **bears the loss** (*chata'* – bears the blame) **as an atoning sacrifice** (*la 'ashmah* – as a guilt offering) **for the family** (*ha 'am* – for the people) **and he approaches and presents himself** (*wa qarab* – he appears, offering himself) **concerning** (*'al*) **his sin offering** (*chata'h* – punishment) **which has been associated with** (*'asher*) **him incurring this guilt** (*chata'*), **a bull** (*par* – that which frustrates and divides, breaks and violates, voids and dissolves) **a young male from the herd** (*ben baqar* – a son in the morning) **without defect** (*tamym* – without a blemish), **shall serve as the sin offering** (*chata'h*) **according to** (*la*) **Yahowah** (𐤅𐤏𐤍𐤐).” (*Qara' / Called-Out / Leviticus 4:1-3*)

This, Yahowah's introduction to the concept of *mashyach*, suggests that “the anointed” is someone “chosen by” God and “devoted” to the task of atoning for sin in accordance with His instructions, just as He designated the Lowy, setting them apart to serve His people as His mediators in this precise way. Therefore, recognizing that the priests were universally Lowy, and that the Lowy had been set-apart from all others to serve God's people by helping them understand the Towrah, participate in the Covenant, and benefit from its reconciling promises, we can define *mashyach* as “set-apart to serve.” So while there was no reference whatsoever to “the application of oil, rubbing or immersion” in this context, we can say for certain that those who are *mashyach* are “chosen and designated by” God and that they are “devoted and dedicated to” God for the express purpose of facilitating our reconciliation. So now we have a definition of both *mashyach* and anointed: “set-apart to serve, chosen and designated, devoted and dedicated, to reconciliation.”

But more than this, here those who are “anointed” are clearly pointing toward Yahowsha', the one who presented Himself as the atoning sacrifice for the family, incurring our guilt by allowing our sins to be associated with Him. He was the most set-apart. He was the most devoted and dedicated servant.

While Yahowsha' volunteered to serve as the Passover Lamb, the sin He bore was ours, and was thus represented by the bull, Satan's most universal guise. And that is why *par* is from *parar*, addressing the adversary who “seeks to frustrate”

God by encouraging men and women “to violate and break, voiding” the Covenant with rhetoric which is “ineffectual and divisive” effectively “splitting and separating” us from God. That then is the symbolism and functionality of this sacrificial animal.

Continuing with His instructions regarding the work of the *mashyach*, which is to prepare us to enter God’s home, we learn: **“And (wa) he shall bring with him (bow’ ‘eth) the bull (ha par) to (‘el) the doorway (petah) of the brilliant Tent (‘ohel – the shining Home and household) of the Meeting Time and Place (mow’ed – the appointed assembly and festival feast) to approach the presence (la paneh) of Yahowah (יהוה), and he shall sustain and uphold by laying (camak – he will offer support by placing) his hand (yad) upon the head (‘al ro’sh) of the bull (par – that which frustrates and voids, violates and breaks apart, that which is ineffectual and divisive) before Yahowah (paneh יהוה – from the DSS) and he shall take the life (wa shachat – he shall slaughter) accordingly of the bull (‘eth ha par – therefore of that which is ineffectual and divisive) to approach the presence (la paneh) of Yahowah (יהוה).”**

And (wa) the anointed (ha mashyach – the chosen and set-apart servant, the designated, dedicated, and devoted) mediator (ha kohen – priest who ministers by providing reconciliation) shall obtain (laqah – select, accept, grasp hold of, and receive, taking away) some of the blood of the bull (min dam ha par) and he shall bring it with him (wa bow’ ‘eth) to God’s (‘el) radiant Home (‘ohel – the brilliant tent, dwelling place, and household) of the Meeting Time and Place (mow’ed – the appointed assembly and festival feast).

Then (wa) the mediator (ha kohen – priest who ministers by providing reconciliation, the one who acts and serves as an intermediary) shall immerse (sabal – shall plunge and soak, dip and bathe) accordingly his finger (‘eth ‘etsba’) in the blood (ba ha dam) and he shall sprinkle (wa nazah – he shall spatter) out of the blood (min ha dam) seven (sheba’ – as a promise and formula) times (pa’am – occurrences as a pattern of how to conduct one’s life) with his finger (‘eth ‘etsba’ – from the DSS) to approach the presence (la paneh) of Yahowah (יהוה), while before and facing (‘eth paneh) the curtain (poreketh – the veil or fabric divider) of the set-apart sanctuary (ha qodesh – that which is devoted and dedicated to God).” (Qara’ / Called-Out / Leviticus 4:4-6)

So from this we learn that the service of the one who is “*mashyach* – designated, devoted, and dedicated” leads us to the very doorway of Yahowah’s home by way of the *Mow’ed*, also known as the *Miqra’ey*. And that when the “*mashyach* – chosen and set-apart servant” takes the life out of everything which frustrates and voids the covenant, separating us from God, we are prepared to approach God via these same seven *Mow’ed Miqra’ey*. We also discover that

there is a direct correlation between being “*mashyach* – anointed” and *sabal*, the act of “immersion and bathing.”

These same atoning and reconciling concepts are reinforced twice more in *Qara*, in 4:16 and 6:15. But so that we don’t lose site of the prophecy regarding the “set-apart service of the manifestation of the message,” let’s table our review of *mashyach* for a moment and return to Dany’el.

The “**manifestation of the message**” is from *nagyd*, a masculine noun which can also be rendered “authorized ruler or worthy and valuable individual. *Nagyd* speaks of a “leader who possesses the official status needed for governing.”

The root of *nagyd* is *nagad*, which reveals a great deal more about the word, telling us that this anointed individual is “a conspicuous messenger, standing out in front in plain sight.” He is “straightforward, manifesting and announcing, exposing and predicting, explaining and certifying, making known and acknowledging someone and something.” So the “*mashyach* – set-apart servant” is a “conspicuous messenger and manifestation” who “announces, exposes, and explains” Yahowah’s Word while making God “known” to us. Sure sounds like a perfect depiction of Yahowsha’ to me.

Interestingly, *nagad* can mean “to stream or flow,” and thus it is suggestive of Howsha’s / Hosea’s prediction that the Ma’aseyah would be a “stream, cistern, fountain, and well of living waters.” Spelled the same way, but vocalized differently, *neged* is also indicative of the Ma’aseyah, denoting someone who is “upright, conspicuously straight forward in our presence and before our eyes.” It speaks of someone who “corresponds or parallels” another, just as Yahowsha’ represents Yahowah.

By examining all three variations of the Hebrew root *ngd* we discover that the Ma’aseyah will be “**an authorized messenger,**” in recognition of the fact that Yahowsha’ is the living witness to the Towrah. He is the “**one who possesses the official status needed for governing and leading,**” fitting in that the Ma’aseyah is the one who does Yah’s business. The Redeemer described in this passage will be a “**manifestation who announces, exposes, and predicts,**” all of which fit Yahowsha’s ministry. Yahowah “**manifest**” Himself in the form of a man to “**announce**” to men what He is like—to “**expose**” His nature. And to “**certify**” His status. Yahowsha’ punctuated His “**message**” with prophetic “**predictions**” from the destruction of the Temple to the reconstitution of the nation of Israel. More than any man, the Ma’aseyah “**conspicuously stood out in front of men, boldly declaring and explaining**” His purpose. He “**denounced**” religious leaders while “**acknowledging and confessing**” the Scriptures they claimed to follow. Yahowsha’s words were “**bolder**” than any ever spoken. We have learned that Yahowah’s *shem* is His “**report,**” and that His report is Scripture. Yahowsha’

recited these words, confirming and fulfilling them, just as Gabry'el had predicted.

We also discover that there are similarities between Gabry'el's use of "*nagyd* – leader and messenger" and Yasha'yah's prophecies regarding the Ma'aseyah, tying the predictions together. He famously wrote: **"For unto us a child is born, unto us a Son is given, and the authority shall be upon His shoulders, and His name shall be called and summoned Wonderful Counselor, God Almighty, Everlasting Father, Leader of Reconciliation, ...and He will govern forever."** (Yasha'yahuw 9:6)

After selecting words that suggest the Ma'aseyah will be the human manifestation of Yahowah, Gabry'el predicts when the "Set-Apart Servant Manifesting the Message" will arrive. From the decree to return to Jerusalem to the arrival of the Ma'aseyah, there shall be **"seven weeks (*sheba' shabuwa'*) and sixty-two weeks (*wa shabuwa' shishym wa shanaym*)."** The reason for the split is that seven-sevens, or 49 years will transpire before Jerusalem is rebuilt and another sixty-two sevens, for a total of 69 weeks of years, will pass before the anointed manifestation and messenger arrives.

Before we do the math, dive into history, and try to figure out why this is 69 weeks of years rather than the original 70 times 7 years, let's finish the passage. The words that follow, at least when amplified, are uncannily similar to Yahowsha's "I am the way, the truth and the life, no one comes to the Father but by me." First, the plain reading of Dany'el's text says: **"She will be restored (*suwb*) and she shall be rebuilt (*wa banah*): the way to grow (*rachab*) and the means to being decisive about protection and separation (*wa charuwts*), even in an oppressive time (*wa ba tsowq ha 'eth*).**

And (*wa*) after (*'achar*) the sixty-two weeks (*ha shabuwa' shishym wa shanaym*), He shall be cut off to establish (*karat*) anointing (*mashyach*), but not for Himself (*wa 'ayn la*)."

"She" refers to Yaruwshalaim, while **"will be restored"** is from *suwb*. It speaks of "returning" to God and of its inhabitants "turning around, changing their direction, attitude, and thinking" so that they too can "return and be restored" to fellowship.

"She shall be rebuilt" is from "*banah*," which also conveys "being reestablished firmly and permanently so as to endure." Yahowsha's atoning sacrifice on Mount Mowryah was established to serve as the permanent and enduring solution predicted by the *Miqra'ey* of Passover, Unleavened Bread, and FirstFruits. And speaking of *Bikuwrym*, consistent with Yahowah's primary purpose in sending His Son, *banah* means "to formally create and then build up a family." God is enabling His Covenant.

Consistent with “standing upright,” the term Yahowah has used repeatedly to describe the Yahowsha’ and His sacrifice, *banah* conveys “to set up erect.” *Banah* is “to renew using existing materials” and thus is in complete harmony with Yirmayahuw’s / Jeremiah’s prediction of the future renewal of the Covenant being based upon the existing Towrah.

But that’s not the end of *banah*, nor its implications. Confirming His role as Redeemer, *banah* means “to restore, returning to a prior state, by changing one’s status and condition, establishing a firm basis so that they may prosper abundantly.”

The same consonants vocalized differently designate the Yahowsha’s occupation. *Boneh* denotes a “craftsman, a builder who erects.” Yahowsha’ was a stonemason.

The “**way to grow**” is from *rachab*, or more accurately, from its root which is spelled the same way in the text. Here *rachab* conveys the idea of “becoming larger and greater in every dimension” as well as “having the room to expand.” And from this the notions of “enlarged public plazas where individuals meet” and “broad boulevards and central thoroughfares where people travel more freely” were derived. This is appropriate since the streets of Jerusalem are where mankind met God. It is the place God reestablished the thoroughfare back to Him. The “way” to Yahowah is through Jerusalem.

And as the source of instruction regarding our redemption, reestablishing Yaruwshalaim, restores “**the means to being decisive about protection and separation** (*wa charuwts*).” The Hebrew basis for “dividing wall,” which is often featured in English translations is derived from *charuwts*. But as with so many Hebrew words, there is far more to *charuwts* than a “defensive barrier and rampart.” It is also a “sharp-pointed cutting instrument” which is often deployed in conjunction with a “threshing sledge.” This is relevant because this is where grain (symbolic of saved souls) is separated from the husks and chaff which are blown by the wind and cast away.

But there is yet another aspect of *charuwts* which fits this announcement regarding our redemption. It conveys the idea of “being persistently industrious and diligent so as to come to a proper determination and thereby render a decisive decision.”

Charuwts is only translated “wall” in English bibles because a *charuwts* is a protective device which cuts through the land, dividing and separating. In fact, it is safe to say that “wall” is a poor translation, with “separation” being the preferred for this aspect of the word. Because if Gabry’el had meant to convey the idea of erecting a fortification or partition, he would have used *qyrach* or *chowmah*.

