

Ma'sehyah – Implement of Yah

Tracking the Ma'sehyah's Arrival...

Desiring *beriyth-fellowship*, but enduring *azab-separation*, Yahuweh was determined to reconcile His fallen creation back into a relationship with Him. To accomplish this, He decided to reveal Himself to mankind in a tangible way. He became one of us, building a bridge from *azab* to *beriyth* so that we could fulfill the purpose for which we were conceived. By observing His example and listening to His words we are given the most extraordinary gift: to see without hindrance, and understand without intermediary, what God is like and what He wants.

Yahuweh's solution was as ingenious as it was comprehensive. Not only did God become Yahushua—Yahuweh-Saves—the human manifestation of *Elohiym*, He did so in the context of family, thereby demonstrating the essence of the relationship He yearns to enjoy with each of us. As we enter the Renewed Covenant, Yahuweh refers to Himself as “Father.” His Set-Apart Spirit, feminine in the Hebrew *Qodesh Ruach*, remains enveloped in maternal terms: *parakletos*—the one who “calls alongside, comforts, and encourages.” And most significantly, Yahuweh's human representative, the Messiah, or perhaps more accurately, the Ma'sehyah, is the long awaited and often prophesized “Son of God.”

But simply revealing Himself tangibly, and overtly demonstrating the nature of the desired relationship, were in themselves insufficient. We had to be redeemed, saved from sin, to be reconciled onto God. So He sacrificed Himself to atone for our crimes. He became the perfect Passover Lamb. By anointing His Spirit on human flesh, and acting in this way, Yahuweh was able to demonstrate His boundless and enduring love and at the same time facilitate our redemption and restoration.

So that we would not miss the significance of the sacrifice, Yahuweh inscribed within His Scripture countless predictive prophecies of it. We have already reviewed hundreds of these, as the Ma'sehyah, the Anointed Implement of Yah, is the prophetic centerpiece of Yahweh's plan and promise. In this chapter

we will unwrap a few more, emphasizing passages that we have not scrutinized before.

But first a confession: the Yahushua chapter should follow a comprehensive review of the many Messianic dress rehearsals found in the Torah, plus Jeremiah, Zechariah, Malachi, and the Messianic chapters of 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 in time to amplify and reflect on all of these, sharing their prophetic implications and redemptive message. But now, in the interest of time, we are going to pick and choose our passages.

On top of that list is Daniel 9. During Israel's captivity in Babylon, Yahuweh revealed one of His most universal prophecies—a prediction that unlocks the mystery of time, ultimately revealing the very date the Messiah, or Ma'sehyah, the Anointed Implement of Yah, would arrive in Jerusalem.

In 538 BCE, Daniel penned these words: **“While** (*'owd* – yet again as, consistently and continually, beyond that which is expected) **I was communing** (*dabar* – speaking, conversing, and sharing words), **praying** (*palal* – intervening and mediating, interceding and arbitrating, thinking about and foreseeing future contingencies and events) **and confessing and casting away** (*yadah* –thankfully praising, confessing the name of God while admitting and throwing away) **my offenses and sinfulness** (*chatta'ah* – iniquity, violation against the standard, guilt, and punishment for sin) **and the offenses** (*chatta'ah*) **of my people** (*'am* – nation, congregation, kinsmen, compatriots, family, and relatives; a control group sharing a common culture) **Yisra'el** (*sarah* – one who perseveres with, contends with, persists with, has power with, and exerts oneself with; *el* - God), **presenting** (*naphal* – casting down, dropping, and settling, allotting and allocating) **my earnest and humble request for favor and grace** (*tachinnah* – petition and plea for mercy for oneself and others) **before** (*paniym* – in the presence of, face to face with) **Yahuweh my Elohiym/God on behalf of** (*'al* – according to, on account of, and concerning) **the set-apart** (*qodesh* – separate and apart; from *qadash* – consecrated, prepared, appointed, purified, honored, dedicated, majestic, and highly regarded) **mountain of my God.”** (Daniel 9:20)

Yahuweh seldom misses an opportunity to describe *beriyth*, the covenant relationship. Before He reveals one of His most sweeping prophecies, God explains that prayer is communion. 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 blessed communion is a relationship, one based on common understanding and empathy. It is what Yahweh meant

when He asked Abraham to walk alongside Him, to be at ease with Him, to converse with Him.

Daniel's exemplary communion with Yahuweh 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. Daniel was in prayer: "'*owd* – yet again, consistently and continually, beyond that which is expected."

Daniel'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 Yahuweh responds to the requests we make on behalf of ourselves and others, especially when we recognize that it is His grace, and not our mediation, is what actually prevails. *Tachinnah* is "an earnest and humble request for grace, an unearned and undeserved favor, a petition for mercy."

I'm afraid the Catholics have misconstrued this concept too, creating the impression that their confessionals and priestly remedies are somehow relevant. Daniel more correctly "*yadah* – praised Yahuweh's name while admitting and throwing away" his "offenses and sinfulness" and those of his communities' with "thanksgiving." That is the nature of grace-based salvation—the unearned gift of eternal life. We throw our "*chatta'ah* – iniquity, violations against the standard, our guilt, and the punishment we have earned for our sin" upon the Ma'sehyah Yahushua so that guilt free, we can be productive spiritual citizens. God willingly accepts them on our behalf. That is why Isaiah says 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 Yahuweh's use of *paniym* in regard to Daniel's communion with Him. *Paniym* suggests that the prophet's conversation occurred "in the presence of" God, "face to face" with Yahweh. Considering the subject of the conversation was *chatta'ah*, it tells us a great deal about our maker. Rather than show His rightful revulsion at our sin, God allows us to bring it into His presence, literally laying our guilt on Him. A *chatta'ah*, after all is sin.

A sin is an offense, something that is displeasing to God. It is a violation of Yahuweh's instructions, a breaking of the covenant, making *chatta'ah* a crime. To avoid anarchy, all crimes must be punished. In society we deprive criminals of their property, freedom, or life depending upon the severity of the offense. Being just, Yahweh'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 Yahuweh put Daniel at the center of His agenda. Daniel put God first. **“Yes, while I was continuing to** (*‘owd*) **converse, thinking about the future** (*palal* – intervening and mediating), **the one who exists and is present** (*iysh* – the individual person, man who is a champion, supporter and defender), **Gabriy’el** (from *geber* meaning the valiant, strong, prevailing, and confirming warrior of *‘el*—God; transliterated, Gabriel), **whom I had seen** (*ra’ah* – observed in a vision, perceived, inspected, and considered, paying attention to) **in the previous prophetic revelation** (*hazwn* – vision), **flying swiftly and close** (*ya’eph* – moving through the air by the use of wings), **reaching out and touching me** (*naga* – extending to make contact), **advising me** (*ya’ats* – consulting with me), **about the time of the evening offering.”** (Daniel 9:21)

We are reminded that the revelation occurred during a conversation Daniel was having with God. The prophet set the scene and described Gabriy’el reaching out and touching him at the end of the day. He said that Gabriy’el spoke directly, eloquently and intelligently 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* Gabriel did on Allah’s behalf.

Further, Yahuweh’s Gabriy’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: *Gabriy’el* means “valiant warrior who confirms God.” This is an excellent description of “angel”—a word which actually means “messenger.”

Yahuweh’s servant then said: **“Understand** (*biyn* – perceive this instruction, comprehend this information, discern the knowledge, observe, ponder, and process this so as to respond appropriately; heed the wisdom to be departed and diligently consider this teaching), **he declared, saying, ‘Daniy’el** (from *diyn*, meaning one who pleads a cause, strives to vindicate, contends with, and adjudicates a quarrel with *‘el*, God), **at this time** (*‘attah* – now, in the sequence of things) **I have come forth to make you circumspect, hence wise, one who considers and prospers by way of instruction and then uses it to consciously guide and teach** (*sakal* – an insightful and prudent instructor) **of knowledge, perfect understanding, discernment, and wisdom** (*biynah* – one who possesses good sense and responds properly to revelation).” (Daniel 9:22)

Daniel was prepared for what he was about to hear, just as we must be if we want God to speak to us. Gabriy’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 Daniel actively circumspect—one who wisely considers things and prospers by

guiding and teaching. So there was more to the process than just being a good listener. Daniel had to be ready and willing to share what he was about to be told. He had to be willing to engage.

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

In what follows, we learn that Gabriy'el was commanded to be a messenger; he was not asked. And that's essential to our understanding of the roles of angels and men. Angels are ordered to obey. Men are asked to choose. Angels operate in a militaristic structure of command and control, of orders and authority, which is why Gabriy'el was presented as a warrior. Angels, like soldiers, cease to be angels or soldiers, the moment they disobey an order—they are decommissioned and booted out. Thus they have no real choice. Without choice, they cannot love. Angels are inferior to men in this regard. But in another way, they are superior to us. Angels can “fly swiftly”—that is to say they are four dimensional and can maneuver in time.

Satan, never forget, was an angel. Fallen himself, he has seduced many into following him over the long march of time. The history of evil is the history of Halal ben Shachar.

