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Part 10

New Spiritual Awakening

Introduction

Welcome to the great awakening of Alohym's people. The research at the beginning of part 10 focuses mainly on Revelation 12 and the aspects this biblical sign has brought to light. This section also takes into account the scriptural parallels associated with Rev. 12. How does this event play out in today's world, and are we truly getting closer to Messiah's coming? Let's read [Rev. 12:1](#) to begin our investigation.

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[v1](#); And there appeared a great wonder^{G4592} in heaven; a [woman clothed with the sun](#), and the [moon under her feet](#), and [upon her head a crown of twelve stars](#):

Here the very first words of verse 1, states there "*appeared a great wonder*" in heaven, the Greek word "wonder" Strong's G4592 semeion - say-mi'-on (σημειον) meaning; "sign," comes directly from the Hebrew owth-oth (אוֹת) meaning; "sign." Next, notice the following descriptive phrases, "*a woman^{G1135} is clothed with the sun^{G2246}*" (light) and the moon under her feet and *a crown of twelve stars* upon her head. Take notice of these essential words in [Rev 12:1](#), which are a sign (wonder), sun, and stars.

These three elements reference Genesis 1, which states; the lights in the firmament establish signs, seasons, days, and years and the sun and stars rule the day and night. [Genesis 1:14, 16](#).

[v14](#); And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for [signs](#), and for [seasons](#), and for [days](#), and [years](#):

Let's take a moment and review the word "signs," Strong's number H226, the root H225; meaning; "to come" is used many times in scripture but only once in the Hebrew form of (לָאֵתָהּ)-[Gen.1:14](#). The word "signs," translated from its Hebrew aleph-bet form, means; "*teach or learn Messiah's, covenant.*" The root of the word "sign" is (אָתָּה) meaning; "*beginning and end*" as well as the "*leaders mark or covenant.*" Question: who stated they were the Alpha & Omega, which comes from the Hebrew Aleph & Tau (אָתָּה), Answer; [Messiah](#). (Ref: [Rev 1:8](#), [Rev 1:11](#), [Rev 21:6](#), [Rev 22:13](#))

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Now getting back to the root of the word “sign,” (תא) let’s now add the other two letters (ל) Lamedh and (ת) Tau. In Hebrew, letters are associated with numbers and in this instance “signs” (לאתת) has the equivalent of (ת) =400, (ת) =400, (א) = 1, (ל) = 30 or 831. If you add the numbers together (8+3+1), it equals 12. It just so happens that the Day of Atonement falls on the 192nd day of Alohym’s year (1+9+2), which again adds up to 12, a coincidence? Question; is this not enough evidence and truth to convict you of how perfect Alohym’s cycles of time are? Next let’s investigate the end of verse 1 which states; “upon her head a crown of twelve stars”, once again we are brought back to the book Genesis for our answer concerning the stars? (Genesis 1:16)

v16; And God made two great lights; the greater light to rule the day, and the lesser light to rule the night the stars.

Earlier in verse 14 states; the lights in the heavens are for signs, seasons, days, and years and in verse 16, the Sun rules the day and the stars the night. These two heavenly bodies drive and lead Alohym’s accurate calendar and no other signs. As a supporting scriptural witness to Genesis 1:14 and 16, let’s read Jubilees’ 2:9.

v9; And Yahuah (the LORD) appointed the sun to be a great sign on the Earth for days and for Shabbats and months and for feasts and for years and for Shabbats of years and for jubilees and for all seasons of the year.

In Genesis and Jubilees’, Alohym clarifies that the Sun is the driver for Sabbaths, months, seasons, days, years, and feasts. The sign of Revelation 12 appeared during the daylight hours of September 23rd, 2017, Alohym’s Day of Atonement (“a special Sabbath”), and the twelve stars were the second witness to this event.

➤ Part 1

❖ Who is the Woman?

There are dual representations of the woman in scripture, the first being of the Holy Spirit (Ruach) and secondly the ecclesia (church) of Alohym. As the Virgin Mary gave birth to Messiah on Earth, so is the spiritual delivery of like-kind represented by the sign of Virgo in the heavens. Simply put, this is a spiritual awakening and rebirth of Messiah’s ecclesia, “the women” on Earth.

Revelation 12:1 points out these specific words “a woman clothed with the sun,” this phrase has significant meaning to those following Alohym’s original solar calendar as given to our forefathers and ancient Israel. Scripture states; the woman is clothed by the Sun and, according to the image on page 2, hovers over the left shoulder draping the women with sunlight. The light draping the women refers to Yahusha, the light bringer; he is the light of the world. Here are just a few scriptures to consider.

- Matthew 5:14; *Ye are the light of the world*. A city that is set on an hill cannot be hid.
- John 8:12; Then spake Jesus again unto them, saying, *I am the light of the world*: he that followeth me shall not walk in darkness, but shall have the light of life.

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- John 9:5; As long as I am in the **world**, I am the **light** of the **world**.
- John 11:9; Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the **light** of this **world**.
- John 12:46; I am come a **light** into the **world**, that whosoever believeth on me should not abide in darkness.
- 1Thessalonians 5:5; Ye are all the children of **light**, and the children of the **day**: we are not of the night, nor of darkness.
- Romans 13:12; The night is far spent, the **day** is at hand: let us therefore cast off the works of darkness, and let us put on the armour of **light**.

What is portrayed in the heavens is Yahusha's light reflecting through the women, and as that light, you are a city set on a hill that can't hide! Like the women, you walk in the light of day and stumbleth not because you see Yahusha as your light in the world. Because we are the children of the light (Yahusha), we do not walk at night casting off the works of darkness but putting on the armor of light.

Living in the light of Messiah through faith is what the ecclesia "women" are to live. The ecclesia takes on the spiritual aspects of living by faith because the law is spiritual, but we are carnal sold under sin. (*Ref: Romans 7:14*) Let's take a moment and read what King David wrote in *Psalms 119:1-3* concerning walking in the light of the law.

v1; (x) Blessed [are] the undefiled in the way, who walk in the law of the LORD. **v2;** Blessed [are] they that keep his testimonies, [and that] seek him with the whole heart.
v3; They also do no iniquity: they walk in his ways.

In the New Testament ecclesia, "the woman" walks in the spiritual light of the law and fulfilling the New Covenant is she the bride of Yahusha. As events unfold in Revelation 13, scripture states the patience of the saints is; those who keep Alohym's commandments and the testimony ("the evidence") of Yahusha. As we move forward in Rev. 14:1, Yahusha, along with the 144,000 saints, i.e., those who are the spiritual part of the women in heaven and those left on Earth are changed in the twinkling of an eye (*Ref; 1 Corinthians 15:52*), appear on mount Zion, let's read.

v1; And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty [and] four thousand, having his Father's name written in their foreheads.

Here Yahusha descends upon mount Zion, where the two witnesses were given power for 42 months, i.e., 1260 days to speak against the Anti-Christ and world system from the original temple mount destroyed by king Nebuchadnezzar of Babylon. To confirm who the 144,000 are, just read Revelation 14:3, which states the 144,000 thousand were *redeemed or purchased from the Earth*. These are the elect and saints over time, i.e., the age of humankind who have accepted Messiah's blood to redeem their transgressions, baptized with the Holy Spirit, following the laws and commandment of Alohym, and living by the faith of Christ not denying the power thus given..

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✓ Commentary

In the about paragraph, I mention the words "course of time," i.e., the age of man. The 144,000 thousand have two parts, those living in this age and those who have died in the faith whose spirit returned to our Father in heaven but disembodied. These disembodied saints will get their just reward and new spiritual body (like Messiah, the firstborn of many) when Christ returns along with the Earthly bride under the protection of Alohym, who has been faithful. Let's read Rev.14:4 about the 144,000 thousand, which states;

v4; These are with the woman undefiled for they are pure. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, [being] the firstfruits unto God and to the Lamb.

The scripture below is from the Greek Septuagint LLX bible; notice the translation difference from Greek to English.

v4; These are the uninfected women; for they are strangers. These are the followers of the Lamb where they are. These were the descendants of the firstborn to God and to the Lamb;

I hope this was informative and impressed upon you the knowledge of who the woman truly is. The woman is the remnant of the lost tribes scattered abroad who lost their identity but by calling are living by the faith of Messiah, as scripture states; Fear not, "little flock." [Luke 12:32](#)

v32; Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

❖ The Moon doing under her feet:

In Alohym's calendar, the Moon has NO authority in the heavens or Earth. So be warned those who give power "authority" to the Moon in their worship of Alohym's Sabbaths and Feast days. The occultic Moon is pagan in its origins traced to the Babel (*Nimrod*), who after his death became the "sun god" and his wife/mother Semiramis, "the moon god." Now the name "Babylon," which history records most likely came from the word Babel; Babylon "Bibili" Sumerian language origins meaning "gate of god."

- Editor's Note" From Wikipedia: In the [Bible](#), the name appears as Babel ([Hebrew](#): בָּבֶל, Bavel, [Tib.](#) בָּבֶל, Bāvel; [Syriac](#): ܒܒܠ, Bāwēl), interpreted in the [Hebrew Scriptures' Book of Genesis](#) to mean "[confusion](#)," [\[13\]](#) from the verb bilbél ([בלבל](#), "to confuse"). [\[14\]](#) The modern English verb, to "babble," or to speak meaningless words, is popularly thought to derive from this name, but there is no direct connection. [\[15\]](#)

Within Rev. 12:1, which states; "[and the moon under her feet](#)," the moon is a representation of false gods and goddesses such as the Roman goddess Luna, whose attributes were associated with the crescent moon along with the goddess Diana mentioned in scripture and is also associated with moon worship. The Apostle Paul makes mention of the goddess Diana (Artemis in Greek) in Acts 19. Diana

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was often considered a [triple goddess](#), known as *Diana triformis*: Diana, [Luna](#), and [Hecate](#). According to historian C.M. Green, "these were neither different goddesses nor an amalgamation of other goddesses. They were Diana...[Diana as a huntress](#), [Diana as the moon](#), [Diana of the underworld](#)."

The Roman goddess Diana "[the moon goddess](#)," is part of the non-Jewish Seleucid Era calendar adopted by the Jewish Sages in the 2nd century, which is occultic false god worship and a big part of the world's religious system. The Apostle Paul (Shaul) makes this statement concerning the great goddess Diana in Acts. ([Acts 19:27](#))

[v27](#); So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be [destroyed](#), whom all Asia and the world worshippeth.

The observance and influence of the moon is idolatry and creation worship and is not a part of Alohym's laws or His accurate calendar. The occultic sign of the ("crescent") moon has influenced modern Judaism and other religious groups which observe the Saturday Roman Sabbath around the world. The [Revelation 12](#) sign indicates the crushing or bruising of the moon under the foot of the woman/ecclesia led by Yahusha, our savior.

