

Yowbel – Power of the Lamb

Salvation's Timeline...

Isaiah went on to reveal a great deal more about Yahushua—this man who would be Spirit, Son, and Savior. One passage in particular became especially relevant. It was used as the basis of the Messiyah's first sermon. It would be an extraordinary Sabbath in the synagogue...

By way of introduction, Yasha'yah reminded us the Savior has a name, a title, and a purpose. Yahuweh, speaking prophetically to Yisra'el, provided a long and revealing preamble to the words which would launch the Messiyah's mission. He began: **“The Redeeming One** (*ga'al ge'ulim* – the kinsman and close relative who restores) **will come and enter** (*bow'*) **Zion** (*Tsiyown* – the sign along the way), **and unto those in Ya'aqob** [the father of the twelve tribes who became Yisra'el] **who turn away from** (*shuwb* – repent and are restored from) **rebellion** (*pasha'* – transgression and sin) **declares Yahuweh. As for Me, this** (*zo'th*) **is My Covenant Relationship and Marriage** (*beriyth*) **with** (*'et*) **them, says Yahuweh. And My Spirit** (*ruwach*) **is upon You [Redeemer]. My Words, I will by association and relationship place** (*'aser sumah*) **in Your mouth. And they will not depart** (*muwsh* – be removed) **from the mouths** (*peh* – entrance of the body for breathing, communication, and nutrition) **of your offspring** (*zera'* – seed, sowing, and posterity) **or your children's children says Yahuweh from that time through all eternity.”** (Isaiah 59:20-21)

The Masoretes removed the “*et/with*” between “*beriyth/covenant*” and “*them,*” in effect severing the relationship between Yisra'el and their Redeemer. To think that most every English Bible is based upon their lies is an abomination.

Because of the Redeemer, at least for those who have not been deceived, we will: **“Arise and stand up** (*quwm*), **become light** (*'owr* – be illuminated, lit up, existing as and giving off light) **for your Light has come** (*bow'* – is near, has entered and gathered us). **The glorious presence and manifestation of power** (*kabowd* – the gift and reward) **of Yahuweh appears, rises up, and shines like**

the light of the sun (*zarach* – becomes visible as light marking the dawn of a new day) **upon you.**” (Isaiah 60:1) Because the Redeemer is Light, we glow, reflecting His Light. And because our Redeemer lives inside of us, we become Light. The Redeemer is the glorious presence of Yahuweh, appearing before us, shining on us, abiding in us, illuminating us, and raising us up. He adorns us in Yah’s Garment of Light.

“For behold and see, darkness and obscurity (*choshek*) **will cover** (*kacah* – spread across, overwhelming and clothing) **the earth, and a thick and heavy cloud of gross darkness** (*‘araphel* – a mass which blocks all light, leaving deep gloom and misery) **will conceal the nations and people** (*la’om* – population), **but Yahuweh shall rise and appear, shining like the light** (*zarach*) **in your presence. His glorious presence and manifestation of power** (*kabowd*) **shall be seen** (*ra’ah*) **in your presence and shall be upon you** (*‘al*). **The Gentiles** (*Goy*) **will come to** (*halak* – walk in, live around, and exist by) **your light and kings** (*melek* – political, social, military, and religious leaders) **to the brightness** (*nogahh* – radiance and brilliant light, illumination and knowledge) **of your dawning light.**” (Isaiah 60:2-3)

Our Redeemer is the Light that shines in the darkness. Satan conceals and Yahuweh reveals. As we digress through the last days, the Devil will envelop the world in his gross deceptions and perversions. This demonic plague will spread like a cancer—viciously and rapidly killing every living thing in its path. But even in the Tribulation there will be hope. Yisra’el will once again become a light unto the world. Yahuweh will shine through Yahuwdym. And then one day, everyone will walk in, live around, and exist by the Light.

This reminds me of a childhood song I still sing. “It only takes a spark to get a fire going. And soon all those around are warmed up by its glowing. That’s how it is with God’s love. Once you’ve experienced it, you want to pass it on.” Yahuweh said it better: **“Then you will be radiant, and your heart will throb in reverence, swelling with joy.”** (Isaiah 60:5)

The glorious preamble to Yahushua’s first sermon continues with these words: **“Whereas you are and have been** (*hayah*) **forsaken** (*‘azab* – damned, destitute, abandoned, and alone) **and hated** (*sane’* – disliked and despised, unloved, shunned as a result of open hostility), **without** (*‘ayin*) **pass over** (*‘abar*) **I will direct you toward** (*suwm*) **the everlasting triumph of being lifted up** (*ga’own* – exaltation, restoration, growing up) **and joy.... Then you will know** (*yada’*) **that I, Yahuweh, am your Savior** (*yasha’*) **and your Redeemer** (*ga’al*), **the Mighty One** (*‘abiyar*) **of Ya’aqob** [Yisra’el].” (Isaiah 60:15-16)

With Adam the story begins with *beriyth*/relationship and ends in *azab*/abandonment. The *beriyth*/covenant was kindled anew with Abraham and

nurtured with Ya'aqob. But this *beriyth*/marriage would end in *azab*/divorce in Hosea; digressing through long centuries of *azab*/separation. But the story does not end there. Yisra'el is restored, and so is *beriyth*/fellowship. At Passover, Yahuweh becomes Yahushua, God becomes Savior, the Mighty One of Ya'aqob Redeems those who were lost.

As sermon introductions go, this one reigns supreme. **“I will appoint Salvation and Peace (*shalown*) your overseer (*paquddah* – sentry and official visitor), Righteousness and Innocence (*tsadaqah* – vindication) your taskmaster. Violence and plunder (*hamas*) will no longer be heard in your land, nor destruction and oppression (*shod*) within your borders (*gabowl* – territory). You will call (*qara'* – summon, invite, and know) your protector (*chowmah* – protection, protective barrier or wall, fortress or foundation; from an unused root meaning to join) ‘Yahushua (Yauwshu'ah (יְשׁוּעָה) – Yahuweh is Salvation and Savior, Redemption and Redeemer).’ And you will call your doorway (*sha'ar*) ‘Praise.’” (Isaiah 60:17-18)**

Let's summarize: the Redeemer is the Covenant Relationship, the glorious presence and manifestation of Yahuweh's Spirit, Power, and Light. Yahuweh is God, Savior, Redeemer, and the Mighty One. Yahushua is Salvation and Vindication, our Protective Fortress, and the Doorway to Praise. Therefore: Yahuweh is Yahushua, is the Covenant, is the Spirit, is Light, is the Redeemer, is God, is Mighty, and is the Doorway to Heaven. (Let theologians get a hold of this and they'll digress from a trinity to a decuple and that would be a debacle.)

Affirming the illuminating revelations Ezekiel and John would make two hundred to eight hundred years later, Yasha'yah explains: **“The sun (*shemesh*) will no longer exist as (*hayah*) your light by day, nor for brightness the moon's light by night, for Yahuweh is and will be (*hayah*) your everlasting (*'owlam* – perpetual and eternal) Light. Your God (*'elohiym*) will be your beautiful garment (*tiph'arah* – adornment of splendor and glory)....Yahuweh will be your everlasting Light and then all the people will all be righteous, vindicated, and justified (*tsaddiyq*). They will inherit and possess (*yarash*) the land (*'erets* – earth) forever... They are the shoot (*netser* – branch) that Yahuweh planted, the deeds of My hands (*yad* – power) that I might beautifully adorn (*pa'ar* – show My glory). I Am Yahuweh. At the right time (*'et*) I will come quickly (*chuwsh*).” (Isaiah 60:19-22)**

It's hard to imagine a more revealing passage. The Set-Apart Spirit is Yahuweh's Garment of Luminosity, the beautiful and eternal adornment of Light that our God wraps us in to show that we are vindicated, made righteous and justified. The moment we are covered in Yahuweh's Adornment, the Spirit's Garment of Light, we are grafted into the vine that is Yisra'el and rooted in the Promised Land.

As promised, Yahuweh would arrive as a *netser*/shoot right on time, so that He could vindicate those who would be grafted into the vine—the works of His hand. Yahushua entered Jerusalem four days before Passover in 33 CE, the last year of man’s fourth millennia—a *Yowbel*/Jubilee year. And Yahushua will return for Ya’aqob, just in time, on the Day of Atonement in the Jubilee year of 2033 CE, just four days before the end of man’s sixth millennia.

Rewind the clock a few years, and the thirty year old Mesiyah walked into a Nazareth Synagogue, opened a scroll and read: **“The Spirit of Yahuweh is upon Me because Yahuweh has anointed (*mashach*) Me. He has sent Me away (*shalach* – stretched out, reached out, and extended) to bring and proclaim good news (*basar*) to the poor, humble and afflicted (*anav* – unpretentious and sincere; needy and abased; those degraded by sin and thus in need of redemption),...”** (Isaiah 61:1)

The opening line of Yahushua’s first sermon explains that Yahuweh’s Spirit is what caused the Mesiyah (מָשִׁיחַ) to be *mashach*/anointed (מָשַׁח). Likewise, it is the emersion in Yahuweh’s Spirit that make all of us who have been reborn from above “anointed.”