“At the beginning of your earnest and humble request for favor and grace (*tachinnah* – your petition for mercy for yourself and others) the command went out (*dabar yatsa'* – the word came forth), and I have come (*bow'* – arrived) to be conspicuous and known as a messenger to announce and report (*nagad* – to declare and publish this), for surely you are productive, pleasing and loved (*chamad* – fruitful, beautiful, a delight, precious and desirable, a treasure). Therefore understand (*biyn* – perceive and comprehend this instruction, observe, ponder, and process this knowledge so as to respond appropriately, heeding) these words. Diligently consider this clear vision of revelation (*mar'eh* – visual appearance designed to be easily understood).” (Daniel 9:23)

Actively engaging in *beriyth*/relationship and forsaking *azab*/separation made Daniel “productive and beautiful” in Yahuweh's eyes—a “delight.” This man was “greatly loved” by his Creator.

Gabriy'el used *biyn* three times in this passage. It is rather obvious he wants us to “pay attention, to diligently consider this prophetic revelation so as to understand it completely and then respond appropriately.” It is the very thing the Jews did not do, for if they had “paid attention,” they would have recognized and accepted the Ma'sehyah. 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'sehyah Yahushua from His

Old Covenant context. By so doing, they misconstrued and miscommunicated the core of His message and mission. To achieve their goals, the Church wrapped the “Lord Jesus Christ” in satanic sungod worship. Let’s not make the same mistake.

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The scene now set, here is the first installment of one of Yahuweh’s most comprehensive prophecies: **“Seventy weeks of years (*shabuwa*) are decreed for your people and for your set-apart city to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring forth everlasting righteousness, to seal up the revelation and prophecy, and to anoint the Most Set-Apart.”** (Daniel 9:24) It is just one sentence, but to “diligently consider this prophetic revelation so as to understand it completely and then respond appropriately” we will need to dissect every word. Please be patient. The time will be well spent.

“Seventy *shabuwa*” is 70 x 7, or 490 prophetic years. Elsewhere, when Daniel wants to convey a week of seven days, he spells it out just that way. For example, in 10:2 the prophet reveals that he was in mourning “three weeks of days.” The fourth Miqra, the Feast of Weeks, is named *Shabuwa*. Not surprisingly, it is also based upon seven sevens.

A prophetic year isn’t equivalent to a solar year, and thus we must make the adjustment to the Hebrew calendar of Daniel’s time. It consists of twelve months of 30 days—not the 365.242 we are accustomed to. The Babylonians and their Hebrew captives 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 devise 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 during 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. The length of a prophetic year—360 days—is established in Genesis, where events related to the flood are given in both days and years.

The phrase “**are determined**” is derived from *chathak*, meaning: “divided, cut off, and separated; decreed, ordained, settled, marked out, and determined pertaining to a plan which will occur.” Every aspect of this definition is pertinent. The Yahudim “determined” their fate, choosing to be unfaithful. It had been “decreed” therefore, that they would be “cut off, divided, and separated” from their land and their God. Hosea had presented the legal criterion for this national divorce as well as the cure—the arrival of the Ma’sehyah. But if you recall, Hosea also said that the Jews wouldn’t avail themselves of this remedy for two days—two thousand years—ultimately being reconciled at the beginning of the third day as measured from the sacrifice of the perfect Passover Lamb in 33 CE, making the reconciliation the Day of Atonement in 2033.

Three interesting subtleties of *chathak* are: 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. The only days that fit this description are the seven annual congregational meetings called Miqra. And true to form, every aspect of this plan has and will continue to be fulfilled on Passover, Unleavened Bread, FirstFruits, Feast of Weeks, Trumpets, Atonement, and Tabernacles. With this “decree” Yahuweh announced that humanity’s fate would be “settled,” “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.” Yahuweh did not choose their fate any more than He chooses ours. Being able to maneuver in time, He simply told the Jews what choices they would make. This is the essence of prophecy. The Jews made bad decisions and suffered the consequence.

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

“**Your people**” are Yahudim. Gabriy’el used the familiar “*am*,” meaning: “people, congregation, kinsmen, or flock, usually Israel.” And “**your set-apart city**” is Jerusalem. Although Daniel had spent his adult life in Babylon, he had never lost sight of who he was or where he belonged.

Qodesh is the Hebrew word which underlies the English “**set-apart**.” It is usually translated “holy” although *qodesh* does not fit any aspect of holy’s commonly understood meanings. Webster defines holy as: “exalted or worthy of complete devotion, as one 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.” No aspect of “holy” denotes “set-apart,” and worse, all other inferences are either misleading or inaccurate.

Let’s examine them one at a time. If Yahuweh 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 Bible, twelve times it is supplied without any basis whatsoever. The other twelve occurrences mistranslate the Hebrew words for “son, diminutive, or full.” Being worthy isn’t a concept Yahweh cares much about. He knows He is and that man isn’t. Moreover, salvation is free. No one is ever worthy of it.

There is no Hebrew word for “devotion” either as Yahuweh wants our love and respect, a relationship, not a “religious exercise and religious fervor.” You will find “*charam*” translated “devote” seven times in the Old Covenant but the word actually means either “to seclude” or “to accurse, forfeit, and destroy” depending upon the context. The Hebrew word for “good or goodness” is “*towb*,” therefore, if Yahuweh intended that meaning He would have used the correct term. For “righteous” the Hebrew word is “*tsaddiyq*.” It is used often, like the Hebrew words for “deity or divine:” “*El* or *Elohiym*.” If Yahweh had wanted to communicate either concept, He had a perfectly good word at His disposal to do so. Completing the list, there are no Hebrew words for “venerate” or “sacred” in Scripture. Like holy, venerate and sacred are religious terms. Yahuweh is as vehemently anti-religious as He is pro-relationship.

So since *qodesh* does not mean “holy,” what does it mean, and why is *qodesh* so important that it is used to define Yahuweh’s Spirit, the Ma’sehyah, the home of the Ark of the Covenant, Jerusalem, and Mount Moriah? *Qodesh* simply means “to separate and set-apart.” The Hebrew word is based upon *qadash*. In fact *qodesh* could be *qadash* because both words are spelled identically in the original Hebrew text. *Qadash* means: “to consecrate or dedicate a person or thing to a particular purpose, to be separated and set-apart, belonging to God.” The root of the word means “to be clean and pure.” The *Qodesh* Spirit is “Set-Apart” from God yet She “belongs to God.” The *Qodesh* Spirit is “dedicated to the purpose” of God: cleaning and purifying us, nurturing us, clothing us, teaching us, protecting and saving us. So is Jerusalem. It is Yahweh’s chosen city, set apart from all others. Jerusalem is the place where we were taught, purified, protected and saved.

These concepts are important, literally life and death. But when we carelessly mistranslate Yahuweh’s revelation using religious mumbo jumbo like “holy,” we become blind lemmings 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 Christmas and Easter.

Returning to the preamble of the prophecy, we discover that **“finish the transgression”** is tied to the consequence of unfaithfulness, especially as it relates to keeping the Sabbath, the *qodesh*/set-apart day of the week. Yahuweh often demonstrates tough love when it comes to rebellious children. When the Yahudim elected to abandon the covenant, they separated themselves from Yahweh, which was why they were separated from their land and doing hard time in Babylon. It was the reason Daniel was there begging for God's restoration. But to be fair, reconciliation could only occur after the Yahudim had “finished” paying the consequence of their “transgression.” The free gift of redemption, of having God pay our fine, of the Renewed Covenant, was still hundreds of years in Daniel's future. Exactly how many, he would know in a moment.

Kalah is the Hebrew word for **“finish.”** It also means to “cease” as in “to end,” and “to restrict and restrain, to grow weary of.” **“Transgression”** is *pasha'*, meaning: “rebellion, a national and moral revolt.” Yahuweh is saying that He wanted the Yahudim to stop rebelling against Him, to grow tired of unfaithfulness and become weary of the bad behavior it spawns.

A subtlety of *pasha'* demonstrates Yahuweh's style and reveals a crucial aspect of human nature. *Pasha'* means “punishment which fits the crime and is based upon personal or national guilt.” Consequences restrict and restrain crime. It is the essence of every civilization on earth. Do a crime, pay the penalty. Convicted criminals are either deprived of their life, separated from society, or 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 Yahuweh must punish sin and why a sacrifice is required to redeem us. It is why Yahuweh warned the Yahudim, and through them all humanity, to keep His Miqra and regard His Commandments. They form the path to *beriyth*/relationship. But for those who choose *azab*, to forsake Him, the consequence is enduring hell on earth and then either having our souls destroyed or separated from God for all eternity.

The issue of crime and punishment, national and personal accountability, is covered in the preamble of this prophecy because Daniel's revelation sets the date for mankind's ultimate reconciliation—Yahushua's sacrifice on our behalf on

Mount Moriah. Yahuweh 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 universal and everlasting redemption occurred.