But Yah's messenger selected *charuwts* specifically because it conveys the concepts of "cutting, sharpening, separating, protecting, and deciding." He knew that Mattanyah would record Yahowsha' using the Greek variation. "I came not to bring peace, but instead the sword of division and discord." (Mattanyah / Matthew 10:34) The Greek word for knife and discord, *machaira* is derived from *mache*, meaning "variance, dispute, division, and contention." In context, Yahowsha' is saying that each of us must make a decision: trust Yahowah or man. You are either with Him or against Him—on one side of the divide or the other. Both Hebrew and Greek words speak of sharp implements that cause divisions requiring decisions.

There is a foreboding side to *charats*, also. It means "to decide to issue a decree that maims and mutilates." The Rabbis did this very thing to their Ma'aseyah. They made a poor decision, placing them on the wrong side of the separation.

Along these lines, *charats* means "to pierce with a sharp object." We will read about the Ma'aseyah being *pierced* in Mizmowr / Psalm 22 and Yasha'yah / Isaiah 53, two of the most vivid, sobering, and profoundly telling predictions in Scripture. Also in Zakaryah / Zechariah we find Yahowah speaking of His final visit to Earth, saying: "And I will pour out on the house of Dowd and on the inhabitants of Yaruwshalaim the Spirit of mercy, favor, and acceptance, a plea for mercy so they will look upon Me whom they have *pierced*, and they will weep and mourn for Him as one wails for an only begotten son." (Zakaryah / Remember Yah / Zechariah 12:10)

Since the Mizmowr / Psalm, Yasha'yah / Isaiah, Dany'el / Daniel, and Zakaryah / Zechariah were committed to parchment 500 to 1,000 years before Yahowsha's fulfillment of Passover, and maintained in the most well-read Scripture of all time, it's hard to hard to imagine literate people nailing God to a pole, piercing hands, feet, and side.

The next portion of Gabry'el's message to Dany'el tells us that Yahowsha' would arrive in Yaruwshalaim during distressful days: "**even in an oppressive time** (*wa ba tsowq ha 'eth*)."*Tsowq* communicates the "constraints that pressure and anguish, causing distress." It speaks of the presence of "a troubling oppressor," in this case the Romans – one of the most repressive and perverted civilizations in the long and ugly history of oppressive human institutions.

"**Time**" is from *'eth*, meaning: "a period or occasion where particular events are experienced which change how time is measured and fortunes vary." Considering the life changing import of Yahowsha's fulfillment of the Towrah's promises, this is certainly appropriate.

Amongst all of the acts of redemption contained in Dany'el's sweeping prophecy, of ending sin's sting forever and of reestablishing us, we are reminded that *charats* has a foreboding nature by what comes next: **“And then (wa) after ('achar) the sixty-two weeks (ha shabuwa' shishym wa shanaym), He shall be cut off to establish (karat) anointing (mashyach), but not for Himself (wa 'ayn la).”**

“Cut off” is a horrible term when it's being applied to Yahowah, our Creator and our Savior. It is from *karat*: “to cut off and cut down, to take away and to put asunder.” On the dark side of the divide, *karat* means: “to eliminate and to kill.” On the bright side, it also means “to cut a deal,” which is why Yahowah routinely uses *karat* in conjunction with *beryth* to let us know that He has “cut/established a Covenant” with humankind.

Collectively then, *charuwts* and *karat* indicate that Yahowsha's atoning sacrifice would be costly. His body would be “maimed, wounded, and killed by piercing with a sharp object.” Vivid as this may be, and symbolic of being nailed to an upright pole on Passover as it appears, Dany'el is providing but a hint compared to the horrid and yet glorious prophecies of Yasha'yah / Isaiah 53 and Mizmowr / Psalm 22 (where we will learn from whom Yahowsha' was *karat* / cut off, where and when He was separated, and why).

In the Hebrew text, the order of the words literally reads **“he shall be cut off / he shall establish (karat) anointed / anointing (mashyach) and not (wa 'ayn) for him (la).”** So this can mean that the Suffering Servant would be cut off, establishing the means to becoming anointed, to be called-out, set-apart, and devoted and dedicated” to God, but not for himself, or we can move *mashyach* up in the text and replace “he” with the “anointed set-apart servant” and we have the Ma'aseyah being cut off, but not for Himself.

And speaking of the Ma'aseyah, while *mashyach* was once again scribed as an adjective and not as a title, meaning that it would be inappropriate based upon this application of this modifier to refer to Yahowsha' as “*ha Mashyach* – the Messiah,” through this descriptive term we have learned a great deal about the nature and purpose of Yahowsha'. He is “set-apart” from Yahowah, “devoted and dedicated to serving” us.

This known, we cannot be sure what Gabry'el actually told Dany'el, because while much of the prophet's work is extant in the scrolls found in the caves above Qumran, this discussion isn't found in those ancient manuscripts. So we are left to wonder whether Gabry'el was the first to use the title which has become so synonymous with Yahowsha' its Greek variation has become the basis of a religion and now serves as a last name: from *ha Mashyach* to the Messiah to Christ to Christian and Jesus Christ.

Based upon the evidence, there is only one thing we can say for sure: *mashyach* is not being used as a title, here or anywhere else in the Torah, Prophets, and Psalms. And that means that there is no Scriptural basis for “ha Mashyach, the Messiah, Christ, Christian, or Jesus Christ.” And since these conclusions are irrefutable, in my quest to find the title most appropriate and supported title for Yahowsha’, I came upon Ma’aseyah – meaning the “Work of Yah.” It is used twenty-three times throughout the Prophets and Writings (in Yirmayahuw / Jeremiah, in 1&2 Chronicles, in Ezra / Ezrah, and in Nachemyah / Nehemiah). As the “servant doing the work of Yah, Ma’aseyah was both appropriate and well attested.

This known, to appreciate the meaning of “**but not for himself**” we must turn our attention to Yasha’yah / Isaiah 53. There we find that the piercing and wounding were for *our* sake, not His. “He was pierced through, wounded for our transgressions. He was crushed, bruised, and beaten for our perversity and immorality. The punishment fell upon Him for our well-being. By His scourging we are repaired, and made whole.” And through the efforts of the “anointed set-apart service of the manifestation of the message” we are “anointed and set-apart” unto God so that we too can “devote ourselves to serving” with Him.

As challenging to decipher and indeed as revealing as all of this has been thus far, what Gabry’el goes on to tell Dany’el becomes especially difficult to translate and it appears to describe to a character who is the antithesis of the Ma’aseyah. I suspect that this rather abrupt transition is because of scribal error. But since we don’t have a textual witness to any of these passages predating the 11th-century Masoretic, all we can do is translate what we have and interpret what the text suggests.

In the order the words have been retained, the next sentence reads: “**And then the city** (*wa ha ‘iyer*) **and the sanctuary** (*wa ha qodesh*) **he will corrupt and destroy** (*shachath*) **the people** (*‘am*) **of the coming leader** (*nagyd ha bow’*).”

Before we rearrange the order of the words to make sense of this statement, let’s review the meaning of the pivotal term. *Nagyd*, which can convey many things including depicting most every type of “leadership” from bad to good, from politician to shepherd, from cleric to general, and also denotes most every “manifestation of a message,” from a “conspicuous and forthright messenger” to a complete charlatan, was previously modified by the adjective “*mashyach* – anointed set-apart servant.” But this time *nagyd* was accompanied by the verb “*bow’* – to come,” which in the participle form is a verbal adjective. So it appears as if we have two different leaders, one who will restore and rebuild and the other who “will arrive later” to corrupt and destroy.

Since this overall prophecy covers the arrival and mission of a redeeming Ma'aseyah in the aftermath of Yaruwshalaim being restored, and is now addressing the city's and temple's subsequent destruction, let's reorder the words in this sentence to reflect this enlarged swath of time. **“Then (wa) the people ('am) of the coming leader (nagyd ha bow') will corrupt and destroy (shachath) the city (wa ha 'yr) and the sanctuary (wa ha qodesh).”**

This “coming leader” is the antithesis of the Ma'aseyah, and thus is known as the “Antichrist.” His people, the V Macedonica, XII Fulminata, and XV Apollinaris Legions under the command of the future Emperor Titus, besieged Jerusalem and destroyed the temple in 70 CE. And as an interesting comparison in character, the precious metals contained in Yahowah's Temple were used to fund the construction of the Coliseum in Rome – the ultimate showcase for all that ails humankind.

Since the “people” who destroyed the city and temple are “of the coming leader,” it behooves us to probe a little deeper if we want to know the country or region from which the “Antichrist” will emerge. So consider this quick historical review of the V Macedonica, XII Fulminata, and XV Apollinaris Legions.

Beginning with the V Macedonica Legion, it was created by Octavian in 43 BCE. As the name implies, it was originally stationed Macedonia, the home of Alexander the Great. Its symbol was the bull, identifying its spiritual allegiance. Around in 6 CE, the V Legion was moved slightly northeast to Moesia, the Roman Province situated in the Balkans along the south bank of the Danube. This included the territories of the modern-day Republic of Macedonia, Serbia, Bulgaria, Southern Moldova, and the Black Sea coastal region of Romania.

In 66 CE, Nero assigned the Macedonica Legion to Titus Flavius Vespasianus to counter the revolt in the Iudaea Province. After Galilee surrendered without a fight, the Vth conquered the Samaritans before camping in Emmaus, where tombstones dedicated to Macedonian soldiers remain to this day. Then after Nero's suicide, and the proclamation of Vespasian as Emperor, his son Titus concluded the final siege and utter destruction of the city and temple. The Macedonian Legion returned home, eventually falling under the command of Emperor Hadrian. Ultimately the Vth Legion would be incorporated into the Byzantine army. But it is safe to say that its “people” at the time designated in the prophecy were principally Macedonians under the control of Rome.

The XII Fulminata Legion, whose emblem was the thunderbolt, was created by Julius Caesar in 58 BCE, and it supported him during the Gallic wars. Sixty years later, the XIIth was deployed to guard the Euphrates River crossing near Melitene, in what is today Eastern Turkey. Six hundred years before Muhammad and his creation of Islam, and twelve-hundred years before the Mongol

subjugation of Anatolia gave rise to the Ottoman Empire, this particular region was populated by Assyrians and Kurds. A hotly contested swath of earth along a great river at the intersection of Asia, Africa, and Europe, this land was controlled over the centuries by the Hittites, Babylonians, Assyrians, Persians, Greeks, and then Romans. But eventually the Byzantines, Ottomans, and now Turkey would claim dominion – oppressing both Armenians and Kurds.

The Fulminata Legion's most famous battle was Caesar's campaign against Pompey and the Roman Senate in Pharsalus, Greece in 48 BCE during the Roman Civil War. It was by way of the XIIth that General Julius Caesar defeated the Roman Republic. A century later in 58 CE the XIIth Legion was used by Nero to defeat the Parthians, restoring Armenia to Roman control. But just four years later, the Fulminata was defeated by the Parthians and Armenians and forced to retreat from the region.

Then in 66 CE, after the Zealot revolt had destroyed the Roman garrison in Jerusalem, XIIth Legion was sent to retaliate. But it was immediately rejected by Gaius Gallus, the Legatus of Syria, when he saw that the XIIth Legion was too weak to fight. Proving him right, while marching out of the region, the Legion was ambushed and defeated by the Galilean Zealot Eleazar ben Simon at Beit-Horon (named after a Canaanite deity) in Yisra'el. However, the XIIth would be reformed and rearmed, ultimately fighting so ruthlessly in support of Flavius Vespasian in the war, its soldiers avenged their defeat and thereby facilitated their general's successful bid for the imperial throne. To a large degree, this fateful outcome occurred because the Jews were divided as various religious parties, landlords, and warlords vied for power.

After the destruction of the city and its temple, the Fulminata Legion was briefly sent back to guard the Euphrates border at Melitene once again, before being reclaimed by Vespasian, this time in the Caucasus to support the allied kingdoms of Iberia and Albania. The XIIth was deployed again by Trajan to annex Armenia. So the "people" marching under the banner of the Lightning Bolt were originally Romans who were gradually outnumbered by Assyrians and Kurds.

This brings us to the third and final Legion used to destroy Jerusalem: the XV Apollinaris. It also was recruited by Octavian, shortly after having founded the V Macedonian. They bore the emblem of Apollo. The XVth was initially deployed in Sicily but was garrisoned in Illyricum – a Roman Province which overlapped much of Macedonia and occupied today's Albania, Croatia, Bosnia Herzegovina, Montenegro, and Kosovo. In 6 BCE the Legion fought for Emperor Tiberius against the Marcomanni in Pannonia – a region that is now Southern Hungary, Eastern Austria, Northern Croatia, Northwestern Serbia, Slovenia, and Bosnia. The Apollinaris remained in this region, fighting in Carnuntum along the Danube

not far from Vienna until with was deployed to Syria by Nero in 61 CE to battle the Parthians.