In the second line, Yahushua explained what it means to be *Qodesh*, or Set-Apart. Yahushua is an “extension” of Yahuweh’s Spirit, “stretched out and dispatched, reaching out” to us.

Being “set-apart,” as the Messiah was predicted to be, was central to Yahuweh’s Old Covenant message and Renewed Covenant witness. As a manifestation of Yahuweh, Yahushua represented a part of Yahuweh—as much as would fit into the form of a mortal and finite man—set off for us to experience. The Hebrew term *qodesh* which defines the seven Miqra, the Sabbath, the Mesiyah, and the “Holy” Spirit, literally means “set-apart.” And so does its Greek equivalent, *hagios*. These concepts all come together to present a consistent explanation of Yahushua, as the *Qodesh Qodesh* and His Spirit as the *Qodesh Ruach*. It explains how the *Miqra* and *Sabbath* are *Qodesh* foreshadows of that which was to come.

In the third phrase, the Mesiyah explained that His mission was to bring good news, not just preach it. Salvation is something He brought with Him. The good news is the gift of eternal life that He personally bestowed upon us. He is the Good News.

But it and He aren’t for everyone. The fourth line explains that He came to heal the unpretentious, not the self-absorbed or self-reliant. To receive His gift we must first recognize that we cannot save ourselves from death or separation and then by default, we must rely entirely upon Him. That is something the proud

seldom do. Only the lowly see themselves as abased, degraded by sin, and thus in need of redemption.

As an interesting aside, the Masorettes added their favorite word to this passage: *'adonay*. According to the rabbis, the Spirit was “the Lord’s.” But it’s not. Satan doesn’t save. *'Adonay* cannot be found in the Qumran Isaiah Scroll, a manuscript which predates the Masorettes’ scribblings by 1,200 years. According to one of my favorite scholars, Rabbi Moshe Yoseph Koniuchowsky, a Messianic Yahudi, such tampering was common. In addition to the 6,868 times the Masorettes wrote *'adonay* above YHWH, replacing God’s name with Lord/Baal’s in their readings, they actually erased Yahuweh’s name 132 times, inserting Satan’s *'adonay* in its place.

Not wanting to be guilty of the same offense, I will honestly admit that the next line in Yahushua’s first sermon has me stumped. It could be rendered in either of two very different ways. And both concepts appear equally pertinent, profound, and prophetically accurate. Yahushua could be saying that He came to bring good news to those who were “**bound** (*chabash*) **and broken** (*sabur*) **emotionally** (*leb*).”

The root of *chabash*/bound is included in the long list of abominations we read in Deuteronomy. *Chabash* describes priests and politicians who have suckered people into joining their religious congregations and political organizations. Liberating the victims of religion and politics would be good news indeed. And it is the broken who need to be repaired and restored.

But, the passage could just as easily read: “**to bind up the brokenhearted.**” In this case, the “binding” would be a permanent bandage, one whose ointment is blood and cloth is light.” This rendering would be consistent with Hosea’s prophecy: “**Come, let us return to Yahuweh. For He has torn us** (*taraph* – expelled us), **but He will heal us** (*rapha* – promote restoration, cure our diseased and injured state, mend and repair us). **He has stricken us** (*nakah* – chastised us), **but He will wrap Himself around us** (*chabash* – healing us and bandaging us, wrapping clothing around us, bind us to Him).” (Hosea 6:1)

What follows, seems to support liberation, which was the first of our two options. “**...proclaim** (*qara*’ – summon and invite, choosing and calling out by name) **freedom and liberty** (*darowr*) **for the captives, releasing** (*paqach-qowcha* – freeing from another person’s control) **those who are bound** (*asar* – tied up, imprisoned, confined, and obligated to join in).” (Isaiah 61:1)

While the first of these two phrases is clear enough, the full meaning is very deep. To get at it, we’ll have to examine *darowr* in the context of Yowbel/the Lamb’s Jubilee, as these fiftieth year celebrations were prophetic of the Mesiyah’s mission, message, and timing.

But rather than switch gears in the middle of the sermon, let's table "freedom and liberty" for a moment and move on with "release/*paqach-qowcha*." *Paqach* by itself means to "open eyes, to see, returning sight so as to provide understanding and insight." The Hebrew root, *qwh*, means "to provide hope by unraveling a cord," tying it back into the concept of liberating those constrained by religion. Yet on the surface, *asar* has nothing to do with being physically blind. However, since those who are bound are "constrained by way of instruction and compulsion," Yahuweh may be speaking about enlightening those who have been seduced by the dark schemes of political and religious indoctrination.

Luckily, this time we don't have to contemplate which of two potential truths was intended. The answer is both. The Qumran Scrolls differ from the Masoretic and agree with Yahushua. The oldest texts read: "release from darkness (i.e., blindness)" in addition to "liberating captives." And that's good news because according to Luke, that is what Yahushua read in the Nazarene Synagogue.

"...to proclaim the acceptable and favored (*ratsown* – to make pleasing and acceptable) year (*shaneh*) of Yahuweh..." (Isaiah 61:2) While this is where Yahushua stopped reading, it was not the end of His sermon, or even the end of the verse. The next "acceptable year" would be three years hence, in 33 CE. That year would be exactly 4,000 years since Adam's apple and 2,000 years since Abraham's example. So Yahushua stopped reading because that was where He was in the fulfillment of His prophecy.

The remaining revelations contained in Isaiah 61, and the whole of Isaiah 62, speak of the restoration of Yahuweh's marriage covenant with Yisra'el. I hope to return to them when we reach that point in the timeline. There are exquisite presentations of brides, bridegrooms, garments of salvation, repaired souls and vines, and a permanent return from *azab*/desolation to an everlasting *beriyth*/covenant in Yahuweh's name.

To summarize what we have read, Yahuweh as Yahushua was sent away (*shalach*) from the Father, anointed in the Spirit, to witness to us and free us in the form we could best understand, most easily relate to—human. But for this relatively humble manifestation of Yahuweh "to heal, release, and enlighten" those who were "broken as a result of sin," He had to take our sin upon Himself and pay our penalty so that we might be freed of the consequence of our crimes. For this to happen, Yahuweh had to "forsake" Yahushua, ultimately separating His Spirit from Yahushua's soul. This concept of separation and abandonment underlies the meaning of *shalach*/set away. For someone to be "sent away" they must first be "separated," set-apart. For us to be saved, Yahushua's soul had to be abandoned and ultimately damned, paying the price for our sin. This is why the Messiah's last words were "My God, My God, why have you forsaken Me." If

you have pondered the meaning of this question, you will understand its significance soon, as it illuminates the Anointed One's nature.

As a result of Yahuweh's sacrifice through His Messianic manifestation, He is able to "call us out by name, inviting us," and providing us with the "liberty" to live in *beriyth* with Him. Freed from the "captivity of sin" in "Yahuweh's acceptable year" the Jubilee of 33 CE, those who "confess and repent," trusting Yahushua for "salvation" will be found "acceptable," and be "adorned in a Garment of Light."

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Just as Yahushua's sacrifice can only be understood in the context of *Miqra* symbolism, understanding God's timing requires an appreciation of *Yowbel*/the Lamb's Jubilee. For that we must turn to Leviticus 25. In context, the 23rd chapter details the season and substance of the *Miqra*: Passover, Unleavened Bread, and Firstfruits in Spring, The Feast of Weeks (seven sevens of days plus one) in Summer, and Trumpets, Atonement and Tabernacles in the Fall.

Shavuot, or the *Miqra* of Weeks, is the annual model for the semi-centennial Jubilee celebration. If you have forgotten some of *Shavout's* significance, you can return to the sixteenth page of the "Miqra" chapter for a detailed review. Or by way of refresher, the Festival of *Shavuot*/Weeks was *Qodesh*, a day set-apart to and for Yahuweh. *Shavuot* was a *Miqra*, therefore it was an annual convocational meeting of the called-out with Yahuweh that would endure for all time, all people, and all places, serving as a rehearsal of what was to come. The Feast of Weeks followed Firstfruits by 50 days—seven Sabbath's plus one. And *Shavuot* was a time of celebration and rejoicing, open to all people, free and slave, Yahudi and Goy, men and women, young and old, all sinners no matter how unclean. It is the only *Miqra* where leavened bread is sanctioned. *Shavuot* is a come as you are party, designed to underscore the benefit of liberation, of freedom and release from the bondage of sin and death. *Shavuot* was man's way to telling God, "thank you for saving us." In the past and future history of the enfolding story of redemption, *Shavuot* is the *Miqra* when Moshe received the Torah at Horeb and the Apostles were imbued with the *Qodesh Ruach*.

Leviticus 24 presents the eternal flame representing the everlasting covenant and six rows of fine flour, representing Yahushua's body broken for the six millennia of human souls. This is followed by a discussion of the actual meaning of blasphemy and recompense for injury.

