

# You never know you've been asleep till you wake up & Another look at Daniel's Vision

 [sightedmoon.com/you-never-know-youve-been-asleep-till-you-wake-up-daniel-925-27/](http://sightedmoon.com/you-never-know-youve-been-asleep-till-you-wake-up-daniel-925-27/)

By Joseph F. Dumond

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## News Letter 5847-044

**26th day of the 10th month 5847 years after the creation of Adam**  
**The 10th Month in the Second year of the third Sabbatical Cycle**  
**The Third Sabbatical Cycle of the 119th Jubilee Cycle**  
**The Sabbatical Cycle of Earthquakes Famines, and Pestilences**

**January 21, 2012**

Shabbat Shalom Brethren,

We have heard of over 20 feet of snow coming in Nome Alaska and also huge amounts of snow in Japan this past month. Here in Ontario we have rain forecasted for next week again and this is January. Even my Doctor was asking me about this strange weather and if it was connected to those things I have been telling her. So people are noticing something but they do not know what it is.

Here is another strange event this past week from Africa.

**<http://theextinctionprotocol.wordpress.com/2012/01/20/earths-weird-weather-parts-ofsahara-desert-near-algeria-hit-with-snow/>**

I received this note this week and wanted to share it with you all. It is written by Judith Dennis

Reflecting tonight- After about 25 years of being a Believer, a statement that the Speaker made that night still sticks in my mind and heart... "You never know you've been asleep till you wake up." Think about it- you lay down, your mind wanders, your eyes get heavy and the next thing you are conscious of, you're awake. It really sounds so simple and yet we do this every day and don't always realize the significance of it when applied to our Walk.

Why am I bringing this up? Well, because I think. I do a lot of thinking- (although that may surprise some of you out there!) And when I do, sometimes the simplicity of things seems quite simple and yet it sometimes isn't. Allow me to explain:

Remember when we first came in to the "Hebrew Roots" movement and one of the big buzz phrases we heard was that the "church" didn't "finish reading the Scripture!" I know it's one thing to not read right above or right below a particular Scripture to gain the "crux" of what is

being addressed but a lot of times (and we can all remember this) they didn't even finish a whole Scripture. Case in point: Hosea 4:6.

“Hos 4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.”

Remember how amazing it was to us that all of the sudden we realized that it didn't “end” after “My people are destroyed for lack of knowledge?” Suddenly we came out of our “sleep” that we didn't know we were in and realized the importance of what had been stated. We realized that if we were going to say we were His people, then the reason we were being destroyed wasn't a lack of common knowledge but rather a lack of the knowledge of Torah! It was like a light bulb went off! Wow! That explains it!! We had forgotten the Torah (instruction) of our Elohim- that's why! Amazing...

Well, I hate to bust your “Messianic bubble” but I have seen something very similar happening today. We haven't been reading the rest of another Scripture... In particular, and of utmost importance I believe, it has to do with the Sabbath... And oh, how the Messianics LOVE to believe they all keep the Sabbaths... They are the only ones doing it “right.” They are the only ones keeping it according to Torah.... and so on.

You never know you've been asleep till you wake up.

One of the favorite Scriptures that stress the importance of not buying or selling on the Sabbath (well, pretty much the only one that outright mentions it) is in the book of Nehemiah ch. 10 vs. 31. Here goes:

Neh. 10:31 “And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt.”

I've heard this taught by many a Messianic many times. But I've recently noticed something. And I'm guessing most of you that have not noticed the same thing are maybe, just maybe, NOW noticing. The end of the verse.

“...and that we would leave the SEVENTH YEAR, and the exaction of every debt.”

Do you realize what that means? If you have not noticed it before this; and are now realizing you, too, may have been asleep- please consider allowing me to be your alarm clock.

**WAKE UP!!!**

Shabbat is a blessing from our Father, no doubt. But if you are keeping the weekly Shabbat and the Feasts and neglecting the \*seventh year\* Sabbath, then you may want to consider changing that. And you may also want to consider, at the same time you study the 7- year Sabbath a study on the Jubilee Cycles.

Believers: WAKE UP! The time is so short and we all know it. We can all sense something very, very ominous in the air. We can all see the light at the end of the tunnel is indeed, in our day, going very, very dim. It will go out one day soon.

Please, I encourage you, study these things out. They are some of the most important points you will ever discover in your search for your true Hebrew Roots- all the way back to our Father Abraham... The Scriptures verify it.

You will not know you've been asleep until you wake up. Now is the time to do so and here is one very useful tool to help you read and understand it:

The book is entitled "The Prophecies of Abraham." It is by Joseph Dumond.

"You never know you've been asleep till you wake up."

**<http://bookstore.authorhouse.com/Products/SKU-000366309/The-Prophecies-ofAbraham.aspx>**

Brethren you may not have known about the Sabbatical years before. But now you do know that the next one is going to be from Aviv 2016 to Aviv 2017. You have time right now to learn about it and how to keep it and the unbelievable prophecies it shows those who keep it. And once you understand this, then and only then will you also realize exactly how little time we do have left.