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

“**To make an end of sin,**” is a very provocative phrase. It must have been unimaginable to Daniel. A world—or even a nation—without sin was impossible, so Yahuweh must have had something miraculous in mind. While Daniel knew that Miqra sacrifices had been instituted to *temporarily* cover over individual and national sins, *ending sin* would require something everlasting, universal, and divine. Besides, the Temple had been destroyed by the Babylonians. Without a Temple, and the mercy seat of the Ark of the Covenant, the Yahudim could no longer make sacrifices to atone for their sins in accordance with Yahweh’s Levitical instructions.

“**To make an end to**” is derived from *tamam*. The Hebrew word literally means “to be completely and wholly finished so as to be upright, blameless, and perfect.” To be *tamam* is to be “guiltless, to no longer be blamed for sin and wrong-doing.” “**Sin**” is from *chatta’ah*, which speaks of “the consequence of sin” and “the punishment for sin.” The Ma’sehyah alone was as *tamam* requires: “upright, blameless, and perfect.” And so the Anointed Implement of Yah alone was in the position to completely exonerate us from all wrong doing, to literally take our sin upon Himself, to accept our guilt and punishment personally, causing us to be like Him—upright, blameless, and perfect—at least in His eyes. His sacrifice put an end to death and separation, the ultimate consequence of sin.

Daniel may have come to appreciate what Yahuweh was inferring here. All he would have to have done was connect “**make an end of sin**” with Isaiah 53’s: “But He was pierced through, wounded for our national revolt, moral and religious rebellion, sin and transgression (*pasha*). He was crushed, bruised, and beaten for our perversity and immorality. The punishment (*musar* - chastisement and rebuke) fell upon Him for our peace, safety, and well-being. By His scourging we are repaired and made whole (*rapha* - mended, cured, and healed).”

Isaiah’s conclusion would have served Daniel’s curiosity as well. Still speaking of the Ma’sehyah, the prophet said: “He Himself bore the punishment

for the crimes (*chet* - sins, penalties, and offences) of many, and He interceded for the national revolt, moral and religious rebellion (*pasha*). Shout for joy.”

Recognizing the connection is easier for us today. Blessed with the Renewed Covenant and 20-20 hindsight, we know that Yahushua’s atoning sacrifice on Mount Moriah is what ended the consequence of sin for all who choose to rely upon God’s redeeming gift. Through His Anointed Implement, Yahuweh made an end to the consequence of sin. That is indeed Good News. Shout for joy.

Taken together, *tamam chatta’ah* means that the fulfillment of this prophecy will “**close up**” or “**seal**” the consequence of our “sinfulness, showing us as blameless” As we have and will continue to discover, the mechanism Yahuweh used to end the effect of sin so that we could be *seen* as blameless, was to seal us up in a Garment of Light. Wrapped inside, our sins are no longer visible; thus they are no longer offensive to God. Yahweh fulfilled this prophecy to the letter, “purifying us of our sin by way of an offering.”

“**To make atonement for iniquity,**” is what comes next as it is both the means to and confirmation of the previous phrase. Fallen man must be reconciled with God by way of atonement, erasing the curse that has come upon us as a result of our sinfulness. Upon hearing this, Daniel may have thought back to Yahuweh’s promise to Abraham: “Through you shall all the families of the earth be blessed.”

“**To make atonement**” is from *kapar*. The primary definition of *kapar* is similar to anoint, in that it means “to coat or cover over.” This correlation is significant because the Anointed Ma’sehyah embodies every meaning of *kapar*: “to make atonement, to make reconciliation, to purge, to pardon, to release, to forgive, to remove guilt, to pacify and to propitiate.” In that many of these words have taken on a religious connotation, I’d like to reflect upon their actual meaning.

“Atonement” is defined by Webster as “reconciliation.” “Reconcile” is then described as “being restored to friendship and harmony by settling and resolving differences.” “Atonement” is “a satisfactory reparation for an offense.” A “reparation” is “that which repairs and keeps repaired, the payment of damages which makes amends or satisfies a wrong or injury.” To “pacify” is to “allay anger so as to restore us to a tranquil state.” To “propitiate” is to “regain favor or goodwill.” Once again, we see Yahuweh selecting His words with precision. *Kapar* defines the Savior—the subject of this prophecy.

“**Iniquity**” is *avon*. It describes bad behavior: “perversity, depravity, and general wrongdoing,” along with the “guilt, consequence, and punishment ascribed to these evil activities.” Yahushua’s atoning sacrifice cancels our sin, releasing us from our guilt. His merciful pardon forgives, providing

reconciliation, the ultimate reparation for our soul. This is what the whole of the Old Covenant has been predicting Yahuweh would do. Now we know when and by whom.

It's also interesting that the Ma'sehyah's atoning reconciliation is for 'avon/perversity and not *shav*'/desolation. Consistent with the Third Commandment: errant behavior can be cured, errant religious teaching cannot. *Shav*' is unforgivable.

The fourth item on Gabriel's list to be accomplished is: **“to bring in (*bow*' – to enter into, to come in with, to introduce, to arrive and pursue, to harvest and gather) everlasting (*owlam* – perpetual, continuous, indefinite and unending) righteousness (*tsedeq* – vindication, justice, uprightness, that which is in accordance with the standard)...”** This is the result of reconciliation.

“To bring in” is *bow*': “to enter into, to come in with, to introduce, to arrive and pursue, to harvest and gather.” Yahuweh entered our world in the form of a man, arriving to introduce and pursue a harvest of souls, gathering the saved into heaven to spend eternity with Him.

“Everlasting” is *owlam*, meaning just that: “forever and unending, perpetual and continuous existence.” **“Righteousness”** in Hebrew is *tsedeq* – uprightness, that which is in accordance with the standard.” My favorite interlinear uses *tsedeq* as an adjective qualifying *owlam*, rendering the passage: “to bring in the uprightness of the everlasting-ones.”

Daniel's heart must have leapt at *owlam* because it meant that this cure was for all time. When Yahuweh fulfilled this prophecy, mankind would be eternally freed from the 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 sinless, immortal bodies capable of walking in complete harmony with God.

Gabriel's fifth statement is equally bold: **“To seal up revelation and prophecy.”** Daniel had been receiving visions and interpreting prophetic dreams since he was a young man. Now Yahuweh's servant was telling him that everything he had foreseen would come to fruition as well as everything that had been revealed to *all* of God's prophets within this window of time. And that included all of the bold predictions, the prototypes, the metaphors, and the dress rehearsals. Yahweh was revealing that everything He had predicted by way of every prophet that would happen to Israel would be fulfilled within these last 490 years of Israel's future history. Although, to be totally precise, according to the next verse, there would be three groups of years and a considerable gap between the end of the 483rd year of Yahweh's timeline and the start of 484th.

“**To seal up**” is literally “to affix one’s seal” and “to fasten up by sealing.” It is derived from the Hebrew word *chatham*: “to sign a document with a personal seal or a signature stamp.” It can mean “to seal or close up, making something secure.” A *chatham* is also “a model, a pattern, a consistent template, or a representation.” By using *chatham* Yahuweh signed this sweeping prophecy, attaching His seal to it, confirming that we could rely on what He had promised. God also told us that this was it; His prophetic timeline was now signed, sealed and delivered. And if that were not enough, *chatham* implies that this sweeping, specific, lifesaving, and time-constrained prophecy was a model or template, meaning that it represented something much larger and that it could be used to evaluate and measure other things.

Those other things were “**revelation and prophecy**,” represented by *chazown* and *nabi*. *Chazown* is “a vision, an oracle or book of prophecy, a revelation that comes by way of communication from God.” A *nabi* is a “prophetic spokesman for God.”

Gabriel’s opening sentence concludes with: “**and to anoint the Most Set-Apart.**” While many people were “anointed,” only one fulfilled all five of the requirements delineated by Gabriel, and only one was “the most Set-Apart.” This Anointed is the Ma’sehyah. It is what Ma’sehyah, or Messiah, means. The Hebrew title is derived from *mashach* (מָשַׁח). Spiritually, to be *mashach*, is “to be anointed, to be covered with oil.” It is God’s way of explaining what happens to us when we are anointed by His Set-Apart Spirit. Olive oil was the purest source of light in the ancient world. Light represents Yahuweh’s nature, essence, energy, and truth. Therefore, to be anointed is to be covered in Yahweh’s Spirit of Light. From this we can conclude that the Messiah will come in the Spirit of Yahweh to reveal God’s light. The Anointed will manifest Yahweh’s nature to enlighten us.

Olive oil was also rubbed on wounds to promote healing, a metaphor for salvation. It was an extremely important part of a healthy diet, consistent with the nurturing nature of the Set-Apart Spirit. And olive oil was used in the Miqra sacrifices. The fine grain, symbolic of the saints, was immersed in oil and wine—Yahushua’s Spirit and Blood—before it was sent aloft by way of a smoke offering. This provided a visual picture of what happens to us when we are anointed by the Set-Apart Spirit. Finally, anointing with oil was a symbol of being chosen by God. To be covered in this most valuable of all substances—representing light, healing, good health, and salvation—was to be *qodesh*/set-apart unto Yahuweh.

