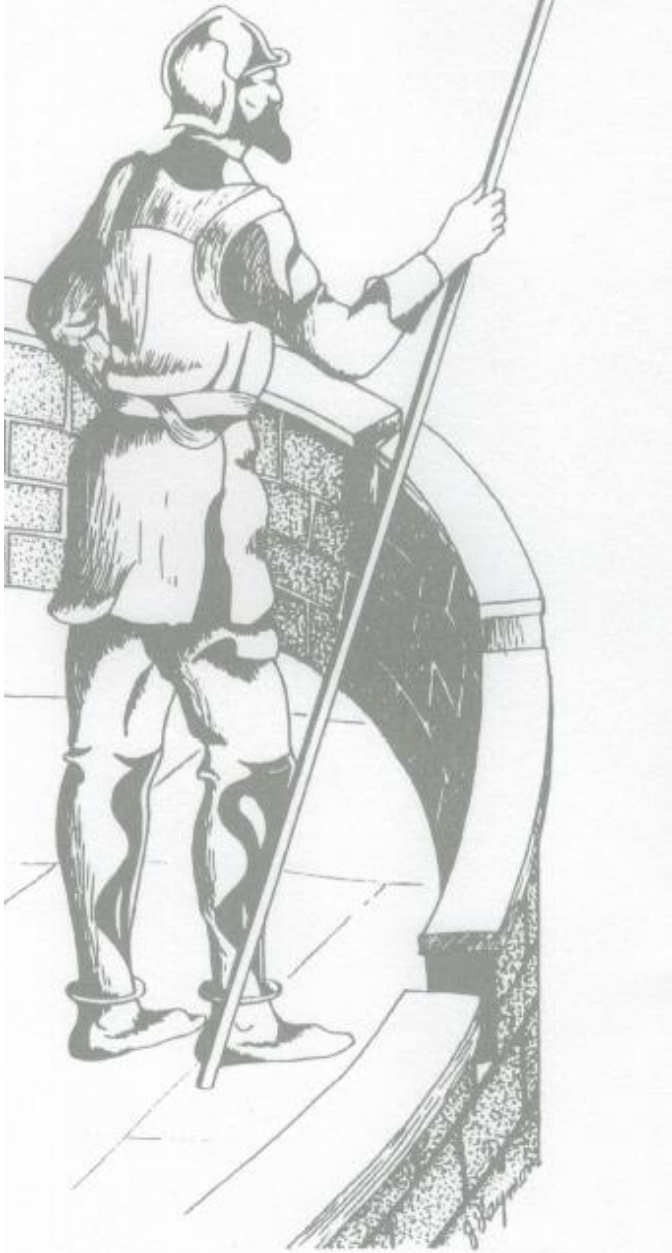


“Watchman,
what of the night?”

“The hour has come, the hour is striking, and striking at you,
the hour and the end!” Eze. 7:6 (Moffatt)



Tovia Singer Rebuttal

Part 2

The concept of Messiah began in Genesis 3:15 and not with Judaism since Judaism was not around at the time that the promise was given.

We actually see the fulfillment of Genesis 3:15 during the time frame that **Isaiah** the prophet lived and it was written in the 52 and 53rd chapter

13 Behold, my servant shall deal wisely, he shall be exalted and lifted up, and shall be very high. **14** Like as many were astonished at thee (his visage was so marred more than any man, and his form more than the sons of men), **15** so shall he sprinkle many nations; kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they understand.

The visage of the suffering servant being marred was synonymous with the

serpent biting his heel as stated in the Genesis 3:15 Messianic prophecy.

Verse 15 states that he “sprinkle many nations and kings shall shut their mouths,” since they weren't told these things and some were unaware, yet the implications of the verse, are in effect exalting the King of Kings and Lord of Lords, and the Prince of this world Satan, being the serpent, has had his head smashed by way of this Everlasting Righteous Individual who perished as dictated by the prophecy in order to rescue those who would avail themselves of his righteousness.

53 Who hath believed our message? and to whom hath the arm of Jehovah been revealed?

2 For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him.

3 He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God,

and afflicted. **5** But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all.