It truly is time for you all to wake up and get off your duff and study this subject now and stop putting it off until later. You may not have time later. So wake up from your slumber and do it now.

On our face book page under The Chronological order of Prophecy in the Jubilee we have been having an awesome Midrash. That is a discussion about the 490 weeks of Daniel 9:25-27. We have some brilliant brethren who contribute and take us down rabbit trails looking for answers.

We also do not have the heated arguments. Most of those in this group understand to some degree the Sabbatical and Jubilee cycles and are using that information to learn more about what the Torah is teaching us.

If you're on Face book consider joining and learning from this group of Brethren from around the world.

Two weeks ago we showed you how Simon Bar-Kokhba The Messiah became known as "BenKusiba The False Messiah, but more importantly how the teaching of Daniel 9:25-27 was used to justify Simon as the Messiah. This was explained more fully in last week's News Letter as we examined Rabbi Yose who wrote the Seder Olam in an effort to twist history and to justify Simon bar Kochba. We showed you how both Jew and Christian use the same prophecy wrongly to justify their own cause. That is how they all misunderstand Daniel 9:25-27.

So many people have the Christian teaching of the messiah coming 490 years after the command to go and rebuild Jerusalem, that they all have a great deal of trouble understanding what Daniel truly is saying. In other words Satan has successfully deceived the masses of people in order to hide the truth of this scripture.

Let us methodically look at it in order to see what Satan has hidden.

Dan 9:25 "Know, then, and understand: from the going forth of the command to restore and build Yerushalayim until Messiah the Prince is seven weeks and sixty-two weeks. It shall be built again, with streets and a trench, but in times of affliction.

We are given the word from the going forth. When is this?

So many try to tie it to one of the commands given by Cyrus or Darius or Artaxerxes

Here is one Christian viewpoint on this subject. And as you read it know it is misinterpreted. IN other words it is a false reading.

From; <http://deeptruths.com/endtime/daniel9.html>

Interpretation: This word that's translated "weeks" here in the King James Bible is the Hebrew word "shabua", which literally means "seven". Therefore, a little better translation of this would be "seventy seven's", instead of "seventy weeks".

(And this is where they all go astray. Shabua is the Feast of Shabua, or the 49 days to Pentecost. Your being told that there are 70 Shabua or 70 49's.  $70 \times 49$  is 3430 Years. It is not  $70 \times 7$  as everyone tries to say.)

Vision: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks and threescore and two weeks (or 69 sevens): the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself."  
(Dan.9:25, 26a)

Interpretation: In 453 B.C., Artaxerxes Longimanus, king of the Medes and Persians, gave Nehemiah the commandment to go forth and rebuild Jerusalem (Neh. 2:5). There were several other proclamations made by Persian kings to release the Jews from captivity and let them return to Israel to rebuild the temple, but the principle proclamation to rebuild the city of Jerusalem itself was made in 453 B.C.

(Note that this version is using the year 453 BC. Last week we let you listen to John McArthur who used the year for this decree as 458. Others use 456 BC to start. They all fudge this date to begin the start to justify their own theory.)

The prophecy predicted that from the time of that proclamation unto Messiah the Prince shall be—how long? 69 sevens of years, or 69 times seven years, which is exactly 483 years. From 453 B.C., this would bring us to exactly 30 A.D., the very year of the crucifixion of Jesus Christ!

(Please also note we have proven that Yehshua could only have died on a Wednesday Passover. There are only two years with the moon being sighted to begin the month that qualify that have Passover 14 days later on a Wednesday. Those two years are 28 CE and 31 CE. And we also know that in 28 CE Yehshua read the Isaiah scroll stating that this year is the acceptable year. That acceptable year was a Sabbatical year and that year was 28 CE. So the year Yehshua was hung on the tree was 31 CE.)

Though Jesus was 33 years old when He was “cut off”, modern historians date the birth of Jesus at 4 “B.C.”, and His crucifixion IN 30 “A.D.”. This is because of a miscalculation on the part of the Catholic monk, Dionysius, who in the 6th century devised our present calendar system.

Therefore, Jesus actually began His ministry at 30 years of age (Lk. 3:23), in the year 27 A.D., and was crucified, as we said before, in 30 A.D. So here we have the 69 sevens of years, or the 483 years, giving us the exact time of the Messiah’s crucifixion.

Now you notice that the prophecy divides the 69 weeks into two groups, one of seven weeks, and then 62 weeks. This was because the wall and city were built in the first seven weeks or 49 years. Then, after that, there were still 62 weeks, or 62 sevens of years, before the crucifixion of Christ.