But before we move on, confident that we understand Messiah in the sense of “Anointed,” I want to consider another possible meaning, one even more profound. The Savior’s title might actually be *Ma’sehyah* (מַעֲשֵׂיָהּ), a compound of *ma’aseh*, “one who does the deeds of,” and *Yah*. The only difference between

Ma'sehyah and *Mashiyach*, the title we transliterate, “Messiah (מָשִׁיחַ),” in the Hebrew text is the addition of an *Ayin*, which is silent, and the possibility that the “ח” was actually a “חַ”. In paleo-Hebrew, the “h” and “ch” sounds were represented by very different and unmistakable letters. But under Babylonian captivity, the scribal strokes became virtually indistinguishable. During this time, Jews assimilated Babylonian customs and forgot the name, purpose, and meaning of Yah. They transitioned from a relationship to a religion. And it's possible, perhaps even likely, that in their migration they lost the connection between Yahuweh and the anointed one who carried out His agenda. I propose, therefore, that *Mashiyach*, is really *Masehyah*, “The Anointed Doing the Deeds of Yah,” or “Anointed Implement of Yahuweh.” The proper spelling of Messiah might actually Ma'sehyah, with the emphasis on Yah.

“**Most**” is actually *qodesh*, as is “**Set-Apart**,” in the Hebrew text. This is the concept behind the “Holy of Holies” which is also “*qodesh qodesh*.” In this case the Ma'sehyah, the Anointed Implement of Yah, is the *Qodesh Qodesh*, the Most Set-Apart One.” He is the most pure. He more than all others was consecrated and dedicated to a particular purpose: our salvation. He belonged to God because He was, would be, and is God—a part of God.

Gabriel is predicting the most important advent of the Ma'sehyah, that of Savior. Yahushua would fulfill these prophecies with humbling and mind-numbing precision.

The Greek word “*chrio*” is loosely affiliated with “anoint,” although to the Greek it actually described the application of herbal ointments or drugs. In fact, quite literally, *chrio* means “to drug” and “to whitewash.” *Chrio* is the root from which “*crastos*” is derived. “*Crastos*” transliterated yields Christ, from which Christian was coined. But that's a bit of a problem. “*Chrio*” was at best a very poor attempt at a Greek translation of the Hebrew words “*mashach* or *Masehyah*.” If *mashach* or *Masehyah*” were meant to have been used as a word and not as a name, our English Bibles should have translated “*crastos*” as “anointed.” If “*Masehyah*” were intended to be a name or title, rather than a descriptive word, it should have been transliterated “Messiyah.” But either way, transliterating the Greek translation of the Hebrew as “Christ” is definitely wrong. Words must always be translated while names should always be transliterated. Therefore, when we read or say “Jesus Christ” thinking that this is the Ma'sehyah's name, we have erred on all accounts.

Interestingly, in regard to this discussion, the term “Christos” doesn't appear in any pre-Constantine manuscript of the Renewed Covenant Scriptures. A placeholder was used instead by the original authors to represent the “Anointed Ma'sehyah—the Implement of Yah.”

This error wasn't per chance. The Roman Catholic Church, begun by Constantine, as well as its Orthodox and Protestant derivatives, was fiercely anti-Semitic. They didn't want their "savior" tainted with Jewish bloodlines or traditions. While all things "Christ and Christian" ought to have been "Anointed and Messianic," instead, men substituted contrivances like Jesus for Yahushua, Christ for Ma'sehyah, Lord for Yahuweh, Rome for Jerusalem, Latin for Hebrew, Sunday for the Sabbath, Easter for Passover, Christmas for the Miqra of Tabernacles, and religion for relationship. Dressed in sun god apparel, it is little wonder the Yahudim don't recognize the Ma'sehyah. How about you? Do you serve the Jesus Christ of men or Yahushua, the Ma'sehyah, the Anointed Implement who fulfills Yahuweh's agenda?

* * *

With the introduction of the Ma'sehyah, the first installment of Scripture's most sweeping revelation was delivered. Daniel may have taken a quick breath, but Gabriy'el continued. He was about to get even more specific. **"Know and understand that from the going forth of the command to restore and build Jerusalem until Ma'sehyah the Prince, there shall be seven weeks and sixty-two weeks of years. The way shall be built again, and the means of separation, even in troublesome times. And after the sixty-two weeks Ma'sehyah shall be cut off, but not for Himself."** (Daniel 9:25-26)

Before we review what this means in the light of history, or how the timeline plays out, let's amplify the passage and contemplate the full import of the original Hebrew message. **"Know and understand,"** is *yada' sakal*. Gabriy'el opened the second portion of his Messianic timeline by providing a remarkable insight into the nature and purpose of Yahuweh and prophecy. "*Yada'* may be the most important word in Scripture. It means "to know in a relational sense." To *yada'* is "to learn about someone, to see them, observe them, be acquainted with them, recognize them, and know them through shared experiences." The verb is the path to paradise. It is the purpose of creation, of life, of Scripture, and of Yahweh Himself. *Yada'* is the reason for Yahushua. Without Yahushua it would be impossible to *yada'* Yahweh. The atoning Miqra of the beriyth-covenant are no more than symbols awaiting their fulfillment in the Ma'sehyah.

Yada' is "an accumulation of information and knowledge about a person with a focus on building a relationship." To *yada'* is "to perceive, discern, and distinguish, acknowledging that which is true so as to be wise, comprehending proper instruction, confessing and declaring it." Blind faith is for fools; just as is belief in the unknown and the unknowable. Yahuweh wants us to *yada'* Him,

yada' His Word, *yada'* His creation, *yada'* the Savior and His plan of salvation. And since the means to salvation is trust, Yahweh knows the importance of *yada'*: reliance is impossible without knowledge.

Sakal reinforces *yada'*. It 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.” We can become prudent and circumspect by amplifying, reading, and contemplating Scripture. The wisdom gained can then be used to help others find their way home. With both *yada'* and *sakal*, knowledge alone is insufficient. We are expected to confess and declare what we learn, to use it to guide and teach others. One who is *sakal* uses their “insights to instruct so that many may prosper.”

The superficial translation of “**from the going forth of the command to restore Jerusalem,**” is inadequate. Gabriy’el specifically said: “**from a date certain in time (*min*) that the command to go forth (*mowtsa'* – the issuance of an order that leads to exodus) by the spoken word (*dabar* – statement, message, communication, account, formal rendering or decree) to return and restore (*shub* - go back to the starting place) and rebuild (*banah* - reestablish and repair) Yarushalaim (from *yarah* and *shalam*, meaning pouring out redemption, a place of peace, direction, and teaching)...”**

This is emancipation from captivity and a notice to return home. It functions as the starting place upon which to apply the “seven and sixty-two weeks of years.” And in light of what follows, restoring, reestablishing, and repairing could also refer to the benefit of Messianic reconciliation that would ultimately result.

The date to begin Daniel’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 Jews from Babylonian captivity, enabling them to rebuild Jerusalem, to arrive at the most important event in human history. That is of course, if the prophecy is true...

...“**until the Ma’sehyah**” “**Until**” is from *‘ad*. It is “a duration of time, that period, extent, or extension up to a goal” “**Ma’sehyah**” is from *mashach*, meaning “the Anointed,” and from *ma’aseh* and *Yah*, meaning “implement of Yah.” Since the term is being used as a title here, Ma’sehyah must be transliterated “Ma’sehyah,” not translated “Anointed Implement of Yah.” It has been obvious from the beginning that Daniel’s prophecy had been designed to tell us when the Ma’sehyah would arrive. Gabriel has simply underscored this by using His title.

To help us recognize Him, Yahuweh’s messenger told us that the Ma’sehyah would be “**the Prince.**” Prince is from *nagid*, a masculine noun meaning “leader,

ruler, commander, and prince—one who possesses the official status needed for governing and leading.” The root of *nagid* is *nagad*—“the one who is conspicuous, standing out front manifesting and announcing, exposing, predicting, explaining and certifying.” A *nagad* “boldly declares and makes known.” They “announce and report, acknowledge and confess.” A *nagad* also “denounces, expounding plainly as a messenger reciting a report.” A *nagad* is “an honorable leader in all aspects of life—physical and spiritual, a Governor and a Prince.”

Interestingly, *nagad* can mean “to stream or flow,” and thus it is suggestive of Hosea’s prediction that the Ma’sehyah be a “stream, cistern, fountain, and well of living waters.” Spelled the same way, but vocalized differently, *neged* is Messianic, denoting someone who is “upright, conspicuously straight forward in our presence and before our eyes.” Since the first vocalization of the Hebrew text wasn’t completed in the eleventh century, and even then pointed by a corrupted group of Rabbi-Masters who considered their oral history and opinions above the teachings of Scripture, it is quite possible that *nagid*, on this occasion isn’t *nagid* at all but either *nagad* or *neged*. The context provides more insight than the Masoretic pointing of the textual consonants.