Then we pick up the story of Jubilee in the 8th verse of the 25th chapter of Leviticus. The Yisra'elites were: **“to count seven** (*sheba'* (שֶׁבַע) – from *shaba*, meaning fully satisfied) **Sabbaths** (*shabath* (שַׁבָּת) – to rest) **of years** (*shanah* (שָׁנָה) – time to change), **seven times seven years, existing as** (*hayah*) **forty-nine years.”** Then: **“a ram’s horn** (*showphar*) **is to be extended and circulated** (*'abar*) **on the tenth day of the seventh month: on the Day of Atonement** (*Yom Kippur* – from *kaphar*, meaning to atone, cover over, purge, make reconciliation, pacify, and propitiate) **you shall extend and circulate** (*'abar*) **a ram’s horn** (*showphar*) **all through your land. You shall thus set apart** (*qodesh*) **the 50th** (*chamishshiyim*) **year as the announcement of a healing gateway** (*taruw'ah* (תְּרוּעָה) – compound of *tara'* (תָּרַע), gateway to healing, and *ruwa'* (רוּע), meaning to shout or sound a signal of warning, of praise, joy, triumph, or a shout to gain attention)...” (Leviticus 25:8-10)

Tara' (תָּרַע) is “gate or doorway, gatekeeper or temple doorkeeper,” and *taruw'ah* (תְּרוּעָה) is “healing.” *Toren* (תֹּרֵן) is the upright pole onto which a standard is flown. Coupled with *ruwa'*/signal, we have God trying to get people to notice His gateway to paradise.

'Abar is a bit of a puzzle in this passage. Most all English translations render it “sound,” but there is nothing related to an audible noise in the word. *'Abar* is frequently used in Scripture to mean “pass over or cross.” It can mean “sacrifice, forgive, repeal,” and even “to be given possession of” in addition to “extend and circulate.” Each of these concepts fits nicely within the context of announcing the doorway to heaven which may be why Yahuweh used it. Blowing a ram’s horn is only hot air making a racket if you don’t understand why the Ram’s horn is being “passed around,” or its connection with “Passover.”

Throughout the Old Covenant, the *showphar*, or “ram’s horn,” often called a trumpet, was used to signal and herald the arrival of every important event, time, or person. It played a vital part in expressing praise and calling attention to Yahuweh’s appointed *Miqra*. *Yowbel* is the Hebrew word for “ram,” and it is the term which 17th century scholars transliterated as “Jubilee.” *Yowbel*/Ram is used interchangeably with *showphar*/ram’s horn. It isn’t a coincidence that they are both derived from the source we derive our salvation—a male lamb.

Since there is no chance that Yahuweh would label His most important redemptive years *Yowbel*/Ram and *Showphar*/Ram’s Horn without a good reason, let’s search for that reason. If we were to travel back in time to the first mention of a sacrificial male lamb and to ram’s horns in Scripture we’d discover something that is absolutely riveting. It’s found in my favorite Messianic prophecy, the dress rehearsal for Yahushua’ sacrifice as the Lamb of Yahuweh on Mount Moriah. And it takes place exactly forty *Yowbel* prior to the actual fulfillment at Golgotha (1967 BCE and 33 CE).

In that this is important, literally life and death, let's examine Genesis 22:13 before returning to what Moses had to say regarding the redemptive nature of the *Yowbel*/Jubilee. “**Abraham raised** (*nasa'* – lifted up and elevated) **his eyes** (*'ownah* – spiritual perceptions) **and looked** (*ra'ah* – perceived, considered, discerned, and was shown); **behold** (*hineh* – pay attention), **some time later** (*'achar* – pertaining to a subsequent event in another time) **a sacrificial male lamb** (*'ayil* – a masculine noun for clean and perfect ram used for atonement; a masculine noun referring to a gateway, doorposts, lintel, or upright pillar; a masculine noun meaning leader, a mighty man who is an upright pillar and an example) **caught in** (*'achaz* – grasped, taken hold of, seized, and possessed by) **interwoven thickets** (*cobek* – thorn bush; from *cabak*, meaning to interweave and wrap) **by his shining horns of radiant light** (*qeren* – brilliant flashing rays of light similar to lightning from a supernatural source; symbolic of status and might; a trumpet for signaling and the summit of a mountain).”

'Achar's primary meaning relates to time, signifying “something which will occur later, yet in conjunction with the event which is unfolding.” *'Achar* is “a relative term, conveying a linkage between that which is being observed and that which will occur in the same place but in another time.” So we're talking prediction and fulfillment, dress rehearsal and enactment. There would be two rams, not one.

And yes, it's true. The Hebrew word *'ayil*/ram (אֵיל), “a perfect sacrificial male lamb,” is also the word for “doorway, lintel, upright pillar, and exemplary leader.” And not so coincidentally, this universal term for savior and salvation is a single *Yod* (יֹ) removed from *'el*/God (אֵל). The first Passover's lamb's blood was smeared on the lintels of the doorways of Yahudim in Egypt so that their firstborn sons might live and the people might be released from bondage. The second Passover's lamb's blood was smeared on the upright pillar upon which the perfect sacrificial lamb was hung. The blood dripping from God opened a doorway to heaven. Are you making the connection?

'Achuz also has two other, more profound meanings: “the base or foundation of the upright part of the Temple building,” and “to be seized by pain.” *'Achuz's* only derivative is *'achuzzah*, the Hebrew word for property. That's significant because *'achuzzah* is the subject of the next Levitical verse regarding the *Yowbel*/Lamb's Jubilee.

The *cobek* /interwoven thickets are prophetic of the crown of interwoven thorns placed upon Yahushua's head. They were made from the same bush.

Qeren denotes those rays of radiant light that were streaming from Moses' face after he met Yahuweh. Therefore, the “ram” Abraham saw was a vision of the Mesiyah, signaling mankind from the summit of the same mountain.

“And Abraham (*‘abraham* – father of many; from *‘ab*, meaning father (the first word listed alphabetically in the Hebrew language, the language of the Father)) **walked over** (*halak*) **and came to possess** (*laqach* – took in his hand, received, and married) **the sacrificial male lamb** (*‘ayil* – perfect ram used for atonement; gateway and upright pillar, the mighty leader and example), **in place of** (*tachath* – instead of and in exchange for) **his son** (*ben*), **ascending** (*‘alah* – rose) **via the offering and stairway** (*‘olah* – lifted up to the Most High).” (Genesis 22:13)

Abraham is based upon the baby sounds of “*abab*.” It means “papa,” as well as “to decide, to desire, and to beget.” If we decide to make Yahuweh our Papa, and desire a relationship with Him, we are begotten into our heavenly Father’s eternal family.

Halak/walk is the first word of the covenant. Yahuweh wanted Abraham to “walk with Him.” And that brings us to *laqach*. Abraham took the Lamb by the hand, received Him and married Him as we must do if we want to *‘alah*/ascend. While most all English Bibles translate *‘alah ‘olah* as “offered a burnt offering,” the words are actually identical in the Hebrew text: (עֲלָה). Vocalized different ways, the Hebrew consonant root means: “to go up, and to ascend.” It is a “stairway” and a “conduit of water for healing.” In the proper context *‘olah* can mean “burnt offering” but only in the sense that the smoke rises and ascends to God.

Tachath also has additional meanings worth considering: “beneath, below, on account of, by way of allegiance to, and because of.” If *tachath ben* is placed at the end of the sentence, as it is in many texts, we discover that Abraham received the Lamb and ascended “because of his allegiance to the Son,” and “on account of what was beneath the Son.” The first rendering is clear. When we ally ourselves with the Son of God we are saved and will ascend to heaven. But what was and is “beneath” the Son you may be wondering? The Mercy Seat, better known as the Ark of the Covenant.

That’s right, the Ark of the Covenant, the most treasured artifact in human history, has been found. And it is right where it always had to be: directly beneath the upright pole upon which Yahushua hung. The blood of the perfect Lamb dripped upon the right hand side of the Mercy Seat—where it remains to this very day.

Ron Wyatt discovered the Ark of the Covenant in Jeremiah’s Grotto, twenty feet below Golgotha and less than fifty paces from the empty garden tomb. He found and filmed the carved receptacle in the rock in which the Savior’s upright pole was placed. He found and filmed the crack in the earth through which the Mesiyah’s blood poured, tracing it from the left side of the receptacle to the Ark

itself. He found, filmed, and tested Yahushua's blood, a sample of which he removed the right side of the Mercy Seat. It proved the virgin birth. According to Wyatt's testimony, the blood rehydrated with saline solution was still alive, revealing a chromosome arrangement unlike the rest of humanity: 22 X from His mother, and 1 Y from Yahuweh.

The angel guarding the Mercy Seat told Ron, after he had held and examined the Ten Commandments, that the blood on the Mercy Seat and the Stone Tablets inside, would be revealed for all the world to see when the laws associated with the mark of the beast were enacted in hopes that as few people as possible accept Satan's enforced changing of times, replacing the Sabbath with Sunday and the Miqra with pagan holidays like Christmas and Easter.

There is much more to the Abraham and Isaac dress rehearsal for Yahuweh and Yahushua on Mount Moriah than these two verses we have just examined. But now that we have validated the liberating and life giving significance of the first recorded *Yowbel*/Ram's Jubilee in 1967 BCE, let's return to Moses' Levitical instructions.