It says, “Messiah shall be cut off, but not for Himself”. Isaiah, in another prophecy, tells why the Messiah was to be “cut off”. “For He was cut off out of the land of the living: for the transgression of My people was he stricken... when thou shalt make His soul an offering for sin my righteous servant shall justify many; for He shall bear their iniquities.” (Isa 53:8,10,11 – 750 B.C.) He died for us—not for Himself, but for the transgression of the whole world—for our sins.

When Jesus died on the cross in 30 A.D. He accomplished in Himself the promises of that 24th verse: He finished the transgression, made an end of sins, and made reconciliation for iniquity, etc. As the Apostle Paul said, “We were reconciled to God by the death of His Son”, (Rm. 5:10) And “He appeared to put away sin by the sacrifice of Himself.” (Heb 9:26) He brought in “everlasting righteousness” through salvation. (Rm. 10:4)

Though Jesus accomplished all these promises in Himself, we as believers in Him do not fully possess them yet: We only have them now by faith, in the realm of the Spirit, and we will not possess them literally until Jesus returns.

For instance, it says that after “seventy weeks” the “vision and prophecy” will be “sealed up”, or completed. Paul said that now “we prophesy in part. But when that which is perfect is come (Jesus), then that which is in part shall be done away.” (I Cor. 13:9, 10)

Therefore, we know that this seventieth week has not happened yet, because when it ends it will usher in perfection upon God’s people, which can happen only with the return of Christ! So this seventieth week is still in the future!

(And here is a clear example of how they stop this prophecy in midair and leave the last week until some unknown time in the future. This is crazy talk and yet many believe it.)

Here is another teaching on this same prophecy from the Messianic perspective.

**<http://www.patmospapers.com/daniel/457.htm>**

“The Commandment to Restore and to Build Jerusalem”

Four different decrees have been considered as the possible application of this prophecy.

1. The decree of Cyrus recorded in Ezra 1:1-4.

In Jeremiah 29:10, God had promised, “After seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.”

Ezra 1:1 says, “Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom....”

The royal decree went forth in the year 536 B.C., at which time nearly 50,000 Jews returned to their homeland.

Two centuries earlier, God had appointed Cyrus for this task: “That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.” Isaiah 44:28.

Recognizing in Isaiah’s prophecy a personal directive, Cyrus began his decree with these words, “The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.” Ezra 1:2.

Cyrus continued, “Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem.” Ezra 1:3.

This first decree authorized the Jews to return to Jerusalem and rebuild the temple. Ezra chapter 3 tells us that those who returned to Judea gathered in Jerusalem to observe the feast of tabernacles in the seventh month, and the following spring, “in the second month,” they “set forward the work of the house of the Lord” (verses 1, 4, 8) .

After the foundation of the temple had been laid, “the adversaries of Judah and Benjamin,” “the people of the land,” being prohibited from participating in the project, “weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.” Ezra 4:1-5.

“Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.” Ezra 4:24.

When, under the inspiration of Haggai and Zechariah, the work on the temple was finally resumed, the governor of the region, with a group of other officials, came and asked the workers, "Who hath commanded you to build this house?" Ezra 5:3.

They replied, "In the first year of Cyrus the king of Babylon the same king Cyrus made a decree to build this house of God." Ezra 5:13.

So the governor and his officials wrote a letter to King Darius I, saying, "If it seem good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter." Ezra 5:17.

2. The decree of Darius I recorded in Ezra 6:1-12.

Because of the letter Darius received from the governor of the area west of the Euphrates, a search was made, and Cyrus' original decree was found. Darius then issued his own decree, saying, "Let the governor of the Jews and the elders of the Jews build this house of God in his place." Darius instructed his governor to supply the Jews with money or whatever else they needed, that "the building of this house of God . . . be not hindered." Ezra 6:7, 8.

Based on Ezra 4:24, this decree was probably issued in 520 B.C., the second year of the reign of Darius. With the hindrances now removed, the temple was completed in the sixth year of Darius (516 B.C.) on the third day of the twelfth month, and in the following month they kept the Passover. Ezra 6:15, 19.

3. The decree of Artaxerxes I (Longimanus) recorded in Ezra 7:12-26.

King Artaxerxes, in the seventh year of his reign (457 B.C.), authorized Ezra the priest and scribe, and all who wished to join him, to go to Jerusalem. It was Ezra's desire to instruct the Jews in the laws of God. Artaxerxes granted him large amounts of silver and gold to furnish the temple, and gave instruction that his treasurers on that side of the river should provide whatever was needed to beautify the Lord's house.

In the decree, Artaxerxes commanded Ezra to "set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment." Ezra 7:25, 26.

Ezra left Babylon on the first day of the first month of Artaxerxes' seventh year, and arrived in Jerusalem exactly four months later on the first day of the fifth month. Ezra 7:7-9. Three days later the gifts brought from Babylon were registered in the temple treasury, and sacrifices were offered to God. Ezra 8:32-35. Either at that time or shortly thereafter, "they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river." Ezra 8:36.