By examining all three variations of the Hebrew root *ngd* we discover that the Ma’sehyah will be **“one who possesses the official status needed for governing and leading,”** fitting in that the Ma’sehyah is anointed by God. The Redeemer described in this passage will be a **“manifestation who announces, exposes, and predicts,”** all of which fit Yahushua’s ministry. Yahuweh **“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. Yahshua 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’sehyah **“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. Yahshua’s words were **“bolder”** than any ever spoken. We have learned that Yahuweh’s *shem* is His **“report,”** and that His report is Scripture. Yahushua recited these words, confirming and fulfilling them, just as Gabriy’el had predicted.

We also discover that there are similarities between Gabriyel’s use of *nagid*/Prince, and Isaiah’s Messianic presentation, tying the predictions together. “For unto us a child is born, unto us a son is given, and the government shall be upon His shoulders, and His name shall be Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace...and He will rule forever.” (Isaiah 9:6)

After selecting words that suggest the Ma'sehyah will be the human manifestation of Yahuweh, Gabriy'el predicts when the Anointed One will arrive. From the decree to return to Jerusalem to the arrival of the Ma'sehyah **"...there shall be seven *shabua* (weeks of years) and sixty-two weeks of years."** 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 until the Anointed Implement of Yah 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, when amplified, are uncannily similar to Yahushua's "I am the way, the truth and the life, no one comes to the Father but by me." First, the plain reading of Daniel's text: **"The way shall be built again, and the means of separation, even in troublesome times. And after the sixty-two weeks Ma'sehyah shall be cut off, but not for Himself."**

"Way" is *rechob*, meaning "central thoroughfare, plaza or public square where people meet." 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 Yahuweh is through Jerusalem.

"Shall be built again" is from *"banah sub,"* meaning "rebuilt and reestablished firmly and permanently so as to continue." Yahushua's atoning sacrifice on Mount Moriah was established to serve as the permanent and enduring solution predicted by the Miqras of Passover, Unleavened Bread, and FirstFruits. Consistent with "stand upright," the term Yahuweh has used repeatedly to describe the Ma'sehyah and His sacrifice, *banah* means "to set up erect." *Banah* is "to renew using existing materials" and thus is in complete harmony with Jeremiah's prediction of a Renewed Covenant based upon the Old.

But that's not the end of *banah*, and its Messianic implications. Consistent with Yahuweh's primary purpose in sending His Son, *banah* means "to formally create and then build up a family." 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 Ma'sehyah's occupation. *Boneh* means "craftsman, a builder who erects." Yahushua was a stone mason.

Banah sub, designating "to be reestablished," is linked to Daniel's: **"the means of separation."** The Hebrew basis for "dividing wall," often used in English translations, comes from *charuts*, defined as "sharp-pointed, diligent cutting instrument that requires a strict decision." It is only translated "wall" because a *charuts* is something that cuts through the land, dividing and separating.

In fact, it is safe to say that “wall” is a poor translation, “separation” being the preferred. If Gabriy’el had meant an erected fortification or partition, he would have used *qiyrah* or *chowmah*.

Gabriy’el selected *charuts* because the root is *charats*, meaning “to cut, to sharpen, and to decide.” He knew that Matthew would record Yahushua using the Greek variation. “I came not to bring an exemption from the havoc of war, but a large knife and discord.” (Matthew 10:34) The Greek word for knife and discord, *machaira* is derived from *mache*, meaning “variance, disputes and contention.” In context, Yahushua is saying that each of us must make a decision: trust Him and follow Him or not. 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 Messiah. 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’sehyah being *pierced* in Psalm 22 and Isaiah 53, two of the most vivid, sobering, and profoundly telling predictions in Scripture. Also in Zechariah we find Yahuweh speaking of His final Messianic advent, saying: “And I will pour out on the house of David and on the inhabitants of Jerusalem the *Ruach*/Spirit of Grace, 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 (*yahid*).” (Zechariah 12:10) Since the Psalm, Isaiah, Daniel, and Zechariah were committed to parchment 500 to 1,000 years before the Ma’sehyah’s crucifixion, and kept for all to see in the most well-read Scripture of all time, it’s hard to imagine literate people nailing God to a pole, piercing hands, feet, and side.

This portion of Gabriy’el’s message to Daniel tells us that the Ma’sehyah will arrive during distressful days: “**even in troublesome times.**” “**Troublesome**” is *tsowq*, conveying: “constraints that pressure and anguish, causing distress.” It speaks of the presence of “a troubling oppressor,” in this case the Romans. “**Time**” is from *eth*, meaning “the day, period, or occasion of particular events and experiences from which change is measured and fortunes vary.” Considering the life changing import of the Ma’sehyah’s sacrifice, this is certainly appropriate.

Amongst all of the acts of redemption contained in Daniel’s sweeping Messianic 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 after the sixty-two weeks Ma’sehyah shall be cut off, but not for Himself.**” “Cut off” is a horrible term when it’s being applied to Yahuweh, our Creator and our

Savior. It is from *karath*: “to cut off and cut down, to take away and to put asunder.” *Karath* means: “to eliminate and to kill.” It also means “to make a covenant,” something Yahushua renewed for the benefit of His *ekklesia*/calling out by being cut down and put asunder.

Charuts and *karath* clearly indicate that Yahushua’s atoning sacrifice would be costly. Collectively they mean “to determine to maim, wound, and kill by piercing with a sharp object.” Vivid as this may be, and symbolic of crucifixion as it appears, Daniel is providing but a hint compared to the horrid and yet glorious prophecies of Isaiah 53 and Psalm 22 (where we will learn from whom Yahushua was *karath*/cut off, where and when He was separated, and why).

One of which we must jump ahead to, at least partially, to appreciate the meaning of the next thought Gabriy’el shared: **“but not for Himself.”** It is in Isaiah 53 that we see this explained. 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.”

Gabriy’el goes on to tell Daniel something that can be interpreted in two vastly different ways. Both, interestingly enough, are true. First...**“The people** (*‘am* – nation or compatriots, the kinsmen) **of the ruler** (*nagid* - announcing manifestation with official status, the worthy prince) **that shall come and enter** (*bow’* – arrive, return, and pursue a harvest) **shall batter and cast off** (*shachath* – shall become corrupted and destroy, become decayed and perverted, devastating) **the master and temple who rises up, awakening and opening eyes** (*‘ir* – the inhabitant, the inner shrine as in holy of holies of the temple, the anguished one; from *‘ur* – one who is laid bare and naked, awakens and arises, the triumphant master who stirs up others by opening eyes), **the Set-Apart One** (*qodesh*).” (Daniel 9:26)

The Jews were the Ma’sehyah’s people, His kinsmen, His nation and His compatriots. They became corrupted, decayed and perverted. As such they battered and cast off the Ma’sehyah, calling for His crucifixion, the sacrifice of their Master, Yahuweh’s *Qodesh*/Set-Apart One. And they did this right on schedule, immediately upon Yahuweh’s Anointed Implement’s arrival in Jerusalem. Yet to their dismay, but in keeping with this prophecy, the Miqra, and the root of *‘ir*, they witnessed a resurrection, one that opened eyes and awakened others.

The key to interpreting the verse is the identity of *‘ir* and *qodesh*. The *Theological Wordbook of the Old Testament* says of *‘ir*: “frequently has God as its subject, showing His involvement in the flow of history. It means to arouse and

awaken, to excite.” And while this definition clearly supports the idea that Gabriy’el was talking about the Ma’sehyah being the *Qodesh-Set-Apart* Temple of Yahuweh who would be cast off and battered, laid bare and naked on a pole, only to arise, opening eyes, ‘*ir* is often translated “city.” Likewise, *qodesh* is sometimes “sanctuary,” even though there is a more apt and oft used Hebrew term: *miqdash*—a consecrated place. Temple is *heykal*—a large public building or shrine. I believe that the duplicity with regard to ‘*ir* and *qodesh* is therefore deliberate and purposeful—especially in the context of Ma’sehyah. The three variations of the *ngd* root of *nagid*, *nagad*, and *neged* supply further evidence that this passage was designed to be contemplated in different ways.

The alternative interpretation is provided by the New Living Translation: **“After this period of sixty-two sets of sevens, the Anointed One will be killed, appearing to have accomplished nothing, and a ruler will arise whose armies will destroy the city and the Temple.”** This occurred as well, courtesy of Titus and his Tenth Legion. This rendering becomes especially meritorious in context. While we will not examine Daniel 9:27 at this time, seeing that it speaks of the beginning of the Tribulation, the chapter’s concluding passage suggests that the second *nagid*-ruler is the Antichrist.

Here is why I believe the two explanations are both correct and why they were both intended. Yahushua replayed the exact same riddle hours before He would embody it. Yahushua said, “I am able to destroy the Temple of God and rebuild it in three days.” (Matthew 26:61) The Ma’sehyah was speaking about His body, the Temple of Yahuweh on earth and His own resurrection even though most who heard Him thought that He was speaking about the building on Mount Moriah and its construction. And in a way He was. Yahweh would see to it that the Temple itself would be destroyed by a ruler who would come, and within a short time of His resurrection because with His perfect and enduring sacrifice, Temple atonements were no longer desirable or useful. As for rebuilding the edifice, I’m confident of two things. The earthquake that will accompany Yahushua’s final advent will destroy the Antichrist’s temple, while at the same time reforming the Temple Mount to its former condition at the time of Abraham and Isaac. Once the mountain is reestablished, Yahshua will construct His Temple directly over the place He hung, shedding His blood for all mankind. Sentimental as He is, I’ll bet that the process from destruction to resurrection takes three days.