Let's read what the Apostle Paul tells the brethren in Cenchrea (A seaport of Corinth) about obedience and bruising our adversary's symbol. ([Romans 16:19, 20](#))

[v19](#); For your obedience is come abroad unto all [men]. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. [v20](#); And the God of peace shall [bruise](#) Satan under your feet shortly. The grace of our Lord Jesus Christ [be] with you. Amen.

In retrospect, moon worship is part of the "Babylonian" world religious system of which we are to come out of her. Let's read what the Apostle John says about the world; let's read. ([1 John 2:15](#)) & ([Rev. 18:4](#))

[v15](#); Love not the world, neither the things in the world. If any man love the world, the love of the Father is not in him.

[v4](#); And I heard another voice from heaven, saying, [Come out](#) of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues

If you would like more information with regard to the truth about the moon, please download the free study research Part 2 from the website.

❖ A Crown of twelve stars:

As seen in the heavens, the crown of twelve stars is the nine visible stars of the constellation "Leo," the lion of Judea, and the three planets of Mars, Mercury, and Venus making 12 stars above, "Virgo's" head. There is one important thing to note in that the twelve stars above "Virgo's" lead "the women/ecclesia" could represent the twelve tribes of Israel of which the "child" is spiritually birthed.

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✓ Commentary

Remember the twelve stars above her head; this celestial event happens on the Day of Atonement, the 10th day of the 7th month on Alohym's calendar. There are no coincidences in scripture, and Atonement is no exception as this day is the 192nd day of the year; when you add up all the numbers together, look what shows up $1+9+2=(12)$. Are you starting to see the accurate patterns in Alohym's calendar; no other calendar is as perfect as HIS! (*This will be repeated several times*)

❖ Who is the Child?

Most scholars believe the child being referred to in [Revelation 12:2, 5](#) is Yahusha, and that the constellation Virgo is a representation of the Virgin Mary travailing in birth. Could we be witnessing a duality on Earth as portrayed in heaven with the birthing and revival of the [ecclesia](#)? The fact of the matter is; today's modern religious systems (i.e. the two major biblical offshoots) do not fully embrace the teaching and doctrines of Yahusha. Both systems claim to have truth but are bound by their own indoctrination. (*Ref; Colossians 2, Ordinances nailed to the cross, not Alohym's law*)

Beginning in verse 2, the woman is travailing in birth (*with child*) and in verse 5 brought forth a man child, and the *child was caught up unto Alohym and his throne*. These two scriptures reference Messiah and the saints, past, present and future, let's review.

v2; And she being with child^{G1064} cried, travailing in birth^{G5605}, and pained to be delivered.

v5; And she brought forth a man child, *who's duty is to be shepherding all nations* with a rod of iron: and her child was caught up unto God, and [to] his throne.

With regard to verses 2 and 5, reference [Matthew 1:21, 23](#) for scripture directly relating to Messiah's birth. In verse 5 it states; "*who's duty is to be shepherding all nations*", which again refers to Messiah but also rules with a *rod of iron*! (*Ref: Revelation 19:11-16*) As an example of the saints also ruling with a rod of iron, reference [Rev. 2:24-27](#), in which the church in Thyatira for their overcoming will be given power over the nations, as verse 27 states;

v27; *And he shall rule them with a rod of iron*; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

The message and rewards to overcomers in the seven churches apply to all the saint's past, present and future. (*Ref: Rev.2:1 – 4.1*) Can you see the duality in scripture as Messiah was birthed in the past and caught up unto Alohym's throne? Whereas today the "child" birthed is spiritually led will rule with a rod of iron, adhering only to Alohym's word (commandments) who rejected the traditions and doctrines of men. The child is the saints, those in the wilderness alive. At the same time, their brethren who died and are at the throne of Alohym are disembodied, waiting for a new glorified body after returning to the Earth with Messiah in the clouds. (*Ref: 1 Thessalonians 4:13-17*)

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Take a moment to reflect on the spiritual aspect of this event. The birthing of a spiritual lead body of believers is brought forth by new truth and revelation through this heavenly sign. The events played out here in Rev. 12 take place on the Day of Atonement. (Note; Sept 22nd, the evening of the 9th and Sept 23rd, 2017, which is the 10th day of the 7th month in Alohym's calendar) Let's step back into scripture and read the explicit instructions Alohym gives on keeping this particular "Day of Atonement" let's read. ([Leviticus 23:27-32](#))

[v27](#); Also on the tenth [day] of this **seventh** month [there shall be] a day of atonement: it shall be an holy convocation unto you; and [ye shall afflict your souls](#), and offer an offering made by fire unto the LORD. [v28](#); And ye shall do no work in that same day: for it [is] a [day of atonement](#), to [make an atonement for you before the LORD your God](#). [v29](#); For whatsoever soul [it be] that shall not be afflicted in that same day, he shall be cut off from among his people. [v30](#); And whatsoever soul [it be] that doeth any work in that same day, the same soul will I destroy from among his people. [v31](#); Ye shall do no manner of work: [it shall be] a statute for ever throughout your generations in all your dwellings. [v32](#); It [shall be] unto you a [sabbath of rest](#), and ye shall afflict your souls: in the [ninth \[day\] of the month at ^{1\)} even](#), from ²⁾ [even](#) unto ³⁾ [even](#), shall ye celebrate your sabbath.

It needs stating that NO calendar having the influence of men lines up with this particular celestial event but one, Alohym's. Just as it was in the beginning, today, a spiritual ecclesia is being taught to align themselves with their Creator. The calling to atone oneself with our Father in Heaven is now at hand. Alohym, through HIS grace, mercy, and love, is giving us a short period in which to accomplish this task; make you're calling sure.

❖ Satan's Kingdom on Earth,

Let's investigate [Revelation 12:3-4](#), which tells an exciting story about our adversary, Satan. The scriptural event describes a future setting for what must come about shortly in our lifetime. A description and location and who will rule with the great red dragon, let's read.

[v3](#); And there appeared another wonder in heaven; and behold a *great red dragon*, having [seven heads](#) and [ten horns](#), and [seven crowns upon his heads](#).

[Revelation 12](#) gives us a glimpse of future events regarding the location of Satan's kingdom, i.e., [Rev. 12:9](#) and [Rev. 20:2](#), the "dragon" referred to be no other than the Devil or Satan cast out into the Earth. First, let's investigate who the seven heads are in scripture, as mentioned in verse 3. Beginning in [Rev. 17:9](#) through verse [20](#) tells us who the seven heads may be. Let's read:

[v9](#); And here [is] the mind which hath wisdom. The [seven heads are seven mountains^{G3735}](#), on which the woman sitteth. ([Note](#): G3735; mountain (as lifting itself above the plain))

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Scripture states; these seven heads are seven mountains, but where are they located? Geologically speaking, both Jerusalem and Rome sit within seven mountains, but only one of these cities is called the “great holy city,” Jerusalem. So the events taking place are in Jerusalem and as stated in [Rev. 11:8](#), the great city, which spiritually is called Sodom and Egypt, is where our Messiah was crucified. Question; what was Sodom known for; “sexual immorality,” and who is the cause of sexual perversion, Satan and his demons.

Now let’s look at the ten horns and read what scripture states about these symbols. Let’s begin in [Rev. 17:12](#) as this scripture tells us who these ten horns are; let’s read.

[v12](#); And the [ten horns](#) which thou sawest [are ten kings](#), which have received no kingdom as yet; but receive power as kings one hour with the beast. [v13](#); These have one mind, and shall give their power and strength unto the beast.

The ten horns are (*ten kings who have no power given them, yet*) Did you know the United Nations geographically divides the world into ten regional Groups (*under the New World Order*)? Could these ten regions be ruled by ten kings with no power but will be given authority as time goes on?

Let’s investigate the seven crowns upon each of the ten heads? Crowns represent authority in scripture; they can also represent physical and spiritual Principalities. Crowns or the word “wreath” comes from the Greek G4735, meaning; a chaplet (as a badge of royalty, a symbol of honor). Could these crowns be seventy tongues of nations working with the anti-Christ? The answer points to the Table of Nations ([Genesis 10](#)) which lists 70 different families. According to scripture, these families derive from all tongues, peoples, and sub-branches.

Speaking of multitudes, in [Rev. 13:1](#), John uses the phrase, “the sands of the sea” as he saw the beast rising out of the sea, let’s read.

[v1](#); And I stood upon *the sand of the sea*, and saw a beast rise up out of the sea, having *seven heads and ten horns*, and upon *his horns ten crowns*, and upon *his heads the name of blasphemy*.

Notice the phrase; “the sands of the sea”, which refers to an untold multitude is used 11 times in scripture. It can also mean; Jacobs seed or Israel the people which cannot be numbered for multitude. ([Ref: Genesis 32:12, Isaiah 10:22](#))

Having an understanding

Let’s move our investigation to verses [4 and 5](#) which states; “[his tail drew a third part of the stars, and did cast them to Earth](#)”, let’s read.

[v4](#); And his tail drew the third part of the stars of heaven, and did cast them to the earth: *and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.*

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Could we be witnessing parallel accounts concerning the attempted destruction of Yahusha (Christ) by Herod and the Dragon (Satan) trying to destroy the birthing of the child by the women? (Ref; [Matthew 2:11-13, In Review](#)) When Yahusha was a child, Herod set a decree to kill all the young children from age two and under in Bethlehem and all coastal towns. As the story unfolds, the wise men that visited Yahusha as a young child from the East were warned by Alohym in a dream not to return to Herod, thus departed to their own country. An angel appeared to Joseph in a dream, telling Joseph to rise and take Mary and the child and flee into the land of Egypt until Herod's death.

➤ Part 2

❖ Revelation 12 Points the way:

The sign of Revelation 12 brings new truth and understanding never revealed until now. As shown in the stars, this prophetic scripture has both Earthly and heavenly events associated with it. *Question*; what Earthly event had so much importance that it would affect humanity? The answer to that question is Messiah's baptism and ministry, which shortly began after the Day of Atonement!

Scripture and Alohym's accurate calendar supports the events revealed in this research. In setting the stage for this truth, we need to go to the past to understand the future. Beginning in [Leviticus 16:21](#) describes Israel's transgression and iniquity are confessed over the head of a goat and sent into the wilderness. [Lev.16:21-31](#) sets the foundational understanding for the Day of Atonement and its purpose concerning the reconciliation of sin. (Let's read)

[v21](#); And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send [him] away by the hand of a fit man into the wilderness:

In [Lev. 16:29](#) we read that this sin offering was to be performed on the Day of Atonement.

[v29](#); And [this] shall be a statute for ever unto you: [that] in the seventh month, on the tenth [day] of the month, ye shall afflict your souls, and do no work at all, [whether it be] one of your own country, or a stranger that sojourneth among you:

Notice that verse 31 states; it's a Sabbath of rest unto you, and you shall afflict your souls as a statute forever. One more thing to add is that this event was to be a statute performed once a year, verse 34.