Sometime later, officials from the surrounding nations wrote a letter of skepticism to Artaxerxes, saying, "Be it known unto the king, that the Jews which came up from thee to us

are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations.” Ezra 4:12. They went on to say that if the king would check the history of Jerusalem, he would find that it was a rebellious city which would not submit to Babylonian rule, and that is why it was destroyed. If it were allowed to be rebuilt, the king would have the same problems again. Ezra 4:13-16.

Artaxerxes checked the records, and discovered that old Jerusalem had indeed made insurrection, rebellion and sedition against kings. So he issued a new command that the work of building should stop until he gave further word. Ezra 4:17-22.

4. The decree of Artaxerxes mentioned in Nehemiah chapters 1 and 2.

The story of Nehemiah begins in the 20th year of Artaxerxes’ reign. Nehemiah, a Jew, was the king’s cupbearer. One day some of his brethren from Judah arrived in Shushan where king’s palace was. Nehemiah inquired of them about the condition of things in Jerusalem.

“The remnant that are left of the captivity there in the province are in great affliction and reproach,” they replied. “The wall of Jerusalem also is broken down, and the gates thereof are burned with fire.”

Nehemiah sat down and wept. For several days he mourned and fasted and prayed. His prayer is remarkably similar to that of Daniel in Daniel 9. He prayed that somehow God would “grant him mercy in the sight of” the king.

Four months later, Nehemiah was serving wine to the king, and Artaxerxes noticed a sadness on Nehemiah’s countenance. “Why is thy countenance sad?” the king asked.

Nehemiah explained that Jerusalem was still in ruins, the wall and the gates were still not repaired. When the king asked what he would like to do, Nehemiah answered, “If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers’ sepulchres, that I may build it.”

Artaxerxes consented, and sent with him letters for the governors of the region, authorizing the rebuilding project. This commission was issued in the spring of 444 B.C., in Artaxerxes’ 20th year of reign.

Evaluating the four decrees

Daniel 9:25 says, “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.”

This is an important verse to understand. It is the only prophecy in the Bible which tells us precisely when the Messiah would arrive. It is extremely vital therefore to know exactly when that time period began.

The event to mark the beginning of the seventy weeks is stated to be “the commandment to restore and to build Jerusalem.” But to which “commandment” does it refer? We have just



seen that there were four different decrees, all of which seem quite similar. If we use the wrong starting point, the whole prophecy will be off.

As always, it is essential to pay close attention to the words of the text. We are looking for a command to “restore and to build Jerusalem.” The decree of Cyrus, recorded in Ezra 1, gave instruction only for the rebuilding of the temple in Jerusalem. It said nothing about restoring the whole city. The decree of Darius, recorded in Ezra 6, was simply his endorsement of the decree of Cyrus. It mentioned only the building of the “house of God.” But in the decree of Artaxerxes, recorded in Ezra 7, provision is made for the complete restoration of the Jewish state, including the right to appoint magistrates and judges, hold trials, and pass and execute sentence upon violators of their own national laws.

This was clearly understood to be an authorization for the full reestablishment of Jerusalem and the Jewish nation; for shortly after this the enemies of the Jews wrote to the king complaining that “the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations” Ezra 4:12. That the walls had been completely set up was obviously an exaggeration, as verse 13 reveals. Yet this incident shows that for the first time there was actual work being done to rebuild the city. This had not been the case under the previous decrees.

The fourth decree (Nehemiah 2), the wording of which has not been preserved, was simply a reinstatement of Artaxerxes’ original authorization, this time naming Nehemiah to take charge of the project.

Considering all the options, the decree which most correctly answers to the specifications of Daniel 9:25 was the decree of Artaxerxes to Ezra, recorded in Ezra chapter 7. We should therefore date the beginning of the 70 week prophecy of Daniel 9 from the time of that command.

Determining the date of the decree

The dates for Artaxerxes’ reign are well documented in the ancient sources. These sources include the Greek historians, Ptolemy’s Canon, the Babylonian business tablets, and the Elephantine papyri from Egypt. From these documents we know that Xerxes was killed in late December of 465 B.C., and the reign of Artaxerxes began at that time.

The decree to restore and build Jerusalem was issued in the seventh year of Artaxerxes’ reign (Ezra 7:7, 8) .

The book of Ezra was written in Jerusalem for the Jews. It would be natural that he would use the Jewish method of reckoning in numbering the years. Whereas the Babylonians and Persians began their years in the spring, the Jews counted their civil year as beginning in the fall (See Determining Biblical Dates). This means that Artaxerxes’ accession year, according to the Jewish method of reckoning, extended until the fall of 464 B.C., at which time his first year of reign began. His seventh year is thus determined as follows:

Artaxerxes Reign Fall to Fall

First Year 464/463BC

Second 463/462 BC

Third 462/461 BC

Forth 461/460BC

Fifth 460/459 BC

Sixth 459/458 BC

Seventh 458/457 BC

Therefore, the seventh year of Artaxerxes, according to Jewish reckoning, extended from the fall of 458 to the fall of 457 B.C.

