

Yowbel – Yah’s Lamb

Salvation’s Timeline...

The first mention of Yahowah’s *Yowbel* is found in Exodus 19:13. That discussion begins in verse 5: “**And now** (*wa ‘atah* – so then) **if** (*‘im*) **you genuinely, consistently, and absolutely without reservation listen to** (*shama’ shama’* – you hear and pay especially close attention to (qal, infinitive absolute, qal imperfect)) **My voice** (*qowl*) **and** (*wa*) **you choose to consistently, genuinely, and completely observe** (*shamar* – you, of your own volition, elect to continually, actually, and totally examine and consider (qal perfect consecutive)) **that which is associated with** (*‘eth*) **My Covenant** (*beyth* – My family-oriented relationship agreement (singular), **then** (*wa*) **you will exist** (*hayah* – I would like for you to genuinely and completely be (qal perfect consecutive)) **on My behalf, be able to approach Me, and be with Me, as** (*la*) **a highly valued, set apart, protected, and treasured commodity** (*cagulah*), **distinct and separated from** (*min*) **all other people** (*kol ha ‘am*).

Because indeed (*ky*), **on behalf of** (*la*) **the entire earth** (*kol ha ‘erets*), **you, yourselves shall actually and continually exist as** (*‘atem hayah* – you, yourselves shall genuinely be (qal imperfect)) **a realm of ministerial messengers** (*mamlakah kohen* – a reign and kingdom of priestly witnesses; from *malak* – authorized messengers), **and a people** (*gowy* – individuals from different races or places) **set apart** (*qadowsh*).

These are the Godly (*‘el-eh*) **words and statements** (*dabar*) **which relationally and beneficially** (*‘asher*) **you should continually speak to** (*dabar ‘el* – you should communicate as God’s Word to) **the children who engage and endure with God** (*Yisra’el*).” (*Shemowth* / Names / Exodus 19:5-6)

This presentation of the *Yowbel* continued, “**And** (*wa*) **Yahowah** (אֲנִי־יְהוָה) **said to** (*‘amar ‘el*) **Moseh** (*Moseh* – one who draws us out), **‘Pay attention** (*hineh*), **I** (*‘any*) **am going to come to you** (*bow’ ‘el* – as God will arrive) **in** (*ba*) **a cloud** (*‘ab* – a protective and covering canopy). **This cloud is designed to block some**

of the light (*ha 'anan* – the partially obscuring visible condensation of water in the atmosphere) **in order for** (*ba 'abuwr* – because and for the sake of) **the people** (*ha 'am* – family) **to hear** (*shama'*) **My Word** (*dabar*) **with you nearby** (*'im*), **and so also** (*wa gam* – in addition) **for them to have reason to trust you** (*ba 'aman*) *forever* (*la 'owlam*).'

And so (*wa*) **Moseh reported** (*nagad*) **these statements** (*'eth dabary*) **of Yahowah** (יְהוָה) **to the people** (*'el ha 'am*).

Then (*wa*) **Yahowah** (יְהוָה) **said to Moseh** (*'amar 'el Moseh*), **'Walk** (*halak*) **to the people** (*'el ha 'am*) **and set-apart** (*qadash*) **the day** (*ha yowm*), **and also the next day** (*wa machar*) **because they may want to have their clothing cleaned** (*wa kabac simlah* – they should have their apparel laundered (*piel stem*, perfect conjugation, consecutive form)).

And (*wa*) **they should genuinely choose to be totally** (*hayah* – they should of their own volition elect to be actually and completely (*qal perfect consecutive*)) **prepared to be established** (*kuwn* – ready, having formed a firm decision to be supported (*niphal stem* which is the passive voice of the *qal*, denoting a genuine relational response) **on the third day** (*la ha yowm ha shalyshy* – approaching on the third day; from *shalowsh* – three (symbolic of a child being born into a family of a father and mother)).'

Because indeed (*ky*), **in the third day** (*ba ha yowm ha shalyshy* – during the third day) **Yahowah** (יְהוָה) **will descend** (*yarad* – will lower and diminish an aspect of Himself, coming from a higher, more elevated place and state to a lower one) **to approach before the eyes** (*la 'ayn* – in order to facilitate the observations, perceptions, and perspective) **of all the people** (*kol ha 'am* – the entire family) **upon the Almighty's Mount Sinai** (*'al har Cyny*).” (*Shemowth / Names / Exodus 19:9-11*)

“So (*wa*) **you should choose to participate by setting up a complete boundary** (*gabal* – you, of your own volition, should engage by arranging limits and setting the bounds (in the *hiphil stem* and consecutive mood we are being asked to participate in this process)) **for the people** (*'eth ha 'am* – on behalf of the family) **all around** (*cabyb* – to surround and encase; from *cabab* – to turn around, to change, and to alter course, moving toward a different goal), **for the purpose of communicating** (*la 'amar* – to literally say), **'I want you to be especially observant** (*shamar* – My hope is that you choose to carefully examine and consider what you see, being diligently focused (*niphal imperative*)) **regarding your approach to** (*la*) **ascending** (*'alah* – being lifted and rising up) **on the mountain** (*ba ha har*) **and making contact** (*wa naga'* – and reaching out and touching) **with the totality of His limits and extremity** (*ba qatsah* – with

His specifically defined area and the parts which comprise the whole; from the verbal form of *qatsah* – to cut off and separate).

Anyone who makes contact (*kol ha naga'*) **with the mountain** (*ba ha har*), **he will absolutely die, resulting in eternal destruction** (*muwth muwth* – he will end up dead, ultimately ceasing to exist (qal absolute hophal imperfect)).

Do not reach out and make contact (*lo' naga'*) **with a hand** (*ba yad*), **because indeed** (*ky*), **he shall be removed and die in a cascade of stones** (*caqal caqal*), **either that or** (*'ow*) **he shall be hurled away and destroyed** (*yarah yarah*), **whether** (*'im*) **an animal** (*bahemah*) **or whether** (*'im*) **a man** (*'iysh* – a person), **he shall die, ceasing to exist** (*lo' chayah*).” (*Shemowth / Names / Exodus 19:12*)

This then leads us to Yahowah’s first mention of the *Yowbel*...“**With the drawing up and extension of** (*ba masak* – then following after the guidance and leadership of) **the Ram’s Horn of Yah** (*ha Yowbel* – symbolizing the power and influence of Yahowah’s Lamb) **they** (*hem*) **should of their own volition always and genuinely choose to ascend by being lifted up** (*'alah* – they should consistently elect to rise and to actually grow (qal stem denoting a literal interpretation and genuine response, imperfect conjugation describing ongoing actions with unfolding consequences, and jussive meaning which conveys volition)) **in association with** (*ba*) **the mountain** (*ha har* – Mount Sinai where Yahowah revealed Himself and His *Towrah*).” (*Shemowth / Names / Exodus 19:13*)

Our assent to God is made possible by the extension of Yah’s Lamb – the *Yowbel*. And it is not until we are properly prepared by the *Yowbel*, becoming perfect and eternal spiritual children of God, that we can touch Yahowah. This process according to God was facilitated and explained on this mountain with the revelation of the *Towrah* which we have been encouraged to observe.

As we ponder the etymological basis for the title *Yowbel*, I am partial to acknowledging a Yahowah connection because there are over 40 similar names, all which begin with “Yow” serving as a contraction of Yahow. These include in part: Yow’ab (Yah is our Father), Yow’el (Yah is God), Yowb (Cry Out to Yah), Yowbal (Yah Leads and Carries), Yowcha’ (Yah Gives Life), Yowkal (Yah is Able), Yownah (Yah’s Dove), Yownatan (Yah Gives), Yowceph (Yah Increases), Yow’ed (Yah’s Meeting), Yowrah (Yah Instructs), and Yowtham (Yah Perfects). Since these names appear no fewer than 700 times, it seems reasonable to associate Yahowah from His *Yowbel*.

This known, we will soon learn that the *Yowbel* is used interchangeable with the “*Showphar* – a Ram’s Horn Trumpet,” thereby associating the *Yowbel* with the “power and message” of Yahowah’s “lamb.” We will also witness Yahowah

connecting His *Yowbel* with four *Miqra'ey*: *Pesach*, *Shabuw'ah*, *Taruw'ah*, and *Kippurym*. Two of these steps to God's Home are adroitly linked to the Lamb of God while the other two reflect the work of the Spirit of God.

With this in mind, and recognizing that *Yowbel* is comprised of a common abbreviation of Yahowah's name, there is every reason to see contractions of the Hebrew words for ram, *'ayl*, and for lamb, *kebes*, completing *Yowbel*. So if I am right, Yahowah is announcing the means to our salvation.

Since there are few coincidences in Scripture, I suspect that there is little chance that Yahowah labeled His most important redemptive years *Yowbel* / Yah's Lamb, and then asked us to announce them using a *Showphar* / Ram's Horn, without a good reason. So let's search for that reason.

If we were to travel back in time to the first mention of a sacrificial male lamb and to ram's horns in Scripture we'd discover something that is absolutely riveting. It's found in one of my favorite prophecies regarding the Ma'aseyah. It not only forms the basis of Yahowsha's first public declaration, it provides us with a dress rehearsal for Yahowsha's sacrifice as the Lamb of Yahowah on Mount Mowryah.

So while the purpose of the *Yowbel* is introduced and explained in the heart of Yahowah's *Towrah* / Teaching, in *Qara'* / Leviticus 25, I'd like to begin our investigation into this poorly understood and yet essential time in a different place. Yasha'yahuw, who the world knows as Isaiah, revealed a great deal about Yahowsha's—Yahowah's Lamb and thus explained the *Yowbel* to us in the context of time and our salvation.

One passage in particular is especially relevant to those seeking to understand what Yahowah's *Yowbel* represents. This passage is so important, so revealing, it was used as the basis of the Ma'aseyah Yahowsha's first public pronouncement. It would be an extraordinary Sabbath in the synagogue...

By way of introduction, Yasha'yahuw reminded us that the Savior has a name, a title, and a purpose. Yahowah, speaking prophetically to Yisra'el, provided a long and revealing preamble to the words which would launch the Ma'aseyah's mission. He began:

“The Redeeming One (*ga'al ge'ulim* – the kinsman and close relative who restores) **will come and enter** (*bow'*) **Zion** (*Tsyown* – the sign along the way), **and come unto those in Ya'aqob** (*Ya'aqob* – the father of the twelve tribes who became Yisra'el) **who turn away from** (*suwb* – repent and are restored from) **rebellion** (*pasha'* – transgression and sin), **declares Yahowah** (*kzk|*). **As for Me, this** (*zo'th*) **is My Covenant Relationship** (*beryth*) **with** (*'eth*) **them, says Yahowah** (*kzk|*).

And My Spirit (*ruwach*) will be upon You. My words (*dabarym*), I will by association and relationship place (*'asher sumah*) in Your mouth. And they will not depart (*muwsh* – be removed) from the mouths (*peh* – entrance of the body for breathing, communication, and nutrition) of your offspring (*zera'* – seed, sowing, and posterity), or your children's children says Yahowah (*kzk|*) from that time through all eternity.” (Yasha'yahuw / Yahowah Saves / Isaiah 59:20-21)

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

Because of the Redeemer, at least for those who have not been deceived, we will: **“Arise and stand up (*quwm*), become light (*'owr* – be illuminated, lit up, existing as and giving off light) for your Light has come (*bow'* – is near, has entered and gathered us). The glorious presence and manifestation of power (*kabowd* – the gift and reward) of Yahowah (*kzk|*) appears, rises up, and shines like the light of the sun (*zarach* – becomes visible as light marking the dawn of a new day) upon you.”** (Yasha'yahuw / Yahowah Saves / Isaiah 60:1)

Because the Redeemer is Light, we glow, reflecting His Light. And because our Redeemer lives inside of us, we become Light. The Redeemer is the glorious presence of Yahowah, appearing before us, shining on us, abiding in us, illuminating us, and raising us up. He adorns us in Yah's Garment of Light.