As we move back into the New Testament concerning the Book of John, let's note that Messiah is baptism by John the Baptist on the Day of Atonement. [John 1:29](#)

[v29](#); The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. [v30](#); This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. [v31](#); And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with

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water. [v32](#); And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

In verse 29; notice John the Baptist sees Yahusha walking toward him came and states, “[Behold the Lamb of Alohym, which taketh the sins of the world.](#)” In like kind, the goat atoned for the sins of Israel, so did Yahusha for all of humanity starting on the Day of Atonement! This event became the fulfillment of scripture and harmonized with both the Old and New Covenants.

John’s account of this event along with other gospels, all agree that the Spirit descended upon Messiah like a dove. ([Reference; Mark 1:9-11, Luke 3:21, 22, Matthew 3:16](#)) We have now set the ground work and timing through scripture and can now address the issue of Ministry age.

In conclusion, as the goat carried away the transgressions of Israel on the Day of Atonement, so the lamb of Alohym "Yahusha" was led into the wilderness to qualify for the atonement of men's sins. (Note: Messiah's baptism was on the 192nd day of the year, the 10th day of the 7th Month, 26 A.D.)

❖ Pinpointing Messiah’s true Birthdate:

Before moving forward with new truth and revelation, we need to investigate historical and scriptural references in pinpointing Messiah’s actual birthdate. Scripture tells us in Proverbs that it is the glory of Alohym to conceal a thing: but the honor of kings to investigate the matter. ([Proverbs 2:2](#)) So brethren, be as a king and dig into this research and study it yourself.

Let’s start off by going to [Luke 3:1](#) this historical dated scripture will help in pinpointing just what year Messiah was baptized.

[v1](#); Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

The above scripture focuses on when the reign of Tiberius Caesar started and how long he was on his throne. First, we will go to Wikipedia (<https://en.wikipedia.org/wiki/Tiberius>) as a historical reference which states;

- **Tiberius** ([Latin](#): *Tiberius Caesar Divi Augusti Filius Augustus*,^{[1](#)[2](#)} 16 November 42 BC – 16 March 37 AD) was a [Roman emperor](#) from 14 A.D. to 37 A.D.(Full reign) (“co-princeps” meaning equal power to Augustus in 12 A.D. , this is our confirmation to Luke 3:1)

As a second confirmation we are going to the Pennsylvania State University which has in depth research on the emperors of Rome (<http://www.roman-emperors.org/tiberius.htm>)

- The reign of Tiberius (b. 42 B.C., d. A.D. 37, emperor A.D. 14-37)

Simple math will tell us that Tiberius Caesar’s co-reign started in 12 A.D. Since it was the fifteenth year of his reign, it would make sense to add the two dates (12 + 15) together you come up; with 27 A.D.,

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right? Now that we know the year of His baptism, we can apply this knowledge to the rest of this research.

❖ Messiah's Preparation for Ministry by the law!

Let's start in [Luke 3:23](#), where according to the Old Testament scripture, the ministry started at the age of thirty to fifty. So here, the Apostle Luke states that Yahusha (Christ) was about thirty years of age; let's read verse 23.

[v23](#); And Jesus himself began to be about **thirty years** of age, being (as was supposed) the son of Joseph, which was [the son] of Heli,

Luke 3:23 ScrTR ScrTR_t CGTS CGES_id Strong Parsing										
AV And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was [the son] of Heli,										
καὶ	αὐτός	ἦν	ὁ	ἰησοῦς	ὡσεὶ	ἐτῶν	τριάκοντα	ἀρχομένου	ὧν	
kai	autos	En	ho	iEsous	hOsei	etOn	triakonta	archomenos	On	
AND	He	WAS	THE	JESUS	AS-IF	OF-YEARS	THREE-TY	beginning	BEING	
				about	years	thirty				
G2532	G846	G2258	G3588	G2424	G5616	G2094	G5144	G756	G5607	
Conj	pp Nom Sg m	vi Impf vxx 3 Sg	t_ Nom Sg m	n_ Nom Sg m	Adv	n_ Gen Pl n	a_ Nom	vp Pres Mid Nom Sg m	vp Pres vxx Nom Sg m	
ὡς	ἐνομίζετο	υἱός	ἰωσήφ	τοῦ	ἡλὶ					
hOs	enomizeto	huios	iOsEph	tou	hEli					
AS	was-LAWiZED	SON	of-JOSEPH	OF-THE	HELI					
	was-legalized		of-Joseph							
G5613	G3543	G5207	G2501	G3588	G2242					
Adv	vi Impf Pas 3 Sg	n_ Nom Sg m	ni proper	t_ Gen Sg m	ni proper					

To understanding more about the importance of this scripture and what is being stated about Messiah's age, we need to go back to [Numbers 4:3, 23](#) on the subject of ministry and tabernacle service.

[v3](#); From [thirty years old and upward](#) even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation

[v23](#); From [thirty years old and upward](#) until fifty years old shalt thou number them; all that enter in [to perform the service](#), to do the work in the tabernacle of the congregation.

Above are just a few scriptures stating that service work is entered into at age thirty and not before; here are just a few more corresponding verses in [Numbers 4:30, 35](#), and [39](#). As [Luke 3:23](#) states, Yahusha was *not yet old enough* to enter His ministry, but His baptism was the beginning of it..

❖ Messiah's Ministry Begins!

There is no specific scripture stating that Yahusha was born on any particular day of the year, but *"the belief on reasonable grounds or probable evidence through the law of presumption" can be proven*. Therefore, the next step in establishing Messiah's birth and starting ministry date is to find in scripture when Messiah started preaching about the kingdom for the first time.

We call this type of research "backward thinking," a process of finding the result coupled with a historical fact that narrows our "scriptural" evidence to an earlier focal point. So now, to start

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narrowing down Messiah's beginning ministry date, let's start at the beginning of His "wilderness" experience from the various gospel accounts starting in [Luke 4:1](#); let's read.

[Luke 4:1](#), And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, [Note: Here Luke states Messiah returned from Jordan (i.e. His baptism) and was led by the Spirit into the wilderness.(i.e. region)]

Marks account of this moment;

[Mark 1:12](#); And immediately the Spirit driveth him into the wilderness. [v13](#); And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

Matthews account of this moment;

[Matthew 4:1](#); Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. [v2](#); And when he had fasted forty days and forty nights, he was afterward an hungered.

So in reading these accounts, scripture tells us Messiah at His baptism was led by the Spirit into the wilderness, for forty days. According to scripture and the understanding about the Day of Atonement, Messiah would have already started fasting on the evening before Atonement as scripture states, [Leviticus 23:27, 32](#).

[v27](#); Also on the tenth [day] of this seventh month [there shall be] a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

[v32](#); It [shall be] unto you a sabbath of rest, and ye shall afflict your souls: in the ninth [day] of the month at even, from even unto even, shall ye celebrate your sabbath.

Now looking into Alohym's calendar and counting forward from the beginning of Atonement forty days, you arrive at the 6th day of the week (*231st day of the year, the preparation day*), the day just before the third Sabbath of the eighth month, the 232nd day of the year. (Note: *if you add up the numbers on the day 2+3+2=7 perfection, Sabbath*)

As the story unfolds in Luke Ch.4, Satan tempted Yahusha while he was in the wilderness, of which that account starts in verse 4 and ends in verse 13. In verses 14 thru 16, we see that Yahusha (Christ), filled with the power of the Holy Spirit, enters Galilee and preaches in Nazareth on the Sabbath day. ([Luke 4:14–19, 21](#) let's read)

[v14](#); And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. [v15](#); And he taught in their synagogues, being glorified of all. [v16](#); And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. [v17](#); And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, [v18](#); The Spirit of the

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Lord [is] upon me, because [he hath anointed me to preach the gospel](#) to the poor; he hath sent me to heal the brokenhearted, [to preach deliverance to the captives](#), and recovering of sight to the blind, to set at liberty them that are bruised, ^{v19}; To [preach the acceptable year](#) of the Lord.

^{v21}; And he began to say unto them, [This day is this scripture fulfilled in your ears](#).

Now verses 18 and 19 fulfill the prophecy spoken by the prophet [Isaiah 61:1, 2](#); let's read these key scriptures for a better understanding. (Additional Ref; [Matt 4:14](#), [Mark 1:15](#))

^{v1}; The [Spirit of the Lord GOD \[is\] upon me; because the LORD hath anointed me to preach](#) good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound; ^{v2}; To [proclaim the acceptable year of the LORD](#), and the day of vengeance of our God; to comfort all that mourn;

Let's bring this into one thought, in [Luke 4:14-19](#), Messiah returned in the Spirit of power to Galilee, specifically to Nazareth on the Sabbath day. Then, in Verse 16, Messiah proclaims the fulfillment of prophecy (^{v17}) that the Spirit of the LORD (Yahuah) hath anointed Him to preach, (^{v18}) meaning that Messiah's birth date and beginning ministry occurred within His forty-day wilderness experience.

Let's read Mark's account as a second witness in collecting more scriptural evidence concerning this event proving Messiah's anointing after being forty days in the wilderness, could now with authority preach on the Kingdom of Alohym. ([Mark 1:13](#) let's read)

^{v13}; And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him ^{v14}; Now after that John was put in prison, Jesus came into Galilee, [preaching the gospel of the kingdom of God](#),

Here in verse [13](#), Messiah returns from the wilderness (region), tempted by Satan but now preaching the gospel of the Kingdom of Alohym fulfilling scriptural prophecy. As a reminder, Yahusha had to be thirty ([30](#)) years of age to begin His ministry. Here, via more scriptural evidence, Messiah's birth must again have occurred within the forty days of fasting in the wilderness, starting at the Day of Atonement observance.

Now let's move into the Apostle John's account of the Messiah's wilderness experience, which only covers three days, the best evidence of all.

❖ Messiah's "Wilderness" Experience.

In researching the overall understanding of Rev. 12, scripture states there is nothing new under the sun, which means there must be parallel accounts in scripture giving more detail on the meaning of this heavenly sign.

One of the most intriguing writings in all the gospel accounts of Matthew, Mark, and Luke is their interpretation of Messiah wilderness experience and where He ventured. The wilderness subject has

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great importance to the overall understanding of Rev. 12, in that Messiah's baptism and beginning wilderness experience can be directly linked to the Revelation twelve sign.

Rev. 12:6; And the woman [fled into the wilderness](#), where she hath a place prepared of God, that they should feed her there a thousand two hundred [and] threescore days.

Just as Messiah went into the wilderness, so does the woman/ecclesia in verse 6. One of our guidelines for answering scripture is looking at the past to answer future events. As an example, Israel left Egypt and ventured into the wilderness while being taught the [forgotten ways of Alohym](#). In like kind, the woman/ecclesia are taken into nature while being taught the hidden and forgotten things of Alohym.