Although the Jews began their civil calendar year in the fall, and the reigns of kings were counted according to that calendar, the numbering of months was always in reference to the spring. Thus their civil year began in the “seventh” month and ended in the “sixth” month. As an example, notice Artaxerxes’ 20th year as recorded in the book of Nehemiah. News of the condition of things in Jerusalem came to Nehemiah in Artaxerxes’ 20th year, in the month of Chisleu or Kislev which was the 9th month (Nehemiah 1:1). But later, when Nisan, the 1st month, came, it was still Artaxerxes’ 20th year (Nehemiah 2:1).

With that understanding, we may now determine quite closely the beginning of the 70-week prophecy. Ezra 7:9 tells us that Ezra left Babylon on the first day of the first month, which was probably early April depending upon the moon and the barley harvest. He arrived in Jerusalem on the first day of the fifth month, which would then be early August, 457 B.C. We are not exactly certain of the date in which the king’s commission was delivered to the king’s lieutenants and governors, but we may be quite certain that it was at least August of that year.

As noted in our comments on Daniel 9:25, the significant point in the decree to rebuild Jerusalem was not when it was signed by Artaxerxes, but rather when it went into effect, after Ezra arrived in Jerusalem. The decree was useless until the Jews were actually made aware of it and could act upon it. Until they and the governors east of the river heard it, the decree had not fully “gone forth.” Therefore, we begin the prophecy of Daniel 9 in the late summer or early fall of the year 457 B.C.

YOU must now put this false information out of your head and start fresh.

Both of the two articles you have just read are totally wrong. In order to understand you now must start over with a clear understanding of what is being said and then prove it with history.

Dan 9:25 “Know, then, and understand: from the going forth of the command to restore and build Yerushalayim until Messiah the Prince is seven weeks and sixty-two weeks. It shall be built again, with streets and a trench, but in times of affliction.

KnowH3045 therefore and understand,H7919 that fromH4480 the going forthH4161 of the commandmentH1697 to restoreH7725 and to buildH1129 JerusalemH3389 untoH5704 the MessiahH4899 the PrinceH5057 shall be sevenH7651 weeks,H7620 and threescoreH8346 and twoH8147 weeks:H7620 the streetH7339 shall be builtH1129 again,H7725 and the wall,H2742 even in troublousH6695 times.H6256

Let us look up each of the words in our Lexicon. I am only going to focus on some you can look them all up.

the going forth

H4161 ??? ???? mo'tsa?' mo'tsa?' mo-tsaw', mo-tsaw'

From H3318; a going forth, that is, (the act) an egress, or (the place) an exit; hence a source or product; specifically dawn, the rising of the sun (the East), exportation, utterance, a gate, a fountain, a mine, a meadow (as producing grass): – brought out, bud, that which came out, east, going forth, goings out, that which (thing that) is gone out, outgoing, proceeded out, spring, vein, [water-] course [springs].\

Take note of this phrase; brought out, that which came out, east, going forth, goings out,

And also note who Daniels people that we are talking about are Not just the Jews but all of Israel; All 12 tribes.

of the commandment

H1697 ???? da'ba?r daw-bawr'

From H1696; a word; by implication a matter (as spoken of) of thing; adverbially a cause: – act, advice, affair, answer, X any such (thing), + because of, book, business, care, case, cause, certain rate, + chronicles, commandment, X commune (-ication), + concern [-ing], + confer, counsel, + dearth, decree, deed, X disease, due, duty, effect, + eloquent, errand, [evil favoured-] ness, + glory, + harm, hurt, + iniquity, + judgment, language, + lying, manner, matter, message, [no] thing, oracle, X ought, X parts, + pertaining, + please, portion, + power, promise, provision, purpose, question, rate, reason, report, request, X (as hast) said, sake, saying, sentence, + sign, + so, some [uncleanness], somewhat to say, + song, speech, X spoken, talk, task, + that, X there done, thing (concerning), thought, + thus, tidings, what [soever], + wherewith, which, word, work. Here it is the Word that is spoken to restore

H7725 ?????? shu?b shoob

A primitive root; to turn back (hence, away) transitively or intransitively, literally or figuratively (not necessarily with the idea of return to the starting point); generally to retreat; often adverbially again: – ([break, build, circumcise, dig, do anything, do evil, feed, lay down, lie down, lodge, make, rejoice, send, take, weep]) X again, (cause to) answer (+ again), X in any case (wise), X at all, averse, bring (again, back, home again), call [to mind], carry again (back), cease, X certainly, come again (back) X consider, + continually, convert, deliver (again), + deny, draw back, fetch home again, X fro, get [oneself] (back) again, X give (again), go again (back, home), [go] out, hinder, let, [see] more, X needs, be past, X pay, pervert, pull in again, put (again, up again), recall, recompense, recover, refresh, relieve, render (again), X repent, requite, rescue, restore, retrieve, (cause to, make to) return, reverse, reward, + say nay, send back, set again, slide back, still, X surely, take back (off), (cause to, make to) turn (again, self again, away, back, back again, backward, from, off), withdraw.