The XVth Legion was deployed to Alexandria briefly before engaging in the First Jewish Revolt. The XV Apollinaris defeated the towns of Jotapata in Northern Israel and Gamla in the Golan Heights. Under Titus's command they captured the Jewish traitor turned historian Josephus. Then after successfully suppressing the Jewish Revolt, the XVth returned to Carnuntum along the shores of the Danube. Therefore, the "people" of Apollo were a blend of Macedonians, Albanians, Serbs, Bosnians, and Croats.

Collectively then as a result of this review, Macedonians are the most prevalent among the "people of the coming leader." But we cannot exclude Romans, Armenians, and Kurds, or to a lesser degree completely discount the possibility of Albanians, Serbs, Bosnians, and Croats. All together, this scenario fits beautifully with other revelations found in Dany'el which suggest that Satan's destructive messenger will hail from the intersection of the areas conquered by Alexander of Macedonia and later controlled by Imperial Rome. While the ultimate bad boy of history might emerge from the Balkans, it is likely that the man known as the "Antichrist" will call Macedonia home, before he rises up to also control the contiguous nations of Greece, Albania, Serbia and Kosovo, Bulgaria, Montenegro, Bosnia and Herzegovina, Croatia, Slovenia, and Italy, en route to beguiling the whole world to submit to his influence.

There is yet another potential interpretation of the previous prophetic statement which could be equally valid. It is worth considering because "'am – people" usually refers to God's "family" rather than to foreigners. *Nagyd* has already been deployed in this passage to identify the Ma'aseyah, someone who was both the "*mashyach* – anointed and set-apart as a servant" and "*bow* – coming." Moreover, '*iy*r is also "inhabitant" and "inner shrine," the "holy of holies" or "most set-apart" aspect of the Temple. And *qodesh* speaks of the "One Who Is Set-Apart." From this perspective then please ponder the possibility of...

"Then (*wa*) the people related to (*'am* – the nation, family and kinsmen) the manifestation of the message (*nagyd* – the leader with official status who serves as a messenger) who shall come (*ha bow*' – who shall arrive, return, and pursue a harvest), shall corrupt and ravage (*shachath* – shall become corrupted, batter and cast off, become decayed and perverted, negating the value of while devastating) the interior of the temple (*ha 'iy*r – the inhabitant's inner shrine, the "holy of holies," or "most set-apart," depicting God's presence on the Ark of the Covenant; from '*ur* – one who is laid bare and exposed, who awakens and arises, the triumphant one who stirs up others by opening eyes) and the Set-Apart One (*wa ha qodesh* – and the Most Set-Apart)." (Dany'el / God Judges and Vindicates / Daniel 9:26)

Yahuwdym and *Yisra'el*, known as “Jews” and “Israelis” today, were Yahowsha’s “‘*am* – people, His kinsmen, His nation, and His family. Not only did they become corrupted, decayed and perverted, in *Yasha'yah* we discover that their “perversions and corruptions” were cast upon Him. These people saw to it that their *Ma'aseyah* was battered after they rejected Him, casting Him off, calling for His crucifixion, the sacrifice of the Upright One, Yahowah’s *Qodesh* / Set-Apart One. And they did this right on schedule, immediately upon Yahowah’s arrival as *Yahowsha'* in *Yaruwshalaim* to observe Passover, Unleavened Bread, and FirstFruits. Yet to their dismay, but in keeping with this prophecy, the *Miqra'ey*, and the root of '*iy*r, they witnessed a spiritual rebirth, one that opened eyes and awakened others. And while it was the Romans and their Legions which destroyed the Temple building, *Yahuwdym* and *Yisra'el*ites had long since “*shachath* – corrupted and perverted, effectively negating the value of” Yahowah’s presence and His Covenant in the inner sanctum of the Temple.

One of the keys to interpreting the verse in this way lies in properly translating both '*iy*r and *qodesh*. The *Theological Wordbook of the Old Testament* says of '*iy*r: “frequently has God as its subject, showing His involvement in the flow of history. It means to arouse and awaken, to excite.” This definition augments all of the other positive aspects of the *Ma'aseyah*’s arrival. Moreover, since *Yahowsha'* was the living embodiment of the Temple of Yahowah who was cast off and battered, laid bare and exposed on a pole, only to arise, opening eyes of many, '*iy*r is more profoundly rendered in this way as opposed to “city.”

Likewise, while *qodesh* is sometimes translated “sanctuary,” there are two more apt and oft used Hebrew terms to denote the Temple: “*miqdash* – the consecrated place” and “*beyth* – the Home and Temple” of Yahowah. Additionally, we find that *heykal* is commonly used to describe “a large public building or temple.” So since these words were not chosen, I’m convinced that the duplicity with regard to '*iy*r and *qodesh* was deliberate and intended—providing two equally valid insights for us to consider. Even the dual variations of *nagyd* supply further evidence that this passage was designed to be understood from two different perspectives.

Adding a degree of credibility to these dual musings, *Yahowsha'* replayed the exact same riddle hours before He would embody it. *Yahowsha'* said, “I am able to destroy the Temple of God and rebuild it in three days.” (*Mattanyah* / *Matthew* 26:61) The *Ma'aseyah* was thereby telling us that He represented the Temple of Yahowah on earth, or more accurately, that the Temple foreshadowed His nature and purpose on earth. Further, while His physical body was destroyed on *Pesach*, while His soul was separated and suffered on *Matsah*, on *Bikuwrym* the relationship was restored and *Yahowsha'* was reunited with Yahowah.

Most of those who heard Yahowsha' proclaim this riddle thought that He was speaking merely of the building on Mount Mowryah and its construction. And in a way He was. Yahowah would see to it that the Temple itself would be destroyed by a ruler who would come, and within a short time of His celebration of Passover, Unleavened Bread, and FirstFruits because with His perfect and enduring sacrifice, Temple atonements were now and forever in full effect.

As for rebuilding the edifice, I'm confident of two things. The earthquake that will accompany Yahowsha's return will destroy the Anti-Ma'aseyah's temple, while at the same time reforming the Temple Mount to its former condition at the time of Abraham and Yitschaq. Once the mountain is reestablished, Yahowsha' will construct His Temple Himself directly over the place He fulfilled the promise of *Pesach*, *Matsah*, and *Bikuwrym*. Sentimental as He is, I'll bet that the process from destruction to perfection takes three days – although with *Sukah* approaching, He can take no more than five days to pitch His tent.

This then brings us to the final phrase of the 26th verse. It reads: “**And his end and demise** (*wa qets* – his completion of a duration; from *qatsats* – to cut off and cut down) **in this overwhelming torrent** (*ba ha sheteph* – by being engulfed, washed, and swept away by an overwhelming force) **when in a future era time approaches its conclusion** (*wa 'ad qets* – meanwhile at the limit, completion, and finish), **war** (*milchamah*) **is certain to be devastating with appalling lifelessness and stunning deforestation** (*charats shamem* – determined to lay waste, stupefying the masses, causing them to become awestruck, astonished, and grow numb, is determined to be cut out for abandonment and desolation, is decided to ravage, and will be decisive, leaving many destitute).” (Dany'el / God Judges and Vindicates / Daniel 9:26)

And so it would be. From the time the Ma'aseyah was cut off to this very day the world has been astonished by the fate of the Jews. Their land has been laid waste, left desolate and they have been destitute, stunned, and stupefied. But sadly, that is the good news. During the Tribulation there will be a “an outburst of overwhelming force” brought to bare on Israel, “a time of fighting so devastating, the weapons of war will deforest the earth, laying waste.” People accustomed to war will be awestruck. But even that has a purpose. At the very end of mankind's six millennial rule on earth, some people will “*charats* – focus on what is important.” The events themselves will cause them to “*charats* – pay attention and to think,” and as a result, many will decide to trust Yahowah and His “Anointed and Set-Apart Servant,” the Ma'aseyah—the Implement Doing the Work of Yah.

Bringing this all together, Gabry'el told Dany'el:

“Seventy sevens (*shabuwa’ shib’iym*) are determined and decreed (*chathak*) for your people (*‘al ‘am*) and for your set-apart city (*wa ‘al ‘iyr qodesh*) to bring an end to rebellion (*la kalah pesha’*), to sign a document which seals up the guilt associated with sin (*wa la chatham chata’ah*), to completely perfect sinners (*wa la tamam chata’ah*), to provide reconciliation for the wrongdoing caused by perverse distortions (*wa la kaphar ‘awon*), to bring forth everlasting vindication and righteousness (*wa la bow’ tsedeg ‘owlam*), to provide a personal seal and signature to revelation and to prophecy (*wa la chatham chazown wa naby’*), and to anoint the Most Set-Apart (*wa la mashach qodesh qodesh*).

And so (*wa*) you should actually come to realize (*yada’*) and (*wa*) you should choose to actually understand (*sakal*) that from (*min*) the act of conveying the word (*mowtsa’ dabar*) to restore (*la suwb*) and to rebuild (*wa la banah*) Yaruwshalaim (*Yaruwshalaim*) until (*‘ad*) the anointed manifestation of the message (*mashyach nagyd*), seven weeks (*sheba’ shabuwa’*) and sixty-two weeks (*wa shabuwa’ shishym wa shanaym*).

She will be restored (*suwb*) and she shall be rebuilt (*wa banah*): the way to grow (*rachab*) and the means to being decisive about protection and separation (*wa charuwts*), even in an oppressive time (*wa ba tsowq ha ‘eth*).

And (*wa*) after (*‘achar*) the sixty-two weeks (*ha shabuwa’ shishym wa shanaym*), He shall be cut off to establish (*karat*) anointing (*mashyach*), but not for Himself (*wa ‘ayn la*).

Then (*wa*) the people (*‘am*) of the coming leader (*nagyd ha bow’*) will corrupt and destroy (*shachath*) the city (*wa ha ‘iyr*) and the sanctuary (*wa ha qodesh*).

And his end and demise (*wa qets*) in this overwhelming torrent (*ba ha sheteph*) when in a future era time approaches its conclusion (*wa ‘ad qets*), war (*milchamah*) is certain to be devastating with appalling lifelessness and stunning deforestation (*charats shamem*).” (Dany’el 9:24-26)

* * *

The triggering mechanism for the chronology of the prophecy regarding the arrival of the Ma’aseyah was the “act of conveying the word to restore and to rebuild Yaruwshalaim.” This is not the edict of Cyrus, who had merely authorized the rebuilding of the temple, a decree made in the same year as Dany’el’s vision,

but rather the proclamation of Artaxerxes which allowed the *Yahuwdym* and *Yisra'elites* to go back home.

Nachemyah / Nehemiah describes what happened: **“And it came to pass in the month of Nisan, in the twentieth year of King Artaxerxes, when wine was before him, that I [Nehemiah] took the wine and gave it to the king.**

Now I had never been sad in his presence before. Therefore the king said to me, ‘Why is your face sad, since you are not sick? Is this just sorrow of heart?’

So I became dreadfully afraid, and said to the king, ‘May the king live forever! Why should my face not be sad, when the city, the place of my fathers’ tombs, lies waste, and its gates are burned with fire?’

Then the king said to me, ‘What do you request?’

So I prayed to the God of heaven. And I said to the king, ‘If it pleases the king, and if your servant has found favor in your sight, I ask that you send me to Yahuwdah, to the city of my fathers’ tombs, that I may rebuild it.’

Then the king said to me (the queen also sitting beside him), ‘How long will your journey be? And when will you return?’ So it pleased the king to send me; and I set a time.” (Nachemyah / Yah Comforts / Nehemiah 2:1-6)

Most scholars, including Robert Anderson, whom along with Sir Isaac Newton, was among the first to calculate this date and the interval, peg the twentieth year of Artaxerxes at 445 BCE. It's simple arithmetic. His father, Xerxes died in 465. Add twenty years to accommodate the comments in Nehemiah's testimony and you arrive at 445 BCE. But they fail to take into consideration the drama that transpired following Xerxes murder – something that they could not have known at the time of their calculations.

We have subsequently learned that King Xerxes was killed in his sleep by an ambitious fellow named Artabanus, who also murdered his heir apparent, Darius. The next oldest son in the royal line, Hustapis, was out of the country. That made Artaxerxes, a mere teenager, the acting king while Hustapis was tracked down and brought home.

We can only assume that Artabanus left Artaxerxes alive, figuring he could rule through him as regent. But seven months later, he apparently changed his mind and tried to kill Artaxerxes, as well. But as fate would have it, the teenage heir “unapparent” killed Artabanus instead.