Now let's investigate the word "wilderness" in both the Hebrew and Greek languages using the Hebrew Lexicon & Strong's Reference as our guide. The reason for this exercise is to get a better overall understanding of the word "wilderness". Could it be that this word has a broader meaning to the actions of our Messiah's, let's examine.

- **Hebrew Lexicon;** (מִדְבָּר) mid-bar, Translation: [Wilderness](#). Definition: [A tract or region uncultivated and uninhabited by human beings. Place of order, a sanctuary.](#) AHLB: 2093 (h) \Strong's: [H4057](#), KJV: desert, south, speech, wilderness (from [H1696](#))
- **Hebrew Lexicon;** (דָּבַר) dabar, Translation: [Speak](#). Definition: [A careful arrangement of words or commands said orally.](#) AHLB: 2093 (V) Strong's: [H1696](#) KJV: answer, appoint, bid, command, commune, declare, destroy, give, name, promise, pronounce, rehearse, say, speak, be spokesman, subdue, talk, teach, tell, think, use (entreaties), utter, X well, X work

Now let's read the Greek definitions:

- **Greek#:**2048 / er-ay-mos (noun): [lonesome](#), i.e. (by implication) [waste](#) (usually as a noun, [G5561 being implied](#)). KJV: desert, desolate, solitary, wilderness
- **Greek#:**5561 χώρα / kho-rah (noun): [Country](#) Freq: 27, **Heb#:**776 אֶרֶץ / e-rets (noun): Land—The solid part of the earth's surface. The whole of the earth or a region. **Heb#:**7704 שָׂדֶה / sa-deh (noun): [Field](#)—an open land area free of trees and buildings. A level plot of ground, [Pastureland](#). KJV: coast, county, fields, ground, land, region

In the Greek language, the word "wilderness" (er-ay-mos) [G2048](#) comes from the base word (Kho-rah) [G5561](#), which is being implied ([Hebrew roots words #776 and #7704](#)) to the word "wilderness," meaning "Country," Fields and Pastureland. Next, let's examine this theory by referencing scripture that indicates some of the places Messiah visited during His forty days in the wilderness.

John 1:28 - Bethabara beyond Jordan, where John was baptizing.

John 1:35-51 - Gathers His first two disciples on the second day after His baptism

Luke 4; v1 - Returned to Galilee area from across the Jordan

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[Mark 1:13](#) - states that Messiah was with the wild beasts and angels

[John 2:1](#) - In the City of Cana

[John 2:12](#) - In the City of Capernaum

In other words, in today's culture, it would be just like saying, "I am going shopping; I will see you in forty days." The point is you go to many places without stating every specific location, so you lump every area into one word, "shopping," but in this case, the disciples are calling it the "wilderness."

❖ John's Account, Messiah's Wilderness and birth date!

Let's go to John's account of Messiah's baptism starting the next day as John the Baptist stood with two of his disciples, [John 1:35](#) let's read.

[v35](#); Again the next day after John stood, and two of his disciples; [v36](#); And looking upon Jesus as he walked, he saith, Behold the Lamb of God! [v37](#); And the two disciples heard him speak, and they followed Jesus. [v38](#); Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? [v39](#); He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

Reading the above scriptural event takes place the next day after Messiah's baptism. Notice in verses 38 and 39 that John's disciples follow Messiah out in the [wilderness] "where He dwelled," and they abode with Him until the tenth hour. (10th hour, Hebrew thought is the evening) ([Remember this is the first day after His Baptism](#))

Now what happens next is the gathering of Messiah disciples while being in the wilderness, again Messiah was not alone, [John 1:41](#); let's read.

[v41](#); He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. [v42](#); And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. [v43](#); [The day following Jesus would go forth into Galilee](#), and findeth Philip, and saith unto him, Follow me. [v44](#); Now Philip was of Bethsaida, the city of Andrew and Peter. [v45](#); Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. [v46](#); And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. [v47](#); Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

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[John 1:48](#); Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. [v49](#); Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. [v50](#); Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. [v51](#); And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. (Note: [These events happened on the second day after Messiah's baptism](#))

Here again, Messiah is walking around in the region of Galilee [wilderness], gathering His disciples. Does that sound like he is alone? Now let's move on to the third day, starting in John 2:1.

[v1](#); And the [third day](#) there was a marriage in [Cana of Galilee](#); and the mother of Jesus was there: [v2](#); And both Jesus was called, and his disciples, to the marriage. [v3](#); And when they wanted wine, the mother of Jesus saith unto him, They have no wine. [v4](#); Jesus saith unto her, Woman, what have I to do with thee? [mine hour is not yet come](#). [v5](#); His mother saith unto the servants, Whatsoever he saith unto you, do [it]. [v6](#); And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

Here we read this statement from Messiah "it is not yet His hour," what exactly is Messiah talking about? Look back to page 12 concerning ministry service, which begins at 30 years of age. Now let's read about the first miracle of our Messiah, changing the water to wine. (John 2:7 let's read)

[v7](#); Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. [v8](#); And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare [it]. [v9](#); When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, [v10](#); And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: [but] thou hast kept the good wine until now.

[John 2:11](#); [This beginning of miracles did Jesus in Cana of Galilee](#), and [manifested forth his glory](#); and his disciples believed on him. [v12](#); After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

The miracle of the wine could only have happened [until after](#) Messiah turned thirty years of age. Meaning, from the time His mother instructed the disciples to do whatever he said until the water turned to wine, must have been the space of time in which Yahusha (Christ) legally came of age to fulfill the Law and begin ministry service as stated in [Numbers 4:3, 23](#).

So, after researching and narrowing down specific times and dates, just what day was Messiah born, the answer is the 195th day of the year, the 13th day of the 7th month. From Messiah's starting ministry

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date twelve hundred sixty days later or 3-1/2 years, you end up on the 13th day of the 1st month, the day the New Covenant was given to disciples at the last supper and for all of humankind. (No coincidence here)

[**Editor's Note:** The day Messiah was born was the first day after the fall equinox, the actual shifting of the stars to the east due to the position of Earth in its orbit around the sun. It is also the first day in Alohym's calendar year with less than 12 hours of daylight.] So the question is, why did the Apostle John give such great detail about the first three days after Messiah's baptism? To point out, Messiah disciple gathering while pinpointing His beginning ministry and birth date at 30. In reading the above information, can you start seeing the parallel applying to [Rev. 12:6](#)?

v6; And the woman fled into the wilderness, where she hath a place prepared^{G5142} of God, that they should feed her there a thousand two hundred [and] threescore days.

These new truths could only have come about with the recent new understanding of Alohym's true and only calendar.

➤ Messiah's birth by the numbers!

While researching the gestation period of child birth, it has come to our attention that the number forty is a significant component in proving the Messiah's birth and day of conception. Here are a few examples of the number forty (40) in scripture and the events associated with them.

- It rained forty days and night at the start of the flood
- The children of Israel ate manna for forty years
- Moses fasted forty days and nights with Alohym on the mountain
- Elijah was forty days and nights on mount Horeb
- Messiah fasting for forty days in the wilderness

The point is that the number forty (40) throughout the Bible is associated with trials and testing and the Messiah's birth is no exception. Our Messiah was perfect in every way, and even His gestation period is no different. Full-term birth is forty weeks long or precisely 280 days. Now what you are about to learn is the perfection of Alohym and His timing; let's read.

- According to our scriptural research, Messiah was born on the 13th day of the 7th month. According to the Gregorian calendar, this day is September 20th (2022), or the first day with less than 12 hours of daylight. Therefore, this is the first day after the fall Equinox and the first actual day of the fall season.
- Messiah being perfect in every way would have had an ideal gestation period of 40 weeks, and numbers will not lie. So using the 13th day of the 7th Month, which is the 195th day of the year, we subtract 280 days (forty weeks) from that number; you come up with the 10th Month, the 7th day of the Month, and the 280th day of the year. Just

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what do Biblical numbers mean? Ten (10) points; “completeness or divine order, Seven (7) means; “perfection,” and the number 280 adds up to 10. Is this a coincidence because numbers do not lie! To come up with the perfect conception and gestation period of 280 days, and finding out that it was the 280th day of the year, again, can be no coincidence.

Standing on the previous revelations puts aside all other religious beliefs. According to Alohym’s truth cycles of time, Messiah was born on the first day of fall, on the 13th day of the 7th Month in 4 BC; this would make Him 30 years of age in the year 26 AD as previously studied. (Note: King Herod died in BCE; by the time the wise men of the East found Yahusha he was several years old and living in Egypt)

❖ One Prophetic timeline in two Scripture!

Now let’s get back to how we calculate this span of thousand two hundred [and] threescore days. Starting from the Day of Atonement, the 192nd day of the year moving forward 3-1/2 years or twelve hundred sixty-day (1260), you would end up on the 10th day of the 1st month in Alohym’s accurate calendar. (*The calculations are below*)

1. Each year is exactly 364 days long, 360 monthly days and 4 seasonal division days that are counted in the reckoning of a year but not a part of the monthly count. So we take 3yrs x 360 days which equals 1080 days.
2. Next we have 172 days between the 10th day of the 7th month (192th day) and the end of the year 364th day, minus two (2) seasonal transition days which equals 170 total days. Total time from both 1 & 2 = 1247 days
3. Next we have to add the first 10 days of new year (1st month) to the other total days and we get 1080 + 170 + 10 = 1260 days.

(Note: The above formula can be applied to Messiah's beginning ministry date from the 13th day of the 7th month, the 195th day of the year by adding 1260; you end up on the 13th day of the 1st month in 30 A.D., the day Yahusha gave the new covenant to the disciples.)

If we research scripture, we will find that the separation of the firstborn is on the 10th day of the 1st month in Alohym's calendar. Keep in mind; this day is for the separation of the sheep and goats in ancient Israel, but it is a spiritual separation of Messiahs firstborn in our time. (*Ref; Exodus 12*)

(Exodus 12:3-5 let’s read)

v3; Speak ye unto all the congregation of Israel, saying, In the tenth [day] of this month they shall take to them every man a lamb, according to the house of [their] fathers, a lamb for an house: v4; And if the household be too little for the lamb, let him and his neighbour next unto his house take [it] according to the number of the souls; every man according to his eating shall make your count for the lamb. v5; Your lamb shall be without blemish, a male of the first year: ye shall take [it] out from the sheep, or from the goats:

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Let's move on to [Rev. 12:14](#) where we read the woman will be taken into her place on the wings of an eagle for time, times and half times. (Let's read)

[v14](#); And to the woman were given two wings of a great eagle, that she might fly into the **wilderness**, into her place, where she is nourished for *a time, and times, and half a time*, from the face of the serpent.