7 He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth.

8 By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due?

9 And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth.

10 Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand.

¹¹ [a]He shall see of the travail of his soul, *and* shall be satisfied: [a]by the knowledge of himself shall my righteous servant [a]justify many; and he shall bear their iniquities.

¹² Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and [a]made intercession for the transgressors.

A close reading of **Isaiah 53** annuls Tovia Singer's phoney interpretation of the text since it states in verse 8 that He was **cut off from the land of the living on behalf of his people to whom the stroke was due**.

So, if this was the case this is not talking about the Covenant people replacing the 'suffering Servant'.

The suffering Servant dies for his people whether they be Jews or gentiles.

It was this very act that "**Bruised the head of the serpent**" guaranteed the destruction of Satan in the Lake of fire.

The so-called Covenant people were workers in the Vineyard of the Lord and could never replace the Eternal righteousness that was ushered in at the Death of Jesus Christ in 31AD.

It was this Eternal Righteousness that was ushered in from eternity see Micah 5

² But thou, Beth-lehem Ephrathah, which art little to be among the [a]thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, [a]from everlasting.

It was this Eternal Righteousness that brought an end to the separation of Jews and gentiles.

To claim that David fulfilled this prophecy flies in the face of what defines the word eternity or days of Everlasting as well as what is stated in reference to proceeding from those days.

Neither King David nor King Hezekiah could fill those prophetic shoes since **they were not eternal**.

They were born here on planet earth and died on planet earth. The implications of Micah 5 can only be understood in terms of defining what Eternal righteousness really consists of and who truly is eternally righteous.

The Book of Job

The place to begin our journey is the book of Job.

The reason being is that Job was a righteous man by human standards and the testimony of how he lived his life was noticed by God who told Satan the following.

⁸ And Jehovah said unto Satan, Hast thou considered my servant Job? [e]for there is none like him in

the earth, a perfect and an upright man, one that feareth God, and turneth away from evil.

⁶ Now it came to pass on the day when the sons of God came to present themselves before Jehovah, that ^[d]Satan also came among them.

⁷ And Jehovah said unto Satan, Whence comest thou? Then Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it.

⁸ And Jehovah said unto Satan, Hast thou considered my servant Job? ^[e]for there is none like him in the earth, a perfect and an upright man, one that feareth God, and turneth away from evil.

⁹ Then Satan answered Jehovah, and said, Doth Job fear God for nought? ¹⁰ Hast not thou made a hedge about him, and about his house, and about all that he hath, on every side? thou hast blessed the work of his hands, and his ^[f]substance is increased in the land.

¹¹ But put forth thy hand now, and touch all that he hath, and he will renounce thee to thy face. ¹² And

Jehovah said unto Satan, Behold, all that he hath is in thy ^[g]power; only upon himself put not forth thy hand. So, Satan went forth from the presence of Jehovah.

To make things short - the first attack from Satan upon Job did not crush the faith of Job and neither did the second.

But it was in Satan's second attack that something was revealed in the life of Job since prior to this matter he had never been tested.

Satan attacked his skin.

His wife told him to curse God and die but he didn't. Yet he wanted to vindicate his case before God and wanted an audience to explain to God that he had always served him and never deviated from doing so by practicing evil.

Job came to believe that he was righteous and add to the fact that his 3 friends kept telling lies about Job having done wrong things in the past that would warrant such a punishment by God.

This wasn't really the case.

Job was in fact innocent of any wrong doing but later a young man was brought into the narrative and told Job that he had become self-righteous and later God manifests himself and appears to Job in a whirlwind and begins to test Job with

questions about where he was when God created this and that and also if Job knew how to tame certain wild animals as well as many other questions.

Quizzing Job as to whether he was able to do this or that. Job was overwhelmed with the greatness of God and stated that he had never seen or been told these things and then comes the final clincher which separated the so-called righteousness of Job from the Eternal righteousness of Hashem.

32 So these three men ceased to answer Job, because he was righteous in his own eyes. ² Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the family of Ram: against Job was his wrath kindled, because he justified himself rather than God. ³ Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

34 Moreover Elihu answered and said,

What man is like Job,
Who drinketh up scoffing like water,

⁸ Who goeth in company with the
workers of iniquity,
And walketh with wicked men?