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

Our Redeemer is the Light that shines in the darkness. Satan conceals and Yahowah reveals. As we digress through the last days, the Devil will envelop the world in his gross deceptions and perversions. This demonic plague will spread like a cancer—viciously and rapidly killing every living thing in its path. But even in the Tribulation there will be hope. Yisra'el will once again become a light unto

the world. Yahowah will shine through Yahuwdym. And then one day, everyone will walk in, live around, and exist by the Light.

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

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

With Adam the story begins with *beryth*/relationship and ends in *azab*/abandonment. The *beryth*/covenant was kindled anew with Abraham and nurtured with Ya’aqob. But this *beryth*/marriage would end in ‘*azab*/divorce in Hosea; digressing through long centuries of *azab*/separation. But the story does not end there. Yisra’el is restored, and so is *beryth*/fellowship. At Passover, Yahowah becomes Yahowsha’, God becomes Savior, the Mighty One of Ya’aqob Redeems those who were lost.

As introductions go, this one reigns supreme. **“I will appoint (*sym* – provide and give) Salvation and Reconciliation (*shalown* – peace and prosperity, safety and satisfaction, friendship and companionship, blessings and contentment) to visit you, to attend to you, to look after you, and to care for you (*paqudah* – to pay attention to you), and (*wa*) Righteousness and Innocence (*tsadaqah* – vindication) to approach and be present among you (*nagas* – to come near you, gathering you together).**

Injustice and wrongdoing (*chamas* – destructive violence, terrorism, plunder, and lawlessness) will no longer be heard (*lo’ shama’ owd*) in your land (*ba ‘erets*), nor crippling oppression (*sheber* – fracturing disassociation) within your borders (*ba gabuwl* – territory).

You will call (*qara*’ – summon, invite, welcome, and meet) your Protector (*chowmah* – your protective barrier, your fortress and foundation; from an unused root meaning to join) ‘Yahowsha’ / Salvation (*Yashuw’ah* – Yahowah is Salvation and Savior, Redemption and Redeemer).’

And you will call your doorway (*sha'ar*) ‘Shining Light (*tahilah* – the praiseworthy, commendable, and renew source of illumination; from *halal* – to shine).’” (Yasha’yahuw / Yahowah Saves / Isaiah 60:17-18)

Let’s summarize: the Redeemer is the Covenant Relationship, the glorious presence and manifestation of Yahowah’s Spirit, Power, and Light. Yahowah is God, Savior, Redeemer, and the Mighty One. Yahowsha’ is Salvation and Vindication, our Protective Fortress, and the Doorway to Praise. Therefore: Yahowsha’ a manifestation of Yahowah, as is the Covenant, as is the Spirit, as is Light. He represents Yahowah’s Work as the Redeemer. Yahowsha’ is therefore a diminished, corporeal, representation of God. He is the Doorway to Heaven. (Let theologians get a hold of this and they’ll digress from a trinity to a decuple and that would be a debacle.)

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

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

As promised, Yahowah would arrive as a *netser*/shoot right on time, so that He could vindicate those who would be grafted into the vine—the works of His hand. Yahowsha’ entered Jerusalem four days before Passover in 33 CE, the last year of man’s fourth millennia—a *Yowbel* year. And Yahowsha’ will return for Ya’aqob, just in time, on the Day of Reconciliation in the *Yowbel* year of 2033 CE (6000 Yah), just four days before the end of man’s sixth millennia.

Rewind the clock a few years, and the thirty-year-old Ma’aseyah walked into a Nazareth Synagogue, opened a scroll and read: **“The Spirit (*ruwach* – feminine**

and maternal, enlightening and empowering, divine non-material, energy-based manifestation) of **Yahowah** (kzk|) **is upon Me** ('*al* – as God is over Me) **because** (*ya'an* – for the express reason that) **Yahowah** (kzk|) **has anointed** (*mashach* – has applied olive oil which is a symbol of the Spirit's covering and light), **thereby associated with Me to** ('*eth la* – accompanying Me in order to) **bring and proclaim news** (*basar* – to reveal tidings and announce a message) **to the unpretentious and sincere, to the responsive who answer the call** ('*anaw* – those who are straightforward and recognize they need help, who are thoughtful and open to receiving a truthful witness).” (Yasha'yahuw / Yahowah Saves / Isaiah 61:1) [The Masoretic texts reads: “the spirit of the Lord, God,...” where we find Yahowah's name written in the complete Qumran scroll labeled 1QIsa.]

The opening line of Yahowsha's first public pronouncement explains that Yahowah's Spirit is what caused the Ma'aseyah to be Yahowah's Implement. Likewise, it is the emersion in Yahowah's Spirit that make all of us who have been reborn from above “anointed,” whereby Yahowah's “*Ruwach* – Spirit” covers and enlightens us, accompanying us while associating with us. She equips us to “*basar* – proclaim the message” Yahowah has revealed to us. It is by way of Yah's “*ruwach* – Spirit” that Yahowsha' and we are anointed, covered, protected, enlightened, and empowered, to associate with and accompany God. Just as She prepared Him to announce Yahowah's message, the *Ruwach* serves us this same way.

This message, however, only resonates with those who are “‘*anaw* – unpretentious, sincere, and straightforward.” It is not for those twisted by religion or enamored by faith. As it turns out, '*anaw* is a derivative of '*anah*, one of Yahowah's most revealing terms.

Not only are there varied definitions of '*anah*, choosing those which best fit the context is essential because Yah uses '*anah* in discussions directly related to our salvation – just as '*anaw* is used here to describe the beneficiaries of Yahowah's message. In preferential order, '*anah* may be defined as: 1) to answer, especially a call, 2) to respond, especially to a summons, 3) to testify, speaking as a witness, 4) to think, being especially thoughtful and concerned, 5) to ask questions, 6) to receive answers, 7) to speak truthfully, providing accurate information, 8) to reply by making a declaration, 9) to sing or shout, vocally communicating, 10) to live together in a marriage, consummating it, 11) to be occupied, busy, even preoccupied, 12) to afflict or be afflicted, 13) to be put down, 14) to be depressed, 15) to be cast down, 16) to stoop or bow down, 17) to humble oneself, 18) to be humiliated, 19) to be disturbed and worried, feeling anxious, 20) to be raped and violated, especially in the context of demeaning women, 21) to become weaker, ultimately ceasing to exist, 22) to deny oneself, 23) to be silenced, and 24) to oppress or be oppressed.

share this with you now because in this case, the encouragement would come by way the Set-Apart Spirit. Even the clothing would be none other than the Spirit's Garment of Light.

By way of affirmation, you'll note that when Yahowsha' said "My God why have you forsaken Me" on Passover, He was speaking of the Spirit's departure. He was only God when immersed in Yahowah's *Ruwach*.

But, the passage could just as easily read: **"He sent Me out (*salah*) to (*la*) heal, bandage, and gird (*chabash* – to wrap Myself around and to bind up), accordingly (*la*), the broken (*shabar*) hearted (*leb*),..."**

In this case, the "healing bandage" would be one whose ointment is oil and cloth is light. This rendering would be consistent with Howsha's / Hosea's prophecy: **"Come, let us return to Yahowah. For He has torn us (*taraph* – expelled us), but He will heal us (*rapha* – promote restoration, cure our diseased and injured state, mend and repair us). He has stricken us (*nakah* – chastised us), but He will wrap Himself around us (*chabash* – healing us and bandaging us, wrapping clothing around us, bind us to Him)." (Howsha' / Salvation / Hosea 6:1)**

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

What follows seems to support liberation, which was the first of our two options. **"...to (*la*) call out to, to meet, to read to, and to invite (*qara'* – to greet, to welcome, to recite to, and to summon) those taken captive (*shabah* – those who are captured and plundered under the control of another) to freedom and liberty (*darowr*), and (*wa*) to release from darkness (*la paqah 'ophel* – to bring into the light and provide a way to the Light for) those who are oppressed (*'acar* – those who are bound and imprisoned, those who are obligated to make vows and join in or endure sanctions),..." (Yasha'yahuw / Yahowah Saves / Isaiah 61:1) (Note: the while the Masoretic reads "opening of the eyes" the 1,300 year older Great Isaiah Scroll says "to release from darkness.")**

While the first of these two phrases is clear enough, the full meaning is very deep. To get at it, we'll have to examine *dorowr* in the context of *Yowbel*, as these celebrations of our release from debts and freedom were prophetic of the Ma'aseyah's mission, message, and timing.

Essential to this message is the means Yahowah uses to free us from the oppressive nature of human political and religious schemes. He "*paqach 'ophel* – releases us from the obscuring nature of the darkness so that we might see and

experience the Light and find the open door.” This ties it back into the concept of liberating those constrained by the binding nature of religion. Yet on the surface, ‘*acar* has nothing to do with being physically blind. However, since those who are bound are “constrained by way of compulsion resulting from obscuring messages,” Yahowah may be speaking about enlightening those who have been seduced by the dark schemes of political and religious indoctrination.

Luckily, we don’t have to ponder which of the potential truths was intended. The answer is all of them. The Qumran Scrolls differ from the Masoretic and agree with Yahowsha’. The oldest texts read: “release from darkness (i.e., blindness)” in addition to “liberating captives.” And that’s good news because according to Luke, that is what Yahowsha’ read in the Nazarene Synagogue.

“... and to call out and offer an invitation to (*la qara*’ – to issue a summons to be welcomed and meet while proclaiming) **the acceptable and favored (*ratsown* – to the most pleasing and enjoyable, fortuitous and accepting) year (*shanah* – time of change and renewal) of (*la* – according to and concerning) **Yahowah (*kzkk* |),...”** (Yasha’yahuw / Yahowah Saves / Isaiah 61:2)**

The Yowbel demarks years when all debts are forgiven and the oppressed are freed. Therefore, the Yowbel are years we receive Yahowah’s favor, our debts are forgiven and we are freed from the penalty of sin, thereby making it possible for us to be accepted into Yah’s family. This is the invitation made on behalf of the “*beryth* – Covenant” by way of the “*miqra’ey* – called-out invitations to meet” with God.

While this is where Yahowsha’ stopped reading, it was not the end of His first public pronouncement, or even the end of the verse. There would be another day directly associated with this one which would come three years hence, in 33 CE. That year would be exactly 4,000 years (or more precisely 40 Yowbel) since Adam’s exile from the Garden and 2,000 years (or more instructively, 20 Yowbel) since Abraham’s example, whereby we were given the means to reengage in fellowship with God via the Covenant. So Yahowsha’ stopped reading because that was where He was in the fulfillment of this prophecy.

But it concludes with: **“...even (*wa*) the day (*yowm*) of punishment (*naqam* – of the justified payment for crimes that should not have been committed) of (*la* – concerning) **God** (*’elohy* – the Almighty) **to comfort and to change (*la nacham* – to console and to alter the perceptions, perspective, mindset, and attitude of) all (*kol*) who are sorry (*’abel* – who grieve and are remorseful).”** (Yasha’yahuw / Yahowah Saves / Isaiah 61:2)**

Yahowah, through Yahowsha’s body and soul, suffered the punishment we deserved to ransom us from the crimes we have committed. He did so to comfort us and to change us, releasing us from our debts and freeing us to live with Him.