At this point we know that the 50th year is "set apart" and very important. Every nuance is drenched in redemption and release from the bondage of sin. But there is more we can learn. In the 10th verse we find *darowr*, the word Yasha'yah predicted the Redeemer would use in His first sermon. It's one of the clues that caused us to examine the connection between Yahushua and *Yowbel* in the first place. **"Proclaim (*qara'*) release and liberty (*darowr* – freedom) throughout the land (*'eres* – earth) to all its inhabitants (*yashab* – those who establish a dwelling, join in marriage, and remain). It was, is and always shall be (*hayah*) a Jubilee (*yowbel* – a ram, and a ram's horn used as a trumpet for important announcements; from *yabal*, to bring, carry, and lead forth) for you."** (Leviticus 25:10) Yahuweh is consistent. Everything is about marriage and family, and the Lamb liberating us to dwell with God.

The end of the tenth verse can be rendered literally or symbolically: releasing slaves to their people or freeing people to return to God. I believe the former was a tangible expression of the latter. **"Each person (*'iysh*) shall return (*shuwb* – turn back, be restored) to/God (*'el* (לֵאלֹהִים) – into, toward, facing, communing and combined with; or *'el* (לֵאלֹהִים) – God) His/his possessions (*'achuzzah* – property, people (slaves), and land possessed by purchase, gift, or inheritance), returning (*shuwb*) people (*'iysh*) to/God (*'el*) their people (*mishpachah* – clan, tribe, family, kingdom, or nation)."** (Leviticus 25:10)

Your guess is as good mine, and probably better than the Masorettes, as to whether Yahuweh wanted people's property (slaves) to go back to their homes on the *Yowbel*/Ram's Jubilee year, or if He wanted His people to return to Him at

that time. Since He made “return and restoration” possible on Passover of a *Yowbel*/Ram’s Jubilee year, I’ll bet both.

Before we leave God’s teaching on this subject, here are a few added insights from Leviticus 25. **“The Jubilee (*Yowbel* – Ram) was, is, and ever shall be (*hayah*) Set Apart (*Qodesh*).”** (Leviticus 25:12) The Lamb of God is *Qodesh Qodesh*.

“This (*zeh* – thusly provided, henceforth, and according to the account of the) year of Jubilee (*Yowbel* – the Ram), mankind (*‘iysh*) shall return, repent, restore spiritual relations, and come back home a redeemed (*shuwv*) possession (*‘ahuzah*).” (Leviticus 25:13) Our return to Yahuweh is predicated upon redemption, Him paying the price to buy us back. This restoration to spiritual relations will be manifest by the *Qodesh* One on His *Qodesh* Day of Passover and in His *Qodesh* year of *Yowbel*/Jubilee. God couldn’t be clearer about His timing or purpose. Therefore celebrate 33 CE and look forward to 2033. Mankind was redeemed in 33 and will be completely restored in 2033.

“I Am Yahuweh, your God. Do (*‘asah*) what I prescribe (*chugah*). Observe, heed and keep (*shamar*) My judgments (*mishpat* – what I share, My decisions, plan, prescriptions, and official proclamations) and you will live a long time, dwelling and remaining (*yashab*) safely based upon trust (*betach* – to be confident and secure relying upon a trustworthy source).” (Leviticus 25:17-18) Yahuweh has instructed that He is the Savior who will redeem mankind. To live a long time we must trust Him.

Now here’s an interesting thought. Yahuweh is either saying that the land of Yisra’el or the whole earth is His, and that we are just passing through. While some people are invited guests, many, if not most, people will have no eternal inheritance. They are alien to Yahuweh’s family and thus are one breath away from annihilation. Worse, some people are actually antagonistic toward God, stirring up trouble. **“The land (*‘eres* – earth) shall not be sold or given up (*makar* – ownership transferred for money or bequeathed upon death) into perpetuity (*tsamiythuth* – completely, finally, or permanently) because the earth (*‘eres* – land) is mine. You are just passing through (*ger* – lacking inherited rights; crushed powdered material, without life, and completely destroyed) guests, alien sojourners (*towshab* – temporary residents who quarrel and stir up trouble) against (*‘im* – toward and with) Me.”** (Leviticus 25:23)

The following verse is predictive of the Savior who will sacrifice Himself, paying the price to redeem the whole world. He will come from the land and be kin to Yahudim. Those who chose to rely on His gift will live in Yahuweh’s world into perpetuity. With every stroke of Moses’ pen, it becomes ever more

obvious that there is a direct and undeniable link between the *Yowbel/Ram's Jubilee* and our salvation.

In the context of Yahuweh's ultimate redemption of the earth, He says: "**All earthly** (*'eres*) **possessions** (*'ahuzah* – property) **are given durable** (*nathan yatan* – disease free and permanently rooted health) **restoration** (*gaullah* – by a kinsman redeemer who pays the price to buy back; the act of setting someone free from temporary ownership by way of a purchase; a Redeemer) **of the world** (*'eres*)." (Leviticus 25:24)

Yahuweh continues to use *gaullah/redemption* and *yowbel/ram* throughout the remaining 25 verses, all of which are dedicated to the release of people, possessions, and burdens every 50th year, providing liberty and freedom for all. Under instructions from Yahuweh all slaves had to be freed so that they could return to their families. All land had to be restored to the original owners. All temporary obligations were released. Yisra'el was instructed to do this so that they would recognize and know the Who, what, and when of their redemption.

* * *

With Isaiah's Messianic prophecy regarding Yahushua's first sermon still reasonably fresh in our minds, let's jump forward in time 700 years and look at the fulfillment. In Luke, immediately after the temptation in the desert, one beautiful Sabbath morning, the Mesiyah walked into a synagogue and announced that He had arrived. He did this by reading Scripture.

In context, the story begins: "**And when the Devil** (*diabolos* – one prone to slander, the false accuser and calumniator, one who speaks maliciously and deceives; from *diaballo*, meaning to send out and throw away, to traduce (to fraudulently misrepresent and be exposed as blameworthy and shameful), to malign, misrepresent, slander, accuse and defame) **had completed** (*synteleo* – finished and ended) **each and every** (*pas*) **temptation** (*peirasmos* – experiment, attempt, trial, enticement, and test), **he departed** (*aphistemi* – withdrew, stood away, removed himself, and became aloof) **for a measure of time** (*kairos* – another opportune time)." (Luke 4:13)

The translators made a respectable attempt at transliterating Satan's title but not, as we shall soon see, Yahushua's name. It tells us whose side they were on.

It's too bad we don't know the meaning behind "devil." We see him as an ugly horned cartoon character decked out in red with a pointy tail and pitchfork. In reality, the Devil is a slick performer, handsome, dressed in all the finest

clothes. You’ve seen him misrepresent the truth as president, prime minister, chairman, pope, priest, pastor, professor, and anchorman.

This Scriptural introduction introduces us to Satan’s tools: slander, misrepresentation, and false accusations. He doesn’t have a creative bone in his spirit. All he can do is corrupt and counterfeit. We have also been made aware of Satan’s methods: experimentation, enticement, trials, and testing. He toys with people until he finds something that works—usually sex, power, and/or money. We know that there is a limit to the Devil’s recourses and patience. He gave up and left. From this we can deduce that the Devil isn’t omnipresent. However, Satan is infinite in time and that is an advantage most of us do not have.

After the test, Luke wrote: “**And IY** (*Iota Epsilon* – representing **Yahushua**’s Divine name)...” (Luke 4:14) Before we delve into Luke’s Greek rendition of Yasha’yahu’s Messianic prophecy as read by Yahushua, let’s deal with what we’ve just uncovered. I did not write “Jesus” or “Iesous” because that is not what Luke wrote or what Yahuweh inspired.

One hundred percent of the earliest manuscripts we have discovered, one hundred percent of the time, use two or three Greek capital letters with a horizontal line over them, as a placeholder for Yahushua’s name. In the oldest copy we have of Luke, you will find: IY. This bears little resemblance to Yahushua’s actual name, its erroneous Greek depiction (Iesou, Iesous, or Iesoun), or the wholly errant English (Jesus) depiction.

Yahushua was represented by two or three of the following Greek letters depending upon the name’s use in the sentence:

IY	ω	w/o a final letter	Ιησου	<i>Iesou</i>	ηυ	IHY
ΙΣ	ις	w/ final letter <i>sigma</i>	Ιησους	<i>Iesous</i>		
IN	ιν	w/ final letter <i>nu</i>	Ιησουυ	<i>Iesoun</i>	ην	IHN

These capitalized letters with a line over them were used as placeholders for Yahushua’s name in all of the early manuscripts of the Renewed Covenant—in 100% of those which predate Constantine. Phonetically, had the placeholders not been used, and had the Greek attempt at transliteration actually been written out (Ιησου, or Ιησους, or Ιησουυ), it would have sounded like this: *i-ee-so-u*, *i-ee-so-us*, or *i-ee-so-un*. The Greek Iota (I or ι) was pronounced like the English “i.” There was no “y” in Greek so the Iota was the closest substitute. The Greek Eta (H or η) was pronounced like the long e in *scene*. There was no “h” in Greek. The Greek Sigma (Σ or σ or ς) was pronounced like the English “s.” The Greek Omicron (O or ο) was pronounced like the short “o” in *lot*. The Greek Upsilon (Y or υ) was pronounced like the English “u.” It carried the same sound as the W in paleo Hebrew, which was actually a vowel, and not a consonant. Then depending

upon grammatical requirements, a Sigma or a Nu (N or v) was added to the end of the name.