Question; is the one thousand two hundred threescore days (1260) of Rev. 12:6 and the time, times, and half times, i.e., 3-1/2 years, the same time? The answer is "yes." The difference between verses 6 and 14 is the betrothed "woman" is given two wings of an Eagle to fly into the wilderness. Keep in mind that verse 6 states the woman fled "ran away" into the wilderness where she hath a place prepared of Alohym.

In Exodus 19:4, Alohym brought Israel out of Egypt on eagles' wings, meaning swiftly, in like manner, Alohym will do the same thing at this future date. Also, notice the phrase "caught up" Harpazo" Rapture is not referenced in either verse 6 or 14.

❖ A Prophetic time of Completion!

The Book of Revelation is about future events that are to happen on Earth and in Heaven. When reading these events to be fulfilled on Earth, what is the exact timing of these events? Remember that scripture tells us that Messiah went into the wilderness after His baptism on the Day of Atonement just as the woman does in [Rev. 12:6](#).

✓ Commentary

The physical gathering of Messiah's disciples during His ministry is applied today, which began on the Day of Atonement (Yom Kippur) on September 23rd, 2017. The ecclesia scattered throughout the Earth and spiritual wildernesses of this world need to wake up! The question now becomes how?

The deception of man's religion runs deep in every aspect of our lives. Alohym's people have denominated into so many religious sects that no wonder the body of Messiah is spiritually inept. But there is hope for those that seek to be taught by the Holy Spirit, which will bring you into all truth and show you things to come! ([John 16:13](#))

[Hosea 4:6](#). My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also leave thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

Let's get back to the question; "how do we wake up, and what is the knowledge and path to waking up spiritually and physically"? First, we have set our mindset on realizing the fraud, lies, and deceptions of the current Babylonian corporation ("government") system enslaved America and its people since the

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1860s. Secondly, we must come to understand that you cannot have physical fraud without spiritual fraud; let that sink in!

The answer is simple but the execution much harder; the Roman (Julian and Gregorian) as well as the Jewish calendars of today are ALL fraud! The Roman calendars are absolutely divert of Alohym's appointed times, Sabbaths, seasons, days and New Year's. Using these calendars as a basis for worshipping Alohym is an abomination to Him; you may have zeal for God but not according to knowledge.

- [Romans 10:1](#); Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. [v2](#): For I bear them record that they have a zeal of God, but not according to knowledge.

The knowledge devoid from this current society's mindset is that Alohym has a physical aspect and a spiritual aspect in worshipping Him. The physical relationship of obedience is not separate from the spiritual one as they go hand in hand. The knowledge devoid of this current society's mindset is that Alohym has a physical and spiritual aspect in worshipping Him. The physical relationship of obedience is knowing and applying (Christ's) Yahusha's doctrine, His calendar days of worship, unique to him, which are not separate from the spiritual aspect as they go hand in hand. The spiritual element is the indwelling Holy Spirit through baptism, of which Alohym will make his abode within you.

Have you read the scripture which says;

- [Matthew 7:22](#); Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? [v23](#); And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Question; why would Yahusha state that He never knew them? The answer is all about loving our Heavenly Father worshipping Him on His appointed times, not your time or anyone else's time; choosing to disobey is plain and simple idolatry.

✓ [Commentary](#)

As believers in Yahusha (Christ), the Son of Alohym and man, getting back to the basics of scripture and His law is what will save your life! The Ten Commandments are NOT the ten suggestions, and walking away from man's traditions is the only avenue in which ecclesia will regain its rightful standing.

The Ecclesia meaning "Rule and Rein" – or Devin Senate must be understood as we sit in heavenly places. Still, due to religious doctrinal error and Mythraism, the proper understanding and application of Ecclesia are lost. To further expound on this issue, the word "church" as researching Etymology comes from the Greek "Circe," the ancient Greek

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Goddess of Helios. The translators of the KJV Bible and many others inserted doctrinal error by choice, not truly understanding the Hebraic language.

Getting back to Prophetic Time:

Alohyim is perfect in all His does, and His calendar of time is no different. At best, it has been puzzling to put dates and times together concerning near-future events. In stating that, our creator is always perfect by the numbers, as revealed in this research. One of the mysteries within Revelation 12 is the time frame between verses 2 and 6. Why might you ask; considering we are four-plus years beyond the prophetic Revelation 12 sign, the twelve hundred and sixty days (1260) of [Revelation 12:6](#) and [14](#), of which are the same time, no longer applies.

Consider; if we are already beyond the twelve hundred and sixty days or time, times and half times as stated in [Rev. 12:14](#), when does it apply? The answer is simple; the twelve hundred and sixty days only apply to the time before Yahusha returns. This time frame, once understood by Daniel 9, becomes very clear.

To further reinforce the time frame between September 23rd, 2017, and the beginning of the great tribulation must be relevant to Alohyim. Remember that Daniel 9 is crucial to understanding Alohyim's prophetic timeline. So, the question becomes; what is Alohyim trying to accomplish and what is the correct number of years between the Rev. 12 Sign and the great tribulation? First, Alohyim is trying to wake up His spiritual ecclesia in obedience to His word; those that are Berean seeking out His truth beyond the traditions and doctrines of men. Secondly, the time frame is (9) nine years which ends on the Day of Atonement, Saturday, September 19th, 2026.

❖ The Meaning of Numbers: The Number 9

Used 49 times in Scripture, the number 9 symbolizes divine completeness or conveys the meaning of finality. Christ died at the 9th moment of the day, or 6 p.m., just as evening began paving the way of salvation open to everyone. [The Day of Atonement](#) (Yom Kippur) is the only one of God's annual Feast days of worship that requires believers to fast for one day. This particular day is extraordinary as (Christ) Yahusha was baptized and began His wilderness experience overcoming Satan. This specific Sabbath is the ONLY day outside the weekly Sabbaths, and observing it can be found in [Leviticus 23:32](#).

Do you think it was a coincidence that the Revelation 12 sign fell on this very day? There are NO coincidences with Alohyim!

Next, realize once hearing these words, be thankful you heard them now as it gives you time to come to a better-informed decision as to how you want to be in a relationship with the Creator of whose image you reflect.

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New Spiritual Awakening

➤ Daniel's Messiah Prophecy, Revealing the Truth

This article addresses prophecies found within [Daniel 9:24-27](#) and its associated confirmation scriptures. As stated by many theologians and scholars, Daniel's prophecy of the coming Messiah is a 490-year prophecy from the decree of Artaxerxes in 457 BC to Christ's death in 33 AD.; this could not be further from the truth. As time moves ever closer to Messiah's coming, keep in mind that the testimony of [Jesus] Yahusha is the spirit of prophecy. (Ref: [Rev 19:10](#))

What you are about to read and study is history coupled with scripture, bearing witness to a new understanding of Daniel's Messiah prophecy. Scripture tells us to lean not toward our own understanding but trust in the LORD, Yahuah pre-incarnate Christ. (Ref: [Proverbs 3:5](#)) I believe that what you will read and discover in this article will enlighten you to new truth and understanding as not written before. Let's begin as Daniel expounds on his understanding of Jeremiah's 70-year prophecy of Jerusalem's desolation. (Ref: [Jeremiah 25:11, 12](#)) Let's read

- v11; And this whole land shall be a desolation, [and] an astonishment; and these nations shall serve the king of Babylon seventy years. v12; And it shall come to pass, when seventy years are accomplished, [that] I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

The above scriptures from Jeremiah are very specific as to the number of years, (70) Judea would be in captivity under Babylonian rule. Now, consider Daniel's insight at the beginning of verse 24 which states seventy weeks and not seventy years. (Ref: [Daniel 9:24](#))

- v24; [Seventy weeks](#) are determined upon thy people and upon thy holy city, to finish the [transgression, and to make an end of sins](#), and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to [anoint the most Holy](#).

Once again, everything in verse 24 points back to Jeremiah's 70-year prophecy, so let's investigate the Hebrew language translation to see if there are any mistranslated words. Beginning with the word

interlinear

Daniel 9:24

WLC WLC_tm Strong CHES

AV Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

הַפֶּשַׁע	לְכָל	קִדְשְׁךָ	וְעַל - עִיר	עַמְּךָ	עַל -	נִחְתָּךְ	שִׁבְעִים שָׁבָעִים
e-phsho	l-kla	qdsh-k	oir - u-ol	om-k	- ol	nchthk	shboim shboim
H6588	H3607	H6944	H5892 - H5921	H5971 - H5921		H2852	H7657 H7620
the-transgression	to-to="detain-of	holiness-of you	city-of	and-on people-of you	on	he-is-segregated	<u>seventy</u> <u>sevens</u>

עוֹן	וּלְכַפֵּר	חַטָּאת	חַטֹּאת	וְלַהֲתֵם	וְלַהֲתֵם
oun	u-l-kphr	chtath	chtauth	u-l-ethm	u-l-chthm
H5771	H3722	H2403	H2403	H8552	H2856
depravity	and-to-to-make-propitiatory-shelter-of	sin	sins	and-to-to="finish-of	and-to-to-seal-of

קִדְשִׁים	קִדְשִׁים	וְלַמְשָׁח	וְנָבִיא	חֲזוֹן	וְלַהֲתֵם	עֲלֵמִים	צִדְקָה	וְלַהֲבִיא
qdshim	qdshim	u-l-mshch	u-nbia	chzun	u-l-chthm	olmim	tzdq	u-l-ebia
H6944	H6944	H4886	H5030	H2377	H2856	H5769	H6664	H935
holinesses	holiness-of	<u>and-to-to-anoint-of</u>	<u>and-prophet</u>	<u>vision</u>	<u>and-to-to-seal-of</u>	eons	righteousness-of	<u>and-to-to="bring-of</u>

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“weeks”, Strong’s H7620 (shabuwa) meaning; sevened, i.e. a week (specifically, of years).

In reference, verses 22-23, spoken by the messenger Gabriel, give skill and understanding to Daniel on the matter concerning the vision relating to the sins of Judea and Jerusalem. The phrase “Seventy weeks” being spoken of at the beginning of verse 24 is not 490 years as modern scholars elude too, but in fact, it is just *seventy weeks of years*. Why was the term “weeks” used instead of years, which now takes us back to the Book of Jeremiah! (Ref: [Jeremiah 5:23-25](#) let’s read)

- [v23](#); But this people hath a revolting and a rebellious heart; they are revolted and gone. [v24](#); Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: *he reserveth unto us the appointed weeks of the harvest.* [v25](#); Your iniquities have turned away these [things], and your sins have withholden good [things] from you.

✓ [Commentary](#)

The word weeks has a long association with the harvest festivals such as the Feast of Weeks (i.e., counted from the 15th day of Abib, seven Sabbath weeks or, 49 days), one of the appointed times for the harvest as stated above. Because of Judea’s sin, the land was defiled, so declared by Daniel and Jeremiah’s prophecy. So we could also apply this thought since Israel’s economy and lifestyles were based on managing the land, seventy harvest years.