But these benefits are only for those who realize that they have erred, that they have gone astray, and who are sorry for having done so. Those who want to change, who choose to change, can be changed by God. He will open our eyes if we will open our minds. Collectively, with our new perspective and attitude, we will come not only to see Yah, and to realize what He has done for us, but also come to embrace Him as our Father.

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

To summarize what we have read, Yahowsha' was sent away from Yahowah and was anointed in the Spirit to reveal Himself and His message to us so as to free us. He did so in the form we could best understand, most easily relate to—human. But for this relatively humble manifestation of Yahowah “to heal, release, and enlighten” those who were “broken as a result of sin,” He had to take our sin upon Himself and pay our penalty so that we might be freed of the consequence of our crimes. For this to happen, Yahowah's Spirit had to “forsake” Yahowsha's soul, ultimately separating His Spirit from Yahowsha's soul. This concept of separation and abandonment underlies the meaning of *shalach*/set away. For someone to be “sent away” they must first be separated and then set-apart. For us to be saved, Yahowsha's soul had to be abandoned and ultimately damned, paying the price for our sin. This is why the Ma'aseyah's last words were “My God, My God, why have you forsaken Me.” If you have pondered the meaning of this question, you will understand its significance soon, as it illuminates Yahowsha's nature.

As a result of Yahowah's sacrifice through His diminished human manifestation, He is able to “call us out by name, inviting us into His company,” thereby providing us with the “liberty” to live in *beryth* with Him. Freed from the “captivity of sin” in “Yahowah's acceptable year” the Yowbel of 33 CE, those who “are remorseful” and willing “to change,” trusting Yahowsha' for “salvation” will be found “acceptable,” and be “adorned in a Garment of Light.”



Just as Yahowsha's sacrifice can only be understood in the context of the Towrah's *Miqra'ey* solution, understanding Yahowah's timing requires an

appreciation of the *Yowbel*, meaning: Yah's Lamb is God. For these insights we must turn to *Qara' / Called-Out / Leviticus*, to the heart of the *Towrah*. And what we discover is that while *Qara' 23* was devoted to presenting the *Miqra'ey*, *Qara' 25* is focused almost entirely on the *Yowbel*. And since both speak of Yahowah's promises and timing, for those seeking to develop a relationship with God, they are both essential reading.

As we now know the 23rd chapter of *Qara'* details the season and substance of the *Miqra'ey*: of Passover, Unleavened Bread, and FirstFruits in the Spring, of the Feast of Seven Shabat in Summer, and of Trumpets, Reconciliations, and Shelters in the Fall. Further, as we delve more deeply into the *Yowbel*, we will soon discover that while *Shabuwa'* among the Invitations to Meet with God served the annual model for the semi-centennial *Yowbel* celebration with regard to its season, *Yowm Kippurym* defines its substance.

If you have forgotten some of *Shabuwa's* significance, by way of refresher, the Festival of *Shabuwa' / Sevens* was *Qodesh*, a day set-apart to and for Yahowah. *Shabuwa'* was a *Miqra'*, therefore it was an annual invitation to be called-out and to meet with Yah which will endure for all time, all people, and all places, serving as a rehearsal of what is to come. The Feast of Sevens followed FirstFruits by 50 days—seven Sabbath's plus one.

Shabuwa' is a time of celebration and rejoicing, open to all people, free and slave, *Yahuwdym* and *Gowym*, men and women, young and old, all sinners no matter how unclean. It is the only *Miqra'* where leavened bread is specifically sanctioned. Seven *Shabat* is a come as you are party, designed to underscore the benefits of freedom – a release from debts and bondage. It is a time to promote Yahowah's *Towrah* Teaching to those who need it and to all who are willing to listen. Seven Sevens is God's way of preparing us to share His message and our way to thank Him for preparing us to enter your presence. Also, in the past and future history of the enfolding story of redemption, *Shabuwa'* is the *Miqra'* when Moseh received the *Towrah* at Horeb and when the Apostles were imbued with the *Ruwach Qodesh* to enlighten and empower their witness.

Qara' / Called-Out Leviticus 24, which is the lone chapter which separates the *Miqra'ey* and the *Yowbel*, opens by presenting the eternal flame representing the everlasting Covenant, and then six rows of fine flour representing the saved souls of humankind. This presentation is followed by a discussion of the actual meaning of blasphemy and recompense for injury. So then we pick up the story of the *Yowbel* in the 8th verse of the 25th chapter of *Qara' / Called-Out / Leviticus*.

“And (wa) you should count (caphar – you should, of your own volition, number and consider) on your behalf (la – for your benefit), seven (sheba' – the oath which fully satisfies) Sabbaths (shabat – to rest and reflect on the promise)

of years (*shanah* – time of change and renewal), **seven sevens of years** (*sheba' shanah sheba'*) **as a foundational pattern of conduct** (*pa'am* – as a means to guide your steps and base your understanding).

And (*wa*) **this shall be** (*hayah* – they should exist) **for you** (*la* – for your benefit), **time periods** (*yowm*) **of seven** (*sheba'* – the oath which fully satisfies) **Sabbaths** (*shabat* – to rest and reflect on the promise) **of years** (*shanah* – time of change and renewal), **seven sevens of years** (*sheba' shanah sheba'*).” (*Qara' / Called-Out / Leviticus 25:8*)

Yahowah's *Yowbel* would reflect His pattern and promise of seven, and thus His *Shabat*. And that is important, because we will soon discover that the *Yowbel* demarks the time when Yahowah's Lamb as God liberates us from the consequence and penalty of sin.

Then: **“And** (*wa*) **you should extend** (*'abar* – you should of your own volition choose in recognition of Passover and forgiveness to circulate (scribed in the hiphil stem communicating cause and effect, perfect conjugation which speaks of totally completing the request, and consecutive form indicating volition)) **a ram's horn / Showphar** (*showphar* – a trumpet to announce an essential message; from *shaphar* – that which is pleasing, shining beautifully and brightly; that which is good and acceptable), **sounding a blast which signals a warning and shouts for joy, providing notice of the doorway to healing** (*taruw'ah* – blowing the ram's horn to sound an alarm and gain people's attention, shouting for joy; a compound of *tara'* – giving the gift of healing and *ruwa'* – announcing triumphant news) **on the tenth day** (*ha 'asowr yowm*) **of the seventh month** (*shaby'iy chadash* – seventy promise of renewal), **on the** (*ba ha*) **Day of Reconciliations** (*Yowm Kippurym* – from *kaphar*, meaning to atone, cover over, purge, make reconciliation, pacify, and propitiate).

You shall continue to extend and circulate (*'abar* – you shall consistently in association with Pesach circulate (imperfect conjugation which speaks of a continuous act with unfolding implications)) **a Showphar ram's horn** (*showphar* – trumpet to signal an announcement) **all throughout your realm** (*ba kol 'erets*).” (*Qara' / Called-Out / Leviticus 25:9*)

'*Abar* is a bit of a puzzle in this passage. Most all English translations render it “sound,” but there is nothing related to an audible noise in the word. '*Abar* is frequently used in Scripture to convey the idea of “passing or crossing over somebody or something,” which is why it is associated with Passover. It is only when we consider '*abar*'s fourth connotation that we find “to extend and to circulate.” In its fifth definition, however, according to some lexicons we discover “to provide a sacrifice which yields forgiveness” – a concept which fits nicely within the context of announcing the doorway to heaven which may be why

Yahowah used it. However, extending and blowing a ram's horn is only commotion making a racket if you don't understand why the Ram's horn is being circulated and miss its connection with Passover.

Throughout the Tanakh, the *Showphar*, or "ram's horn," often called a "trumpet," was used to signal and herald the arrival of every important event, time, or person. It played a vital part in calling attention to Yahowah's appointed *Miqra'ey*. So by using it in connection with the *Yowbel*, we are encouraged to ponder the relationship between the *Yowbel* and *Miqra'ey*.

While determining the etymological basis for *Yowbel* is fraught with challenges, no one questions its association with the *Showphar* – trumpet created from a ram's horn. Strong's, the most popular of lexicons, even defines it as such. And that is in spite of suggesting that *Yowbel* is from "yabal – to lead, to carry, and to bear." So apart from the *Yowbel* – *Showphar* association, let's table this discussion for a moment.

But speaking of associations, while the timing of the *Yowbel* is predicated upon the pattern established by the Invitation to be Called-Out and to Meet of Seven Sabbaths, this verse suggests that its purpose is related to the Day of Reconciliations. That is interesting for a variety of reasons, not the least of which is that *Yowm Kippurym* demarks the day Yahowsha' will return – an event worthy of extending a *Showphar*. It is also the day where all outstanding issues are resolved so that we are prepared to enter Yahowah's presence – and that would make it "ratsown shanah – an acceptable and favored time of renewal."

Also, please don't miss the fact that the *Yowbel* is being linked to yet a third *Miqra'ey* – that of *Taruw'ah*. Moreover, this *Qara'* declaration, especially through the association with the "*Showphar* – Ram's Horn Trumpet" is even helping us define the purpose of the Fifth Invitation to Meet with God. We engage in *Taruw'ah* by "sounding a blast which signals a warning and shouts for joy, providing notice of the doorway to healing." We know this because *tara'* is "gate or doorway, even a gatekeeper or doorkeeper." *Taruwpah* speaks of "healing." And *toren* denotes "the upright pole onto which a standard is flown." Coupled then with "*ruwa'* – to signal," the complete picture of *Taruw'ah*, its *Showphar*, and related *Yowbel*, all comes into view. We have God trying to get people to notice the Doorway to His home. It is a gateway which is opened by the Passover Lamb, a path which leads us to God by way of Reconciliations.

In that these associations between the Lamb of God and the *Showphar*, *Pesach*, *Shabuw'ah*, *Taruw'ah*, *Kippurym*, and indeed the *Yowbel*, are important, literally life and death, let's examine Genesis 22:13 before returning to what Yahowah had to say to Moseh regarding the redemptive nature of Yahowah's Lamb – the basis of the *Yowbel*.

“Abraham raised (*nasa’* – lifted up and elevated) **his eyes** (‘*ownah* – spiritual perceptions) **and looked** (*ra’ah* – perceived, considered, discerned, and was shown): **behold** (*hineh* – pay attention), **some time later** (‘*achar* – pertaining to a subsequent event in another time) **a sacrificial male lamb** (‘*ayl* – a masculine noun for clean and perfect ram used for *Pesach*; a masculine reference to a doorway, lintel, or upright pillar; a masculine leader, a mighty man who is an upright pillar and an example) **caught in** (‘*achaz* – grasped, taken hold of, seized, and possessed by) **interwoven thickets** (*cobek* – thorn bush; from *cabak*, meaning to interweave and wrap) **by his shining horns of radiant light** (*qeren* – brilliant flashing rays of light from a supernatural source; symbolic of status and might; also a trumpet comprised of a ram’s horn for signaling, especially upon the summit of a mountain).” (*Bare’syth* / In the Beginning / Genesis 22:13)

‘*Achar*, which was translated “some time later,” signifies “something which will occur later in natural flow of time, and yet in conjunction with an event which is currently unfolding.” ‘*Achar* is “a relative term, conveying a linkage between that which is being observed and that which will occur in the same place but in another time.” So we’re talking prediction and fulfillment, dress rehearsal and enactment. There would be two rams, not one.

The Hebrew word, ‘*ayl*/ram, denotes “a perfect sacrificial male lamb.” But not-so-coincidentally, it is also the word for “doorway, lintel, upright pillar, and exemplary leader.” This is because of the lamb’s association with Passover, the Doorway to life. Also interesting, ‘*ayl* is a single Yowd removed from ‘*el*, the Hebrew word for “Almighty God.” And that is because, the Passover Lamb was the diminished human manifestation of God.