Hustapis, the actual heir, showed up shortly thereafter and tried to claim the throne. So Artaxerxes, now an accomplished murderer, killed his older brother, to resolve the question of politics. All of this maneuvering took the better part of a

year. Thus Artaxerxes wasn't able to properly assume the throne until 464. And that would make the starting date of Dany'el's prophecy the 1st of Nisan / 'Abyb, 444 BCE.

Now as you recall, prophecy said **“seven weeks (*sheba' shabuwa'*) and sixty-two weeks (*wa shabuwa' shishym wa shanaym*)”** because Gabry'el was codifying two separate, yet related events. From the Nisan / 'Abyb 1, 444 BCE date, we must count seven weeks of years (49 prophetic years) until Jerusalem could be rebuilt. Then there would be another sixty-two weeks of years (434 prophetic years) for a grand total of 483 years “until the anointed set-apart servant and manifestation of the message” would arrive in the oppressed city. To calculate this date we must first multiply 483 (49 + 434) years by the 360 days in the standard / prophetic Scriptural calendar. This comes out to 173,880 days, or 476 solar years plus 25 days. Next, we must add this interval to our 1st of 'Abyb / Nisan, 444 BCE starting point, remembering that there was no year zero. The Gregorian calendar went from 1 BCE to 1 CE in a single year.

By way of perspective and verification, Dany'el's prophecy was written more than 500 years in advance of its fulfillment. There are sixteen separate manuscripts of Dany'el extant Dead Sea Scrolls, some dating a century or more in advance of the Yahowsha's arrival. With that in mind, 173,880 days from 'Abyb / Nisan 1, 444 BCE, correlated to the Georgian calendar, sets the arrival of Yahowsha' at March 28, 33 CE. On that date, according to Gabry'el, the Ma'aseyah would enter Jerusalem for the express purpose of being sacrificed for the sins of humankind.

Defying odds that were over one million to one, and just as Yahowah's prophet had foretold five centuries before, Yahowsha' rode into an oppressed and troubled city amid the adulation of the crowds who had gathered in town for the celebration of the arrival of the Passover lamb on that very day—March 28, 33 CE – four days before *Pesach*.

Everything had come to pass right on schedule. Yahowah's Passover Lamb had entered the city. Four days later, on April 1st (or the 14th of 'Abyb / Nisan, which is Passover), immediately “after the sixty-two weeks of years,” Yahowsha' was “cut off, but not for Himself,” a polite euphemism for being rejected, scourged, and crucified, His soul tossed asunder, while His body was placed into a borrowed tomb.

If you are a rational person reading this, and you haven't yet chosen to trust the God who provided you with this evidence, now would be a good time to make the most important decision of your life. Predicting the seminal event in human history, the salvation of mankind, to the day, five hundred years in advance requires divine inspiration.

This means there is a God. He cares enough about you to prove His Scripture is inspired and to reveal Himself to you. And more importantly, He cares enough about you to come down to earth in the form of a man just so that He could personally pay the penalty for your sins.

Confirmation of the March 28, 33 CE date comes from several sources. First, the Ma'aseyah's arrival had to be four days before Passover as that is when the priests were instructed by the Towrah to bring the most perfect lamb into Jerusalem in accordance with Yahowah's directions – all so that the “*am* – people” could get to know Him before they sacrificed Him as the Pesach lamb. The probability of 69 weeks of 360-day years to line up perfectly with this Scriptural requirement by chance is a million to one.

More importantly from the aspect of confirmation, the 14th of 'Abyb / Nisan fell on a Friday in 33 CE on the Julian calendar. This is a perfect fit for the chronology presented by the eyewitnesses which specifies the days of the week each important event occurred. This combination of arriving during the first month of the Hebrew year with the variation between calendars, of hitting the appropriate timing of Passover, an event which floats within a five-week period from year to year, and of having the Sabbath fall on the appropriate day that specific year, 500 years in advance is remarkable confirmation in itself.

Second, there was a unique darkness recorded on the earth on the afternoon of the 14th of Nisan, 33 CE, the very time of the Ma'aseyah's sacrifice. Mattanyah's eyewitness account recorded it: “Now from the sixth hour [noon] to the ninth hour there was a darkness over the land.” (Mattanyah / Matthew 27:45) What's interesting here is that there is no natural way to explain a solar eclipse occurring naturally at the time of a full moon – something which is common to every Passover – and yet the 3rd-century historian Sextus Julius Africanus quotes the 2nd-century historian Phlegon of Tralles: “Phlegon records that during the reign of Tiberious Caesar there was a complete solar eclipse during a full moon from the sixth to the ninth hour.”

Eusebius of Caesarea, also of the late third century, cites Phelegon as saying “During the fourth year of the 202nd Olympiad (32/33 CE) a great eclipse of the sun occurred at the sixth hour that excelled every other before it, turning the day into such darkness of night that the stars could be seen in the heaven. And the earth itself moved, toppling many building in Bithynia, a city in Nicaea.”

Tertullian, in his *Apologeticus*, explains: “The darkness that had commenced at noon during Passover, to those who were unaware of the prediction, no doubt thought it to be an eclipse. You, yourselves have access to the account of the world-potent still in your archives.” The early historian Rufinus of Aquileia in his expanded work of Eusebius's *Ecclesiastical History*, provides a defense of this

claim to Maximinus by Lucian of Antioch shortly before he suffered martyrdom in 312 CE, affirming that he had found it recorded and maintained by the Romans. Of this, Ussher recorded Lucian's correspondence to Maximinus, saying: "Search your writings and you shall find that, in Pilate's time, when Chrestus suffered, the son was suddenly withdrawn and a darkness followed.

Paulus Orosius, a 4th-century historian, wrote that Yahowsha' "voluntarily gave Himself over to the Passion, but through the impiety of the Yahuwdym, was apprehended and nailed to the pole, as a very great earthquake took place throughout the world, rocks upon mountains were split, and a great many parts of the largest cities fell by this extraordinary violence. On the same day also, at the sixth hour of the day, the sun was entirely obscured and a loathsome night suddenly overshadowed the land. Moreover, it was quite clear that neither the moon nor the clouds stood in the way of the light of the sun, so that it is reported that on that day the moon, being fourteen days old, with the entire region of the heavens thrown in between, was farthest from the sight of the sun, and the stars throughout the entire sky shone, then in the hours of the day. To this the eyewitnesses attest, but also even some books of the Greeks."

This darkness, lasting three hours, could not have been the result of the moon obscuring the sun, because not only can't an eclipse occur during a full moon, the process unfolds gradually over two hours, rather than suddenly, and full coverage only lasts a maximum of 7 minutes 31 seconds. So the total eclipse of the sun occurring in Israel on March 19th, 33 CE, while eerily close in space and time, is not applicable, either by date (in that it occurred 13 days before *Pesach*) or duration (lasting only 4 minutes 6 seconds). But I must say, that the announcement of the first day of this millennial Yowbel year coinciding with a scientifically known and recorded total eclipse of the sun in Yisra'el on the first day of the first month of the most important year in human history is thought provoking. It is in fact a fulfillment of the promise imbedded in the fourth day of creation, where we were told that the sun and moon would serve as signs to announce the most important "*mow'ed* – times to meet" with God.

But that is not the end of the affirmation of the Ma'aseyah's timing. There's a letter written by Pontius Pilate explaining to the Emperor why he crucified Yahowsha' of Nazareth. The letter, now in the British Museum, is dated "The 5th of the calends of April," *calends* referring to the beginning of a month. The letter was written on the first Tuesday after the event.

Then, writing about the great fire which swept through Rome in 64 CE, the Roman historian Tacitus (the classical world's most authoritative voice) in *Annals* XV.44.2-8, revealed: "All human efforts...and propitiations of the gods, did not banish the sinister belief that the fire was the result of an order [from Nero]. Consequently, to get rid of the report, Nero fastened the guilt and inflicted the

most exquisite tortures on a class hated for their abominations, called Chrestucians (*Chrestuaneos*) by the populous. *Chrestus*, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilate. And a most mischievous superstition, thus checked for the moment, again broke out not only in Iudaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their center and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination when daylight had expired.”

Another interesting confirmation is that 33 CE was a *Yowbel*, certifying that Yah’s Lamb is God. This year of restoration, where people are freed and debts are forgiven, is something we discovered while reviewing the *Miqra’ey* that is especially important to Yahowah as it is symbolic of forgiveness. The announcement of this upcoming Yowbel was even part of Yahowsha’s first public declaration—a Scriptural reading delivered from the scroll of Yasha’yah. And 33 CE is precisely twenty *Yowbel* / Years of Yah’s Lamb, or 1,000 years after the 967 BCE construction of the First Temple, and it is precisely forty *Yowbel*, or 2,000 years, after the 1967 BCE arrival of Abraham and Yitschaq on the very same spot where Yahowsha’ was pierced for our transgressions – as they affirmed the same Covenant the Ma’aseyah was enabling.

So how is it possible? How could something this astonishing be predicted so far in advance? And remember, at the time of the prophecy, the Dany’el and his people were prisoners thousands of miles away from Jerusalem. Their city lay abandoned and in ruins. For this prediction to come true their captor would have had to issue a decree freeing them, they would have to traverse hundreds of miles of desert, rebuild their city and temple, give birth to the child who would become the Ma’aseyah, the Son given to us, and then sacrifice him on Passover, only to have the Temple they rebuilt destroyed again—all precisely within the prescribed time provided by the window of 483 prophetic years. So when the improbable scenario came true precisely as predicted, why didn’t everyone conversant in these Scriptures recognize the Ma’aseyah and come to acknowledge the book of Dany’el as inspired? People are more trusting of men than God, I suppose. Religion obfuscated the truth.

Disbelieving academicians are wont to suggest that Dany’el was written by an unknown novelist after the reign of Antiochus Epiphanes in 165 BCE. Unfortunately for the skeptics, Dany’el’s book was translated into Greek in

Alexandria around 200 BCE as part of the Septuagint. Sixteen manuscripts of Dany’el were found among the Dead Sea Scrolls, with some nearly as old. So how did scribes copy and translate something that hadn’t yet been written? And beyond the Septuagint and Qumran Scrolls proving that Dany’el was penned earlier than the 4th century BCE, a 2nd century writing wouldn’t help the anti-inspiration critics because the prophet predicts a 1st century CE fulfillment. In other words, this prediction provides irrefutable proof that Yahowah inspired His Scriptures because it could not have been forged after the fact.

While predicting the precise time and place of the Ma’aseyah’s arrival to the day hundreds of years in advance was stunning, there was more to the revelation. If you recall, before the Ma’aseyah’s timeline of 7 plus 62 weeks of years, the prophecy began: **“Seventy sevens (*shabuwa’ shib’iym*) are determined and decreed (*chathak*) for your people (*‘al ‘am*) and for your set-apart city (*wa ‘al ‘iyr qodesh*) to bring an end to rebellion (*la kalah pesha’*), to sign a document which seals up the guilt associated with sin (*wa la chatham chata’ah*), to completely perfect sinners (*wa la tamam chata’ah*), to provide reconciliation for the wrongdoing caused by perverse distortions (*wa la kaphar ‘awon*), to bring forth everlasting vindication and righteousness (*wa la bow’ tsedeq ‘owlam*), to provide a personal seal and signature to revelation and to prophecy (*wa la chatham chazown wa naby’*), and to anoint the Most Set-Apart (*wa la mashach qodesh qodesh*).”** (Dany’el 9:24) Seven weeks of years established the time for the rebuilding of Jerusalem and its Temple. Sixty-two more weeks of years, for a total of 69, set the interval between the decree to return to Jerusalem and the arrival of the Ma’aseyah. But 70 weeks of years, not 69 were established to finish revelation and prophecy pertaining to the *Yahuwdym*, *Yisra’el*, and *Yaruwshalaim*. So what about that last week of years...

While the 70th week follows the 69th, there will be a 1,993 solar year gap between them. Inclusive of the last seven years, six millennia of man will have transpired from the expulsion of Adam from the Garden to our return to the Garden—a thousand year Millennial reign of Yahowah on earth. And forty *Yowbel* / Yah’s Lamb’s Years of Restoration will have come and gone between the Ma’aseyah’s sacrifice and His final return on the Day of Reconciliations in 2033. The first 1,993 years of the last two millennia—the time of Yahowsha’s *Ekklesia* / Calling-Out—is nearly complete. And since it is especially relevant, we shall delve into Yahowsha’s revelations and predictions regarding the *Ekklesia*’s time in an upcoming volume of *Yada Yah*. But it is the last week of years—the 70th—that shall consume much of our attention as a horrible tribulation engulfs the earth and Yahowah’s chosen people return to center stage.