As you can see, these don't even approximate "Yahushua," which is probably why they weren't ever written out. It is God's name, after all. The first people to follow the Way and trust Yahushua had no interest in butchering the name of the Spirit who redeemed them.

In the Old Covenant, the Savior's name is presented 77 times, always as "Yahuwshuwa' (יהוֹשֻׁעַ)." The paleo Hebrew alphabet it was revealed in, unlike the more recent Babylonian corruption of the tongue, was composed of consonants and vowels. In the older dialect יהושע was $\text{Ow} \text{y} \text{A} \text{v}$, read right to left and pronounced Yah-u-shu-a.

In paleo Hebrew the *yod*, or "Y" was a vowel consonant representing the "Ya" sound in English. It is y in paleo Hebrew and ' in the later Babylonian font. The "w's" in Yahuwshuwa' (ו) designated the vowel "u" in paleo Hebrew (w). And the " ' " transliteration mark representing the Hebrew *ayin*, (Babylonian: ע) signified the vowel "a." Thus, transliterated into English, the name of the Messiah is "Yahushua."

The first three letters in Yahushua's are the same as those found in Yahuweh's name: YHW, pronounced "Yahu." The "shua" suffix of the Savior's moniker is from *yasha'* (יָשָׁע), meaning "salvation or savior." Therefore, Yahushua defines what Yahuweh has done for us. Yahuweh's complete and proper name is $\text{A} \text{y} \text{A} \text{v}$ in paleo Hebrew and יהוה in the Babylonian style.

Post Constantine and the birth of the Roman Catholic Church, the text of the Renewed Covenant changed. Among the worst of these alterations was the elimination of the seven placeholders for the seven sacred names and titles for God. When it came to the placeholders for Yahushua's name, the original author's nomenclature was ignored and priests replaced their IY, IHY, IΣ, IN, or IHN with *Iesou*, *Iesous*, or *Iesoun*. These were entirely manmade depictions. No variation of these names appear in *any* of the 70 Greek Renewed Covenant manuscripts that have been found dating between 60 CE and 299 CE. Not one, not ever. Without a basis for *Iesous*, there is no basis for Jesus. Yahuweh did not inspire the use of *Iesou*, *Iesous*, *Iesoun*, or Jesus. Man did. These are not the Savior's names. Yahushua is.

So that you might appreciate the treasure, albeit untapped, that we now possess, be advised that there are 70 manuscripts all dating prior to Catholicism that have been found in the dry sands of Egypt. They vary in length from one to nearly 200 pages and many contain two or more books. For example, P45 covers Matthew, Mark, Luke, John and Acts. P46 contains most of Paul's letters: Romans, 1 & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1

Thessalonians, and Hebrews. Between these two papyrus books (P45 & P46) 170 pages of Renewed Covenant Scripture has been preserved. P4, P64, and P67 have been determined to have been a single book dating to the late first or early second century—between 75 and 125 CE, and possibly as early as 50 to 60 CE. They contain large portions of Matthew and Luke. P75, comprising almost 100 pages of Luke and John, is the most meticulously written. P75, like P4, P32, P46, P52, P64, P66, P67, P77, P87, P90, P98, P103, P104, P108, and P109 dates to between 50 and 125 CE. If you'd like to see these treasures, purchase a copy of Comfort and Barrett's *The Text of the Earliest New Testament Greek Manuscripts* and be sure to read their introductory commentary. But be forewarned, the Greek text is pictured and reproduced, but not translated.

Unfortunately, the first and also the most universally accepted English translations, made no use of any of these pre-Constantine manuscripts. They were all based upon the Latin Vulgate which was in turn based on highly suspect and very late Greek manuscripts. They were poor translations of poor translations of poor scribal work. But it doesn't get any better. Since the KJV appeared, most translations have only represented modest revisions, changing style more than content. Some of the most egregious errors have been corrected (like changing Easter back to Passover) based upon what is called the Received Text, a misnomer if there ever were one. Occasionally, a translator will dare buck tradition and will attempt to create a completely new translation, but they always fail because people want their Bibles to say what they are comfortable hearing.

But I'm going to tell you the truth. Jesus isn't God's name. "Jesus" was invented in 1629 using the Anglo Saxon "j," conceived around a hundred years prior. Some folks didn't like names that started with the wimpy "i" sound so they gave i's at the beginning of words tails, changing sound from i to j or g. "Gesus" was the Horned One of the Druid religion. And "seus" was Zeus's name. Neither the Hebrews, Greeks, nor Romans had a "J" in their alphabet. So Yahushua couldn't have been Jesus or a Jew from Jacob in Jerusalem with John and James. Political and religious people made all of that stuff up.

Returning to God's name, the Hebrews had a "Y," or *Yodh* (as in you) and the Greeks had an "I, or Iota (as in machine)" but no "Y." So, if you were to replicate the sound of the letter which initiates Yahuweh's and Yahushua's names in Greek, the closest you'd be able to get would be to begin with an "I." But that's not very good because the Greek "i" sounds more like "ee" than "ya." There was no Greek letter to replicate the soft "h" sound in Yahuweh or Yahushua's name. The Greeks had the "th" sound of their letter *Delta* (as in *there*), or the "th" sound of their *Theta* (as in *thin*). But these are entirely different sounds than the soft Hebrew *He* (as in *hat*). There is no letter "W" or even "w" sound in the Greek alphabet. Although in paleo-Hebrew the "w" was actually a vowel

communicating the “u” sound. That is why the Greeks replaced it with their *Upsilon*. There is an “S” in both languages. Hebrew has three of them: *Samekh* and *Shi* (as in see) and *Shin* for “sh” (as in *ship*). Greek has one “S,” *Sigma* (as in sit). There is no equivalent for the “sh” sound in Yahushua’s name in the Greek language.

Therefore, since there wasn’t a single letter in the Greek alphabet that could be used to correctly replicate Yahuweh or Yahushua, the Renewed Covenant writers didn’t make fools of themselves by transliterating God’s name erroneously. They used placeholders, two or three Greek capitals with a line over them signifying that this was the name Yahuweh or Yahushua. They also did this for *theos*/God and *kurios*/Master, the most common substitutes for Yahuweh’s and Yahushua’s names, as well as for Father, Messiah, Son, and for the Set-Apart Spirit, in addition to cross and crucify. All of these names and titles were represented by placeholders in the original manuscripts. Not one time in any of the pre-Catholic Renewed Covenant Scriptures were any of these names and titles written out. Not once, not ever.

Now that we know who we are talking about, let’s return to the preamble to Yahushua’s first sermon, the one in which He announces that He is the Messiah. In it we discover the Restored *Beriyth* confirmation of how Yahushua became the human manifestation of Yahuweh: “**...returned to Galilee in the force and inherent power** (*dunamis* – strength, enabling capability, abundance, and supernatural might) **of the IINA** (placeholder for *Ruach/Spirit*; based on *pneuma* – a gender neutral noun meaning breath of life, thus Spirit). **News** (*pheme* – reports, declarations and affirmations) **about Him spread throughout all the surrounding region.**” (Luke 4:14)

Yahushua’s ministry opens with *didasko*—“holding discussions, teaching and instructing.” He was the Word, become flesh. “**He began teaching** (*didasko* – holding discussions, instructing) **in the congregational gatherings** (*sunagoge* – bringing together, an assembly or congregation; from *sunago*, meaning to gather together, to draw and join together, and to fish) **being seen as praiseworthy** (*doxazo* – thoughtful and thought provoking, honorable and dignified) **by all.**” (Luke 4:15)

Interestingly, “synagogue” is a transliteration of a Greek word rather than a Hebrew one. The Greek term *sunagoge* is used in the Septuagint to translate ‘*edah*, which means “congregation, assembly, or gathering.” ‘*Edah* is from ‘*ed* which means “to witness, to provide testimony and evidence.” Occasionally *sunagoge* replaces the Hebrew *qahal* in the Greek translation of the Tanach. *Qahal* is a “convocation.”

Next, we discover something 99.999% of Christians don't want to think about: **“as was His custom, He entered the synagogue on the Sabbath.”** Yahushua followed the Ten Commandments. He did not repeal or revoke them. The fourth Commandment tells us to keep the Sabbath *qodesh*—as a day set-apart. The Sabbath is the seventh, or last day of the week. It is Saturday on our pagan calendars. The first day of the week—Sun-day—was named in the honor of the sun god. It is the day all good sungod worshipers paid reverence to their Lord. It should thus not be surprising that Sunday worship was ordained by Constantine, a devil worshipper, not by Yahushua and His disciples.