The first Passover’s lamb’s blood was smeared on the lintels of the doorways of *Yahuwdym* in Egypt so that their firstborn sons might live and the people might be released from bondage. The second Passover’s lamb’s blood was smeared on the upright pillar upon which the perfect sacrificial lamb was hung. The blood dripping from the corporeal manifestation of God opened a doorway to heaven. Are you making the connection?

‘*Achaz*, rendered “caught,” has two other, even more profound meanings: “the base or foundation of the upright part of the Temple,” and “to be seized by pain.” ‘*Achaz*’s only derivative is ‘*achuzah*, the Hebrew word for property. That’s significant because ‘*achuzah* is the subject of the next verse in *Qara*’ regarding the *Yowbel*.

The “*cobek* – interwoven thickets” are prophetic of the crown of interwoven thorns placed upon Yahowsha’s head. They were made from the same bush.

Qeren, translated “by his shining horns of radiant light,” is used elsewhere to describe the rays of radiant light which were seen streaming from Moseh’s face

immediately after having met with Yahowah. Therefore, the “ram” Abraham saw was a vision of the Ma’aseyah, signaling mankind from the summit of Mount *Mowryah*.

“And Abraham (*‘Abraham* – merciful and enriching father; from *‘ab* (the first word listed alphabetically in the Hebrew language, the language of the Father)) **walked over** (*halak*) **and grasp hold of** (*laqah* – took in his hand and received) **the sacrificial male lamb** (*ha ‘ayl* – the perfect ram; the doorway and upright pillar) **in place of and in exchange for** (*tachath* – instead of) **his son** (*ben*), **ascending** (*‘alah* – rose) **via the offering** (*‘olah* – being lifted up to the Most High).” (*Bare’syth* / In the Beginning / Genesis 22:13)

Halak, which means “to walk,” is the first word of the covenant. Yahowah wanted Abraham to walk away from Babylon and then to walk with Him.

This brought him and us to *laqach*, which reveals that Abraham “grasp hold” of the lamb and he “received” Him, just as we must do if we want to *‘alah*/ascend.

While most all English bibles render the phrase *‘alah ‘olah* as “offered a burnt offering,” these two words are actually identical in the Hebrew text. Vocalized different ways, the Hebrew root means: “to go up” and “to ascend.” It is a “stairway” and a “conduit of water for healing.” In the proper context *‘olah* can mean “burnt offering,” but only in the sense that the radiant energy and smoke rises and ascends toward God.

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

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

Ron Wyatt discovered the Ark of the Covenant in Jeremiah’s Grotto, twenty feet below Golgotha and less than fifty paces from the empty garden tomb. He found and filmed the carved receptacle in the rock in which the upright pole was placed. He found and filmed the crack in the earth through which the Ma’aseyah’s

blood poured, tracing it from the left side of the receptacle to the Ark itself. He found, filmed, and tested Yahowsha's blood, a sample of which he removed the right side of the Mercy Seat. According to Wyatt's testimony, the blood once rehydrated with saline solution was still alive. And it revealed a chromosome arrangement unlike the rest of humanity: 22 X from His temporal mother, and 1 Y from Yahowah.

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

While there is obviously much more to know and understand regarding the symbolism of Abraham and Yitschaq's providing a dress rehearsal for Yahowah and Yahowsha' on Mount *Mowryah* than these two statements, but we have already accomplished our mission which was to demonstrate all the "'*ayl* – lamb represents." So now that we have validated the liberating and life-giving significance of the first recorded *Yowbel* in 1967 BCE, let's return to Yahowah's *Qara'* instructions.

So that we don't lose sight of the context, thus far regarding the *Yowbel*, Yahowah has said:

“And (*wa*) you should count (*caphar*) on your behalf (*la*), seven (*sheba'*) Sabbaths (*shabat*) of years (*shanah*), seven sevens of years (*sheba' shanah sheba'*) as a foundational pattern of conduct and as a means to guide your steps and base you understanding (*pa'am*).

And (*wa*) this shall be (*hayah*) for you (*la*), time periods (*yowm*) of seven (*sheba'*) Sabbaths (*shabat*) of years (*shanah*), seven sevens of years (*sheba' shanah sheba'*). (*Qara' 25:8*)

Then (*wa*) you should extend in association with Passover (*'abar*) a ram's horn Showphar, a trumpet to announce an essential message which is pleasing and acceptable, shining beautifully and brightly (*showphar*), sounding a blast which signals a warning and shouts for joy, providing notice of the doorway to healing (*taruw'ah*) on the tenth day (*ha 'asowr yowm*) of the seventh month (*shaby'iy chadash*), on the (*ba ha*) Day of Reconciliations (*Yowm Kippurym*).

You shall continue to extend and circulate (*'abar*) a Showphar ram's horn (*showphar*) all throughout your realm (*ba kol 'erets*).” (*Qara' 25:9*)

To which God adds: “**And (wa) you should of your own volition completely set apart** (*‘eth qodesh* – you should choose to dedicate (piel perfect consecutive)) **the 50th** (*Chamishshym*) **year** (*shannah* – time of annual renewal).

Then (wa) you should announce an actual invitation (*qara’* – you should elect to call out a summons for a meeting, welcoming everyone (qal perfect consecutive)) **to freedom** (*darowr* – to a release from bondage and from all debts, swift and absolute liberty) **in the land** (*ba ha ‘erets* – throughout the realm).

On behalf of every inhabitant (*la kol ha yashab* – for all who live) **it** (*hy’*) **shall always be** (*hayah* – shall continuously and genuinely exist as (qal imperfect)) **a Yowbel** (*Yowbel* – a celebration of Yah’s Lamb) **for you** (*la*).” (*Qara’* / Called-Out / Leviticus 25:10)

So at this point we know that the 50th year is “set apart” and very important and special time. Every nuance is drenched in redemption and freedom from the bondage of sin. And we know that the *Yowbel* is a time to celebrate Yahowah’s Lamb, His role in Passover, as well as the Invitations of Seven Sabbaths, Trumpets, and Reconciliations. Moreover, since the *Yowbel* is called “*qodesh* – set apart,” there is yet another connection to Yah’s Lamb, Yahowsha’, who as the Lamb of God, is *Qodesh Qodesh* – the most Set Apart.

Reinforcing this connection, in the 10th verse we find *darowr*, the word Yasha’yahuw predicted Yahowsha’ would use in His first public declaration. It’s one of the clues that caused us to examine the association between Yahowsha’ and the *Yowbel* in the first place.

We have also learned that the *Yowbel* is forever. It is for all people in all places for all time. It, like the four *Miqra’ey* associated with it, is an “*qara’* – invitation to meet” with God.

The conclusion of the 10th verse instructs us to forgive personal debts and to release slaves back to their families during our celebration of the *Yowbel* to teach us the purpose of the *Miqra’ey*, which is to forgive our debts so that we are free to return to God. The former serves as a tangible expression of the latter.

“**And (wa) you should of your own volition actually return the totality of** (*suwb* – you should choose to literally bring back and restore all of (qal perfect consecutive)) **an individual’s** (*‘iysh* – a person’s) **property and possessions to them** (*‘el ‘achuzah* – inheritance, gifts, land, and anything they own to them), **and also (wa) you should always return** (*suwb* – you should continually restore (qal imperfect)) **a person** (*‘iysh* – an individual) **to his extended family and people** (*‘el mishpachah* – to his tribe, clan, country and nation).” (*Qara’* / Called-Out / Leviticus 25:10)

While the following rendition of the previous statement reorders the words somewhat, and reassigns some of the pronouns, there is some merit in considering...**“And (wa) you individually (‘iysh) should of your own volition completely return (suwb) to God (‘el – the Almighty). You, as an individual (‘iysh) should choose to return and be restored (suwb) to God’s extended family, becoming His people (‘el mishpachah).”**

Yahowah wanted people’s property returned to them which is to forgive debts, and he wanted workers freed to go back to their homes on the *Yowbel*. More important still, Yahowah wanted His people to return to Him at this time. Since He has and will make “return and restoration” possible on *Pesach*, *Shabuw’ah*, *Taruw’ah*, and *Kippurym* all in a *Yowbel* year, one request directs our attention to God’s ultimate gift.

Since these instructions are directly from Yahowah, there is more we can learn about how and when to celebrate the *Yowbel*, because God has not yet completed His teaching on the subject. He said:

“This (hy’) year (shanah – the time of renewal) of the Yowbel, of Yah’s Lamb (Yowbel – a synthesis of Yahowah, kebes – Male Lamb, and ‘ayl – Doorway Provided by the Perfect Lamb), the Fiftieth Year (Chamisym Shanah), was, is, and ever shall be (hayah – shall literally and always exist (qal imperfect)) for you to approach (la).” (Qara’ / Called-Out / Leviticus 25:11)

The *Yowbel* is, therefore, an integrated part of the *Miqra’ey*, which is why four of Yahowah’s Invitations to Meet have already been associated with it: Passover, Seven Sabbaths, Trumpets, and Reconciliations. And like the *Miqra’ey*, Yahowah is very specific regarding the timing of the *Yowbel*, while also affirming that it, like the *Miqra’ey*, will endure forever. Suffice it to say for now, the *Yowbel* mark the special years the most important fulfillments of Yahowah’s *Miqra’ey* occur, and they define their purpose.

Recognizing that we cannot earn our salvation, and that Yahowah does all of the work required to redeem and renew us, in conjunction with the *Yowbel* He tells us: **“You should never sow seed (lo’ zara’ – plant (qal imperfect)), you should not ever reap that which you have not sown (wa qatsar caphyach – you should never harvest volunteer plants which grow on their own (qal imperfect)), and (wa) you should not gather fruit (lo’ batsar – you should never harvest grapes) from unpruned and untended vines (‘eth nazyr).” (Qara’ / Called-Out / Leviticus 25:11)**

There is more to this instruction than initially meets the eye. With *lo’ zara’* we are also being asked “not to scatter our children,” in effect “separating them from” God’s “family.” With *lo’ qatsar* we are being told “not to shorten a life, cutting a life short of the intended duration” a person would enjoy in Yah’s company,

causing them “to lack what is required” to participate in the Covenant. The *caphyach* represents that which “grows wild on its own,” and thus apart from God’s Towrah guidance. Even *lo’ batsar* encourages us “not to cut clusters of ripened fruit from the vine,” which is to say that we are not to separate God’s children from the vine which is Yisra’el. As such, those who are *batsar* are “brought down from a high status to a lower one” – something Yah wants us to avoid. And finally, a *nazyr*, as an “untended vine,” lies outside of God’s care, His protection and nurturing.

Then we are reminded: **“Because indeed (*ky*), the Yowbel (*Yowbel* – Yah’s Lamb) is Set-Apart (*qodesh* – separating, purifying, and cleansing), always existing (*hayah*) for you (*‘al*).**

From (*min* – out of) the open field (*sadeh* – expanse of land and countryside) you shall eat (*‘akal* – you should be nourished) by way of (*‘eth*) its productivity (*tabuw’ah* – its production and yield; from *bow’* – to enter and *tabuwnah* – by way of understanding).” (*Qara’* / Called-Out / Leviticus 25:12)

In other words, God is going to provide for us. He has given us the way to enter His home and to do so by way of understanding. Moreover, He will accomplish His work which nourishes and sustains us by way of the *Yowbel Qodesh* – the Set-Apart Lamb of Yah.