So from this word shub we get the following. bring (again, back, home again, drawback, fetch home again go again (back, home),

Do you see what is taking place here?

“Know, then, and understand; that which came out, east, going forth By the Word bring again, back, home again, drawback, fetch home again go again (back, home),

When Israel left Egypt they went east through the Red Sea by the Word of Yehovah on their way back home to the Land of Israel.

build

H1129 בָּנָה ba?na?h baw-naw'

A primitive root; to build (literally and figuratively): – (begin to) build (-er), obtain children, make, repair, set (up), X surely.

Yerushalayim

H3389 יְרוּשָׁלַיִם yeru?sha?laim yeru?sha?layim yer-oo-shaw-lah'-im, yer-ooshaw-lah'-yim

A dual (in allusion to its two main hills (the true pointing, at least of the former reading, seems to be that of H3390)); probably from (the passive participle of) H3384 and H7999; founded peaceful; Jerushalaim or Jerushalem, the capital city of Palestine: – Jerusalem.

H3384 יָרָה ya?ra?h ya?ra?' yaw-raw', yaw-raw'

A primitive root; properly to flow as water (that is, to rain); transitively to lay or throw (especially an arrow, that is, to shoot); figuratively to point out (as if by aiming the finger), to teach: – (+) archer, cast, direct, inform, instruct, lay, shew, shoot, teach (-er, -ing), through.

H7999 שָׁלַם sha?lam shaw-lam'

A primitive root; to be safe (in mind, body or estate); figuratively to be (causatively make) completed; by implication to be friendly; by extension to reciprocate (in various applications): – make amends, (make an) end, finish, full, give again, make good, (re-) pay (again), (make) (to) (be at) peace (-able), that is perfect, perform, (make) prosper (-ous), recompense, render, requite, make restitution, restore, reward, X surely.

Again do you see the words used here. To build up by Children Yeru City Shalom Peace. A city to teach Peace, a city to teach Torah. until Messiah

H4899 מָשִׁיחַ ma?sh??yach maw-shee'-akh

From H4886; anointed; usually a consecrated person (as a king, priest, or saint); specifically the Messiah: – anointed, Messiah.

H4886 מָשַׁח ma?shach maw-shakh'

A primitive root; to rub with oil, that is, to anoint; by implication to consecrate; also to paint: – anoint, paint.

This word Mashiyach does not mean Messiah although it can, but it also means anointed as in the King. When we keep reading and properly understand this verse of Daniel we will see that this anointed King is King David. Watch and learn.

the Prince

H5057 ??? ???? na?g??yd na?gid naw-gheed', naw-gheed'

From H5046; a commander (as occupying the front), civil, military or religious; generally (abstract plural), honorable themes: – captain, chief, excellent thing, (chief) governor, leader, noble, prince, (chief) ruler.

is seven

H7651 ?????? ???? sheba? shib?a?h sheh'-bah, shib-aw'

From H7650; a primitive cardinal number; seven (as the sacred full one); also (adverbially) seven times; by implication a week; by extension an indefinite number: – (+ by) seven ([-fold], s, [-teen, -teenth], -th, times). Compare H7658.

weeks

H7620 ?????? ???? ?????? sha?bu?a? sha?bu?a? shebu??a?h shaw-boo'-ah, shaw-boo'-ah, sheb-oo-aw'

Properly passive participle of H7650 as a denominative of H7651; literally sevens, that is, a week (specifically of years): – seven, week.

until Messiah the Prince is seven weeks and sixty-two weeks.

What you have just read is this. “Know, then, and understand: from the going forth of the command to restore and build Yerushalayim until Messiah the Prince is seven weeks and sixty-two weeks. It shall be built again, with streets and a trench, but in times of affliction.

But here is what I see when I read it.

“Know, then, and understand; that which came out, east, going forth By the Word Israel when they crossed the red Sea are to be brought back home Again to have children to teach Torah in the city of peace.

When Israel left Egypt they went east through the Red Sea by the Word of Yehovah on their way back home to the Land of Israel.

It shall be built again, with streets and a trench, but in times of affliction

H7339 ?????? ??? recho?b rekh-obe', rekh-obe'

From H7337; a width, that is, (concretely) avenue or area: – broad place (way), street. See also H1050.