With either rendering, Gabriy’el’s prophecy to Daniel continues with...**“The end** (*qets* – finish, a point in time marking the completion of something, the boundary of time, the limit of constraints) **will be a torrent** (*sheteph* – an outburst of overwhelming force), **a future time** (‘*ad*) **ending in** (*qets*) **war** (*milchamah* – battles and fighting, the weapons of war) **and desolation** (*shamem* – appalling lifelessness, stunning deforestation that lays waste, miseries that cause men to be

stupefied and grow numb, to be awestruck and astonished by that which is ruined and ravaged, to lay waste and leave desolate and destitute) **are decreed** (*charats* – are determined and decisive, maiming and mutilating, so people decide; from *charats*, meaning to speak about something with certainty as a result of judgment prompting a focused decision because people are paying attention and thinking).” (Daniel 9:26)

And so it would be. From the time the Anointed One 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 focus on what is important, paying attention and thinking, they will decide to trust the Ma’shehyah—the Anointed Implement of Yah.

* * *

The triggering mechanism for the chronology of the Messianic prophecy was the “command to return to rebuild Jerusalem.” This is not the edict of Cyrus, who had merely authorized the rebuilding of the temple, a command made in the same year as Daniel’s vision, but rather the proclamation of Artaxerxes which allowed the Jews to go back home.

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.”** (Nehemiah 2:1-6)

Most scholars, including Robert Anderson, whom I believe was the first to calculate the date and 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 Nehemiah's testimony and you arrive at 445 BCE. But they fail to take into consideration the drama that transpired following Xerxes murder.

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. Artabanus left Artaxerxes alive, figuring he could rule through him as regent. Seven months later, he changed his mind and tried to kill Artaxerxes, too. But as luck would have it, the lad killed Artabanus instead. Hustapis 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 this maneuvering took the better part of a year. Thus Artaxerxes wasn't able to assume the throne until 464. That would make the starting date of Daniel's prophecy the 1st of Nisan, 444 BCE.

The prophecy said **“seven weeks of years and sixty two weeks of years”** because it was codifying two separate, yet related events. From the Nisan 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 Ma'sehyah”** 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 Hebrew calendar. This comes out to 173,880 days, or 476 solar years 25 days. Next, we must add this interval to our 1st of Nisan, 444 BCE starting point. But remember, 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, Daniel's prophecy was written more than 500 years in advance of its fulfillment. It has been documented in extant Dead Sea Scrolls dating to 200 years in advance of the Yahushua's birth. With that in mind, 173,880 days from Nisan 1, 444 BCE, correlated to the Georgian calendar, sets the arrival of the Ma'sehyah at March 28, 33 CE. On that date, according to Gabriy'el, the Savior would enter Jerusalem for the express purpose of being sacrificed for the sins of mankind.

Defying odds that were over one million to one, and just as Yahuweh's prophet had foretold five centuries earlier, Yahushua rode into an oppressed and troubled Jerusalem amid the adulation of worshipers in town for the Passover holiday on that very day—March 28, 33 CE. Everything had come to pass right on schedule. Yahuweh's Passover Lamb had entered the city. Four days later, on April 1st (or the 14th of Nisan, Passover), immediately “after the sixty-two weeks

of years,” Yahushua was “cut off, but not for Himself,” a polite euphemism for being rejected, scourged, crucified and tossed asunder, 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. So 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’sehyah’s arrival had to be four days before Passover as that is when the priests brought the most perfect lamb into Jerusalem from Bethlehem in accordance with the Levitical instructions. It is a minor miracle for 69 weeks of 360 day years to line up perfectly with this spiritual requirement. Moreover, the 14th of Nisan fell on a Friday in 33 on the Julian calendar. This is a perfect fit for the Renewed Covenant’s chronology 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 solar eclipse on the afternoon of the 14th of Nisan, 33, the very time of the Ma’sehyah’s sacrifice. All three eyewitness accounts recorded it: “Now from the sixth hour [noon] to the ninth hour there was a darkness over the land.” (Matthew 27:45) And then there’s a letter written by Pontius Pilate explaining to the Emperor why he crucified Yahushua 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.

Another interesting confirmation is that 33 CE was a *Yowbel*/Lamb’s Year of Restoration, something we discovered while reviewing the Miqra that is important to Yahuweh as it is symbolic of forgiveness. The announcement of this upcoming Yowbel was even part Yahushua’s first sermon—one delivered from the scroll of Isaiah. And 33 A.D. is precisely twenty *Yowbel*/Lamb’s Year of Restoration, 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 Isaac on the very same spot where Yahshua was pierced for our transgressions.

So how is it possible? How could something this astonishing be predicted so far in advance? Remember, at the time of the prophecy, the Jews 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 Ma'sehyah and then kill him only to have the rebuilt temple 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'sehyah and come to acknowledge the book of Daniel as inspired? People are more trusting of men than God, I suppose. Religion obfuscated the truth.

Disbelieving academicians are wont to suggest that Daniel was written by an unknown novelist after the reign of Antiochus Epiphanes in 165 BCE. Unfortunately for the skeptics, Daniel's book was translated into Greek in Alexandria around 250 BCE as part of the Septuagint. Sixteen manuscripts of Daniel were found among the Dead Sea Scrolls and are 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 Daniel 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 Yahuweh inspired His Scriptures because it could not have been forged after the fact.

While predicting the precise time and place of the Ma'sehyah's arrival to the day hundreds of years in advance was stunning, there was more to the revelation. If you recall, before the Messianic timeline of 7 plus 62 weeks of years, the prophecy began: **“Seventy weeks of years are decreed for your people and for your set-apart city to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring forth everlasting righteousness, to seal up the revelation and prophecy, and to anoint the Most Set-Apart.”** (Daniel 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'sehyah. But 70 weeks of years, not 69 were established to finish revelation and prophecy pertaining to the Yahudim and Jerusalem. 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 fall of Adam in the Garden to our return to the Garden—a thousand year Millennial reign of paradise on earth. And forty *Yowbel*/Lamb's Year of Restoration will have come and gone between the Ma'sehyah's sacrifice

and His final return on the Day of Atonement in 2033. The first 1,993 years of the last two millennia is “the church age”—the time of Yahushua’s *Ekklesia*/Calling-Out—a period in which Yahuweh asked Gentiles to serve as His witnesses. We shall delve into the Scriptural predictions regarding the *Ekklesia*’s time in an upcoming chapter. But it is the last week of years—the 70th—that shall consume much of our attention as Yahweh’s chosen people return to center stage.

* * *

By the year 30 CE, the timing laid out by Daniel was nigh. The most likely candidate for the Ma’sehyah was John the Baptist. So he was asked, “Are you *the* Ma’sehyah?”

John used Isaiah, the most prolific and exacting Messianic prophet, to answer the question. But first, Matthew set the stage. “**Now in those days Yahuwchanan** (*Ioannes* – a transliteration of the Hebrew Yahuwchanan, meaning the *chanan*/favor and grace of Yahuweh—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 Judea** (*Ioudaios* – Greek transliteration of the Hebrew *Yahuwdah*, meaning those who belong 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, dominion, rule, realm, reign, and kingship) **of heaven** (*ouranos* – the abode of God) **draws near** (*eggizo* – is approaching and is nigh).” (Matthew 3: 1-2)

Two things jump out at us. First, we are being asked to change our way of thinking, to amend our attitude. We are not being told 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. Second, with the advent of the Ma’sehyah comes the Renewed Covenant—His reign. *Basileia* isn’t a “kingdom” as it is most often rendered, but instead is the “power and authority to rule.” His authority exists now; His kingdom will come. Here in 2005, we are less than 30 years away from this transition.

The Renewed Covenant is best understood when viewed within the context of the Old. This is why John’s announcement of the Ma’sehyah’s arrival was supplied by Isaiah, the most quoted Old Covenant prophet. Now that we have

studied Daniel’s Messianic timeline, we are going to invest considerable energy in the Renewed Covenant’s announcements of Yahushua’s arrival, comparing them to their Old Covenant sources.

Here we find Matthew’s recording of Yahuchanan the Immerser’s quote from the Isaiah scroll: “**For He** (*houtos* – this man, time, and event) **is the one referred to** (*rheo* – spoken of and foretold) **by Isaiah** (*Hesaias* – Greek transliteration of the Hebrew *Yasha’yahu*, meaning the Savior is Yah) **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 the Master** (ΚΣ – serves as a placeholder for Yahuweh’s name. ΚΣ is an abbreviation of *kurios*, meaning the one who has power). **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).”” (Matthew 3: 3)

Isaiah’s very name, a combination of *yasha’*, meaning “to save,” and Yah, contained both elements of the Ma’sehyah’s *shem*, only in reverse. Yahushua simply put Yahuweh’s name first: Yah Saves.