⁹ For he hath said, It profiteth a man
nothing That he should ^[a]delight himself
with God.

35 Moreover Elihu answered and said,

² Thinkest thou this to be *thy* right,
Or sayest thou, My righteousness is
more than God's,

Job repents and proves that his assumed righteousness is worthless in comparison to that of Hashem.

42 Then Job answered Jehovah, and said,

² I know that thou canst do all things,
And that no purpose of thine can be
restrained.

³ Who is this that hideth counsel without
knowledge? Therefore have I uttered
that which I understood not, Things too
wonderful for me, which I knew not.

⁴ Hear, I beseech thee, and I will speak;
I will demand of thee, and declare thou
unto me.

⁵ I had heard of thee by the hearing of
the ear; But now mine eye seeth thee:

⁶ Wherefore I ^[a]abhor *myself*,
And repent in dust and ashes.

The Book of Job is the oldest book in the Bible and presents righteousness from the perspective of Eternal Righteousness of Hashem and not of Job's perfect testimony. If he were truly righteous, like Hashem, there would be no need of repentance. Fact is that it was from this perspective of Eternal Righteousness that the book of Job links the matter of Eternal

Righteousness with the Redemption of Job after his death by way of his Redeemer.

²⁵ But as for me I know that my Redeemer liveth, And at last he will stand up upon the earth:

²⁶ And after my skin, *even this body*, is destroyed,
Then without my flesh shall I see God;

²⁷ Whom I, even I, shall see, On my side,
And mine eyes shall behold, and not as a stranger.
My heart is consumed within me.

Notice that during Job's timeframe **his redeemer liveth**. This implied that Job's redeemer = Messiah was **not** a human being.

This is the reason why Tovia Singers theology in reference to Daniel 9's 70 weeks is incorrect since at the Terminus = of the prophecy as explained by Tovia Singer, fails to usher in Eternal Righteousness, since Micah 5 stated that the Messiah would proceed from days of old from eternity.

Daniel 9 specifically mentions things that were accomplished yet are not taught in Jewish circles. These are the following.

²⁴ **Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make**

reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy.

In other words, 490 years had to transpire, and when this would take place a corporate decision would be rendered in reference to the people of Daniel who are the ones that the Angel Gabriel was addressing.

70 weeks or 490 years were decreed upon Daniel's people. The following had to be accomplished on behalf of the people if the Messiah had been accepted.

... to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy.

Acts 8 explains the outcome and how the curtain went down for the Israelites and then went up for the Gentiles first in Samaria and then to the ends of the earth.

Fact is that Tovia Singer never addresses the issue as to how Everlasting Righteousness was ushered in.

This is the missing component of his interpretation. Everlasting righteous while being brought in for those who

believe in Jesus Christ as the solution for the sin problem had no problem and they understood the role that the Lamb would play.

The Messianic concept in Judaism

The Messianic concept in Judaism was simply the outworking of God's plan to establish his throne on planet earth in order to end Satan's rule over our planet which took place when Satan usurped the dominion of Adam as administrator and Genetic human Father of our planet.

It was during Jesus' first coming when Jesus was tempted in the wilderness that Satan offered Jesus all the Kingdoms of this world, if Jesus would bow down and worship him, as well as quoting Psalm 91, and telling Jesus to jump from the highest point of the Temple.

In both cases Jesus responded with the following

Thou shalt not make trial of the Lord thy God

Then saith Jesus unto him, Get thee hence, Satan: for it is written, ^[a]Thou shalt worship the Lord thy God, and him only shalt thou serve.

So, here we see that the Father wasn't being tempted to throw himself from the highest point in the Temple and the Father was not offered all the Kingdoms of this world.

Yet, in both cases, what was being disputed was the dominion over planet earth, and in both cases, Jesus addressed himself as God, since he was the one being tempted.