H2742 ??? ?????? cha?ru?ts khaw-roots', khaw-roots'

Passive participle of H2782; properly incised or (active) incisive; hence (as noun masculine or feminine) a trench (as dug), gold (as mined), a threshing sledge (having sharp teeth); (figuratively) determination; also eager: – decision, diligent, (fine) gold, pointed things, sharp, threshing instrument, wall.

Now read what this part of this verse means.

[http://www.preceptaustin.org/daniel\\_925.htm](http://www.preceptaustin.org/daniel_925.htm)

Plaza (07339) (rehob) refers to an “open place” which came to mean a public square, city-hub, central part of city where people met and civic activity occurred. Rehob was first used in Genesis 19:2 when the angels told Lot “we shall spend the night in the square”. In summary, rehob, describes the broad spaces, generally just inside the city gates where one see the center of city life. The Greek Septuagint (LXX) translates rehob with plateia (10x in NT, 9 translated as “street”, eg, Mt 6:5, 12:19, Lk 13:26, 14:21, etc) and describes a wide or broad street or way.

Moat (02742) (charuts/harus = a passive participle of charats/harats = to cut) is used only here in the OT and conveys the basic sense of “to cut or sharpen”. In Hebrew charuts/harus means to cut in or dig, and in context refers to a defensive trench, ditch, i.e., a moat as a defense feature of a rampart (Swanson, J.. Dictionary of Biblical Languages with Semantic Domains: Hebrew -Old Testament,1997).

The idea is that a trench or ditch is dug or “cut out” around a city for the purpose of fortification. This same word in Aramaic refers to a trench, in Akkadian to a city moat, and in the Qumran it referred to a “moat of the rampart or bulwark”.

The Greek Septuagint (LXX) translates charuts/harus with the Greek word teichos which describes a wall, especially a wall of a city or town which was used to provide strong fortification. Teichos is also used in the rabbinic literature to mean a wall, frequently one designed for defense.

Hoehner notes that...

Commentators are divided on how to apply the two words (rehob and harus) to Daniel 9:25, but it is best to take the first word plaza as referring to the interior of the city and the second word trench as referring to a moat going around the outside of the city. Part of Jerusalem’s natural defenses consisted of a great cutting in the rock along the northern wall, which is still visible, for the purpose of building a defense wall. Montgomery states that these “two items present a graphic picture of the complete restoration.”

Some argue that the word for moat is not the same Hebrew word used for wall in Nehemiah 2:8, but they miss the point that both have a similar function and they also disregard the use of the same Greek word teichos in both passages as described in the following comment.

Nehemiah 2:8 “the wall (Hebrew = chomah, Lxx = teichos) of the city” (cf Neh 2:17)

Daniel 9:25 “plaza and moat (Hebrew = harus; Lxx = teichos)”

Comment: The Septuagint (Specifically the translation by Theodotion – see note) translates wall in Nehemiah 2:8 with the Greek noun teichos (used 31x in 28v in Nehemiah) the same Greek word used in Daniel 9:25 to translate “moat”. Teichos virtually always means a wall especially the wall around a city or town (e.g., cf Acts 9:25; 2Co 11:33; He 11:30), and this supports the premise that the “moat” or trench described by Gabriel was meant to function as

a defensive barrier. In Ancient times a “city” without such a defensive protection was not a functional “city” and could be much more easily attacked and defeated.

This moat spoken of here in Daniel 9:25 is NOT considered in most Christian teachings of this prophecy. But when properly understood it fits precisely to the time when King David came and captured Jebus formerly known as Salem, and named it Jeru Salem. City of Peace. He then dug a moat, a trench across the northern part of the city as a defense.

This was done in the 7th Shabua the 7th Jubilee cycle from the time of the Exodus.

Dan 9:25 “Know, then, and understand: from the going forth of the command to restore and build Yerushalayim until Messiah the Prince is seven weeks and sixty-two weeks. It shall be built again, with streets and a trench, but in times of affliction.

Seven weeks is 7 Shabua.  $7 \times 49$  which is 343 years. When you know the Exodus took place in 1379 BC, but the command to leave was given to Moses a short time before that. We know that this Jubilee cycle of the exodus began in 1386 BC. When we add 343 years on to 1386 BC we arrive at 1043 BC. King David was King in 1010 BC when he was 30 years old. 30 years before 1010 BC is 1040 BC.

King David is the one spoken of in Daniel 9:25 as the Anointed. As the Prince and as to when he would come, King David would be anointed by Samuel 7 Shabua after the Exodus.

It is from the Exodus when this prophecy begins from NOT Artaxerxes in 456 or 458 BC. It is from the Exodus.

So now let’s look at the next verse in Daniel 9.

Dan 9:26 “And after the sixty-two weeks Messiah shall be cut off and have naught. And the people of a coming prince shall destroy the city and the set-apart place. And the end of it is with a flood. And wastes are decreed, and fighting until the end.