The Greek *phaino* is particularly enlightening. Yahuchanan wore camel’s hair and ate locusts. He was hardly the sort one would call “resplendent.” And that’s because his job was to announce the arrival of the light, the very voice of God. John wasn’t 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, Hosea told us: “The Spirit of Yahuweh will ascend out the wilderness.” Hosea went on to compare the water John was using to baptize with the “living waters” that will flow from the Ma’sehyah, waters that were destined to be spurned by the Jews. He predicted: “His source of life and basis for purification will confound, be disapproved, and treated shamefully. And His cistern of grace He will dry up, make desolate and forsaken.” (Hosea 13:15) Hosea was aware that the Ma’sehyah would be poorly received. After all, the Ma’sehyah’s ministry would be in conflict with the same religious establishment Hosea was assailing.

Second, the Jews were living in *eremos*, at least spiritually. They were forsaken, existing in a solitary and desolate place, a lifeless wasteland. The Ma'sehyah 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 rendered with two different words. There are a couple of reasons for this as well. Yahushua confirmed Isaiah'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 Pathmaker: He was anointed, served as a lamb, and was wounded on our behalf.

The word *kurios* does not actually appear in this passage. In fact it doesn't appear in any passage found in a single one of the 69 Renewed Covenant 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* is not written, but in this particular passage, the answer is obvious. Matthew was recording Yahuchanan's quote from Isaiah. The word, title, or name “Lord” can't be found in Isaiah's prophecy. It just isn't there. To put it there would be to purposely distort Yahuweh's Word. *Yasha'yahu* was inspired to pen “Prepare the way of YHWH (Yahuweh), not Ba'al for Lord or even *adonay* for Adonis or master.

That's real significant because it confirms that Yahushua is Yahuweh. Isaiah predicted that Yahuweh would come out of the wilderness and Yahuchanan confirmed that Yahushua did come out of the wilderness. It also suggests that each time we read “Lord” in an English translation of the Renewed Covenant, Yahuweh's or Yahushua's name actually belongs there. The Greeks didn't have a “Y,” “H,” or “W” in their alphabet, making a transliteration of Yahuweh impossible. The best they could do was to insert a placeholder. And that is what they did. It was men who replaced the placeholder with that which did not belong.

In the Old Covenant, Yahuweh tells us that He hates the name Lord. Lord is Ba'al's name which is the second reason it wasn't written and we shouldn't use it. Moreover, much of the meaning of *kurios* and its entire legacy is inconsistent with Scripture. *Kurios* was a very common term applied to pagan gods and human rulers in Classical Greece. Yahuweh is neither. Further, *kurios* can signify

“ownership.” Yahuweh, unlike men, has no interest in owning people. He wants a relationship.

* * *

The best way to appreciate Renewed Covenant fulfillments of Old Covenant prophecies is to consider what the original prophet actually predicted, especially when the new quotes the old. This enables us to examine how Greek is used to replicate Hebrew thoughts. Turning back in time nearly 800 years, Isaiah began as did John, with the Hebrew version of “*metanoeo*” meaning “change your way of thinking, amend your life and attitude, reconsider, feel compunction, abhor your past sins, and repent.” Isaiah used *nacham*, meaning: “change your mind, be grieved and repent, be sorry, show regret so that you can be comforted and offered relief.” 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.

Isaiah wrote a brief introduction to the passage John quoted. **“Change your thinking, be grieved and repent, showing regret so that you can comfort and offer relief to (*nacham nacham*) My people (‘*am* – nation and kin) says Elohiym/God. Declare (*dabar* – speak to, teach, warn, and promise) to the heart of (*leb* – the inner nature and understanding, the feelings and intellect, so as to care for, comfort, console, and heal) Yarushalaim (the place from which restoration flows), proclaiming (*qara* – calling out loud, reading and reciting audibly) unto her that her appointed time of warfare (*tsaba’* – military campaigns, battles, service, and fighting) is fulfilled (*male’* – accomplished, satisfied, and completed), because her punishment for bad behavior (‘*avon* – liability for perversity and evil, guilt, and consequence of sin) is paid off and accepted with pleasure (*ratsah* – favorably satisfied and pardoned, making her acceptable and pleasing). For she has received from Yahuweh’s hand two fold for all her offences and sinfulness.”** (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, the Jews were asked to change their attitude 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’Yahu’s/Isaiah’s Messianic prophecy ties quite nicely into Daniel’s, even though Isaiah wrote long before the Babylonian captivity Daniel endured. So Gabriel may have been referencing Isaiah when he told Daniel: “Seventy weeks of years are decreed for your people and for your set-

apart city to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring forth everlasting righteousness, to seal up the revelation and prophecy, and to anoint the Most Set-Apart.” Since both were inspired by Yahuweh we now have two beautiful presentations of redemption. The punishment we have earned and deserve for our sins can be paid off and accepted by Yahushua with pleasure, if only we are willing. By accepting His gift, He makes us acceptable.

The Isaiah scroll from the Qumran collection, one dating to 250 BCE, has the opening passage rendered: “They shall separate from the session of perverse men to go to the desert, there to prepare the way of truth, as it is written: In the desert prepare the way of Yahuweh, make straight in the desert a path for our God.” It is equally revealing and true.

Isaiah’s Messianic announcement flowed directly from his redemptive preamble. This is the portion of the passage we need to compare with John’s Messianic announcement to see how Yahuweh’s chosen language of revelation translates into man’s language of enlightenment. **“The voice of him who calls out in the wilderness** (*midbar* – the desolate, lifeless, and uninhabited place, desert or lonesome wasteland; based upon *dabar*, suggesting a wilderness of words or the place of lifeless words) **says turn toward and approach** (*panah* – turn around so as to face, look upon, and appear before; make clear) **the way** (*erek* – the path or walk of, the course of life of) **Yahuweh.**” (Isaiah 40:3)

The pronouncements start out similarly, only the Hebrew text is superior. It is here we learn that 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 “turn toward and approach the way,” to “look upon and face Yahuweh.” 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 phrase: “*panah derek* and Yahuweh.” With *panah* properly translated into English, the message is: **“Turn toward and approach, appear before and face the way: Yahuweh.”** Since “I Am” is the basis of Yahuweh’s name, Yahushua 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 Yahuweh Himself. That means that Yahuweh is the Ma’sehyah and our Savior. It means that Yahuweh can, has, and will manifest Himself in human form. It tell us that in this manifestation, we humans can “turn to face, appear before, and look upon” God. And it means that

Yahushua's "way" is Yahuweh's "way." The Old and Renewed Covenants are one just as Yahushua and Yahuweh are one.

Isaiah continued by advising us about the attitude we should possess when approaching Yahuweh: **"Be upright, pleasing and agreeable** (*yashar* – be straightforward, consider that which is right, be direct and pleasing) **in the desert wasteland** (*'arabah*), **a thoroughfare** (*mesillah* – a raised way, a public road, a staircase, and an elevated ramp that rises up) **to Elohiym/God."** (Isaiah 40:3)

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

The Hebrew *yashar* is Messianic. The Ma'sehyah 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. It's also *beriyth*/relationship oriented in that *yashar* was among the instructions Yahuweh shared with Abraham. And while the Greek *poieo* doesn't communicate the "upright" qualities that speak of our salvation, *tribos*, the word which follows it does. Finally, the Ma'sehyah's path in Hebrew is much more dramatic visually: "a raised thoroughfare, an elevated public staircase" to heaven. It is our way up.

John did not quote the 5th verse of Isaiah because he lived it. The prophet's words are among my favorites in the whole of Scripture. **"The glorious presence and the manifestation of power** (*kabowd* – honor and splendor, the abundance, dignity, and status, the person and reputation, the gift) **of Yahuweh is revealed and made known** (*galah* – disclosed, uncovered, exposed, and shown, making it possible for possible for someone to see an object or person using sight as a perception) **for all mankind** (*basar* – related kin and living things) **to see** (*ra'ah* – look at, perceive and regard, observe, consider and learn about, pay attention to and find delight in) **the only begotten son of God** (*yahid'el* – from *yahid*, meaning only begotten son, and *'el*, meaning God)." (Isaiah 40:5)

It's hard to imagine a verse more compelling than this one. Without the parentheticals it reads: **"The glorious presence and the manifestation of power, the person of Yahuweh is revealed and made known for all mankind to observe, consider and learn from the only begotten son of God."** That deserves a wow!

Let's review this again in context. First we were told that this prophecy pertained to the Savior, because the: **"punishment for bad behavior, the liability for perversity and guilt, the consequence of sin was paid off and accepted with pleasure, favorably satisfied and pardoned, making us acceptable and pleasing."** Then we were told how we could benefit from this victory over sin: **"Turn toward and approach, appear before and face the**

way: Yahuweh.” Next, we learn that a herald crying out in the wilderness will announce the attitude we should have at the time of Savior’s arrival: **“Be upright, pleasing and agreeable in the desert, a thoroughfare, a raised staircase to God.”** Then immediately after John made this proclamation...**“The glorious presence and the manifestation of power, the person of Yahuweh was revealed and made known for all mankind to observe, consider and learn from the only begotten son of God.”** There isn’t anything new in the Renewed Covenant. It is simply the Old Covenant Restored.