In context, the verse reads: **“He came to Nazareth, where He had been brought up (*trefho* – nourished, supported, fed, and taken care of); and as was His custom, He entered the synagogue/place of gathering together on the Sabbath (*sabbaton* – seventh day of the week, transliterated from *Shabath*), and stood up to get into the midst of knowledge (*anaginosko* – distinguish accurately by reading, to recognize, acknowledge and know).”** (Luke 4:16)

Yes, Yahushua observed the Sabbath, as should we. The God who wrote the Fourth Commandment with His own finger, used the rest of His body to set an example for us to follow. Yahuweh's Commandments are eternal. He has not abrogated any of them. There is no Scriptural justification for Sunday worship. None. The first “Christians” did not gather on the first day of the week. This pagan practice was instigated by the Roman Catholic Church. It is Satanic, honoring the sungod on Lord/Baal's day.

The things that annoy Yahuweh the most are: 1) Unfaithfulness demonstrated by creating and serving false gods in violation of the First and Second Commandments; 2) Advocating and tolerating deceitful, destructive and lifeless teaching in violation with the Third Commandment; 3) Not observing the Sabbath in violation of the Fourth Commandment; 4) Imitating satanic political and religious rituals and doctrines in violation of Deuteronomy 18; 5) Corrupting, changing, or counterfeiting His Word, prescriptions and instructions as delineated in Hosea. Sunday worship infringes on all of these. If you are going to “church” on Sunday, stop. If you can't get your congregation to meet on the Sabbath in harmony with Yahuweh's instructions, leave them with the warning that they are hypocrites, angering God. I know this is not what you want to hear but it is what God has to say.

And don't worry, you won't be alone if you follow God's instructions. Yahuweh, Yahushua, and the Set Apart Spirit will be with you. Spend the Sabbath doing what Yahushua did—read the Scriptures. And if you have the opportunity, teach others what you discover.

The Greek word *anaginosko*, translated “read,” is actually a compound of *ana*, “to go into the midst” and *ginosko*, “to learn, to come to know, to perceive and understand.” When we jump into the Scriptures we get to know the Word through the word.

And make no mistake, Yahushua didn’t need the scroll. He inspired the words on the page. He was the living embodiment of them. Once again, He was setting an example for us to follow. He observed the Sabbath by reading Scripture. So should we.

It’s interesting here that the Greek New Covenant writers correctly transliterated the name of the Hebrew town Nazareth, as Nazareth, as did English translators following their lead. So long as the letters and sounds are available in the new language, names and titles should always be transliterated phonetically. Hebrew, Greek, and English have an “n,” “z,” “r,” and “th.” The reason this is important is that we are without excuse when it comes to Yahuweh’s and Yahushua’s names. There are English letters and sounds to accurately replicate God’s names.

Fulfilling what was predicted by the prophet: **“The scroll (*biblion* – written sheet, roll or book) of the prophet (*prophetes* – inspired forth-teller and foreteller who reveals the hidden things of God and future events) *Yasha’yah* (*Hesaias* – transliteration of Yasha’yah; from *yasha’* and *Yah* meaning: Yah-Has-Saved; errantly transliterated: Isaiah in most English Bibles) was delivered to Him. He unrolled the scroll (*biblion* – from *biblos*—the inner bark of the papyrus plant used to make scrolls for writing), and came upon the place (*topos*) where it was written (*grapho* – delineated on parchment or described on papyrus with pen or stylus; to express information, convey meaning, and communicate instructions and directions by the use of alphabetic characters):...”** (Luke 4:17)

While the papyrus scroll Yahushua unfurled was called a *biblion*, the inspiration on the scroll was “*Grapho*,”—the Written Word, Scripture—not Bible. Bible is a moronic transliteration of the Greek word *biblos*—the papyrus bark used to make written scrolls, sheets, or books. Turns out, sadly, that *biblos* is from *Biblia*, of the name of the Canaanite sun goddess. The Phoenician town known for weaving papyrus into scrolls was named in her honor. I am certain that we have offended Yahuweh by attributing His Scripture to a sun goddess.

Using “Bible” is more than a careless error or simple mistake. Words like *biblion* should always be translated. So *biblion* could be correctly rendered “book or scroll,” but not bible. Moreover, the operative word in the sentence was *grapho*, meaning the Written Word or Scripture. Since only names are transliterated, when clerics decided to transliterate *Biblia* into Bible, and not *grapho* into graphics, they were specifically referring to the name of the pagan

goddess, not to the word for scroll, because they would have translated it “book.” Foolishly calling Yahuweh’s Written Word by the thing upon which His words were written, if just a mistake, would have rendered the Scriptures “book.” But by transliterating *Biblia*, the early Roman Catholic priests were unfaithful, not foolish, misattributing the divinely inspired Word to Satan.

Speaking of names, the English “Isaiah” is a very strange duck. It’s one of the few Hebrew names beginning with a “Y” that was transliterated with a Latin and Greek “I.” The prophet’s *shem* identified his God, his God’s mission, and the prophet’s witness. All of that was carelessly or unfaithfully removed by the same scholars who gave us Bible. English is perfectly suited to render the prophet’s *shem* accurately: Yashayah or even better YashaYah. If that had been done, pastors and priests the word over could have conveyed two important truths: Yahuweh is God’s name and He has saved us, liberating and delivering us from sin and death. PraiseYah!

As we move into the Messiah’s first sermon, we discover that Yahushua, not Jesus, told the Yahudim, not Jews, in the place where people came together, not synagogue nor church, who He actually was, is, and will be. Since He accomplished this by reading from the Yasha’yah scroll, the words He spoke were Hebrew. But in the Renewed Covenant Scriptures they are conveyed to us in Greek, and look like this: “...**The** ΠΙΝΑ (placeholder for *Ruach/Spirit* based upon the Greek word for spirit, *pneuma*) **of** ΚΣ (placeholder for **Yahuweh**’s name based upon two letters from the Greek word for master, controller, or supreme one, *kurios*) **is upon me because He has anointed** (*chrío* – covered me) **Me...**” (Luke 4:18)

This Scripture reading links Old Covenant and Renewed, Hebrew and Greek, prophecy and fulfillment. We know that the original revelation to *Yasha’yah* was in Hebrew and the earliest Gospel manuscripts we possess are Greek. The latter is because in the wake of Alexander of Macedonia’s conquests, *koine*, or common, Greek became the *lingua franca* of the known world. Greek was capable of communicating with vastly more people so it was chosen over the nearly extinct Hebrew language.

The earliest and most comprehensive Greek translation of the Tanach was completed 300 years before this sermon was delivered. Seventy Jewish scholars left Yisra’el for Alexandria, a city named in the pagan conqueror’s honor. There, according to every credible historian of ancient times, they translated the entire Tanach so that the world might know their *Elohiym*. And while that was good, there was a downside. The seventy compiled their translation after Babylonian captivity which means, to keep from being stoned to death by their religious peers, they replaced *YaHuWeH* with the Greek “*kurios*,” just as their counterparts in Jerusalem had done with “*’adonay*.” We see the result in this

passage. The Hebrew actually reads: **“The Spirit of Yahuweh is upon Me because Yahuweh has anointed Me.”**

Fortunately, there is a clue in every early manuscript that *“kurios”* was simply being used in place of YHWH. In each early manuscript it is presented by way of the capital letters KΣ with a line over the contraction indicating that this designated Yahuweh’s divine name rather than a common Greek word. The first Messianic scribes being Yahudim, and living in Yisra’el, did this for the same reason it was done in Alexandria—to write or say Yahuweh’s name brought certain and immediate death by stoning according to rabbinical law. But since we are not being executed today for writing and proclaiming His *shem*, it is incumbent upon us to reestablish Yahuweh’s name each time it was errantly replaced with “Lord” or “God”—a total of 7000 times in the Old Covenant alone.

In the last chapter we discovered that *‘dn* was inappropriately vocalized as *‘adon* rather than *‘edon*, effectively replacing Yahuweh’s name with that of the sungod Adonis. *‘Adonay* now appears 431 times in the Tanach in addition to the 6,868 times it was placed above YHWH, for all practical purposes, replacing it. A comparison to the Dead Sea Scrolls reveals that 132 of those times *‘adonay* was used by Medieval rabbis to erase YHWH. Moreover, there is an interesting pattern to their substitutions. They most often occur near Messianic prophecies, artificially removing Yahuweh’s association with Yahushua. For example, one of the devious rabbinical insertions of *‘adonay* is in the passage Yahushua just read.

The primary definition of *kurios* is: “he to whom a person or thing belongs, over which he has power of deciding.” Yahuweh may own the earth but He does not own people. More importantly, Yahuweh seldom uses His power to influence a person’s decision. The Scripture’s plan of salvation is about choice, not compulsion.