And this all occurs: **“In this, the year of the Yowbel (*ba shanah ha ze’th Yowbel* – in the time of renewal of Yah’s Lamb), mankind (*‘iysh*) shall return, be restored, and come back home a redeemed (*suwb*) possession (*‘achuzah*) of God (*‘el*).” (*Qara’* / Called-Out / Leviticus 25:13)**

And for a practical, and yet more mundane, rendering, consider: **“In the year of this, the Yowbel (*ba shanah ha ze’th Yowbel*), you shall return and restore (*suwb*) mankind (*‘iysh*) to (*‘el*) his property (*‘achuzah*).”** So here, once again, we emulate a small aspect of Yah’s plan to help us understand and appreciate what He has and will do for us during the *Yowbel*.

Our return to Yahowah is predicated upon redemption, Him paying the price to buy us back. This restoration to spiritual relations will be manifest by the *Qodesh* One on His *Qodesh* Days of Passover, Unleavened Bread, FirstFruits, Seven Sabbaths, Trumpets, and Reconciliations leading to Sukah – Camping out with Yahowah – all of which have been or will be fulfilled in His *Qodesh* year of *Yowbel*. God couldn’t be clearer about His timing or purpose. Therefore celebrate 33 CE and look forward to 2033 – Years 4000 and 6000 Yah. Mankind was redeemed in 33 and will be completely restored in 2033.

God has dealt fairly with us, and he wants us to do the same with others. After all, He saved us from bad behavior, from the worst of human religious and

political oppression. **“And indeed, when (*wa ky*) you sell merchandise (*makar mimkar*) to your associates, neighbors, or countrymen (*‘amyth*), or (*‘ow*) you purchase something (*qanah*) from the hand (*min yad*) of to your associate, neighbor, or countryman (*‘amyth*), you should not ever choose to mistreat or take advantage of (*yanah* – you should never decide to harm, suppress, or oppress (hiphil imperfect jussive)) a person (*‘iysh*) or his brother, relative, friend, associate, or countryman (*‘eth ‘ah*).”** (*Qara’* / Called-Out / Leviticus 25:14)

While Yah’s testimony is overtly supportive of freedom and individual accountability, and thus tacitly seems to endorse free enterprise, since some are wont to ignore His advice and take advantage of others, every Yowbel, or fifty years, Yahowah wants indebtedness forgiven and property redistributed to prevent, albeit not through confiscatory taxation as is all too common today.

“In accord with the number of years (*ba micpar shanah*) after (*‘achar*) the Yowbel (*Yowbel*), you shall purchase things (*qanah*) from and associated with (*min ‘eth*) your associates, neighbors, or countrymen (*‘amyth*) according to an accounting of the number of years (*micpar shanah* – an inventory of the time) the product, yield, and resulting income (*tabuw’ah* – the productivity) can be sold or exchanged (*la makar*).” (*Qara’* / Called-Out / Leviticus 25:15) This is a form of accrual-based accounting where the affect of the *Yowbel* is calculated in advance.

The message of the Exodus is that Yahowah freed His children from the oppressive nature of human religious, political, military, and economic schemes. The last thing he wants is for His children, the victims of abuse, to victimize others. He said:

“And so then (*wa*), you should never mistreat or take advantage of (*yanah* – you should never harm, suppress, or oppress (hiphil imperfect)) any person (*‘iysh*) or his associate, neighbor, or countryman (*‘eth ‘amyth*).

You should choose to genuinely respect and revere (*yare’* – under the auspices of freewill, you should actually decide to value to the greatest extent possible (qal perfect consecutive)) your God (*‘elohy*). Because indeed (*ky*), I Am (*‘any*) Yahowah (יהוה), your God (*‘elohym*).

You should choose to engage in and act upon (*‘asah* – you should decide to attend to, observe, celebrate, and profit from (qal perfect consecutive)) My prescriptions for living (*chuqah* – My written and engraved instructions on how to be cut into My covenant relationship). And (*wa*) you should consistently observe (*shamar* – you should continually and closely examine and carefully and diligently consider) My means to justly resolve disputes (*mishpat* – My plan for justice and My means to exercise good judgment). When (*wa*) you do this (*‘asah*

'eth – you engage in this way), **then** (*wa*) **you will live, established and restored** (*yashab* – you will dwell) **upon the land** (*'al ha 'erets* – within the realm) **with confidence based upon trust** (*la batach* – securely relying upon a trustworthy source).” (*Qara'* / Called-Out / Leviticus 25:17-18)

The secret to a long life, to eternal life, is to know that Yahowah is God, to respect and revere Him, to act upon His prescriptions for living, while carefully observing His means to exercise good judgment and resolve disputes.

This is an especially interesting revelation because it explains who is working and who is not... **“And if you say** (*wa ky 'amar*), **‘What** (*mah*) **shall we eat** (*'akal*) **in the seventh year** (*ba ha shaby'y shanah*) **recognizing that** (*hen*) **we will not sow our seed nor harvest our crop** (*lo' zara' wa lo' 'acaph*)?”

I will direct and orchestrate (*sawah* – I will instruct and assign) **blessings** (*barakah* – gifts of prosperity) **for you in the sixth** (*la ba ha shanah ha shishy*) **and it will provide** (*wa 'asah* – produce) **the yield** (*ha tabuw'ah* – the productivity and harvest) **of three years** (*la shalowsh shanah*).” (*Qara'* / Called-Out / Leviticus 25:20-21)

This is so Yah. He isn't asking us to believe Him, for us to hope that He will perform as promised. Instead, He has put His reputation on the line and said that He would perform in advance of our need – proving to us that He is dependable. Moreover, He has promised to exceed our expectations. But most telling of all, He isn't asking us to do anything other than to place our trust in Him and to rely upon Him. This is exactly what happens when we observe and then act upon the terms and conditions of the Covenant. Our reliance becomes the catalyst to Yah's blessings.

So now here's another interesting thought. Yahowah seems to be saying that the land of Yisra'el or indeed the entire earth is His, and that because there are strangers who are alien to His family just passing through, the land shouldn't be permanently sold. Those who are unrelated to Yah will have no eternal inheritance. Separated from Yahowah's Covenant, they are one breath away from ceasing to exist. And worse, many of them are actually antagonistic toward God, stirring up trouble for themselves and for others.

“The land (*'erets* – earth) **shall not continually be sold or given up** (*lo' makar* – ownership shall not always be transferred for money or bequeathed upon death (niphali imperfect)) **into perpetuity** (*la tsamythuth* – completely, finally, or permanently), **because** (*ky*) **the earth, land, and realm** (*ha 'erets* – the material world) **is associated with and belongs to Me** (*la*). **For there are** (*ky*) **strangers** (*ger* – aliens lacking inherited rights, unrelated foreigners) **and** (*wa*) **temporary residents** (*towshab* – those just passing through who quarrel and stir up trouble)

and you (*'atem*) **are with Me** (*'im* – are associated in a relationship with Me).” (*Qara'* / Called-Out / Leviticus 25:23)

The following verse is predictive of the fulfillment and ultimate renewal of the Covenant. Yahowsha', who came from the land of Yisra'el, and who observed the first four *Miqra'ey* in the heart of the Land in *Yaruwshalaim* to redeem us, will return to the land on the Day of Reconciliations to restore the Covenant relationship. So with every stroke of Moseh's pen, it becomes ever more clear that there is a direct and undeniable link between the *Yowbel* / Yah's Lamb and our salvation. Therefore, in the context of Yahowah's redemption of the earth, and reconciliation of our inheritance, we read: “**And** (*wa*) **in all the earth** (*ba kol 'erets* – in every realm) **the restoration and redemption** (*ga'ulah* – the price paid by a kinsman redeemer) **of your inheritance** (*'achuzah* – property and possessions purchased and given as a gift) **you shall assign as a gift** (*natan* – you should entrust and ascribe) **to the land** (*la ha 'erets*).” (*Qara'* / Called-Out / Leviticus 25:24)

Yahowah continues to speak of *ga'ulah*/redemption and restoration in the context of the *Yowbel* throughout the remaining 25 verses, all of which are dedicated to the release of people, possessions, and burdens every 50th year, providing liberty and freedom for all. Under instructions from Yahowah, all slaves were to be freed so that they could return to their families. All land was to be restored to the original owner. All temporary obligations were resolved. Yisra'el was instructed to do this so that they would recognize and know the Who, what, where, and when of their redemption.



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

In context, the story begins: “**And when the Devil** (*diabolos* – one prone to slander, the false accuser and calumniator, one who speaks maliciously and deceives; from *diaballo*, meaning to send out and throw away, to traduce (to fraudulently misrepresent and be exposed as blameworthy and shameful), to malign, misrepresent, slander, accuse and defame) **had completed** (*synteleo* – finished and ended) **each and every** (*pas*) **temptation** (*peirasmos* – experiment, attempt, trial, enticement, and test), **he departed** (*aphistemi* – withdrew, stood

away, removed himself, and became aloof) **for a measure of time** (*kairos* – another opportune time).” (Luke 4:13)

The translators made a respectable attempt at translating Satan’s title (“*ha satan* – the adversary” in Hebrew), but not, as we shall soon see, Yahowsha’s name. Dealing accurately with one but not the other tells us whose side they were on.

It’s too bad most people don’t know the meaning behind “devil.” We see him as an ugly horned cartoon character decked out in red with a pointy tail and pitchfork. In reality, Satan is a slick performer, handsome, dressed in all the finest clothes. You’ve seen him misrepresent the truth as president, prime minister, chairman, pope, priest, pastor, professor, and anchorman.

The adversary’s tools are: corruption, misrepresentation, and counterfeit. He doesn’t have a creative bone in his spirit. All he can do is malign. He most often entices his cohorts into doing his bidding with sex, power, and/or money. But here we learn that there is a limit to the Devil’s recourses and patience. He gave up and left. From this we can deduce that Satan isn’t omnipresent. However, he is infinite in time and that is an advantage few others share.

After the test, Luke, whose testimony is all hearsay, and was mostly from Shim’own (meaning to listen), wrote: “**And IY** (*Iota Epsilon* – representing **Yahowsha’** by way of a Divine Placeholder)...” (Luke 4:14) Before we delve into Luke’s Greek rendition of Yasha’yahu’s prophecy as read by Yahowsha’, let’s deal with what we’ve just uncovered. I did not write “Jesus” or “Iesous” because that is not what Luke wrote.

One hundred percent of the earliest manuscripts we have discovered, one hundred percent of the time, use two or three Greek capital letters with a horizontal line over them, as a placeholder for Yahowsha’s name. In the oldest copy we have of Luke, you will find IY scribed in this passage. While Iota Epsilon bears little resemblance to Yahowsha’s actual name, the erroneous Greek expressions Iesou, Iesous, or Iesoun, are worse, although not nearly as errant English Jesus counterfeit for Yahowsha’.

So that you know, Yahowsha’ was represented by two or three of the following Greek letters depending upon the application of Greek grammar rules in the context of the sentence:

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

These capitalized letters with a line over them were used as placeholders for Yahowsha’s name in all of the early manuscripts of the Greek texts—in 100% of

those which predate Constantine. Phonetically, had the placeholders not been used, and had the Greek attempt at transliteration actually been written out (Ιησου, or Ιησους, or Ιησουυ), it would have sounded like this: *i-ee-so-u*, *i-ee-so-us*, or *i-ee-so-un*. The Greek Iota (I or ι) was pronounced like the English “i.” There was no “y” in Greek so the Iota was the closest substitute. The Greek Eta (H or η) was pronounced like the long e in scene. There was no “h” in Greek. The Greek Sigma (Σ or σ or ς) was pronounced like the English “s.” The Greek Omicron (O or ο) was pronounced like the short “o” in lot. The Greek Upsilon (Y or υ) was pronounced like the English “u.” Then, depending upon grammatical requirements, a Sigma or a Nu (N or ν) was added to the end of the name. Beyond the fact that neither *I-ee-so-u*, *I-ee-so-us*, nor *I-ee-so-un* accurately transliterate the sound of Yahowsha’, Yahowsha’ is a Hebrew name, not a Greek name, and thus should not be changed to accommodate Greek grammar. More to the point, why would anyone in their right mind even attempt to transliterate a Hebrew name into English using Greek?