By the year 30 CE, the timing laid out by Dany’el was nigh. The most likely candidate for the Ma’aseyah was Yahowchanan the Immerser, known today as “John the Baptist.” So he was asked, “Are you *the* Ma’aseyah?”

Yahowchanan referred to Yasha’yah, the most prolific and exacting prophet relative to our salvation, to answer the question. But first, Mattanyah set the stage.

“Now in those days Yahowchanan (*Ioannes* – a very crude transliteration of the Hebrew Yahowchanan, meaning Yahowah is *chanan* / merciful—corrupted to “John”) the Immerser (*baptistes* – one who cleanses by submergence in water) made public appearances (*paraginomai* – came forth and was present) as one with authority, proclaiming (*kerusso* – as an official herald announcing publicly with the goal to persuade and warn) in the forsaken wilderness (*eremos* – desert, solitary and desolate place, uninhabited wasteland) of Yahuwdah (*Ioudaios* – a crude Greek transliteration of the Hebrew *Yahuwdah*, meaning those who relate to Yah) saying (*logos* – affirming and maintaining, teaching and advising), ‘Change your way of thinking (*metanoeo* – amend your life and attitude, think differently, reconsider, feel compunction, abhor your past sins, and repent), for the authority (*basileia* – royal power to govern, dominion, realm, reign, and kingship) of heaven (*ouranos* – the abode of God) draws near (*eggizo* – is approaching and is nigh).” (Mattanyah / Yah Gives / Matthew 3: 1-2)

Through *metanoeo* we are being asked to change our way of thinking, to amend our attitude, and to change our direction so that rather than walking away from God, we walk to Him along the path He has provided. We are not being told to “repent,” or to change our behavior. Rabbis, priests and pastors are wrong when they focus their condemnations on behaviors they don’t like rather than assail thoughts and attitudes God doesn’t like. *Metanoeo* is cerebral, attitudinal, and directional. These are far bigger concerns than behavior.

Also, *basileia* isn’t a “kingdom” as it is most often rendered, but instead is the “power and authority to govern.” Yahowsha’s authority exists now, but His kingdom in this realm is yet to come. But here in 2012 as I edit these words, we are just 21 years away from this transition.

Yahowah’s words and deeds are only understood when viewed from the perspective of Yahowah’s Towrah - Guidance. This is why Yahowchanan’s announcement of the Ma’aseyah’s arrival was supplied by Yasha’yah, the most quoted prophet. Now that we have studied Dany’el’s timeline, we are going to invest considerable energy uncovering the predictive announcements of Yahowsha’s arrival, comparing them to their fulfillments.

Here we find Mattanyah’s recording of Yahowchanan the Immerser’s quote from the scroll scribed by Yasha’yah: **“For He** (*houtos* – this man, time, and event) **is the one referred to** (*rheo* – spoken of and foretold) **by Yasha’yah** (*Hesaias* – Greek transliteration of the Hebrew *Yasha’yah*, meaning the Salvation is from Yah, commonly transliterated Isaiah) **the prophet** (*prophetes* – one who is inspired by the Spirit of God) **saying** (*logos* – affirming and maintaining, teaching and advising), **‘The voice of one** (*phone* – the sound of speech, from *phaino*, meaning voice of one who shines and sheds light, appears bright and resplendent, voice of one who brings things and people into the light) **shouting out with a strong voice** (*boao*) **in the forsaken wilderness** (*eremos* – desolate and uninhabited wasteland), **‘Prepare** (*hetoimazo* – make ready) **the way** (*hodos* – road, path, route, and way of life) **of Yahowah** (ΚΣ – serves as a placeholder for Yahowah’s name. ΚΣ is an abbreviation of *kurios*, meaning the one who is empowered and authorized). **Make and name** (*poieo* – prepare, produce, and author) **His way** (*tribos* – path or worn route; from *tribo*, meaning to rub, similar to anointing; derived from the base of *tragos*—a male lamb, and *trauma*—to wound) **straight, upright, and true** (*euthutes* – from *eu*—to fare and act well, prospering and *tithemi*—to set forth, carry, and lay down).”” (Mattanyah / Yah Gives / Matthew 3: 3)

Yasha’yah’s very name, a combination of *yasha’*, meaning “to save,” and Yah, contains both elements of the Ma’aseyah’s *shem*, only in reverse order. Yahowsha’ simply put Yahowah’s name first: “Yah Saves” as opposed to “Salvation if from Yah.”

While it wasn’t actually spoken by Yahowchanan, nor written by Mattanyah, the translated Greek *phaino* is still revealing. Yahowchanan wore camel’s hair and ate locusts. He was hardly the sort of person someone would call “resplendent.” And that’s because his job was to announce the arrival of the light, the very voice of God – and not be that light himself. Yahowchanan wasn’t pretending to be a rabbinical master. He wasn’t trying to pass himself off as God or even compete with God.

Eremos, meaning “forsaken wilderness,” is used twice for two reasons. First, Howsha’ / Hosea told us: “The Spirit of Yahowah will ascend out the wilderness.” Howsha’, a name which means “He Saves,” went on to compare the water Yahowchanan was using to immerse souls with the “living waters” which would flow from the Ma’aseyah, waters which were destined to be spurned by Yisra’el. He predicted: “His source of life and basis for purification will confound, be disapproved, and be treated shamefully. And His cistern of mercy He will dry up, make desolate and forsaken.” (Howsha’ / He Saves / Hosea 13:15)

Howsha' was aware that the Ma'aseyah would be poorly received. After all, since Yahowsha's message would reflect the Towrah, it would be in conflict with the religious establishment Yahowah was assailing through him.

Second, the Yisra'elites were living in *eremos*, at least spiritually. They were forsaken, existing in a solitary and desolate place, a lifeless wasteland, apart from the benefits of the Covenant. The Ma'aseyah came to meet them where they were, hoping to rescue them, taking them to where He was going.

"The way" also appeared twice in this short passage, although it is provided courtesy of two different words. There are a couple of reasons for this as well. Yahowsha' confirmed Yasha'yah's prophecy, saying, "I am the way, the truth and the life. No one comes to the Father except by Me." It is why His disciples were called "followers of the *hodos* / way." And *tribos* defines the path maker: He was appointed, served as a lamb, and was wounded on our behalf.

The word *kurios* does not actually appear in this statement. In fact it doesn't appear in any passage found in a single one of the 69 Greek manuscripts dated prior to Constantine—not on any page of any book. The Greek word *kurios*, translated "Lord" in most English bibles, is actually rendered with two Greek capital letters with a line over them signifying deity: ΚΣ (Kappa Sigma), ΧΥ (Kappa Upsilon), ΧΩ (Kappa Omega), or ΚΝ (Kappa Nu). Comfort and Barrett have published complete copies of these old manuscripts in their *The Text of the Earliest New Testament Greek Manuscripts* if you'd like to verify this assertion for yourself.

There are many reasons why *kurios* was not written, but in this particular passage, the answer is obvious. Mattanyah was recording Yahowchanan's quote from Yasha'yah. The word and title, "Lord," can't be found in the Hebrew text of this prophecy. It just isn't there. To put it there would be to purposely distort Yahowah's Word. Yasha'yah was inspired to pen: "Prepare the way of Yahowah," not *ha Ba'al* for the Lord or even *adonay* for Adonis.

This is significant because it confirms that Yahowsha' is not only representing Yahowah, but also that He is the diminished manifestation of Yahowah – part of God set-apart from Yah to serve us. It is one of the many reasons it is essential to know and use Yahowsha's name rather than the errant moniker "Jesus." Yahowah used Yasha'yah to predict that He, Himself, would enter our world and Yahowchanan confirmed that Yahowsha' fulfilled that promise.

This comparison between the translated Greek text and the inspired Hebrew original, also tells us that we read "Lord" in an English translation of the "Christian New Testament," Yahowah's or Yahowsha's name actually belongs there. The Greeks didn't have a similar "Y," "H," or "W" in their alphabet, making a transliteration of Yahowah or Yahowsha' impossible. The best they

could do was to insert a divine placeholder. And that is what they did. It was men who replaced the disciple's symbols with that which did not belong.

In His Tanakh, in fact in Howsha', Yahowah tells us that He hates the title Lord. Lord is Ba'al's moniker, which is the second reason it wasn't written and why we shouldn't use it. Moreover, much of the meaning of *kurios* and its entire legacy is inconsistent with Yahowah's nature and purpose. *Kurios* was a very common term applied to pagan gods and human rulers in Classical Greece. Yahowah is neither. Further, *kurios* can signify "ownership and control." Yahowah, unlike men, has no interest in owning or controlling people. He wants a familial relationship, with Him serving as our Father.

אֲנִי יְהוָה

The best way to appreciate Yahowsha' fulfillments of the Towrah's promises and Prophet's predictions is to consider what Yahowah actually revealed. I especially enjoy doing this when the Greek text attempts to translate Hebrew Scripture. This enables us to examine how Greek was used to convey Hebrew thoughts.

Turning back in time nearly 800 years, Yasha'yah began as did Yahowchanan, with the Hebrew version of "*metanoeo*" meaning "change your way of thinking, amend your attitude, and reconsider your direction." The prophet used *nacham*, meaning: "change your mind and come to understand so that you can be consoled and comforted." The similarity between the terms is that they are both focused on changing one's thinking rather than behavior. The primary difference is that the Hebrew word contains a remedy, one not unlike salvation.

Here is the introduction Yahowah inspired Yasha'yah to write for the passage Yahowchanan quoted. **"Change your thinking and come to understand (*nacham*) to be consoled and comforted (*nacham*) My people ('*am* – My family, nation, and kin),' says ('*amar* – declares) your God ('*elohym*).**

'Speak the Word (*dabar* – convey the message) to the heart of ('*al leb*) Yaruwshalaim (*Yaruwshalaim* – the source from which teaching regarding reconciliation flows). And summon and call out to her (*qara' 'el* – invite her to a meeting, provide a welcome for her, reading and reciting), that indeed (*ky*), her conscripted service (*tsaba'* – her assistance in the prescribed mission) is fulfilled (*male'* – accomplished, satisfied, and completed), because (*ky*) her punishment for corruption and perversion ('*awon* – liability for the perversity of twisting the message and consequence of sin) is paid for, a recompense which has been accepted with pleasure now that amends have been made (*ratsah* – is resolved

favorably, has been satisfied and pardoned, making her acceptable and pleasing, the relationship reconciled).

For (ky) she has received (laqah – she has chosen, accepted, grasped hold of, and obtained) from (min) Yahowah’s (𐤏𐤃𐤏𐤃𐤁) hand (yad) two fold (kephel – double) for all (ba kol) her going astray and missing the way (chata’ah – sinfulness, forfeiting the benefits of the right path).” (Yasha’yahuw / Salvation is from Yah / Isaiah 40:1-2)

Bad behavior is costly, yet forgivable. But since the Savior’s remedy isn’t comprehensible in a milieu of errant thoughts, Yisra’el was asked to change their attitude and thinking first. Only then would they be in the position to accept His gift and have their liability paid off in full, redeemed into perpetuity.

The introduction to Yasha’yah’s / Isaiah’s prophecy ties quite nicely into Dany’el’s, even though Yasha’yah was inspired centuries before the Babylonian captivity Dany’el endured. So Gabry’el may have been referencing Yahowah’s promises in Yasha’yah when he told Dany’el: **“Seventy sevens are determined and decreed for your people and for your set-apart city to bring an end to rebellion, to sign a document which seals up the guilt associated with missing the way (la chatham chata’ah), to completely perfect sinners (la tamam chata’ah), to provide reconciliation for the wrongdoing caused by perverse distortions (la kaphar ‘awon), to bring forth everlasting vindication and righteousness, to provide a personal seal and signature to revelation and to prophecy, and to anoint, setting apart for service, the Most Set-Apart.”** (Dany’el 9:24) Since both statements were inspired by Yahowah we now have two beautiful presentations of the purpose and plan of redemption. The punishment we have earned and deserve for having gone astray can be paid off and accepted by Yahowah with pleasure, if only we are willing to accept His provision. By accepting His gift, He makes us acceptable.

Yasha’yah’s announcement regarding Yahowsha’ flowed directly from his redemptive preamble. This is the portion of the passage required to compare to Mattanyah’s translated citation of Yahowchanan’s pronouncement to see how Yahowah’s chosen language of revelation compares to man’s language of enlightenment.