So now the first 7 Shabua have happened. That is  $7 \times 49$  which is 343 years and we are now at the year 1043 BC. We began with the Jubilee cycle of 1386 BC and add to it 343 year and we are now at 1043 BC.

Sixty-two weeks is  $62 \times 49 = 3038$  years So now you add 3038 years on to the 1043 BC and this will bring you 1996 CE.

So it says that After the 62 weeks; after the 62 Shabua; after the 3038 years; which come after the 343 years we already started with; after all of this then.....now we must look to what the words are actually saying again.

Dan 9:26 And afterH310 threescoreH8346 and twoH8147 weeksH7620 shall MessiahH4899 be cut off,H3772 but notH369 for himself

We have already looked at the word for Messiah. It is the word anointed. The interpreters have decided the word is Messiah; when in fact it is anointed. There are no capital letters in Hebrew.

The word anointed we just saw could and did mean King David who was anointed by Samuel. Now this time the word anointed means Israel who is also the anointed ones of Yehovah, His Chosen people.

So after 1996 we will see Israel, His chosen people cut off.

Be Cut off is

H3772 ????? ka'rath kaw-rath'

A primitive root; to cut (off, down or asunder); by implication to destroy or consume; specifically to covenant (that is, make an alliance or bargain, originally by cutting flesh and passing between the pieces): – be chewed, be con- [feder-] ate, covenant, cut (down, off), destroy, fail, feller, be freed, hew (down), make a league ([covenant]), X lose, perish, X utterly, X want.

Israel, all 12 tribes which include the State of Israel and the USA and UK and her commonwealth will be cut off, cut down, destroyed and consumed. And this same phrase refers us right back to the very covenant we made through Abraham when He cut the animal pieces and laid them out. That was when Yehovah went between them and made the covenant with Abraham. A blood covenant.

When you break a blood covenant you pay for breaking it with your very life. What you are in fact saying is this, "May I pay with my life if this covenant is broken,"

You all should read this article on this very point. <http://www.camprefugecabins.com/THE-BLOOD-COVENANT.php>

And it is this very thing that is conveyed in the word from Daniel 9:26 to be cut off.

The next part of this prophecy is confusing until you read it in light of what we have already read.

Messiah shall be cut off and have naught. Is what the Scriptures say.

shall be cut off, but not for Himself; is from the NKJV

will be cut off and have nothing. Is from CJB

But here is the meaning. Read it.

H369 ??? 'ayin ay'-yin

As if from a primitive root meaning to be nothing or not exist; a non-entity; generally used as a negative particle: – else, except, fail [father-] less, be gone, in [-curable], neither, never, no (where), none, nor (any, thing), not, nothing, to nought, past, un [-searchable], well-nigh, without, Compare H370.



Israel is going to be cut off, cut down, destroyed and consumed and they will be as if they did not exist. They will be no more; they will be gone and not exist.

What you're reading is that the State of Israel, Along with the USA and the UK will be utterly destroyed so they will not exist. They will be gone!!!!

Dan 9:27 And he shall confirmH1396 the covenantH1285 with manyH7227 for oneH259 week:H7620 and in the midstH2677 of the weekH7620 he shall cause the sacrificeH2077 and the oblationH4503 to cease,H7673 and forH5921 the overspreadingH3671 of abominationsH8251 he shall make it desolate,H8074 even untilH5704 the consummation,H3617 and that determinedH2782 shall be pouredH5413 uponH5921 the desolate.H8076

Dan 9:27 And he shall confirmH1396

H1396 ????? ga?bar gaw-bar'

A primitive root; to be strong; by implication to prevail, act insolently: – exceed, confirm, be great, be mighty, prevail, put to more [strength], strengthen, be stronger, be valiant.

the covenantH1285

H1285 ?????? ber??yth ber-eeth'

From H1262 (in the sense of cutting (like H1254)); a compact (because made by passing between pieces of flesh): – confederacy, [con-]feder[-ate], covenant, league.

He shall act insolently in strength and form a confederacy. Is this not what is spoken of in Psalm 83 between the king of Assyria and the Arab nations with manyH7227 for oneH259 week:H7620

With Many for one Shabua, or one 49 Year period. Satan is going to use the King of the North to form a union between Europe and the Southern Muslim Kingdom. Psalm 83. They will unite for a brief time. Some in our group say for 7 years. I am not sure about this. But during this time this European Mulsom force will utterly destroy the USA and UK countries and the people in them. And then they will at the same time destroy the State of Israel. In the midst of this last Shabua. Half way through this Shabua from 1996 to 2044 is the year 2020. This is to take place in the year 2020, just 8 years from now.

And this is what Satan has hidden from you by misinterpreting these three scriptures and applying them to the death of Yehshua when they are in fact the destruction of the USA and UK and State of Israel in just 8 years' time.

You do need to read The Prophecies of Abraham and realize just how asleep we all have been. It is time now to wake up and to begin to wake up others as fast as we can.