The fact is, it is impossible to accurately convey “Yahowsha’” using the Greek alphabet, which is why it was never written out. It is God’s name, after all – so getting it right is important. The first people to embrace Him had no interest in butchering the name of the God who redeemed them.

In the Tanakh, the Ma’aseyah’s name is presented 216 times as “Yahowsha’”. In the Ancient Hebrew alphabet in which it was revealed, unlike the more recent Babylonian corruption of the tongue, it was scribed: or [^]i zk| in Paleo Hebrew. Read right to left, it is pronounced Yah–ow–sha. It means “Yah Saves.” And there is nothing more important than knowing what Yahowsha’ means. Your salvation is predicated upon it.

Since we have broached the topic, those who have read *An Introduction to God* know that Yahowsha’ is equal parts an identity designation and a mission statement. As a compound of Yahowah’s name and *yasha’*, the Hebrew word for “salvation and deliverance,” Yahowsha’ tells us that Yahowah, Himself, engaged to save us.

As for the name “Jesus,” which is more familiar, it is important to note that it cannot be found anywhere in God’s Word. As a matter of fact, there was and is no J in the Hebrew alphabet—nor one in Greek or Latin. The letter was not invented until the mid 16th-century, precluding anyone named “Jesus” existing prior to that time.

There are a plethora of Christian (another errant title which warrants refuting) apologists who ignorantly claim that “Jesus” was a transliteration of the Greek Iesou, Iesous, and Iesoun. The problem with that theory is four fold. First, Yahowsha’ wasn’t Greek; He was Hebrew from the tribe of Yahuwdah. Second,

“Jesus” does not actually sound like Iesou, Iesous, or Iesoun, therefore it isn’t a transliteration of them. The Greek Iota is pronounced like the English I, rather than the come-lately J.

Third, the “u,” “us,” and “un” endings were derivatives of Greek grammar and gender rules without a counterpart in Hebrew or English, so transliterating them in association with a Hebrew name is senseless.

And fourth, you won’t find Iesou, Iesous, or Iesoun written on any page of any first-, second-, third-, or even early fourth-century Greek manuscript of the so-called “Christian New Testament.” Divine Placeholders were universally deployed (without exception) by the Disciples to convey Yahowah’s and Yahowsha’s name. Simply stated: it is impossible to justify the use of “Jesus.” And it is wrong.

This known, there are many Messianic Jews, countless rabbis, and otherwise misinformed pseudo-intellectuals who choose to ignore the Scriptural pronunciation of Yahowsha’ (even though it is written 216 times in this form) in favor of Yeshu (which was never written in the Torah, Prophets, or Psalms). The earliest undisputed extant occurrence of Yeshu is found in five brief anecdotes in the Babylonian Talmud (a collection of rabbinical discussions constituting Jewish Oral Law circa 500 CE). Yeshu is cited as the teacher of a heretic (in Chullin 2:22-24, Avodah Zarah 16-17), as a sorcerer scheduled to be stoned on the eve of Passover (in Sanhedrin 43a), as a son who burns his food in public (in Sanhedrin 103a), as an idolatrous former rabbinical student (in Sanhedrin 107b), and as the spirit of a foreigner who is an enemy of Israel (in Gittin 56b and 57a). Yeshu is also used in the Rabbinical Tannaim and Amoraim as a replacement for Manasseh’s name (he was Hezekiah’s only son, and at twelve upon assuming the throne, he instituted pagan worship in direct opposition to his father) (Sanhedrin 103s and Berakhot 17b). The earliest explicit explanation of the Rabbinical term “Yeshu” is found in the mediaeval Toldoth Yeshu narratives which reveal: “Yeshu was an acronym for the curse *‘yimmach shemo wezikhro,’* which means: “may his name and memory be obliterated.”

If that isn’t sufficiently sobering, if that isn’t enough to make you scream every time you read or hear “Yeshu” or its clone, “Yehshu,” then you don’t know Him very well.

In Hebrew, the first three letters of Yahowsha’s name mirror those found in Yahowah: **יְהוֹשָׁע**. So by way of review, the Yowd represented an open hand at the end of an arm reaching down and out to us: **י**. It symbolized the power and authority to do whatever work was required.

The second letter in Yahowsha’, like Yahowah, is Hey, which was drawn in the form of a person standing, reaching up and pointing to the heavens **ה**. It

conveyed the importance of observing what God has revealed, and of reaching up to Him for assistance. It show us engaged, standing and waling with Yahowah, while holding His hand.

The third letter, a Wah, was pictographic depicted via a tent peg Y. They were used to secure a shelter and to enlarge it so that more people could come inside, be accommodated and protected therein. It spoke of adding to and of increasing something, of being associated with and being connected to someone.

In Ancient and Paleo Hebrew, the fourth character, a Shin, was drawn to represent teeth, ש or י , making it symbolic of language and nourishment, even the word. As such, we should see Yahowsha' as “ש – the Word” “Y – associated with and connected to” “י – Yah.

Ayin is the final letter in the designation Yahowsha'. Scribed in the form of an eye, it was used to convey the ideas of sight, observation, and knowledge ע. Even today, *ayn* is the Hebrew word for “eye, sight, and perspective, leading to discernment and understanding.”

Bringing these images together from Hebrew's past, we discover that Yahowsha's name, עשׂיִזְכָּי – ^i zk| reveals that He represents the word of Yah. He has the power and the authority of Yah to do whatever work is required to assist those who look to Him, who observe His words, and who reach up to Him for help. Those who accept and understand this perspective will be added to His family. They will be sheltered and become secure.

Post Constantine and the birth of the Roman Catholic Church, the text of the “Christian New Testament” changed radically. Among the worst of these alterations was the elimination of the seven placeholders for the seven names and titles associated with God.

When it came to the placeholders for Yahowsha's name, the original author's nomenclature was ignored and priests replaced their IY, IHY, IΣ, IN, or IHN with *Iesou*, *Iesous*, or *Iesoun*. These were entirely manmade depictions. No variation of these names appear in *any* of the 70 Greek manuscripts that have been found dating between 60 CE and 299 CE. Not one, not ever. Without a basis for Iesous, there is no basis for Jesus. Yahowah did not inspire the use of *Iesou*, *Iesous*, *Iesoun*, or Jesus. Man did. These are not the Savior's names. Yahowsha' is.

So that you might appreciate the treasure, albeit untapped, that we now possess, be advised that there are 70 manuscripts all dating prior to Catholicism which have been found in the dry sands of Egypt. They vary in length from one to nearly 200 pages. Many contain two or more books. For example, P45 covers Matthew, Mark, Luke, John and part of Acts. P4, P64, and P67 have been determined to have been a single codex dating to the late first or early second

century—between 75 and 125 CE. They contain large portions of Matthew and Luke. P75, comprising almost 100 pages of Luke and John, is the most meticulously written. P75, like P4, P32, P46, P52, P64, P66, P67, P77, P87, P90, P98, P103, P104, P108, and P109 dates to between 75 and 150 CE. If you'd like to see these manuscripts, purchase a copy of Comfort and Barrett's *The Text of the Earliest New Testament Greek Manuscripts* and be sure to read their introductory commentary. But be forewarned, the Greek text is pictured and reproduced, but not translated.

Unfortunately, the earliest and also the most universally accepted English translations, made no use of any of these pre-Constantine manuscripts. They were all based upon the Latin Vulgate which was in turn based on highly suspect and often late Greek manuscripts. They were poor translations of poor translations of poor scribal work. But it doesn't get any better. Since the KJV appeared, most translations have only presented modest revisions, changing style more than content. Some of the most egregious errors have been corrected (like changing Easter back to Passover). Publishers seldom buck tradition in an effort to create an accurate translation based upon the earliest manuscripts because people want their Bibles to say what they are comfortable hearing.

But I'm going to tell you the truth. Jesus isn't God's name. "Jesus" was invented in 1629. And its closest namesake is "Gesus," sometimes transliterated "Hesus," – the savior of the Druid religion where the Horned One is god. Moreover, "Seus" was Zeus's name. And worst of all, if you think that Yahowah isn't bothered by corrupting His name to "Jesus," I would encourage you to read Yahowah's statements to Ezekiel, which you'll find in Part 4 of the Towrah – Teaching Volume of *An Introduction to God*. There you will learn that nothing bothers Him more than this.

Now that we know who we are talking about, let's return to the preamble to Yahowsha's first public declaration, the one in which He announces that He is the Ma'aseyah. **“And IY (Iota Epsilon – representing Yahowsha’) returned to Galilee in the force and inherent power (dunamis – strength, enabling capability, abundance, and supernatural might) of the IINA (a Divine Placeholder for Ruwach / Spirit; based on pneuma – a gender neutral noun meaning breath of life, thus Spirit). News (pheme – reports, declarations and affirmations) about Him spread throughout all the surrounding region.”** (Luke 4:14)

Yahowsha's ministry opens with *didasko*—“teaching and instructing.” He was the living embodiment of the Towrah, which means “teaching and instructing.”

“He began teaching (didasko – instructing) in the congregational gatherings (sunagoge – bringing together, an assembly or congregation; from sunago, meaning to gather together, to draw and join together, and to fish) being

seen as praiseworthy (*doxazo* – thoughtful and thought provoking, honorable and dignified) **by all.**” (Luke 4:15)

Interestingly, “synagogue” is a transliteration of a Greek word rather than a Hebrew one. The Greek term *sunagoge* is used in the Septuagint to translate ‘*edah*, which means “eternal testimony and restoring witness” in addition to “congregation, assembly, or gathering.” ‘*Edah* is from ‘*ed* which is where we get “eternal witness and restoring testimony.” Occasionally *sunagoge* replaces the Hebrew *qahal* in the Greek translation of the Tanakh. *Qahal* is a “meeting with is set-apart.”

Next, we discover something 99.999% of Christians don’t want to think about: **“As was His custom, He entered the synagogue on the Sabbath.”** Yahowsha’ was completely Towrah observant. He did not repeal or revoke anything Yahowah revealed, much less what He chiseled in stone. After all, the First of the Seven Instructions on the Second of Two Stone Tablets tells us that the *Shabat* is *qodesh*—set-apart.

Shabat is based upon the Hebrew word for “seven,” and thus is the seventh, or last day of the week. It is Saturday on our pagan calendars. The first day of the week—Sun-day—was named in the honor of the sun gods of religious lore. It is the day all good sungod worshipers paid reverence to their Lord. It should thus not be surprising that Sunday worship was ordained by Constantine, a sun god worshiper, not by Yahowsha’ or His Disciples.

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

Yes, Yahowsha’ observed the Sabbath, as should we. The God who wrote the First of Seven Instructions with His own finger, used the rest of His body to set an example for us to follow. Yahowah’s Instructions are eternal. He has not abrogated any of them. There is no Scriptural justification for Sunday worship. None. The first “Christians” did not gather on the first day of the week. This pagan practice was instigated by the Roman Catholic Church. It is Satanic, honoring the sun god on Lord/Ba’al’s day.

The things that annoy Yahowah the most are: 1) Corrupting His *shem* – name; 2) Corrupting His *towrah* – teaching; 3) Preaching on behalf of false gods; 4) Advocating deceitful, destructive and lifeless doctrine; and 5) Failing to observe His Sabbath. Sunday worship of Jesus in Christian churches infringes on all of

these. If you are going to a “Christian” “church” on Sunday to “worship,” stop. If you can’t get your congregation to meet on the Sabbath in harmony with Yahowah’s instructions, leave them with the warning that they are hypocrites, angering God. I know this is not what you want to hear but it is what God has to say.