The Savior is therefore: “the only begotten son of God.” He is “the glorious presence of Yahuweh revealed; His gift disclosed to mankind.” The Ma’sehyah is: “the manifestation of Yahuweh’s power made known to us,” making Yahushua “the person and reputation of Yahuweh exposed for the world to see.” And all of this was predicted by a man who bore the Savior’s name, over 700 years before the Son tabernacled with us.

One of the most revealing words in the passage, one missed by most all English translations, is the last one: *yahid’el*. *Yahid* without the *’el* is used in the Zechariah verse we considered moments ago: “And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace, 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 (*yahid*).” (Zechariah 12:10) With the *’el* attached, *yahid’el* becomes the “only begotten son of God.”

Interestingly, *yahad’el* vocalized with an “a” replacing the “i” is defined as “the unitedness of God.” That would make the “only son” one with God and a part of God. That is why Yahushua, the Ma’sehyah, the Savior, and the Son is called “*Qodesh Qodesh*—the Most Set-Apart.” Yahushua is Set-Apart from Yahuweh. To be set-apart is to have been and be “a part.”

So according to God, the Yahushua, the Anointed Implement of Yah, is Yahuweh manifest in human flesh and revealed for our benefit. But since we are not dealing with human words, if you don’t like the idea of Yahushua being Yahuweh or of God becoming a man, don’t blame me or Isaiah. The prophet was simply a conduit, telling us what Yahweh Himself declared He would do.

Isaiah must have sensed the universal significance of this divine oracle. 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 Yahuweh’s redemptive plan for all time and for all people. The Ma’sehyah would be our Savior, Yahweh manifest in human form, the only begotten Son of God. In this way mankind would *yada’*-know Yahuweh and Yahuweh would *yashsa’*-save mankind.

It is why Yahushua, nearly 800 years later, confirming the oracle of Isaiah, and speaking of the way 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, Yahushua confirmed the essence of Isaiah’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.” (John 14:6-7) Once again, the Renewed Covenant-Relationship, even in its most life altering statements, is nothing more than a confirmation of the Old *Beriyth*-Covenant.

So that we would understand this connection and context, so that we would value these words, cherish these words, comprehend these words, view the world and ourselves through the prism of these words, *yada*-know the author and the Word, Yasha’yah wrote immediately thereafter: **“The grass withers, the flower fades, but the Word (*dabar*) of God, He lives, stands up, is raised up, and endures (*qum*) forever (*olam* – past the future and into eternity).”** (Isaiah 40:8)

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

Yahushua inspired the apostle John to confirm what Yasha’yah revealed. “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.” (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 Miqra of Tabernacles in the seventh month, not on the winter solstice because Christmas marks the sun god’s birthday. In context, Scripture make sense. It is the way, the truth and the life. But when clerics remove the Renewed Covenant from the Old, idiocy abounds and souls perish. John merely confirmed what Isaiah had written. Yahushua merely confirmed what Yahuweh had revealed. The Restored Covenant is merely a manifestation of the Old, its representation before our eyes.

There is merit in examining the similarities between the Hebrew “*dabar*” and its Greek counterpart, “*logos*.” Both 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, message, communication, account, formal rendering, or a decree.” *Dabar* means “to speak, to declare, to command, to chronicle, to teach, instruct, warn, and promise.” To *dabar* is “to talk” in its least formal sense and is “Scripture,” in its highest form. So *dabar* is

the word of God, His communication to us. It is His advice, His answers, and His instructions regarding relationship.

Logos, in addition to “word” means: “that which is said about a topic and reasoning that communicates motive, thinking and expression.” *Logos* is synonymous with: “an account, a cause, communication, matters, teaching, and reckoning.” Today we use logos as the outward symbol of the inward nature of a business. In this case, the business is God and is God’s.

Readers of the Renewed Covenant know that the Ma’sehyah Yahushua, the Savior, is the Word of God, but so should also those who restrict their study to the Tanach. In Jeremiah 6:10, Yahuweh is speaking to Yisra’el during the last days: **“Behold, look and see, the Word of Yahuweh is a vile thing to them. They have no respect for Him.”**

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I have repeatedly used Ma’sehyah, Savior, and Yahushua as if they were interchangeable—literally one in the same. Since Isaiah 40 left no doubt that Yahuweh is our Savior, let’s consider what Isaiah was inspired to say in the twelfth chapter.

On this occasion, the prophet is speaking about the Ma’sehyah’s seventh advent, the one on the Day of Atonement in 2033. Here we will learn that the Savior’s name is “Yahushua,” **“On that day you shall say, ‘I will make a public confession to (*yadah* – will acknowledge and admit to the attributes, name, and power of, thanking and extolling) You Yahuweh. For although You were displeased with me, Your anger has gone away, and You have felt compassion and have comforted (*nacham* – expressed sympathy and consoled) me. Behold, look here and there (*hineh*)! God (*’el*) is Yahuwshua. I will trust (*batach* – rely upon) and not fear (*pachad*) Yah, my strength, my stronghold and my fortification (*’oz*), my song (*zimrat* – psalm of praise). Yahuweh exists as (*hayah*) Yahuwshua (*Yashuw’ah* – Savior and Deliverer; from *Yah* and *yasha’*, meaning Yah is salvation).”** (Isaiah/Yasha’Yahu 12:1-2)

God is Yahushua so Yahushua is God. Yahushua is Salvation so Yahushua is the Savior. Yahuweh exists as Yahushua so Yahushua did exist, does exist, and will continue to exist. Simply stated: Yahushua is the tangible and visible manifestation of Yahuweh. He came to reveal Himself and save mankind.

Yes, the Ma’sehyah’s name is Yahushua. Scripture says so. **“Joyously (*sasown* – with gladness, exultation, and rejoicing) draw water from the springs**

and fountains of Yahushua.” Hosea would tell us that the Ma’sehyah would be a **“fountain of life, basis for purification and source of joy”** a **“cistern of grace, spring of blessings, and well of sustenance....”** (Hosea 13:15)

Isaiah-Yasha’Yahu’s twelfth chapter is as brief as it is powerful. Let’s finish it before we move on. **“And on that day you will answer and say, ‘I make a public confession to (yadah – acknowledging and admitting to the attributes, name, and power of, thanking and extolling) Yahuweh, calling out, reciting, reading aloud, proclaiming, and summoning (qara’) Your name (shem). Know (yada’) what He has done people. Remember His name is exalted, powerful and strong (sagab). Sing to Yahuweh. He has done the work (‘asah) of raising us up (ge’uwth). This is known (yada’) throughout the earth. Shout out for joy inhabitants of Zion (Tsiyown – from tsiyuwn, meaning signpost) for great in your midst (qereb – inner part and core person, thoughts and emotions) is the Most Set Apart One (Qodesh Qodesh) of Yisra’el (from sarah, one who persists in a state with and strives with ‘el, God).”** (Isaiah 12:4-6)

The Hebrew verb *yasha’*, meaning “to save, liberate and deliver” is used 205 times in the Old Covenant. The Hebrew word for “salvation,” the name and title of the “Savior,” from *yahshuw’ah*, is listed 65 times, twice in this chapter alone.

You’ll also find the Savior’s name in Genesis 49:18, Exodus 14:13 and 15:2, Deuteronomy 35:15, six times in Samuel and Chronicles, twice in Job, 46 times in the Psalms, including the 22nd which vividly depicts Yahushua’s crucifixion, 15 additional times in Isaiah—the book focused on Yahushua and named in His honor, once in Jonah 2:9—a story symbolizing the Ma’sehyah’s life and mission, as well as in Habakkuk 3:8. Yahushua’s name is hardly a secret.

Here is a sampling of the Yahushua sightings found in the Torah. Toward the end of a prophetic summation of Israel-Yisra’el’s future history, we find: **“For Yahushua I wait, O Yahuweh.”** (Genesis 49:18)

As the Yisra’elites were expecting to die in the wilderness at the hand of Pharaoh, Moses says: **“Do not fear. Present and position yourself with someone (yatsab – take a stand) and see (ra’ah – perceive and consider, observe and learn about) Yahushua of Yahuweh who acts today.”** (Exodus 14:13)

A chapter later, and on the other side of the Red Sea’s Gulf of Aqaba, we read: **“Then Moses and the sons of Yisra’el sang this song to Yahuweh: ‘I will sing to Yahuweh for He is ascended, raised up, and stands upright (ga’ah). The horse and its rider He has hurled into the sea. Yah is my strength, stronghold and fortification (‘oz) and my song (zimrah). He exists as (hayah) Yahushua, the one (zeh) God (‘el) and I will dwell and abide with (nawah) Him—God (‘elohiym) of my father’s has risen and is set on high (ruwm). Yahuweh is His name (shem).”** (Exodus 15:1-3)

Yahuweh is God's name. Yahuweh exists as Yahushua. Yahushua is God. He rose and if we want to join Him we must chose to dwell with our Savior. When we do, He will rescue us from bondage and death just as surely as He saved Yisra'el during the Exodus.