I do not think Luke wrote *chrío* in attempting to translate the Hebrew *mashach*/anointed because every time he identified Yahushua as the Messiah, he wrote XΩ (Chi Omega) with a line over these capitalized letters as a placeholder for Messiah. Luke never wrote *Christos*/Christ, nor did any Renewed Covenant author. They knew that *chrísma* referred to the “smearing on of a medicinal ointment or drug.” *Chrestos* meant that the drug was “fit for use, mild and pleasant.” A *chrestologia* was “a smooth talker” who could get you to pay him for dose of man’s medicinal remedies. *Chresis* was “the sexual use of a woman,” an alleged benefit of the aphrodisiacs of old. To *chrematizo* was to transact business and *chrema* was the money or riches earned from the enterprise. *Chrezo* was the “habit forming nature” of the drugs that led to the riches. *Christianos*, transliterated “Christian” would therefore be the source of this wealth and the victim of the drugs. *Christos*, transliterated “Christ” would have been the one who was drugged. *Chrío* would be the manmade cures themselves. Reversed, the first

two letters are Rx, the symbol emblazoned on every drugstore the world over. The *chrio* were dispensed by a *pharmacia*. Today we call druggists “pharmacists” and their businesses “pharmacies.” So that’s why Luke didn’t use *chrio*, *christos*, or *Christianos*, and why we shouldn’t either.

Now I’ll admit that if you pull out your Strong’s Concordance and look up “Christos” you’ll read that “the name translated as Christ appears 569 times.” But that’s not true. It’s not Dr. Strong’s fault. He prepared his concordance a century before the 70 pre-Constantine manuscripts were discovered. So He didn’t know that *Christos* wasn’t written out once, much less 569 times. Strong’s goes on to list as the definition of *Christos*: “Christ was the Messiah, the Son of God.” The transliteration of a nonexistent word became the Messiah’s name.

Now that we know better, it would be much more appropriate and accurate to say Yahushua is the Messiah or that Yahushua was anointed, transliterating the title and translating the word. It would be more appropriate and accurate to say that those who trust Yahushua are anointed and that we are Messianic. But there is no excuse for Christ or Christian. They are insulting and derogatory.

Yahushua’s next line is central to his message. Yahuweh became man “**...to bring good news** (*euaggelizo* – from *eu*, to be well and act well; and *aggello*, messenger or envoy)...” (Luke 4:18) But that is not what you will find in your KJV, or most other English translations. Their authors replaced “*euaggelizo*-bring good news” with a pagan term: “Gospel.” In this case, Gospel is not a translation or transliteration. It’s simply a bogus replacement. The term is Germanic, meaning “Gott’s spell.” Gott was the Germanic sungod from whom the English word “God” was derived. And spells are something that Satan casts, not something Yahuweh does. So once again, the politicized religious buffoons who brought us the King James Bible were more authors than translators. By serving the Devil they have deceived billions. And once again, the pastors and priests of our age seem oblivious, willingly going along with the demonic scheme.

The compound term *euaggelizo* is remarkably apt and descriptive. *Aggello* tells us that message and messenger are one, that Yahushua is actually the good news He is bringing. He is Immanu’el and Redeemer. *Eu* by itself isn’t actually “good news;” it is “to be well and to act well so as to prosper.” Yahushua’s sacrifice makes us well by removing sin from our souls. When this is done, we are able to act better, and prosper. So the good news is that Yahuweh is here and that He brought our redemption with Him to save us by healing us. The bad news is that men have helped Satan co-opt Yahuweh’s message and corrupt Yahushua’s sacrifice. There is no “Gospel of Jesus Christ.” Its every word is a lie.

The “messenger of restoration” came to provide redemptive help: “**...to the needy** (*ptochos* – poor, those reduced to beggary, the destitute, lowly, afflicted,

helpless, and powerless; those lacking the means to accomplish what needs to be done by themselves).” (Luke 4:18) Now that’s profound.

The word “redeem” means: “to buy back, to free from captivity by payment of a ransom, to release from blame or debt by paying the fine or penalty so as to repair and restore.” Yahuweh, who has the means and the will, is paying the debt of those without the spiritual currency to liberate ourselves. In this case, poverty has nothing to do with money or social status. *Ptochos* designates people who recognize that they are powerless to save themselves. We need a Redeemer who has the power to accomplish what needs to be done.

When we understand the meaning of redemption and correctly translate *ptochos*, we can appreciate why all of this had to occur in a year dedicated to “redemption, restoration, release, freedom, and liberty.” The *Yowbel*/Lamb had come to fulfill the Jubilee. The penalty for sin, our spiritual debt, was paid by Yahuweh’s Messenger Yahushua. That is good news, indeed.

In this case, the Greek *ptochos* may be even more descriptive than the Hebrew *anav*. Although used together they convey the attitude that leads to salvation in addition to the condition. Like *ptochos*, *anav* means: “poor and afflicted,” but *anav* also means “humble, unpretentious and sincere.” Collectively they tell us that if we sincerely recognize and are unpretentious in our understanding that we are needy and abased, degraded by sin and in need of redemption, release and restoration are ours for the asking.

“He has set Me apart and sent Me forth (*apostello* – to send for a particular purpose; to send word; to dismiss and liberate)...” As much as I love Hebrew, sometimes Greek is clearer. This is one of those times. *Apostello* is a compound of *apo* and *stello*. *Apo* means “separation of a part from the whole where of the whole, some part is taken.” *Apo* can infer “a physical separation in space or a temporal separation in time.” *Stello* means: “to equip or prepare oneself for use, to arrange and provide for so as to bring others closer together.” *Stello* can mean “to depart, to remove, or withdraw oneself.”

This is what I have come to know and have been trying to say ever since I discovered that *qodesh* means “set-apart,” not “holy.” Yahushua, the *Qodesh Qodesh*, and the Set-Apart Spirit, the *Qodesh Ruach*, are not separate personalities, persons, or different consciousnesses. They are part of Yahuweh, separated from the whole which comprises God. Yahushua and the Set-Apart Spirit are not all of God—they are a part of God that He prepared and equipped as set-apart messengers to minister to our needs. That is why Yahushua said, “The Father is greater than the Son.”

Collectively this means there is no “Trinity.” God does not exist as three persons. Yahuweh is one. Yahuweh manifest Himself as Yahushua by setting part

of Himself apart in space-time. He became the Word made flesh, God with us (Immanu'el), God existing as man ('Yshayah'el).

The Hebrew word *apo-stello* replaced is *shalach*. *Shalach* tells us that Yahuweh “reached out, stretched out, and extended” Himself, “sending” Yahushua “away to deliver restored health to the needy.” *Apostello* explains how He did it.

“...to cure, heal, and make whole (*iaomai* – to restore to health) **the shattered and broken** (*suntribo kardia* – bruised of heart, thought, feeling, and mind),...” (Luke 4:18) This compares to Yasha'yah's: **“to bind up and permanently bandage the brokenhearted.”** Both Hebrew and Greek renditions of this passage affirm that the Redeemer's mission is to permanently heal humans diseased by sin. And once again, the Greek *iaomai* delineates the process behind the Hebrew *chabash*/to bind up and permanently bandage. The Hebrew says what and the Greek explains how.

“...to proclaim, preach, persuade, and publish (*kerusso* – to herald with authority in an official capacity) **release from bondage and imprisonment, freedom and a pardon** (*aphesis* – forgiveness, liberty, and deliverance) **those fixed in time and place** (*en*) **that are broken and separated** (*thrauo* – crushed, and bruised), **to the captives** (*aichmalotos* – from *aichme*, meaning spear),...” (Luke 4:18)

The Greek *aphesis* is identical to the Hebrew *dorowr*. In both languages we're talking about releasing people from bondage, freeing and liberating souls. The message is redemption, not atonement, a pardon and not just covering up and over sin.

In both Hebrew and Greek, the word for “captive” implies that the person has been taken prisoner at the tip of a spear. While we are engaged in spiritual warfare with the weapons being words, both truthful and deceitful, Satan's little helpers are not opposed to physically enslaving the masses if it adds to their bottom line and to their power. In fact, the master/slave scenario that is being brought on and maintained by war, is the essence of the New World Order. If you want out, Yahushua holds the key.

To make Yahushua look like a fool who couldn't even read, about a thousand years ago, self-serving rabbis erased “restore sight” from the Masoretic Text. They never dreamed that a lone lamb would lead a young Muslim boy into a cave containing scrolls that predated theirs by more than 1,200 years. But when it happened, the Masoretes became the brunt of their own joke. “Restore sight” had been there all the time.

Fortunately, Yahushua's light shines through all human veils. He said: **"...and to restore sight** (*anablepsis* – to enable people to look up again, to behold, to beware, to regard and to perceive) **for those with opaque and blurred vision** (*tuphlos* – blindness, clouded judgment, with an inflated and self reliant attitude),..." *Tuphlos* explains the rabbi's problem. It is based upon *tuphoo*, meaning: "to be lifted up with pride, insultingly contemptuous in speech and conduct." These religious men were "rendered foolish," even "stupid" by their own "mental blindness." If there were ever a case of the blind leading the vision impaired, these boys fit the bill.