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

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

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

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

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

While the papyrus scroll Yahowsha’ unfurled was called a *biblion*, the inspiration on the scroll was “*Grapho*,”—the Written Word, Scripture—not “Bible.” Bible is a crude transliteration of the Greek word *biblos*—the papyrus bark used to make written scrolls, sheets, or books. Turns out, sadly, that *biblos* is

from *Biblia*, of the name of the Canaanite and Egyptian sun goddess. The Phoenician town known for weaving papyrus into scrolls was named in her honor. I am certain that we have offended Yahowah by attributing His Eternal Testimony to a sun goddess.

Using “Bible” is more than a careless error or simple mistake. Words like *biblion* should always be translated. So *biblion* could be correctly rendered “book or scroll,” but not bible. Moreover, the operative word in the sentence was *grapho*, meaning the Written Word. Since names are transliterated, when clerics decided to transliterate *Biblia* into Bible, and not *grapho* into graphics, they were specifically referring to the name of the pagan goddess, not to the word for scroll, because they would have translated it “book.” Foolishly calling Yahowah’s Written Word by the thing upon which His words were written, if just a mistake, would have rendered the Scriptures “book.” But by transliterating *Biblia*, the early Roman Catholic priests were malignant, not just foolish, misattributing the divinely inspired Word to Satan.

Speaking of names, the English “Isaiah” is very strange. It’s one of the few Hebrew names beginning with a “Y” that was transliterated with an “I.” And yet, by failing properly transliterate Yasha’yahuw, very few people now know that the prophet’s *shem* identified his God, his God’s mission, and the purpose of the prophet’s witness. All of that was carelessly or unfaithfully removed by the same scholars who gave us “Bible.” English is perfectly suited to render the prophet’s *shem* accurately: Yasha’yah or even better Yasha’yahuw. If that had been done, pastors and priests the word over could have conveyed two important truths: Yahowah is God’s name and He has saved us.

As we move into the Ma’aseyah’s first public teaching, we discover that Yahowsha’, not Jesus, told the Yahuwdym, not Jews, in the place where people came together to consider the Eternal Witness, not synagogue nor church, who He actually was, and why He was here. Since He accomplished this by reading from the Yasha’yahuw scroll, the words He spoke were Hebrew. But since they are now conveyed to us in Greek, they look like this:

“The ΠΝΑ (a Divine Placeholder for *Ruwach* / Spirit based upon the Greek word for spirit, *pneuma*) of ΚΣ (a Diving Placeholder for **Yahowah based upon two letters from the Greek word for supreme one, *kurios*) is upon me because He has anointed (*chrío* – covered me) Me...”** (Luke 4:18)

We know that the original revelation to *Yasha’yahwu* was in Hebrew. In fact we have the entire text on one scroll dating back to 250 BCE. We also know that the earliest eyewitness accounts we possess are in Greek. While not nearly as revealing or accurate, the latter in the wake of Alexander of Macedonia’s conquests, became the *lingua franca* of the known world.

The earliest and most comprehensive Greek translation of the Tanakh was completed 300 years before this declaration was delivered. The rumor is that seventy Hebrew scholars left Yisra'el for Alexandria, a city named in the pagan conqueror's honor. There, they translated the Tanakh so that the world might know their *'elohym*. And while that was good, there was a downside. Since they were unable to replicate Yahowah's name using the Greek alphabet, they used $\kappa\alpha\kappa\lambda$ or יהוה to convey Yahowah. But as more and more people became unfamiliar with Hebrew characters, subsequent scribes replaced $\kappa\alpha\kappa\lambda$ - יהוה with Greek Placeholders. These were in turn replaced with "*kurios*," just as their counterparts in Jerusalem had done by replacing Yahowah' with "'adonay." We see the result in this passage.

The Hebrew actually reads: **"The Spirit** (*ruwach* – feminine and maternal, enlightening and empowering, divine non-material, energy-based manifestation) **of Yahowah** ($\kappa\alpha\kappa\lambda$) **is upon Me** ('*al* – as God is over Me) **because** (*ya'an* – for the express reason that) **Yahowah** ($\kappa\alpha\kappa\lambda$) **has anointed** (*mashach* – has applied olive oil which is a symbol of the Spirit's covering and light), **thereby associated with Me to** ('*eth la* – accompanying Me in order to)..."

So while I'm certain that Yahowsha' recited Yasha'yahuw accurately, even when we responsibly replace the Divine Placeholders with the "*Ruwach* – Spirit" and "Yahowah," there are two errors, one large and one subtle in Luke's uninspired translation. Yahowah's name appeared twice, not once. And the Hebrew does not read "has anointed Me," because the pronoun is associated with '*eth*, not *mashach*. So in the Hebrew, "the Spirit of Yahowah is upon Me because Yahowah has anointed, thereby associated with Me to..." This distinction is essential to our understanding of what caused Yahowsha' to serve as a diminished manifestation of Yah.

So while the Greek text which indirectly forms the basis of the "Christian New Testament" wasn't inerrant, fortunately there was a useful clue in these early manuscripts that "*kurios*" was being used in place of "יהוה - $\kappa\alpha\kappa\lambda$ - יהוה - YHWH - Yahowah." In each early manuscript, Yahowah is presented by way of the capital letters $\text{K}\Sigma$ with a line over the contraction indicating that this designated "Yahowah" as the set-apart name appeared in the revealed text. So we would be wrong to replace the $\text{K}\Sigma$ Divine Placeholder with a common Greek word.

The first scribes who maintained this text, being Yahuwdym and living in Yisra'el, used placeholders for the same reason it was done in Alexandria—to write or say Yahowah's name brought certain and immediate death by stoning according to rabbinical law. But since we are not being executed today for writing and proclaiming His *shem*, it is incumbent upon us to reestablish Yahowah's

name each time it was errantly replaced with “Lord” or “God”—a total of 7000 times in the Tanakh alone.

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

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

While it is difficult to know for sure, I suspect that Luke did not write *chrío* in attempting to translate the Hebrew *mashach*/anointed because every time he identified Yahowsha’ as the Ma’aseyah, he wrote XΩ (Chi Omega) with a line over these capitalized letters as a placeholder for Ma’aseyah. Luke never wrote *Christos*/Christ, nor did any of Yahowsha’s actual Disciples. They knew that *chrísma* referred to the “smearing on of a medicinal ointment or drug.” *Chrestos* meant that the drug was “fit for use, mild and pleasant.” A *chrestologia* was “a smooth talker” who could get you to pay him for dose of man’s medicinal remedies. *Chresis* was “the sexual use of a woman,” an alleged benefit of the aphrodisiacs of old. To *chrematizo* was to transact business and *chrema* was the money or riches earned from the enterprise. *Chrezo* was the “habit forming nature” of the drugs that led to the riches. *Christianos*, transliterated “Christian” would therefore be the source of this wealth and the victim of the drugs. *Christos*, transliterated “Christ” would have been the one who was drugged. *Chrío* would be the manmade cures themselves. Reversed, the first two letters are Rx, the symbol emblazoned on every drugstore the world over. The *chrío* were dispensed by a *pharmacia*. Today we call druggists “pharmacists” and their businesses “pharmacies.” So that’s why Luke didn’t use *chrío*, *christos*, or *Christianos*, and why we shouldn’t either.

Now I’ll admit that if you pull out your Strong’s Concordance and look up “Christos” you’ll read that “the name translated as Christ appears 569 times.” But that’s not true. It’s not Dr. Strong’s fault. He prepared his concordance a century

before the 70 pre-Constantine manuscripts were discovered. So He didn't know that *Christos* wasn't written out once, much less 569 times. Strong's goes on to list as the definition of *Christos*: "Christ was the Messiah, the Son of God." That is how the transliteration of a nonexistent word became the Ma'aseyah's last name.

Now that we know better, it would be much more appropriate and accurate to say Yahowsha' is the Ma'aseyah, transliterating the title. There is no excuse for Christ or Christian. They are insulting and derogatory.

Yahowsha's next line in Hebrew was central to his message. In Greek, however it isn't necessarily so. "...**to bring good news** (*euaggelizo* – from *eu*, to be well and act well; and *aggello*, messenger or envoy)..." (Luke 4:18) Yahowsha's message, like that of Yahowah, wasn't always good. God has issued a lot of warnings – all of which are bad news. This notion that God loves everyone and wants to save every soul just isn't true.

So once again the Hebrew was precisely accurate while the Greek was only marginally so. The Hebrew says: "**to bring and proclaim news** (*basar* – to reveal tidings and announce a message)."

But the difference gets far worse if you rely upon the KJV, or most other English translations. Their authors replaced "*euaggelizo* – bring good news" with a pagan term: "Gospel." And yet "Gospel: is not a translation or transliteration of *euaggelizo*." It's an errant replacement. The term is Germanic, meaning "Gott's spell." Gott was the Germanic sungod from whom the English word "God" was derived. And spells are something that Satan casts, not something Yahowah does. So once again, the politicized religious clerics who brought us the King James Bible copyedited Yahowsha's testimony, changing it. And by doing so, they have deceived billions.

If not for the positive aspects of "eu – healing and beneficial," the compound term *euaggelizo* would have been an apt and descriptive translation of *basar*. *Aggelos* infers that message and messenger are one, that Yahowsha' is actually the living embodiment of Yahowah's Towrah. Moverover, Yahowsha's sacrifice makes us well by removing sin from our souls. When this is done, we are able to act better, and prosper. So the good news is that Yahowah brought our redemption with Him to save us by healing us. The bad news is that men have helped Satan co-opt Yahowah's message and corrupt Yahowsha's testimony. There is no "Gospel of Jesus Christ." Its every word is a lie.

If you recall, the next thing Yahowah revealed was that His message was directed "**to the unpretentious and sincere, to the responsive who answer the call** (*'anaw* – to those who are straightforward and recognize they need help, who are thoughtful and open to receiving a truthful witness)."

By comparison then, Luke’s translation of Yahowsha’s testimony, “**to the needy** (*ptochos* – poor, those reduced to beggary, the destitute, lowly, afflicted, helpless, and powerless),” (Luke 4:18) misses many of the key insights associated with ‘*anaw* and its parent ‘*anah*. While we all need Yahowah’s message, only a select few are responsive and answer His call.

Luke’s next citation of Yahowsha’s declaration is a reasonably good match for the Hebrew text of Yasha’Yahuw. “**He has set Me apart and sent Me forth** (*apostello* – to send for a particular purpose; to send word; to dismiss and liberate)...” Here, Yahowah said: “**He sent Me out** (*shalach* – He reached out, extending Himself through Me).”

Apostello, as a compound of *apo* and *stello*, where *apo* means “separation of a part from the whole.” *Apo* can infer “a physical separation in space or a temporal separation in time.” *Stello* conveys: “to equip or prepare oneself for use so as to bring others closer together.” *Stello* can mean “to depart, to remove, or withdraw oneself.” It is, therefore, an accurate rendition of *shalach*, and of Yahowsha’s relationship to Yahowah.

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

This means there is no “Trinity.” God does not exist as three persons. Yahowah is one. Yahowah manifest Himself as Yahowsha’ by setting part of Himself apart in space-time. He became the Towrah in the flesh, God with us (Immanu’el), God existing as man (‘Yshayah’el).