“A voice (qowl – the audible sound of speech) calls out (qara’ – provides an invitation to meet, a welcome, and a summons to read and recite) in the wilderness (ba ha midbar – in the desolate, lifeless, and uninhabited place, the desert and lonesome wasteland; based upon dabar, suggesting a wilderness of words or the place of lifeless words): change direction, turn toward, and approach (panah – turn around so as to face, look upon, and appear before,

preparing) **the way of** (*derek* – the path, the way to walk, and the course of life of) **Yahowah** (יהוה).” (Yasha’yahuw / Salvation is from Yah / Isaiah 40:3)

The pronouncements start out similarly, only the Hebrew text is vastly superior. *Qara’* is an especially rich term, saying so much more than just “call out.” It tells us that we are being “invited to meet with” God, to “be welcomed by” God. It even infers that we can accomplish this by “reading and reciting” His Word. And it is here we learn that the wilderness is desolate because the words spoken there are lifeless. Mankind has always created his own hell. We also discover that rather than “preparing the way,” as the verse is rendered in Greek, we are asked to “change direction, turn toward, and approach the way,” to “look upon and face” “the way of Yahowah.” Rather than us doing something for God, we are being asked to meet God, to approach Him face to face.

Interestingly, there are only three Hebrew words in this concluding phrase: “*panah derek* and *Yahowah*.” With *panah* properly translated into English, the message is: “**Turn toward and approach, appear before and face the way of Yahowah.**” Since “*hayah* – I Am” is the basis of Yahowah’s name, Yahowsha’ said as much when He declared: “I Am the way.”

We have already covered the third variation between the Hebrew and Greek. The One who is being called out is Yahowah, Himself. That means that Yahowah can, has, and will manifest Himself in human form. It tells us that by doing so we humans have the opportunity to “turn to face, appear before, and look upon” Yahowah. It explains why Yahowsha’ said: “He who has seen Me has seen the Father.” And it means that Yahowsha’s “way” is Yahowah’s “way.” The message is the same because Yahowsha’ is from Yahowah.

Yasha’yah / Isaiah continued by advising us about the attitude we should possess when approaching Yahowah: “**Be upright, pleasing, and agreeable** (*yashar* – be straightforward, consider that which is right, be direct and focused) **in the desert wasteland** (*arabah*), **a thoroughfare** (*macilah* – a raised way, a public path, a staircase, and an elevated ramp that rises up) **to God** (*la ‘elohym* – to approach the Almighty).” (Yasha’yahuw / Salvation is from Yah / Isaiah 40:3)

When our attitude and thinking are right, when we are pleasing and agreeable to God, we become a “raised thoroughfare” for others to reach Him. Our lives, our words, and our example become “a stairway” to heaven.

The Hebrew *yashar* is indicative of Yahowsha’. The Ma’aseyah stood upright for us on Golgotha’s pole so that we would be pleasing and agreeable to God, so that we could stand upright with Him. *Yashar* is even *beryth* / relationship oriented in that this was among the instructions Yahowah shared with Abraham. And while the Greek *poieo* doesn’t communicate these “upright” qualities, *tribos*, the word which follows it in Mattanyah’s text does. Finally, Yahowsha’s depicted

path in Hebrew is much more dramatic visually: “a raised thoroughfare, an elevated public staircase” to God. It is our way up to His home.

Yahowchanan did not quote the 5th verse of Yasha’yah because he lived it. The prophet’s words are among my favorites in the whole of Scripture...

“And (wa) He shall be revealed and made known (galah – He shall be exposed, disclosed, uncovered, laid bare, and shown, making it possible for possible for someone to see Him using sight as a perception to see): the glorious presence and the manifestation of power (kabowd – significance and splendor, the abundance and massiveness, the dignity and honor, the status and reputation, even the persona) of Yahowah (יהוה). And then (wa) all (kol) mankind (basar – all living things) will actually see (ra’ah – they will look at, genuinely perceive and regard, observe and consider, pay attention to and learn about, finding complete delight in (qal perfect)) the unity, altogether and at the same time (yahdaw – the united nature and union in unison and with one accord, all at once and to the same degree). Indeed (ky), the mouth (peh) of Yahowah (יהוה) has conveyed the Word (dabar – He has spoken).” (Yasha’yahuw / Salvation is from Yah / Isaiah 40:5)

It’s hard to imagine a verse much more compelling than this one. Without the parenthetical it reads: **“And He shall be revealed and made known: the glorious presence and the manifestation of power of Yahowah. And then all mankind will actually see the unity, altogether and at the same time. Indeed, the mouth of Yahowah has conveyed the Word.”** That deserves a wow!

This promise isn’t actually descriptive of Yahowsha’s arrival to fulfill *Pesach*, *Matsah*, and *Bikuwrym* in Year 4000 Yah (33 CE), but instead of His arrival in Year 6000 Yah (2033 CE), fulfilling Yowm Kippuryim and Sukah, when Yahowsha’ will appear so similar to Yahowah, the whole world will not only see God’s magnificent light all at once, all those who survive His return will understand that Yahowah and Yahowsha’ are one. This statement explains why Yahowsha’ affirmed both aspects of this prophecy, saying that He would return appearing as brilliant as the stars and that the whole world would see Him simultaneously. (It is also one of many proofs that Paul lied when he claimed that he alone saw Yahowsha’ while on the road to Damascus.)

Yasha’yah must have sensed the universal significance of this divine revelation. He had become the conduit with whom God had announced how He intended to reveal Himself to the world. Quill shaking in hand, Yasha’yah had just recorded Yahowah’s redemptive plan for all time and for all people. Yahowah would reveal Himself to us and He would be our Savior. Yahowsha’ would be Yahowah manifest in human form, the glory of God for the world to

see. In this way we would come to *yada'* – know Yahowah, and Yahowah would come to *yashsa'* – save mankind.

It is why Yahowsha', nearly 800 years later, confirming the promise Yahowah had revealed through Yasha'yah, and speaking of the means to salvation said, "I am the way, the truth, and the life. No man comes unto the Father but by me." And it is why, in the very next breath, Yahowsha' confirmed the essence of Yasha'yah's prophetic announcement: "If you know Me, you know My Father also, and have seen Him. He who has seen the Son has seen the Father." (Yahowchanan / John 14:6-7) Once again, there is only one message, one Covenant Relationship, and one God.

So that we would understand this connection, so that we would value these words, cherish these words, comprehend these words, view the world and ourselves through the prism of these words, and thereby come to *yada'* – know this Author and His Word, His scribe, Yasha'yah, wrote this immediately thereafter: **"The grass withers, the flower fades, but the Word (*dabar*) of God, He lives, stands up, is raised up, and endures (*quwm*) forever ('*olam* – past the future and into eternity)."** (Yasha'yahuw / Salvation is from Yah / Isaiah 40:8) Yahowsha' is the Word of God. And through Him, we become like Him and "*quwm* – rise up and stand up, living and enduring" "*owlam* – forever."

We can trust Yasha'yah's oracle of revelation and salvation because it is the Word of Yahowah. Moreover, the Word of Yahowah is Yahowsha', the one who lives, stood up for us, was reestablished spiritually, enduring forever so that we might too. The Word is eternal and true because Yahowah is eternal and true. And ultimately, the Word is the Way.

Even the Apostle Yahowchanan, a lowly fisherman, understood what Yasha'yah revealed. And that is why he began his eyewitness testimony with the proper perspective: "At the beginning of space time (*arche* – at the commencement) was the Word (*logos*), and the Word was with God, and the Word was God.... In Him was life, and the life was the light of men.... And the Word became flesh and tabernacled among us and we beheld His glory." (Yahowchanan / John 1:1-14)

The use of "tabernacles" rather than the customary English translation, "dwelt," tells us what should be obvious. The Word became flesh at the Invitation to Meet / *Miqra'* of Tabernacles / *Sukah* in the seventh month, not on the winter solstice. Not only does this celebration wherein we campout with God embody every aspect of His time on earth, Christmas marks the sun god's birthday.

In context, when viewed from the proper perspective, Scripture make sense. It is the way, the truth, and the life. But when clerics distance the Disciple's testimony from the Tanakh references they were affirming, idiocy abounds and

souls perish. Yahowchanan merely confirmed what Yasha'yah had written. Yahowsha' merely confirmed what Yahowah had revealed.

There is merit in examining the similarities between the Hebrew *dabar* and its Greek counterpart, *logos*. Both terms mean “word,” but *dabar* also means: “communing, conversing, and sharing words.” *Dabar* can be both “the spoken word” and “the written word.” A *dabar* is “a statement, a message, a communication, or an account, a formal rendering or a decree.” *Dabar* means “to speak, to declare, to chronicle, to teach, to instruct, to warn, and to promise.” To *dabar* is “to talk” in its least formal sense, and the *dabar* is “Scripture,” in its highest form – literally a conversation with God. *Dabar* is the “Word” of Yahowah, His communication to us. It is His advice for living, His answer to our questions, His guidance regarding the relationship, and His directions for redemption.

Logos in addition to “word,” means: “that which is said about a topic.” It is the “reasoning behind an idea,” while also “communicating the motive which inspired it.” *Logos* is both “thinking” and the “expression of the process which leads to understanding.” *Logos* is synonymous with: “an account, a cause, a communication, teaching, reckoning, and even subject matter.” Today we use *logos* as the outward symbol of the inward nature of a business. In this case, the business is God's.

In Yirmayahuw / Jeremiah 6:10, Yahowah is speaking to Yisra'el during the last days: **“Behold, look and see, the Word of Yahowah is a vile thing to them. They have no respect for Him.”** Let this never be said of us.

✠

I have repeatedly used Ma'aseyah and Yahowsha' as if they were interchangeable—literally one in the same, just as Yahowsha' is the diminished human manifestation of Yahowah. Since Yasha'yah / Isaiah 40 left no doubt that Yahowah is our Savior, let's consider what the prophet was inspired to say in the twelfth chapter.

On this occasion, Yasha'yah is speaking about the Ma'aseyah's seventh advent, the one on the Day of Reconciliations in 2033. Here we will learn that the Savior's name is Yahowsha'.

“And (wa) in that day (ba ha yowm) you shall say ('amar – promise and confess) that (huw') I have chosen to consistently make a public confession of appreciation to You (yadah – under the auspices of freewill I will continually

acknowledge and always be thankful for and respect Your attributes, Your name, Your status, and Your enormous power and influence (hiphil imperfect cohortative)) **Yahowah** (יהוה).

For indeed, although (*ky*) **You were once genuinely displeased with me** (*'anaph ba* – You were disappointed with my response to the relationship (qal perfect)), **but** (*wa*) **this has actually inspired You to eternally turn away** (*suwb* – this has created the desire and motivation within You to genuinely change Your thinking, attitude, and approach forever regarding (qal imperfect jussive)) **Your animosity** (*'ap* – Your anger and wrath, Your disappointment and resulting resentment) **and so** (*wa*) **You have felt compassion and will continue to comforted me** (*nacham* – You have expressed sympathy and will consistently console me, You have changed Your mind and attitude toward me (piel imperfect)).

Behold, look here and see (*hineh*), **God** (*'el*) **is my salvation** (*yashuw'ah* – is My deliverance and is My Yahowsha'). **God** (*'el*) **I will actually and always trust** (*batach* – I will genuinely and consistently rely upon, continually placing my confidence in (qal imperfect)) **and** (*wa*) **never fear** (*lo' pachad* – nor ever being afraid). **Because indeed** (*ky*), **Yah** (יה) **is my strength, my stronghold, and my fortification** (*'oz* – my power and empowerment, my structure and sustenance, my foundation), **my song** (*zimrat* – psalm of adoration and admiration).

Yahowah (יהוה) **accordingly exists as, will be, and has become** (*hayah la*) **therefore** (*la*), **my salvation** (*Yashuw'ah* – My Savior and Deliverer; from *Yah* and *yasha'*, meaning Yah is Salvation).” (*Yasha'yahuw* / Salvation is from Yah / Isaiah 12:1-2)

Here, the verb, *yadah*, was rendered “I have chosen to consistently make a public confession of appreciation to You,” Yahowah, because the imperfect conjugation conveys continuous and ongoing action while the cohortative mood denotes volition. But it is the hiphil stem which is especially intriguing. It reveals that by demonstrating our appreciation for Yahowah’s name, attributes, and power, Yahowah responds in kind, tangibly conveying His love for us, empowering and enabling us.

But then with the second verb, *'anaph ba*, it was translated “You were once genuinely displeased with me,” because the qal stem serves as the voice of genuine relationships, while the perfect conjugation identifies a completed action. This tells us that a time will come when Yah will no longer be displeased with Yisra'el. So we are talking about His return on the Day of Reconciliations.