If you'd like verification that Medieval Jewish religious leaders purposefully altered Yahuweh's revelation to deceive their brethren into believing that Yahushua was not the Messiah, purchase a copy of the Tanach translated from the Dead Sea Scrolls. Most *italicize* discrepancies between the 2,200 year old Qumran manuscripts and the Masoretic text. Compare what you read with any English Bible.

In case you are wondering, the term Masoretic is based upon *masorah*, meaning: "the addition of vowel signs and punctuation." With two exceptions, the Masoretes were medieval European Jews and considered themselves "Masters of the Biblical Text." In their view "the Bible text should continually evolve," and "changes were justified to preserve the accuracy of their traditions." These "traditions" would be rabbinical and thus not Scriptural. The most highly regarded Masoretic codex was pointed (vocalized with the addition of vowels) by Rabbi Jacob ben Hayyim ibn-Adoniyah in 1525 CE. (That's quite a name. "Ibn" is Arabic, suggesting Islamic influence and "Adoniyah" means "Master of Yah.") All across Europe, older parchments were soon altered to match the Rabbi's "newly authorized book," now referred to as the "Received Evolutionary European Traditional Text."

The first known scribe to complete a manuscript of the entire Tanach in *masorah* fashion was Aaron ben Moses ben-Asher in 930 CE. He lived in Tiberias, the Muslim controlled Roman town overlooking the Sea of Galilee. No copies of his manuscript exist. But Samuel ben Jacob, an 11th century Jew, living in Islamic Egypt, claims that his codex's "consonants, vowels, punctuation, and annotations" were derived from a manuscript that Aaron ben Moses ben-Asher had "checked and corrected per tradition."

From the 11th century on we're told by the Jewish Publication Society that the "mastery of *masorah* vanished" and that "scribes without understanding multiplied inconsistencies and errors." The JPS also reports that "Samuel's Bible contained 60,000 marginal notes on the text including more than a thousand divergences between the consonantal text and reading traditions. Samuel missed or let stand hundreds of errors." But, this is good news scholars say: "It's a long

way from perfection but it is close to ideal when compared to the situation in most later medieval manuscripts.”

Sam’s Bible was kept out of circulation and was unknown until 1840 CE when a manuscript collector announced that he had it in his possession, calling it the “Leningrad Codex.” This suggests that the KJV, the defacto basis of the NIV, SV, and NASB, was itself based upon the Latin Vulgate, a translation of the Septuagint Greek translation of the Hebrew, as the existing Masoretic manuscripts were riddled with errors.

Forget for a moment that *masorah*, vocalizing consonants to form words, is a matter of opinion, and that the opinions of the earliest Masoretes were shaped by the fact they lived in the heart of Satan’s Islam. Forget that the Masoretes were committed to advancing Rabbinical Talmudic Traditions and to denying Yahushua as Messiah, they still didn’t do very well. I used the Dead Sea Scroll’s Bible to check their work, and what I found was alarming. The 11th century CE Masoretic differs from the 2nd century BCE Qumran Scrolls by 16%. One out of every 6 words is different. Many of these variances are significant and clearly purposeful.

When and if your pastor or priest holds up their English translation of a Latin translation of a Greek translation of Hebrew Scripture by way of Masoretic bumbblings and claims it to be “the inerrant word of God,” laugh at them and then leave. And then go to work. For truth, we have to go to the consonant roots as they are preserved in the Dead Sea Scrolls. With the help of copious Hebrew dictionaries and lots of time we can find sufficient truth to know Yahuweh and rely upon Yahushua. But we must be careful not to aggravate lies by claiming that which is untrue.

The situation is no better, and perhaps worse, with the Greek Renewed Covenant. The best 1st, 2nd, and 3rd century CE manuscripts differ between themselves and with what’s called the Received Text, by twenty percent—one in five words. And since there is no English translation based upon the pre-Constantine manuscripts or any Greek dictionaries tied to them, what we now possess has been filtered through the hands of men with religious agendas. So here’s the bottom line: if you want to understand Scripture you have to work at it in harmony with the Spirit using all the tools at our disposal.

Returning to the first Renewed Covenant sermon, Yahushua, after telling us that He was here to restore our sight so that we could see Him, continued to quote Yasha’yah. “...and to herald the approved, propitious, and acceptable (*dektos*) year of KΣ (a placeholder for Yahuweh).’ He closed the scroll and gave it to the subordinate minister (*huperetes* – official) and sat down. The eyes of all who were in the synagogue were fastened on him. And He said to

them, ‘This day this Scripture (*Grphe* – Writing) is confirmed, completed, and fulfilled (*pleroo* – made replete, satisfied, executed, verified, and accomplished) in your hearing.’ (Luke 4:19-21)

Yahushua announced the importance of the Jubilee year—the 33rd year of our era. It would be the propitious year that would make us acceptable. The Messiah was here to redeem us. Having read the Messianic prophecy in first person, “the eyes of all who were in the synagogue were fastened on him. And He said to them, ‘This day this Scripture Writing is satisfied, executed, verified, accomplished, completed, and fulfilled in your hearing.’” Yahushua was the one *Yasha’yah* had predicted. He was the Anointed Messiah come to save us from ourselves.

What He did not say was also important. Yahushua did not finish the prophetic verse because the rest of the passage was not yet fulfilled in their hearing. The “imparting of His *Qodesh* Spirit” would not occur until the Feast of Weeks, now Pentecost, a *Miqra* which would follow the ultimate Passover—still three years away. And the day of vengeance, or tribulation, of which Isaiah spoke was still two thousand years hence. This time would culminate with His Ruling advent. Had the rabbis in attendance this Sabbath morn recognized the significance of where He stopped reciting, rather than struggle to retain their privilege and power, the Jews would not have been dispersed, hunted, and hated for two millennia.

Most everything we need to know about life is either in this sermon or the preamble to it. Yahushua began, as do all worthy leaders, long before He spoke. For thirty years He walked in the shoes of those He was going to lead, establishing an example we could follow. He was nourished, clothed, protected, supported, encouraged, and educated in a loving family environment, under the compassionate hands of a father and a mother. Throughout his youth, Yahushua and His family read the Word, and they observed the Sabbath and *Miqra*. As a young man, Yahushua worked hard, and He earned a living. He had a real job building things, not destroying them. He never asked for nor collected a tithe for Himself, or any form of government or religious assistance. And he never wore religious garb.

Yahushua prepared for the battle before He engaged. He was an adult, fully immersed in the Spirit and Scriptures when He was baptized, publicly acknowledging His faith. His first order of business was to confront Satan, His and our enemy. He understood the Adversary as we must, and He prevailed by relying upon Scripture. His weapon was the Word. Truth. It was, is, and will always be more effective than bullets and bombs. The world is in a mess today primarily because we don’t understand, expose, or condemn the false prophets

who surround us; we don't know Yahuweh, rely upon Him, or understand His Scriptures, and we are too apathetic, ignorant, misguided, and tolerant to engage.

Yahushua was anointed in the Spirit, just as we must be. Scripture apart from the Spirit is as lifeless as a soul who has not yet been reborn from above. The Word lives through the Spirit and so do our souls. It is a fool's folly to engage in battle without one's shield and sword—the Spirit is our shield and the Word is our sword. It was said of Yahushua what should be said of us: we are anointed in the Spirit, and as is our custom we observe the Sabbath by communing with people and sharing the Scriptures.

Observing the Sabbath, not Sunday, Yahushua met with people. He did not go to church. He was not religious. He was not political. He was not a member of anything. He was about His Father's business. He was intolerant of false teachings and teachers while at the same time compassionate toward those who were victimized by religion and politics.

In addition to being a good example, Yahushua was a witness. He told people who He was, who He knew, who He relied upon and represented, and shared what He believed. His words and the Word were the same. He healed people with them, opened their eyes, restored them, liberated them, and established them.

Yahushua's ministry and mission were rooted in the Covenant. Everything He did fulfilled and affirmed that which had been written. He was therefore the living embodiment of the Word. It is the example we should aspire to. Understand the real meaning behind the Creation account, the *Beriyth*/Covenant, the Commandments, the *Miqra*/Rehearsals, *Yowbel*/Ram's Jubilee, and prophecy and you will possess the ultimate prescription for healthy, productive, and joyous living.

There were five items on Yahushua's mission statement. In His first sermon, our Redeemer told us that God became a man to: 1) Proclaim the way to restoration; 2) Redeem us so that we might live; 3) Enable us to see Him and the way to Him; 4) Liberate people from bondage so that we would be free to choose; and 5) Fulfill the Scriptures, establishing a prophetic explanation and timeline based upon prophecy, the *Miqra*, and Jubilee.

He is laying the foundation for His Kingdom and preparing us for Paradise. First and foremost we must know God. We must be restored to health. Our corruptible nature has to be healed and permanently repaired. Our eyes must be opened. We must be liberated from the dungeons of deception and freed to choose our Savior.

By connecting the Hebrew to the Greek, the prophecy to its fulfillment, the Word to its embodiment, we have confirmed that the Old Covenant Scriptures are

sufficient so long as they are rendered truthfully and completely. The Renewed Covenant affirms Yahuweh's revelation and salvation when placed within the proper context and translated accurately. Together they are the power of God to redeem all mankind.