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

Unfortunately at this point, Luke’s hearsay rendition of the public pronouncement in Greek bears only passing resemblance to what Yahowsha’ recited from Yasha’yahuw: “...**to cure, heal, and make whole** (*iaomai* – to restore to health) **the shattered and broken** (*suntribo kardia* – bruised of heart, thought, feeling, and mind),...” (Luke 4:18) As a reminder, the Hebrew text reads: “**to** (*la*) **encourage and clothe** (*chabash* – to lead, enliven, and hearten), **therefore** (*la* – accordingly), **the crushed emotionally and broken hearted**

(*shabar leb* – those who are suffering and hurting inside),....” So while *suntribo kardia* and *shabar leb* are quite similar, *iaomai* and *chabash* are worlds apart.

Should you be wondering why precision is so important, understand that during His next public address, Yahowsha’ told His audience during the Teaching on the Mount that even the smallest parts of the letters which comprise the words found in the Towrah and Prophets would remain unchanged. When it comes to His words, God is precise, so we are not at liberty to shade His testimony or paraphrase it.

Moving on to the next clause, *kerusso* is a reasonably good term, but yet it is a pale shadow of *qara’*, one of Scripture’s most revealing words. This known, Luke wrote: **“to proclaim, preach, persuade, and publish (*kerusso* – to herald with authority in an official capacity) release from bondage and imprisonment, freedom and a pardon (*aphesis* – forgiveness, liberty, and deliverance) for those fixed in time and place (*en*) that are broken and separated (*thrauo* – crushed, and bruised), to the captives (*aichmalotos* – from *aichme*, meaning spear),....”** (Luke 4:18)

And Yahowsha’ actually read: **“to (*la*) call out to, to meet, to read to, and to invite (*qara’* – to greet, to welcome, to recite to, and to summon) those taken captive (*shabah* – those who are captured and plundered under the control of another) to freedom and liberty (*darowr*),....”**

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

In both Hebrew and Greek, the word for “captive” implies that the person has been taken prisoner by force. While we are engaged in spiritual warfare with the weapons being words, both truthful and deceitful, Satan’s associates are not opposed to physically enslaving the masses if it adds to their bottom line or to their power. In fact, the master/slave scenario that is brought on and maintained by war, is the essence of Satan’s ambition as well as symptomatic of the approaching New World Order. If you want out, Yahowsha’ holds the key.

To make it appear as if Yahowsha’ were a fool who couldn’t even read, as I mentioned previously, almost a thousand years ago, self-serving rabbis erased “to release from darkness” from the Masoretic Text. They never dreamed that a lone lamb would lead a young Muslim boy into a cave containing scrolls that predated theirs by more than 1,200 years. But when it happened, the Masorettes became the brunt of their own joke.

So, with the copyedit removed, we know that Yahowsha’ read: **“to release from darkness (*la paqah* ‘*ophel* – to bring into the light and provide a way to the**

Light for) **those who are oppressed** (*'acar* – those who are bound and imprisoned, those who are obligated to make vows and join in or endure sanctions),....”

That is not to say, however, that Luke’s translation of Yahowsha’s citation was completely accurate. He has the Ma’aseyah saying: “...**and to restore sight** (*anablepsis* – to enable people to look up again, to behold, to beware, to regard and to perceive) **for those with opaque and blurred vision** (*tuphlos* – blindness, clouded judgment, with an inflated and self reliant attitude),...”

While *tuphlos* may explain the rabbi’s problem, it isn’t even remotely akin to *'acar* in meaning. *Tuphlos* is based upon *tuphoo*, denoting: “to be lifted up with pride, insultingly contemptuous in speech and conduct.” As such, it is very similar in meaning to the Hebrew *rab*, the basis of *rabbi*. These religious men were “rendered foolish,” even “stupid” by their own “arrogance.” If there were ever a case of the blind leading the vision impaired, these boys fit the bill.

If you’d like verification that Medieval Jewish religious leaders purposefully altered Yahowah’s revelation to deceive their brethren into believing that Yahowsha’ was not the Ma’aseyah, purchase a copy of the Tanakh translated from the Dead Sea Scrolls. Most *italicize* discrepancies between the 2,200-year-old Qumran manuscripts and the Masoretic text. Compare what you read with any English bible.

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

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

From the 11th century on we’re told by the Jewish Publication Society that the “mastery of *masorah* vanished” and that “scribes without understanding

multiplied inconsistencies and errors.” The JPS also reports that “Samuel’s Bible contained 60,000 marginal notes on the text including more than a thousand divergences between the consonantal text and reading traditions. Samuel missed or let stand hundreds of errors.” But, this is good news scholars say: “It’s a long way from perfection but it is close to ideal when compared to the situation in most later medieval manuscripts.”

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

Forget for a moment that *masorah*, vocalizing supposed consonants to form words, is a matter of opinion, but note that the opinions of the earliest Masoretes were shaped by the fact they lived in the heart of Satan’s Islam. The Masoretes were committed to advancing Rabbinical Talmudic Traditions and to denying Yahowsha’ as Ma’aseyah. And that is why I use the Dead Sea Scroll’s Bible to check their work. And what I’ve found is alarming. The 11th century CE Masoretic differs from the 2nd century BCE Qumran Scrolls by 16%. One out of every 6 words is different. Many of these variances are significant and clearly purposeful.

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

The situation is far worse with the Greek. The best 1st, 2nd, and 3rd century CE manuscripts differ between themselves and with what’s called the Received Text, by more than twenty percent—one in five words. And since there is no English translation based upon the pre-Constantine manuscripts or any Greek dictionaries tied to them, what we now possess has been filtered through the hands of men with religious agendas. And of course beyond that, neither Luke’s nor Mark’s testimony is reliable and all of Paul’s letters are poison. So here’s the bottom line: if you want to understand Scripture you have to work at it in harmony with the Spirit using all the tools at our disposal to observe Yahowah’s testimony as it was revealed in Hebrew.

Returning to Luke's translated approximation of Yahowsha's first Scripture reading, we find that after telling us that He was here to restore our sight so that we could see Him, we Yahowsha' is quoted as saying: **"...and to herald the approved, propitious, and acceptable (dektos) year of KΣ (a placeholder for Yahowah)."**

By way of comparison, this is what Yahowsha' actually said at the conclusion of His reading: **"and to call out and offer an invitation to (la qara' – to issue a summons to be welcomed and meet while proclaiming) the acceptable and favored (ratsown – to the most pleasing and enjoyable, fortuitous and accepting) year (shanah – time of change and renewal) of (la – according to and concerning) Yahowah (kzk|),..."**

Once again, *dektos* is a fine word, but when it comes to words they don't come any finer than *qara'* – the basis of *Miqra'* – the title of Yahowah's path to eternal life, to perfection, and to His home. And even then, in the text Yahowsha' read, *qara'* was buttressed by *ratsown* to explain the very purpose of the *Yowbel*.

Then Luke reports: **"He closed the scroll and gave it to the subordinate minister (huperetes – official) and sat down. The eyes of all who were in the synagogue were fastened on him. And He said to them, 'This day this Scripture (Graphe – Writing) is confirmed, completed, and fulfilled (pleroo – made replete, satisfied, executed, verified, and accomplished) in your hearing."** (Luke 4:19-21)

Yahowsha' announced the importance of the *Yowbel* year. It would be the propitious year that would make us acceptable. The *Ma'aseyah* was here to favor us with redemption.

Having read the prophecy regarding Himself in first person, "the eyes of all who were in the synagogue were fastened on him. And He said to them, 'This day this Scripture Writing is satisfied, executed, verified, accomplished, completed, and fulfilled in your hearing.'" Yahowsha' was the one Yahowah through *Yasha'yahuw* had predicted. He was the *Ma'aseyah* come to save us from ourselves.

What He did not say was also important. Yahowsha' did not finish the prophetic verse because the rest of the passage was not yet fulfilled in their hearing. The concluding line of the 2nd verse of the 61st chapter reads: **"...even (wa) the day (yowm) of punishment (naqam – of the justified payment for crimes that should not have been committed) of (la – concerning) God ('elohy – the Almighty) to comfort and to change (la nacham – to console and to alter the perceptions, perspective, mindset, and attitude of) all (kol) who are sorry ('abel – who grieve and are remorseful)."** (*Yasha'yahuw* / *Yahowah Saves* / *Isaiah 61:2*) This would occur three years hence on *Pesach* and *Matsah* in the *Yowbel* Year of

4000 Yah. Yahowsha' would accept our punishment to pay for the crimes we have committed to transform us so that we would be able to live forever with Him.

Had the rabbis in attendance this Sabbath morn recognized the significance of where He stopped reciting, rather than struggle to retain their privilege and power, the Jews would not have opposed Him, nor would they have been subsequently dispersed and despised for two millennia.

Most everything we need to know about life is either in this presentation or in the preamble to it. Yahowsha' began, as do all worthy leaders, setting a good example long before He spoke. For thirty years He observed the Towrah, establishing the example we could follow.

Further, He was nourished, clothed, protected, supported, encouraged, and educated in a loving family environment, under the compassionate hands of a father and a mother. Throughout his youth, Yahowsha' and His family studied the Towrah, and they observed the *Shabat* and the *Miqra'ey*. As a young man, Yahowsha' earned a living. He had a real job building things, not destroying them. He never asked for nor collected a tithe for Himself, or any form of government or religious assistance. And he never wore religious garb.

Yahowsha' prepared for His battle before He engaged. He was an adult, fully immersed in the Spirit and Scriptures when He began, publicly acknowledging His purpose. His first order of business was to confront Satan, His and our enemy. He understood the Adversary as we must, and He prevailed by relying upon Scripture. His weapon was the Word. Truth. It was, is, and will always be more effective than bullets or bombs. The world is in a mess today primarily because we don't understand, we don't expose, nor do we condemn the false prophets who surround us. Far too few people have followed Yahowsha's example. Very few observe His Towrah. And as a result, perhaps as few as one in a million know Yahowah and have engaged in a relationship with Him by acting upon the terms and conditions of the Covenant. For the most part, we are too apathetic, ignorant, irrational, misguided, and tolerant to engage.

Yahowsha' was immersed in Yahowah's Spirit, just as we must be. Scripture apart from the Spirit isn't nearly as enlightening. The Word lives through the Spirit and so do our souls.

It is a fool's folly to engage in battle without one's shield and sword—the Spirit is our shield and the Word is our sword. It was said of Yahowsha' what should be said of us: we are anointed in the Spirit, and as is our custom we observe the Sabbath by communing with people and sharing the Scriptures.

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

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

Yahowsha's ministry and mission were rooted in the Towrah and its Covenant. Everything He did fulfilled and affirmed that which had been written. He was therefore the living embodiment of the Word. It is the example we should aspire to. Understand the real meaning behind the *Beryth* / Covenant, the *Miqra'ey* / Invitations to Meet God, and the *Yowbel* / Yah's Lamb will live to serve you.

There were five items on Yahowsha's mission statement. In His first public pronouncement, the Ma'aseyah told us that He came: 1) to proclaim the way to restoration; 2) to redeem us so that we might live; 3) to enable us to see Him and the way to Him; 4) to liberate people from bondage so that we would be free to choose; and 5) to fulfill the Scriptures, establishing a prophetic explanation and timeline based upon prophecy, the *Miqra'ey*, and *Yowbel*.

First and foremost we must seek to know Yahowah through His Towrah. We must be restored to fellowship by engaging in the terms and conditions of the Covenant. And we must walk to God along the path that He provided during the *Yowbel* – the way of the Invitations to be Called-Out and to Meet with God.

Our corruptible nature has to be healed and permanently repaired. Our eyes must be opened. We must be liberated from the dungeons of deception and freed to choose our Savior.

By connecting the Yahowah's promise to Yahowsha's testimony, the prophecy to its fulfillment, the Word to its embodiment, we have confirmed that Yahowsha' was the *Yowbel* – Yah's Lamb – sent to redeem us from darkness.