Next, direct your view to the end of verse 24 on the previous page, which states, "*and to seal the vision and prophecy, and to anoint the most Holy.*" But, first, let's investigate a few translation errors that changed the original scripture's flow.

1. Let’s begin with the phrase, “vision and prophecy^{H5030}” focusing on the word “*prophecy*”. Again keeping true to the original Masoretic text the actual word used is “*prophet*”, Strong’s H5030 not H5016 meaning; prophecy.
2. Next, let’s address the word “anoint,” Strong’s H4886 (מָשַׁח) (mashach) - meaning; (Smear :) to smear oil as a sign of authority. If verse 24 was talking about the Messiah, then why didn’t the translators use Strong’s number H4899 (מָשִׁיחַ) (mashiyach) meaning; anointed; usually a consecrated person (as a king, priest, or saint); specifically, the Messiah.
3. Let’s address the last two words of verse 24; “holiness of holiness,” qodesh- Strong’s H6944 meaning; someone or something that has been separated from the rest for a special purpose. Set apart, holy, Sanctuary, hallow, holiness. Here again, coming up with the correct answer in understanding verse 24 begins with asking, “what or who is qodesh (set apart, holy),” the answer is simple, the holy city Jerusalem and the Sanctuary.

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Keeping true to the thought, verse 24 talks about Jeremiah's prophecy as well as adhering to the original clarity of the scripture; could have been written as such; "and to seal the prophet's vision and to anoint the holy sanctuary." The closing of Jeremiah's prophecy ended with the dedication of the newly built temple in Jerusalem in the 6th year reign of Darius the Great in 516 B.C. (Ref: [1 Esdras 7:5](#), [Ezra 6:15](#)) Exactly 70 years after Judaea fell into captivity by Babylonian forces in the year 586 B.C.

✓ Commentary

In keeping the historical timeline straight, [Daniel 9:1-2](#) written in the first reigning year of Darius the Great, which was 522-521 B.C. According to the prophet Haggai, in the second reigning year of Darius the Great 521-520 B.C., "the foundation of the LORD'S temple walls was laid" on the 24th day of the 9th month of which the LORD states from this day I will bless you. (Ref: [Haggai 2:18-19](#)) The prophecy surrounding [Daniel 9:24](#) began with laying the second temple walls, which in chronology is 550 years or 11 Jubilees' to Messiah's death in 30 A.D. Remember that history and scripture are the faithful witnesses to biblical answers.

Next, let's move to the real scriptural prophetic time which was given by Gabriel in [Daniel 9:25](#), let's read.

❖ [Daniel 9:25](#)

[v25](#); ¹⁾ Know therefore and understand, [that] from the going forth ~~of the commandment~~ to ~~restore~~ return and to build Jerusalem ²⁾ unto the Messiah the Prince [shall be] ^{a)} seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

The above scripture, divided into two parts, provides better clarity. Let's begin with part 1, which reads, "Know therefore and understand, [that] from a going forth of the commandment to restore (return) and to build Jerusalem," is referring to [Nehemiah 2:1-6](#); specifically, verse 7, let's read.

- [v7](#); Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

The historical timeline of Nehemiah 2 begins in the 20th year of Artaxerxes I, which would have been the year 445 B.C. (Note; Artaxerxes I, as stated by the historical record, reined from 465-424 B.C.) Scripture also records in fulfilling part 1; Nehemiah finished building the walls of Jerusalem on the 25th day of Elul in 52 days. Note; the 25th day of Elul, the 6th month of the year, is the last Sabbath of the summer season and the 176th day of God's secrete year. (Ref: [Nehemiah 6:15](#))

- [v15](#); So the wall was finished in the twenty and fifth [day] of [the month] Elul, in fifty and two days.

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Let's move into part 2 by reading the messenger Gabriel's prophetic timeline for Messiah the Prince (Noble); "unto the Messiah [the] Prince [shall be] seven weeks, and threescore and two weeks." Here in the first part of verse 25, the word "Prince," is used but should have been "Noble" or Lordy, Strong's H5057 (נגיד) meaning; a commander (as occupying the front), civil, military or religious. In the Ancient Hebrew Lexicon, #2372 (נגיד) means; Noble, One who tell orders. In Hebrew, the word "Prince" is Strong's H5387, meaning; a holy one, i.e., a king or sheik. Keep in mind, Yahusha's nobleness began in the flesh with his baptism on Atonement, and then became a priest three days later at the wedding feast in Cana.

Understanding verse 25's prophetic timeline helps to read it from the Hebraic viewpoint. That said, please review the Interlinear Scriptural Analyzer below and notice the additional notes and markups.

interlinear									
Daniel 9:25									
WLC WLC_tm Strong CHES									
AV Know therefore and understand, [that] from the going forth of the <u>commandment to restore</u> and to build Jerusalem unto the Messiah the Prince [shall be] <u>seven weeks, and threescore and two weeks</u> ; the street shall be built again, and the wall, even in troublous times.									
The word "weeks" and "commandment" are not in the original Masoretic text									
להשיב	דבר	מצא	מן	ותשכל	ותדע				
l·eshib	dbr	mtza	- mn	u·tshkl	u·thdo				
H7725	H1697	H4161	- H4480	H7919	H3045				
to·to·return-of	word	far·ing·forth-of	from	and·you·shall·be·intelligent	and·you·shall·know				
ושנים	ששים	ושבעים	שבעה	שבעים	נגיד	משיח	עד	ירושלם	ולבנות
u·shnim	shshim	u·shboim	shboe	shboim	ngid	mshich	- od	irushlm	u·l·bnuth
H8147	H8346	H7620	H7651	H7620	H5057	H4899	- H5704	H3389	H1129
and·two	sixty	and·sevens	seven	sevens	governor	anointed-one	until	Jerusalem	and·to·to·build-of
2 + (60 x 7) + 7 Fold x 7									
Total = 471 years									
העתים ובצוק וחרוץ רחוב ונבנתה תשוב									
: e·othim u·b·tzug u·chrutz rchub u·nbnthe thshub									
H6256 H6695 H2742 H7339 H1129 H7725									
the·eras and·in·constraint-of and·salient square and·she·is·built she·shall·return									

After reviewing the red-underlined words in English compared to the Masoretic text, the translators added the words "weeks and commandment" while changing (ms; return) to restore. Next, in part 2, how does the math equation underlined in blue bring us to the correct year of Messiah the noble? It is well-known that theologians and seminaries teach that Daniel 9's prophecy timeline is 490 years, but is this the case? Let's look at two different scenarios concerning the timeline, first using the English language and secondly the Hebrew. (Referencing page 3, v25 1.a)

- a. **English;** seven weeks, and threescore and two weeks = 7 + (49 = 7 Fold) + (60 x 7) + (2 weeks)
14 = 490
Hebrew; (right to left) and-two - sixty and sevens - seven-sevens = 7 x 7 + (60 x 7) + 2 = 471

Question; which equation flow is correct? Again, the English translators added the word "weeks" to the scripture, which adds 13 years to the timeline. The only way to come up with the correct answer is to let history and scripture tell the story. The prophetic timeline of Messiah's coming and nobleness is

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specific and perfect. In finding the accurate timeline, we begin with the answer to part 1, when Nehemiah finished building the walls of Jerusalem's 445 BCE. Below are scenarios 1 and 2. Let's read.

1. 445 B.C. - 490 years = 45 A.D., incorrect, Messiah was not baptized or died in 45 A.D.
2. 445 B.C. – 471 years = 26 A.D., correct, with other witnesses to prove the date.

After establishing scenario two is at least closer to the goal of Messiah's prophetic rulership, a second scriptural witness is brought forth in support of the 26 A.D. timeline. This evidence comes from Luke 3:1, let's read.

- v1; Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

The focus of this scripture is based on Tiberius Caesar's reign begin. Our investigation begins in Wikipedia (<https://en.wikipedia.org/wiki/Tiberius>) as one of our historical reference which states;

- ❖ Tiberius (Latin: *Tiberius Caesar Divi Augusti Filius Augustus*; ^{[1][2]} 16 November 42 BC – 16 March 37 AD) was a Roman emperor from 14 A.D. to 37 A.D.(Full reign) ("co-princeps" meaning equal power to Augustus in 12 A.D., this is our confirmation to [Luke 3:1](#))

As a second confirmation, we are going to Pennsylvania State University which has in-depth research on the emperors of Rome (<http://www.roman-emperors.org/tiberius.htm>)

- ❖ The reign of Tiberius (b. 42 B.C., d. A.D. 37, emperor A.D. 14-37)

History records that Tiberius Caesar co-reigned with Augustus starting in 12 A.D. Since it was the fifteenth year of his reign, it only makes sense that once you add the two dates together (12 + 14), you come up; with 26 A.D... Well, you might be wondering why I inserted 14 instead of 15, as Luke 3:1 states, because the definition of a "reigning year" is the time between its anniversary dates. In this case, the 15th year reign of Tiberius is actually between the 14th and 15th years. So, having now investigated all relative historical documentation concerning Tiberius Caesar's reigning years, it seems as though scenario two corroborates the 26 A.D. date.

The question now becomes, "what happened in 26 A.D. which lifted Messiah's status to ruler or noble position? Messiah's ministry began on the 13th day of the 7th month in 26 A.D., after performing the miracle of water into wine at the wedding feast in Cana. (Ref: [John 2:1-11](#))

Through our investigation, we have solved the timeline equation and the beginning and ending prophetic dates of verse 25 and now it's time to tackle verse 26, let's read.

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❖ Daniel 9:26

v26; And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined.

As we proceed through Daniel 9, keep in mind several prophecies unfold with specific timelines as to Messiah's coming, and verse 26 is no acceptance. So let's begin investigating the prophetic timelines of verse 26 by getting into the Hebrew language through the Interlinear Scriptural Analyzer, focusing on the first sentence of the scripture; let's read.

interlinear									
Daniel 9:26									
WLC WLC_tm Strong CHES									
AV And ¹ after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; ² and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined.									
והעיר	לו	ואין	משיח	יכרת	ושנים	ששים	השבעים	ואחרי	
u·e·oir	l·u	u·ain	mshich	ikrth	u·shnim	shshim	e·shboim	u·achri	
H5892	—	H369	H4899	H3772	H8147	H8346	H7620	H310	
and·the·city	to·him	and·there·is·no	anointed·one	he·shall·be·cut·off	and·two	sixty	the·sevens	and·after	
ועד	בשטף	וקצו	הבא	נגיד	עם	ישחית	והקדש		
u·od	b·shthp	u·qtz·u	e·ba	ngid	om	ishchith	u·e·qdsh		
H5704	H7858	H7093	H935	H5057	H5971	H7843	H6944		
and·until	in·the·overflowing	and·end·of·him	the·one·coming	governor	people·of	he·shall·ruin	and·the·sanctuary		
					שממות	נחרצת	מלחמה	קץ	
					shmmuth	nchrtzth	mlchme	qtz	
					H8074	H2782	H4421	H7093	
					ones·being·desolate	being·decided	war	end	

Take note; the scripture above is broken into two color-coated sections, red at the beginning and green at the end. The red underlined scripture denotes *time*, and the green highlighted feature indicates a *place*. It is essential in understanding this scripture that we stay true to the flow of the Masoretic text written as such;

1. (*first half*) v26; and after – the sevens (“weeks of years”) – sixty and two (62) – Messiah – shall be cut off - to him - where - the city - and the sanctuary - shall be destroyed

Notice the difference in scriptural flow by staying faithful to the Masoretic text. The result is a much better-understood scripture. Let's now move into the last sentence using once again the Masoretic format;

2. (*second half*) people of – the one coming – commander – and end of him – in deluge (overwhelming) - and until – war – ends – desolation determined.