More insightful still, the third verb, *suwb*, was rendered “this has actually inspired you to eternally turn away” Your resentment, because it was scribed

using the qal stem, imperfect conjugation, and jussive form. Collectively, this revelation reveals that our willingness to acknowledge, confess, and respect Yahowah's name, His status, His attributes, and His power, and His influence inspires God to change His approach to us, replacing disappointment and resentment with compassion and sympathy. That is to say that while Yahowah does not change, His view of us does.

With the fourth verb, *nacham*, because it was scribed in the piel imperfect, it reveals that Yah's response to our recognition of His name and appreciation of His influence, will change us for the better and forever.

Yah is *Yashuw'ah* – Salvation so Yahowsha' is God Saving us. To trust Yahowsha' is to rely upon Yahowah. But never lose sight of the fact that the focus and source of this salvation promise is Yahowah. Those who are fixated on "Jesus Christ" seldom see past Him to Yahowah and thus never come to know God. Simply stated: Yahowsha' is the material and thus diminished, visible manifestation of Yahowah. He was set apart from Yahowah to serve and save mankind.

The means to this desired result has been stated in this passage. Those who come to acknowledge and respect Yahowah's name, status, and influence come to trust and rely upon Yahowah which in turn leads directly and irrevocably to their eternal salvation.

The Hebrew verb *yasha'*, meaning "to save, to liberate, and to deliver" is used 205 times in the Tanakh. The Hebrew word for "salvation and Savior" the mission and title attributed to the Set-Apart Servant, is from *yashuw'ah*, and is listed 65 times, twice in this chapter alone. And Yahowsha', the name afforded the human manifestation of Yahowah, was written on another 216 occasions. There is no excuse for not knowing or using it.

You'll also find a transliteration of the Savior's name and mission in Bare'syith 49:18, Shemowth 14:13 and 15:2, Dabarym 35:15, six times in Shamow'el and Chronicles, twice in Yowb, 46 times in the Mizmowr, including the 22nd Psalm which vividly depicts Yahowsha's crucifixion, 15 additional times in Yasha'yah—the book focused on Yahowsha' and named in His honor, once in Yownah 2:9—a story symbolizing the Ma'aseyah's life and mission. Yahowsha's name is hardly a secret.

Here is a sampling of the *Yashuw'ah* / *Yahowsha'* sightings found in the Towrah. Toward the end of a prophetic summation of Yisra'el's future history, we find: **"For Yashuw'ah I wait, O Yahowah."** (*Bare'syith* / In the Beginning / Genesis 49:18)

As the Yisra'elites were expecting to die in the wilderness at the hand of Pharaoh, Moseh says: **“Do not fear. Present and position yourself, taking a stand and observe Yashuw’ah of Yahowah who acts today.”** (*Shemowth / Names / Exodus 14:13*)

A chapter later, and on the other side of the Red Sea’s Gulf of Aqaba, we read: **“Then Moseh and the sons of Yisra’el sang this song to Yahowah: ‘I will sing to Yahowah for He stands and uplifts. The horse and its rider He has hurled into the sea. Yah is my strength, stronghold and fortification, and my song. He exists as Yashuw’ah, the one God, and I will dwell and abide with Him—God of my father’s has risen and is set on high. Yahowah is His name.”** (*Shemowth / Names / Exodus 15:1-3*)

Yahowah is God’s name. Yahowah exists as Yahowsha’. Yahowsha’ is the diminished physical manifestation of God engaged in the work of saving us. When we embrace and act upon what He has done for us, Yahowah will rescue us from oppression and death just as surely as He saved Yisra’el during the Exodus.

Yasha’yahuw’s twelfth chapter is as brief as it is powerful. Let’s finish it before we move on. But before we do, this admission to those of you who are validating these claims for yourself: this entire discussion has been rendered from the Great Isaiah Scroll discovered in the caves above Qumran and not from the Masoretic Text. They differ substantially.

I have chosen to consistently make a public confession of appreciation to You (*yadah* – under the auspices of freewill I will continually acknowledge and always be thankful for and respect Your attributes, Your name, Your status, and Your enormous power and influence (hiphil imperfect cohortative)) **Yahowah** (אֱלֹהֵינוּ).

“And on that day (*wa ba ha yowm*), **you will genuinely choose to answer and say** (*amar* – you will, of your own volition actually promise and affirm without reservation, declaring (qal perfect consecutive)), **‘I am extolling of my own volition my acknowledgment, appreciation, and respect for the name, status, power, and influence of** (*yadah la* – I will choose to admit to being thankful for and valuing all things associated with) **Yahowah** (אֱלֹהֵינוּ).

I will call out, reciting and reading aloud, proclaiming and summoning (*qara’* – welcoming the invitation) **in His name** (*ba shem*), **acknowledging, respecting, revealing, and making known** (*yada’* – appreciating and understanding) **His deeds and how they have been influential** (*alylah* – His actions and their effect) **with** (*ba*) **the people** (*ha ‘am* – the family and nations).

Remember (*zakar* – never forget), **indeed** (*ky*), **His name** (*shem*) **has the power and capability of successfully accomplishing great things,**

empowering, strengthening, and protecting (*sagab* - is exalted, lofty, secures, and elevates).

Sing to (*zamar*) **Yahowah** (יהוה), **because truthfully** (*ky*), **He has done the work to accomplish** (*'asah* - He has acted and engaged to do) **something glorious** (*ge'uwth* - uplifting, promoting growth), **making this known and understood** (*yada' yada' ze'th* - revealing this and making us aware of it) **throughout all the earth** (*ba kol ha 'erets*).

Cry out and shout out for joy (*tsahal wa ranan*) **inhabitants of** (*yashab* - those who live and are established by) **Zion** (*Tsyown* - the Signpost along the Way), **because surely** (*ky*), **great** (*gadawl* - important and valuable) **in your midst** (*ba qereb* - in your inner part and core, in your thoughts and emotions) **is the Set Apart One** (*qodesh*) **of Yisra'el** (*Yisra'el* - from *'ysh* - individual, *sarah* - who persists and strives, engages and endures, with *'el* - God)." (Yasha'yahuw / Salvation is from Yah / Isaiah 12:4-6)

For our benefit, Yahowah has just affirmed and reinforced everything we have just learned, removing any doubt or speculation. It is indeed by acknowledging and appreciating, respecting and extolling, the attributes of Yahowah's name, status, power, and influence that we come to know Him and engage in a relationship with Him. His name - Yahowah - has the power and capability to accomplish great things, empowering and protecting us.

Indeed, by honoring His promise to save us from ourselves on Pesach and Matsah, Yahowah through Yahowsha' has acted, accomplishing great things for our benefit. And by walking out of the pages of the Towrah, Yahowsha' became Tsyown, the Signpost Along the Way. He is the "*mashyach* - the Set-Apart Servant" who makes it possible for us to become "*Yisra'el* - Individuals who Engage and Endure with God." Such is the "*Ma'aseyah* - the Work of Yah."

יהוה

Since there is more we can learn about *mashyach*, let's explore some additional references in the Tanakh. And I'd like to begin this second phase of our search in the most unlikely place, with a reference to an egotistical pagan, because it demonstrates that individuals both good and bad can be set-apart to serve Yahowah's interests.

"Thus says Yahowah to His chosen implement (*mashyach* - His set-apart servant), **to Cyrus** (*Kowresh* - the Persian king who conquered Babylon and allowed the Yisra'elites to return to Yaruwshalaim), **whom I have grasped by**

the right hand to subdue in the presence of his nation. And the loins of the kings I have bared, to open the door to his presence, and the gates shall not be shut.” (Yasha’yahuw / Salvation is from Yah / Isaiah 45:1) Cyrus was no “Messiah.” But he served a purpose. He was used to humble and defeat Babylon – the most ruthless religious, political, and militaristic nation on earth.

So in this case, *mashyach* remains an adjective, denoting the fact that Yahowah called this man out by name to serve His purpose. Once again, it is not *ha Mashyach*, or the Messiah, but instead denotes a “chosen implement, set-apart to serve.” And there is also no chance that Yahowah anointed Cyrus with oil, thus continuing to disassociate *mashyach* from this connotation.

But then in the first of many references to *mashyach* in Shamow’el, we find another direct connection between *mashyach* and Ma’aseyah – the Work of Yah. **“Yahowah discourages, dismays, and destroys those who oppose, taunt, and insult Him. In heaven Yahowah with a resounding and thunderous shout, executes judgment to the ends of the earth. And He gives strength and power to His royal ruler and to the exalted flashing rays of brilliant light of His Set-Apart Servant (*mashyach* – chosen implement).”** (Shamow’el / Listen to God / 1 Samuel 2:10)

In the same chapter, Yahowah reestablishes the association between the mediators and being *mashyach*, this time also explaining their symbolism. **“And I will take a stand and establish for Myself an intermediary who is as trustworthy and reliable, as truthful and loyal, as My heart and My soul. He will engage and I will build a home and family for Him which is reliably nurtured and dependably enduring. And My Set-Apart Servant (*mashyach* – My chosen implement) will walk toward My presence every day.”** (Shamow’el / Listen to God / 1 Samuel 2:35)

And yet as clear a picture as these passages paint, there are a host of others which refer to the Benjamite king, Sha’uwl / Saul, being Yahowah’s anointed, even though the people, not God, chose him. It was Yah’s plan to have the Lowy serve His children as administrators of the Towrah, which in effect, made Yahowah head of the family and thus their leader. But the people wanted a king, like those who ruled other nations. And that led to this interesting exchange which begins in 1 Shamow’el 8:4 and runs through 8:21...

“And all of the elders of Yisra’el assembled together and they came to Shamow’el (*Shamow’el* – He Listens to God (the man Yahowah chose to serve Him and His people)) at Ramah (*ramah* – to beguile, deceive, and mislead). And they said to him, ‘Look, you are old, and your sons, they do not walk in your ways. So now then, appoint for us a king to act as our judge and govern like

all the Gentile nations. So this was a distressing statement in the eyes of Shamow'el. So he asked Yahowah to intervene.

And Yahowah said to Shamow'el, listen to the voice of the people as to everything they say to you, because indeed, they are not rejecting you, but it is Me that they have rejected and spurned from reigning as a king over them. Just as was the case with everything they have done from the day I withdrew them from the Crucible of Egypt, and up to this day, they have abandoned and forsaken, rejected and deserted Me. And they have served other gods. So they are acting the same way toward you also.” “So, solemnly warn them, and explain to them the custom and claims of the king who shall reign over them.”

“Nevertheless, the people refused to listen to Shamow'el. No, now there shall be a king to rule over us and go out before us and fight our battles.” “So Shamow'el rejected them while Yahowah was listening.”

We are told that “Saul was handsome,” like most successful politicians, and that “from his shoulders and up he was taller than any of the people,” suggesting that he had a big head. (1 Shamow'el 9:2) These are not the traits Yahowah finds appealing.

As is the case with the Covenant, with salvation and eternal life, God sees to it that we all get what we have sought and deserve. The people, instead of relying on Yah, wanted a physical specimen to fight their battles, so Yahowah complied. This part of the discussion begins with 1 Shamow'el 9:15 and concludes with 9:16... “Now Yahowah revealed through the ears of Shamow'el a day before the presence of Sha'uwl's (*Sha'uwl* – To Ask For and To Question) arrival, saying, ‘At this time tomorrow I will send to you a man from the land of Benjamin (*Binyamyn*), and you should choose him as the implement (*mashach* – you should select and anoint him) as leader (*nagyd*) over My people, Yisra'el. And he shall deliver My people from the Philistines (*Palishty* – immigrants who roll around in the dust) for I have seen the distressing wailing cries of My people toward Me.’” When we spurn Yah, we often get what we covet. But in this reading we find, *mashach*, the verbal form of the adjective, *mashyach*, and while it would be a bit awkward to translate it as “being set-apart and serving,” the translation “you should choose him as the implement,” works fairly well.

It is then that the application of oil in conjunction with *mashach* is used for the first time. “And Shamow'el grasped hold of the flask of olive oil (*pak shemen* – small container of oil extracted from the olive) and he poured it out (*yatsaq* – he cast and tossed it) on his head and kissed him. He said to him, ‘Has not (*ha lo*) by contrast (*ky*) Yahowah anointed you (*mashach* – chosen you as an implement to serve) over (*'al*) His inheritance (*nachalah*), as leader

(nagyd)?” (1 Shamow’el 10:1) While this associates pouring olive oil with *mashach*, the verbal root of *mashyach*, this ceremony was as distressing for Shamow’el as it was for Yahowah. This was not their choice, but instead occurred because the people had rejected them. And that is why I chose to present the preamble and to translate the parting comment in our usual way, so that you would see the question Shamow’el was posing.