The timeline of weeks described in verse 26 has puzzled scholars and theologians for ages giving all but

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the correct prophetic interpretation given in Luke 2. But first, let's present the overall proper timeline understanding to verse 26.

In the (*first half*) of the sentence, the timeline as written in Hebrew is, "*and-two sixty the-sevens*" ("weeks of years"), whereas, in verse 25, written as "*and-two sixty and-sevens*." The apparent difference between the phrases is the words "and" and "the." The term "and" (in verse 25) is a conjunction which couples the two words, "*sixty and sevens*" together or mathematically, $60 \times 7 = 420$. Whereas in verse 26, "the" references a specific or individual word object, "*sevens*" ("weeks of years"). In this case, verse 26 has a timeline of 62 years.

In the (*second half*) of the sentence, "*Messiah is cut off to him where the city and sanctuary shall be destroyed*" is referring to Messiah's experience in Jerusalem at age 12, three days after the Feast of Tabernacles. (Ref: [Luke 2:42-50](#))

- *v42; And when he was twelve years old, they went up to Jerusalem after the custom of the feast. v43; And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not [of it]. v44; But they, supposing him to have been in the company, went a day's journey; and they sought him among [their] kinsfolk and acquaintance. v45; And when they found him not, they turned back again to Jerusalem, seeking him. v46; And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. v47; And all that heard him were astonished at his understanding and answers. v48; And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. v49; And he said unto them, How is it that ye sought me? *wist ye not that I must be about my Father's business?* v50; *And they understood not the saying which he spake unto them.* v51; And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.*

The scriptures above provide the prophetic timeline for the green underlined (half) part 1, verse 26. As a quick recap, Messiah, at 12 years of age, tarried behind in Jerusalem after the Feast of Tabernacles without his parents' knowledge. Joseph and Mary return, finding Yahusha in the temple (sanctuary), sitting amid the doctors, hearing and asking questions doing the obligations of His Father. After being confronted by his parents, they left Jerusalem and went to Nazareth. Messiah, as scripture states, "was cut off" by his parents from the city and the sanctuary, which future destruction will be 62 years.

The question becomes; "in what year was Yahusha 12 years of age"? The answer to this question is found in recorded history. History confirms Jerusalem and the temple (sanctuary) were destroyed by the Roman *commander Titus* in 70 A.D., which answers part 2 (*second half*) of verse 26. Knowing the

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destruction date of Jerusalem now gives us the information needed to answer the red-underlined (half) of part 1, by subtracting 62 years from 70 A.D. we end up at 8 A.D., the year Yahusha was 12 years old.

In Part 10 of “[Walking in the Newness of God’s Solar Sabbath calendar](#),” you will discover Messiah’s actual birthdate was on the 13th day of the 7th month, two days before the Feast of Tabernacles. Meaning Messiah was born at the end of 4 B.C., which validates the fact that Messiah’s 30th birthday and beginning ministry date was the 13th day of the 7th month in 26 A.D.

Also, the 26 A.D. date proves that verse 25’s timeline of 471 years starting from 445 B.C. ($445 - 471 = 26$) is a second perfect witness to Daniel’s Messiah prophecy.

❖ Daniel 9:27

Much to this writer’s surprise, verse 27 is not about the Messiah’s death; there is no reference in this scripture concerning Messiah. Once again, and in many instances, the modern-day church forces their scriptural narrative without genuinely understanding the language content. In getting to the absolute truth of this scripture, we will break it down piece by piece, so there is no misunderstanding. Let’s begin by first reading the English translation then moving into Hebrew.

Let’s read [v27](#); And ^{a.} he shall confirm the covenant with many for ^{b.1}one week: ^{b.2}and in the midst of the week ^{c.}he shall cause the sacrifice and the oblation to cease, ^{d.}and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate.

The above scripture with its underlined phrases is broken down into 4 Parts, a – d., which are critical in understanding the full content of Daniel’s prophecy concerning Jerusalem’s destruction. To begin, we will methodically go through each section investigating the verbiage, and history behind it. Let’s begin with Part a.

Part a, “he shall confirm the covenant with many”; the question arises, who is the word “he” referencing? In this instance, the term “he” refers to “*the commander*” Titus and not Messiah, as many have alluded. Also, in the first phrase, the word “confirm” is used instead of “prevail” Strong’s H1396 (גבר) meaning; (*To be successful in strength and authority*). Remember that the words “prevail and confirm” have two different meanings and have no associated synonyms or antonyms.

After inserting the correct word “prevail,” this scripture could have stated “*and he prevailed*” or overcome. Next, let’s review the last four terms in the original word, “*the covenant with many*,” which accurately flows with the original text but for better clarity could have been written, “[the] covenant to the multitude.” Now let’s put the corrected phrases together, saying, “and he prevailed [the] covenant to the multitude.” The question becomes, what covenant is being talked about that Titus prevailed over?

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The answer begins in the second half of verse 26, which addresses the destruction of Jerusalem and the sanctuary. The focal point regarding verse 27 is toward the end of the siege and what covenant the Jews were still keeping.

Part b, ("one week and in the midst of the week") has been split into two parts.

b.1 - "one week," this phrase only refers to one week or seven days and not seven years as many scholars presume. The question becomes; why is the term "one week" – (one^{H259} seven^{H7620}) different from the previous verses? The answer lies in the specific timeline of the event described in verse 27, Jerusalem's destruction. History records that Jerusalem's siege and fall lasted approximately five months, and knowing that information determines the usage of the word "week" as either years or days. In this case, the use is days.

Daniel 9:27 WLC WLC_v WLC_t WLC_fm Strong CHES

AV And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the

Note: the translators put the colon in the wrong place as it should have been after, with many.
Corrected location of colon

(Revised) and he shall prevail [the] covenant to the multitudes: one week and half of the week he shall cease the sacrificial offering

The Hebrew word "mashiyach" Messiah is not found in this scripture

זבח	ישבית	השבוע	וחצי	אחד	שבוע	לרבים	ברית	והגביר
זבח	ישבית	השבוע	וחצי	אחד	שבוע	לרבים	ברית	והגביר
zbcn	ishbith	eshbuo	uchtzi	achd	shbuo	lrhim	brith	uegbir
zbcn	ishbith	e-shbuo	u-chtzi	achd	shbuo	l-rhim	brith	u-egbir
H2077	H7673	H7620	H2677	H259	H7620	H7227	H1285	H1396
sacrifice	he-shall-cause-to-cause	the-seven	and-half-of	one	seven	to-the-many-ones	covenant	and-he-has-mastery
						to [the] multitudes		and - he - prevailed

Above, punctuation error has been corrected bringing the scripture more in line with the original Masoretic text.

b.2 - "and in the midst of the week", (the-seven^{H7620} and-half-of^{H2677}) the word "midst" according to Strong's H2677 (וחצי) means; the half or middle while the phrase "of the week," is expressing the relationship between the part (and half) and a whole (of the week). Which references a day in the middle of the week and not a 3-1/2 year time span as many allude to? This scripture refers to one specific week and one particular day of that week in which "the Daily Sacrifices" stopped, i.e., the sacrificial covenant ceased.

Parts c, "he shall cause the sacrifice and the oblation to cease"

Here at the beginning of the phrase, the word "he" is used, again addressing the Roman commander Titus. Let's investigate the writings of Josephus, which will answer the scriptural question concerning the "one week and in the middle of the week."

Remember that Gabriel, the messenger of Alohym, is conveying these words to Daniel and that history is the perfect second witness to scripture. Below is a direct quote from Josephus, Book 6, "War of the Jews," Ch.2, Paragraph 1, which gives us the month and day the "daily sacrifices" were stopped.

1. And now Titus gave orders to his soldiers that were with him to dig up the foundations of the tower of Antonia, and make him a ready passage for his army to come up; while he had Josephus brought to him, (for he had been informed that on that very day, which was

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the seventeenth day of Panemus, [Tammuz] the sacrifice called "the Daily Sacrifice" had failed, and had not been offered to God, for want of men to offer it, and that the people were grievously troubled at it,)

According to historical theologians, three different calendar systems were associated with this event (*Jewish, Roman, and Tyre*). The question becomes, "*which calendar accurately places this event on the specific day and month Josephus is stating*"? The most straightforward answer would be none of them! As a more in-depth answer, the same calendar system Josephus quotes in his writings comes from before the time of Moses. (More on this at the end of the Article)

Note; the 17th day of Panemus as stated by Josephus is the 17th day of the 4th month [Tammuz] or June 27th according to the Gregorian calendar 2020.

Part d, "and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate".

Here in part d., "the overspreading of abominations," in this writer's opinion, this phrase could have been more closely written to the Masoretic text, making it easier to read and understand. Here is the revised word from the Masoretic text; "*and on wings^{H3671} of filthiness^{H8251}*", now let's read the revised verse 27 and see if you notice a difference?

- ❖ v27; and he prevailed [the] covenant to the multitude: one week and in the middle of the week he shall cause the sacrificial offering to cease, and on wings of filthiness make desolate until completion a wounding poured forth upon devastation.

The end of verse 27 in review addresses the desolation of Jerusalem and the temple by Titus and the Roman army. Let's begin by addressing the burning of the temple through the writing of the prophet Jeremiah and ending with the historical record from Flavius Josephus.

- 2 Kings 25:8; And in the fifth month, on the seventh [day] of the month, which [is] the nineteenth **year** of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: v9; And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great [man's] house burnt he with fire.
- Jeremiah 52:12; Now in the fifth month, in the tenth [day] of the month, which [was] the nineteenth year of Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, [which] served the king of Babylon, into Jerusalem, v13; And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great [men], burned he with fire:

Here both 2 Kings 25:8-9 and Jeremiah 52:12, 13 are an exact match except one states the 7th and the other the 10th day of the 5th month the temple was burnt. Keep this in mind as we review the historical record from Josephus, "War of the Jews" Book 6, Ch.4, Paragraph 5, the burning of the temple.