Christians apologists equate “anointing” with the “Holy Spirit,” and claim that “it was being poured out on Saul, equipping him for the job of governing Israel.” But Saul was a disaster. Worse, he became the enemy of the man Yah loved most, Dowd. So unless Yah’s Spirit is schizophrenic, the *Ruwach Qodesh* could not have inspired both Sha’uwl and Dowd. And since Dowd wrote a huge swath of Scripture and Sha’uwl nothing, it is not hard to figure out which one Yahowah inspired. Moreover, Cyrus was a pagan. He most certainly wasn’t anointed in the Spirit. And even in the case of the Lowy who served as mediators, while they were chosen and set-apart to serve as God’s implements, far too many were corrupt for them to have been “anointed spiritually.”

That is not to say that there isn’t an affinity between the pouring out of oil and anointing, and between olive oil and the Set-Apart Spirit. Olive oil is one of Scripture’s most commonly used symbols for the Spirit, because it served as a source of light, it was part of a nourishing diet, and its application helped heal wounds.

For example, Yahowah spoke to Moseh about using “*shemen* – olive oil” in concert with other ingredients to make a “*mishchah qodesh* – **set-apart and purifying anointment.**” Yahowah went on to instruct Moseh, saying:

“And (wa) you shall anoint (*mashach* – set-apart for service) with it (ba) in association with (‘eth) the Tent (‘*ohel* – home, household, and tabernacle) of the Appointed Meeting Times (*mow’ed*), and also in association with (wa ‘eth) the Ark (‘*arown* – enlightened freewill) of the Restoring Testimony (‘*eduwth* – eternal witness and enduring evidence): and in association with (wa ‘eth) the Liberating Table (*shulchan* – the counter extended to dismiss and dispatch), and in association with (wa ‘eth) all of (*kol*) its Vessels (*kaly* – the articles deployed to facilitate and complete the mission), and in association with (wa ‘eth) the Lamp Stand (*ha manowrah* – the six plus one luminary), and in association with (wa ‘eth) the Implements (*kaly* – the utensils required to accomplish and finish the task), and in association with (wa ‘eth) the Fragrant Smoke Altar (*ha qatoreth mizbeach* – the platform for sacrifices associated with smoke offerings which unify and rise), and in association with (wa ‘eth) the Burnt Offering Altar (*ha ‘olah mizbeach* – the place to make offerings which symbolically make us acceptable and rise up as a result of fire), and in association with (wa ‘eth) all of (*kol*) its Implements (*kaly* – the vessels used to

enable that goal), **and in association with** (*wa 'eth*) **the Basin for Purifying** (*kyowr* – the caldron and pan associated with a smelting furnace), **and in association with** (*wa 'eth*) **the Basin's Stand** (*ken* – the framework which establishes the right, truthful, and just means to purification).” (*Shemowth / Names / Exodus 30:25-28*)

The rendering of *mashach* as “set-apart for service” is a perfect fit for the items in Yah’s laundry list, which is why their purpose has been explained. And this very notion is something God reinforces with the initial verb of His next statement: “*qadash* – to set apart and dedicated to service.”

“And (*wa*) **you should choose to be completely set-apart, dedicated to service** (*qadash* – you should of your own volition become totally separated from that which is common and profane, consecrating yourself to serve (consecutive mood conveys choice, the perfect conjugation denotes something which is total and complete, and the piel stem reveals that by becoming set-apart and by being devoted to service we enable the purpose of everything in God’s list by serving)) **with them** (*'eth*).

And they shall always and literally be (*wa hayah* – and they were, are, and will be, and they eternally exist as (qal perfect consecutive)) **the Most Set-Apart** (*qodesh qodesh* – completely removed from the common and profane realm of man and totally separated unto God, devoted and dedicated without reservation or exception to Him).

All (*kol*) **who make contact with them** (*ha naga' ba* – who touch them) **literally, genuinely, relationally, and eternally become set-apart and dedicated to serve** (*qadash* – actually separated forever unto God and devoted to service (qal stem designating a relationship which is actual and genuine and the imperfect conjugation which speaks of that which is continually unfolding and ongoing)).” (*Shemowth / Names / Exodus 30:29*)

Should we have had any lingering questions regarding *mashach*, they have been answered by Yahowah. The *mashyach* are “set-apart to serve.” And that is the purpose of “*Yahowsha*’ – Yah Saves” and meaning of “*Ma'aseyah* – the Work of Yah.” But as we can see, Yahowah uses more than one implement to achieve His goal – which is to establish a Covenant relationship with humankind. Everything in this list, from the Tabernacle of the Restoring Testimony and Enduring Witness to the Ark of the Covenant, from the Manowrah to Moseh, Himself, served as an implement engaged in the work of God. They were all set-apart to serve. And each leads to the same place, to Yahowah: responding to His enduring witness as scribed by Moseh, choosing to engage in the Covenant, being nourished by the bread of life which is set upon God’s table, being enlightened by

the Manowrah, and even by appreciating the symbolism of every implement, offering, and sacrifice.

While we have found what we were looking for, let's do ourselves the favor of listening to Yahowah complete this instruction. Still speaking to Moseh, the Towrah's conduit and scribe, God revealed:

“And with (wa ‘eth) Aharown (‘Aharown – Enlightened Freewill), and with his children (wa ‘eth beny), you shall actually and completely set them apart so as to devote them to ongoing service (mashach wa qadash ‘eth – you shall genuinely and continuously anoint and totally separate them, selecting and dedicating them as purified implements (qal imperfect and piel perfect) intermediating as priests (la kahan – to intervene acting as reconciling ministers) for Me (la).” (Shemowth / Names / Exodus 30:30)

If *mashach* were translated “anoint” here, it would imply that Aharown and his descendants, the Lowy, were to be doused with Yahowah's special blend of fragrant oil, which means that it would be in conflict with God's directions two verses hence. So, in context we have yet another affirmation that *mashach* is being used to tell us that as mediators, those who minister on behalf of Yahowah's Towrah instructions, are set-apart from the profane, chosen and devoted to serving God.

“And on behalf of (wa ‘el) the Children of Yisra'el (beny Yisra'el – children who engage and endure with God), you should consistently communicate the word (dabar) to affirm (la ‘amar), ‘The devoted and dedicated set-apart service of olive oil anointment (shemen mashchah qodesh – oil from olives as the medium for anointing so as to be set-apart and purifying (a succession of three consecutive nouns with *mashchah* serving as the noun form of the verb *mashach*)) shall continually exist to approach Me (hayah zeh la) for every generation (la kol dower – for all time and every place).” (Shemowth / Names / Exodus 30:31)

Therefore, there is a direct connection between being set-apart to serve, between olive oil in concert Yahowah's specific instructions, between the Tabernacle, the Covenant, and Moseh, with approaching God. These are all signs along the Way.

“Upon (‘al) the flesh (basar – the body) of humankind (‘adam), it shall not be applied (lo' cuwk – it shall not be poured to anoint). And with this formula (wa ba mathkoneth – and in these proportions, with this mixture and recipe), you shall not act to make him (lo' ‘asah – you shall not engage to make the flesh of mankind) akin to (ka – something similar to) that which is set-apart (qodesh). This (huw') shall always be (hayah) set-apart and devoted to service (qodesh) for you (la – on your behalf).” (Shemowth / Names / Exodus 30:32)

Since *mashach* was used in the 30th verse in association with Aharown and his sons, when juxtaposed with this instruction, we are compelled to define *mashach* as “set-apart to serve,” and not “anointed in the sense of applying oil,” because *lo’ cuwk* means that the oil “should not be applied” to “*adam basar* – human flesh.” The reason for this may be that it is our souls, not our bodies, which benefit from Yahowah’s laundry list of implements. This instruction could be designed to tell us that ordinary men who claim to be anointed by, even to be chosen by, and devoted to, God, should never be viewed as a conduit to God. Through this statement, Yahowah could be encouraging us to think, making a distinction between our corruptible and common human nature and the long list of set-apart implements which, when embraced, bring us into God’s presence. I say this because in the 29th verse Yah said that “all who make contact with them will become relationally and eternally set-apart.” And in this case “them” included Moseh, which means the Towrah, the Tent of the Restoring Testimony and Enduring Witness, which means God’s Word and Home, and the Ark of the Covenant, replete with its terms for participation and its Mercy Seat. God might even be suggesting that there is no easy, simplistic, or thoughtless way to approach Him, as is implied with the Christian notion of “salvation through faith in the Gospel of Grace.” Simply being doused with oil – or being born again as a result of an ignorant prayer to an errantly named deity – isn’t going to save anyone. There are no shortcuts to heaven. If you want to be set-apart from the world unto Yahowah, you need to know and understand, and then accept and rely upon, the specific means God has provided to achieve this result. Or as I suspect, Yah could be saying all of these things in addition to providing guidance well beyond my feeble mind’s ability to grasp.

But this we know for sure, a person who does not know Yahowah cannot approach God because of what someone else does for them. And those who claim to have saved others through some evangelical or doctrinal formula, are themselves estranged from God. This is not my opinion, but instead Yahowah’s teaching on the matter...

“An individual (*‘iysh* – a person) **who mixes such herbs and spices in oil** (*‘asher raqach* – who beneficially prepares such compounds) **like this** (*ka*), **and who from this places it upon** (*wa ‘asher natan min ‘al*) **an undeserving stranger** (*zar* – an illegitimate and unauthorized foreigner, an nauseating and loathsome alien), **then he shall be cut off and banished** (*wa karat* – uprooted and separated from the covenant) **from the family** (*min ‘am*).” (*Shemowth* / Names / Exodus 30:33)

Should you be curious about Yah’s special blend of designated ingredients as they were delineated in *Shemowth* 30:24-25, you will discover that there were four specific things in specific quantities which were to be added to a gallon of

olive oil. We were told: **“the finest quality fragrances** (*ro’sh bosem* – the best of the fragrant oils to create an inviting and pleasing aroma (*Balsamodendrium Opolbalsamum*)): **five hundred** (*chamesh me’ahz*) **granular drops** (*darowr* – viscid lumps symbolizing liberation and freedom) **of myrrh** (*mor* – a resinous gum which is fragrant yet bitter), **half as much** (*machatsyth* – divide and separate) **or two hundred and fifty of** (*chamishym wa me’ah*) **cinnamon** (*qinamown* – a fragrant and pleasant tasting bark used as a spice symbolic of standing erect and upright) **spice** (*basam*), **and of fragrant cane** (*wa qaneh basam* – branch of the tree, symbolic of the Ma’aseyah) **one hundred and fifty** (*chamishym me’ah*), **and cassia** (*qidah* – a clove spice from an evergreen tree symbolic of eternal life), **five hundred** (*chamesh me’ah*) **in the shekels** (*ba sheqel* – a unit weight of slightly less than half an ounce (12 grams)) **of the sanctuary** (*qodesh* – set apart), **and a liquid measure of one hyn** (*hyn* – equivalent to one liquid gallon (3.75 liters)) **of olive oil** (*shemen* – oil extracted from fruit which is symbolic of the Spirit) **from the olive tree** (*zayth* – the longest lived tree native to Yisra’el, symbolic of being rooted in Yisra’el and eternal life).”

Therefore, this formula includes the means to “liberation and freedom,” which speaks of the benefits of Passover and Unleavened Bread. This comes by way of something which is “bitter,” addressing the sacrifice Yahowsha’ made on these *Miqra’ey* to facilitate our salvation. Reinforcing this, we find Yahowsha’ “standing up” for us so that we can “stand upright” with Him. Yahowsha’ is further identified by the “branch,” Scripture’s most prevalent symbol for the Ma’aseyah. As a result of these gifts, we become “evergreen,” which is to say that “life becomes eternal.” We become “set-apart” unto God. As a result of the “Spirit” we are adopted into God’s family, which is what “the olive being rooted in the land” implies.

One last thought before we leave this passage. The actual Tabernacle no longer exists, nor does the Temple. The implements described here are no longer available. There is, therefore, no way for us to do any of these things. So “keeping” the Torah in the sense of doing what it says is not an option here. And yet by “*shamar* – being observant, closely examining, carefully considering, and focusing upon” this teaching from Yah, we have learned many things and have grown closer to Him.

A passage most would write off and ignore, even discount, as a result of its tedious presentation of uncommon artifacts from another time and place, when viewed as “teaching to be observed” rather than “laws to be kept” has further illuminated the path to God’s home. And specifically, we now know and understand what it means to be “*mashyach* – set-apart to serve.”

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