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- 5. So Titus retired into the tower of Antonia, and resolved to storm the temple the next day, early in the morning, with his whole army, and to encamp round about the holy house. But as for that house, God had, for certain, long ago doomed it to the fire; and now that fatal day was come, according to the revolution of ages; it was the tenth day of the month Lous, [Ab,] upon which it was formerly burnt by the king of Babylon; although these flames took their rise from the Jews themselves,

According to Josephus, the harmony of history and scripture confirms that the temple's burning came from the Jews and not the Roman forces on the 10th day of the 5th month [Ab or Av]. The thought may have crossed your mind as to why [2 Kings 25:8, 9](#) has a three-date time difference from [Jeremiah 52](#)? If you read [2 Kings 25:10 – 17](#), the Chaldean forces pillaged Solomon's temple after it's burning and brought the spoils back to Babylon. One probable cause for the three-day difference could have come from searching and dismantling the temple treasure.

✓ *Historical Commentary*

Jewish historian's state; the 9th day of the 5th month [Av], otherwise known as Tisha-B'Av, is when Alohym's Temple was burned to the ground by both the Babylonian and Roman forces. Even though scripture never endorses this date, the Jews memorialize it as a national holiday. History does record that on the 9th of Av, Titus and his commanders agreed to attack the temple the following morning on the 10th, sealing its fate

➤ *Correct times; "War of the Jews" by Josephus*

Now, let's address the question posed on page 10 regarding the different dates and times associated with the destruction of Jerusalem and the temple. As an overview, Christian and Jewish historians try matching stated calendar dates within the book; "War of the Jews" with those of the Jewish (lunar), Roman, and Tyre calendars; thus, the confusion begins.

According to biblical history, from the temple's rebuilding in 520 - 516 B.C. through the Book of Maccabees, 148 B.C., the Jews were still on the original Sabbath calendar except for now taking the Babylonian names for their months. This truth is evident through Nehemiah 2:1, Ezra 6:15, Esther 3:7, where the Babylonian names Nisan and Adar, along with others, are first used while the Jews were still in captivity. To expound even further, in the book of Ezra, at the end of chapter 6, the exiled Jews returned to Jerusalem, kept the Passover and the Feast of Unleavened Bread according to the text of Moses, on their original monthly dates. Meaning the influences of the Jewish (Lunar), Julian Roman, and Tyre calendars had no bearing and didn't even exist.

As a further insight into calendar dating, Yahusha [Christ] was perfect in his observance of God's solar Sabbath calendar because he was born under the law and the original lawgiver as Yahuah, pre-incarnate Christ. From the beginning of Yahusha's ministry in 26 A.D. to His sacrifice on the cross in 30 A.D., there is no record of disputes regarding Alohym's [God's] calendar observances.

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The question becomes; why did Josephus use the Macedonian names of the month instead of the Babylonian ones? According to research, the Babylonian and Macedonian (Greek) calendars were precisely the same except for monthly terms. Being a military man and a Roman citizen working with Titus, Josephus used the Macedonian monthly names to preserve his writings using words the Romans already knew.

- Another well-known fact is that Titus recruited Jewish advisors to work with him. Josephus being one, informed Titus of the prophecies from Jeremiah and Daniel regarding the destruction of the temple by Babylonian and now Roman forces on a fateful day, the 10th of Av, which means the 10th of the 5th month [Av], from Jeremiah and Daniel's time (i.e., 586 B.C. to 70 A.D.) until Jerusalem's destruction. So we're on the same calendar structure.

❖ Dating the Siege from Beginning to End

In this chapter, our focus dates and times begin and end with the fall of Jerusalem and the temple. Let's start in the 5th Book, "War of the Jews," chapter 3, paragraph 1 Josephus writes;

1. As now the war abroad ceased for a while, the sedition within was revived; and on the feast of unleavened bread, which was now come, it being the fourteenth day of the month Xanthicus, [Nisan,] when it is believed the Jews were first freed from the Egyptians, Eleazar and his party opened the gates of this [inmost court of the] temple, and admitted such of the people as were desirous to worship God into it.

According to Josephus, Titus and the Roman Army camped near Jerusalem a day before Passover and the Days of Unleavened Bread. The destruction of Jerusalem, which began just before Passover, falls precisely 40 years after Yahusha's death in 30 A.D. Here again, we see the perfection of Alohym's [God's] perfect cycles of time, which are never changing. That said, Josephus being a Jew, would have never abandoned Alohym's original calendar dating for one of the pagan origins.

Now let's review the fall of Jerusalem as stated by Josephus in the 6th Book, "War of the Jews", chapter 10, paragraph 1, and let's read.

1. And thus was Jerusalem taken, in the second year of the reign of Vespasian, on the eighth day of the month Gorpeius [Elul]. It had been taken five times before, though this was the second time of its desolation;

Here again, keeping true to the original correct Hebraic calendar, the 8th day of Elul [Gorpeius] would be the 17th of August, 2020, concerning the Gregorian calendar.

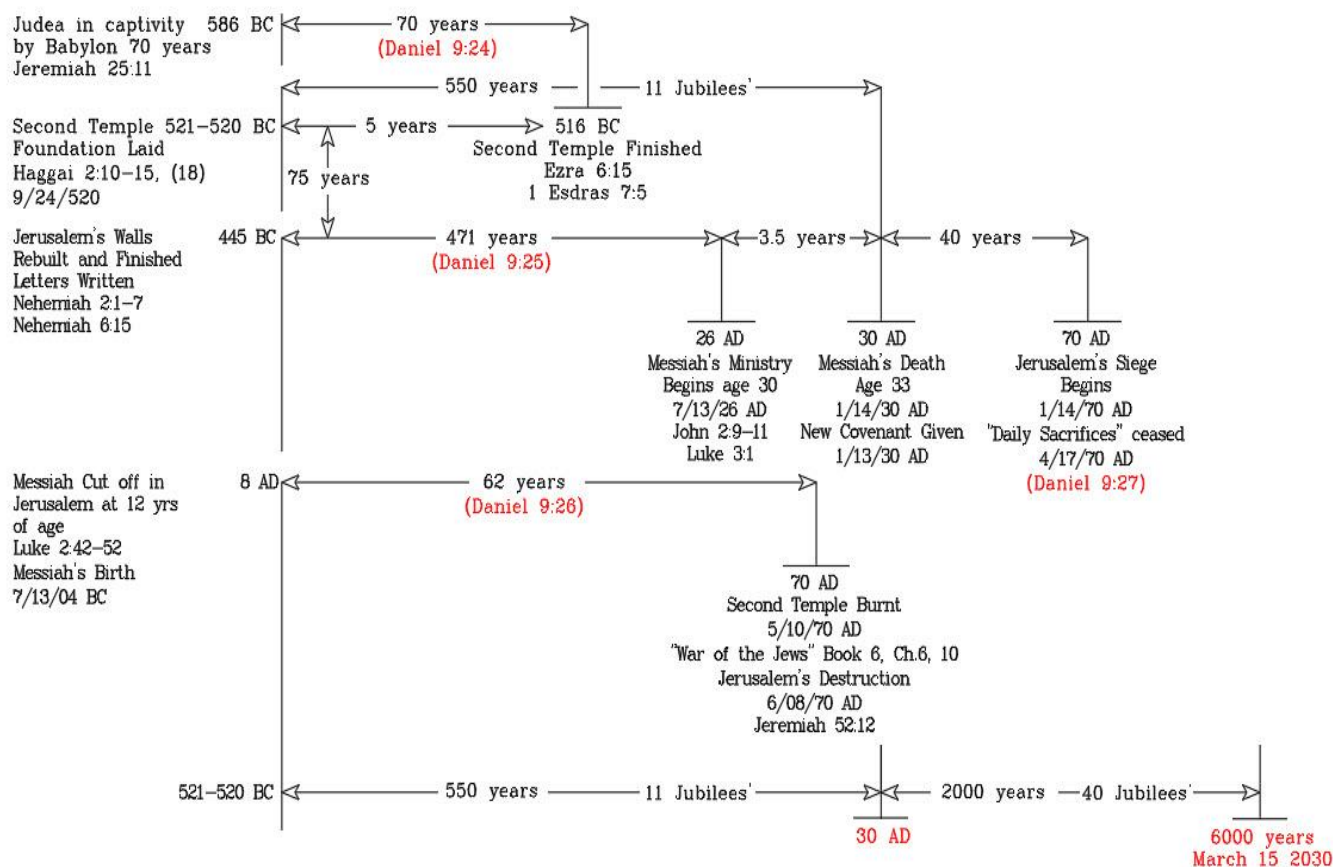
✓ Alohym's true Prophetic Timeline through Daniel

The Daniel 9 prophecy brings forth new information concerning Alohym's overall 6000 year or 120 Jubilees' plan for humankind. The question concerning the new understood sign is; how does it ultimately edify the body of Messiah? The answer always revolves around new scriptural and historical truth brought forth in exposing the lies and traditions of men; may God be true and every man a liar.

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Below is the prophetic timeline from the temple foundation unto the destruction of Jerusalem, all brought forth through Daniel 9's Messiah Prophecy. The prophetic timeline chart of Daniel 9 is on page 35, please review.



In Conclusion:

Our great Creator, full of grace and mercy, calls His ecclesia worldwide into an authentic and meaningful relationship with His son Yahusha, led by the Holy Spirit. As scripture states, John 16:13;

- *"The Spirit of Truth will guide you into all truth," he will not speak of himself, but what he hears, he will speak and show you things to come."*

Learning and understanding Alohym's calendar is as vital as learning Alohym's law. But even knowing these things is still the *"milk of the word"* and not the meat. Yahusha's ministry of salvation & deliverance, which the law has always pointed to, is the *"spiritual meat of the word,"* which we should all be partaking of at this time! Being on the Creator's time, i.e., His Sabbaths and Holydays is a perpetual covenant between you and our Father in Heaven, which is the foundation for a loving relationship with Alohym.

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There is still at this time an opportunity for change for those genuinely seeking Alohym's way to put themselves in a position for getting out of the world's religious and civil systems. Brethren, I encourage you to dig into this study research and ask the Holy Spirit of Truth to lead and guide you. There comes a time when we will need to start listening to only the Holy Spirit of the truth of which the world cannot receive. We leave you with two scripture written by John;

[John 14:17](#), [Even] the **Spirit of truth**; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

[John 16:13](#), Howbeit when he, the **Spirit of truth**, is come, he will guide you into all **truth**: for he shall not speak **of** himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come.

So you see brethren and beloved of Messiah, it is the Holy Spirit of truth and a new spiritual birthing that is growing around the world in atoning oneself back to our Creator. Alohym will give people ample time to change, but time is growing short. The woman (ecclesia) needs to have an open mind and a changeable child-like spirit when taken into the wilderness to be refined by Alohym.

May Grace and Peace be with you from our Father in Heaven and our redeemer Yahusha!

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