⁵Then the devil taketh him into the holy city; and he set him on the ^[c]pinnacle of the temple, ⁶and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

^[d]He shall give his angels charge concerning thee:
On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

⁷Jesus said unto him, Again it is written, ^[e]Thou shalt not make trial of the Lord thy God

"thou shalt not tempt the Lord thy God".

Now that's a peculiar statement - if Jesus wasn't God, since the Father was in heaven, and, it was Christ, who was being tempted.

Mathew 4:8-9

⁸Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; ⁹and he said unto him, All these things will I give thee, if thou wilt fall down and ^[a]worship me.

¹⁰Then saith Jesus unto him, Get thee hence, Satan: for it is written, ^[a]Thou

shalt worship the Lord thy God, and him only shalt thou serve.

So, what is being stated here is the fact that Christ, created Lucifer prior to his fall, and Christ, was Lucifer's God, and Jesus appears to be addressing this fact.

Putting Judaism in its proper historical perspective

This is called putting Judaism in its proper historical perspective which begins with the sin of Lucifer in the heavens and later the downfall of Adam and the human race, and not with a so-called startup of an Elite group of people who were accused by Jesus himself of killing the prophets sent to them. Read [Matthew 23](#).

So, by the time Jesus came on the scene, the religion of ancient Israel was so damaged, on account of the fact that they had lost their theological eyeglasses and were not able to perceive the arrival of their Messiah at the proper time of Daniel 9's correct chronology of the 70 weeks which began in the Fall season of 457BC and ended exactly in 34AD according to what was written in the book of Acts 8:1-4 and stated by the Angel Gabriel in Daniel 9:24

8 ¹ And Saul was consenting unto his death.

And there arose on that day a great persecution against the church which

was in Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. ² And devout men buried Stephen, and made great lamentation over him. ³ But Saul laid waste the church, entering into every house, and dragging men and women committed them to prison.

⁴ They therefore that were scattered abroad went about ^apreaching the word. ⁵ And Philip went down to the city of Samaria, and proclaimed unto them the Christ.

⁶ And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. ⁷ ^bFor from many of those that had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. ⁸ And there was much joy in that city.

The Angel Gabriel clearly stated that the probationary time of the Jewish nation would be **490 years**, and that after that period, what had to be done on their part, was to accept the Messiah, who would come from days of old "Eternity" and usher in the following items written below.

²⁴ **Seventy weeks are decreed upon thy people and upon thy holy**

city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy.

Sadly, speaking it was not to be.

What the Angel Gabriel stated in reference to probationary time for Daniel's people was fulfilled with a rejection of the Messiah and a great persecution that broke out in Jerusalem.

It was at that point in time that the Gospel went out to the Gentiles.

The time frame of the commencement of the 70 weeks locks in with precision beginning with Medo Persian King Artaxerxes decree of his 7th year which laid the Legal framework required for true restoration of the House of God in Jerusalem.

From the Fall season of 457BC you count 490 and it brings you exactly to 34AD and the events that took place in reference to the great persecution that broke out in Jerusalem and the proclamation of the Gospel to the gentiles.

From 457BC you add 7 weeks or 49 years and you arrive at the building of the streets and walls and from 408 BC you add 62 weeks or 434 years and you arrive

at 27 AD - when the Messiah Yeshua, was anointed at his baptism in 27AD which was the 15th year of Emperor Tiberius.

So, the question is if they didn't believe in their own prophets - why would they believe in Jesus Christ who came into this world according to prophecy?

Rabbinic Judaism's argument

Rabbinic Judaism's argument that Satan is simply used as a tool of God in the Old Testament and has no other role such as controlling the planet and causing sin and misery and death and disease is a clear contradiction to the plain truths of scripture with regard to what Genesis states in relation to the Fall of Adam.

God stated - that the day that he would eat of the Tree of the Knowledge of good and evil he would die and eat is exactly what he did, and when he did that, he lost all righteousness, [realising he was naked] since prior to the fall Adam did not have a slave form and was able to interact with God directly since he was sinless at that point in time.

Sin is what brought about the separation that we see today. Furthermore, it is stated of Satan that he was in Eden.

Rabbinic Judaism either hides the matter of Satan or refuses to present the clear facts regarding his role in reference to the sin problem and how it began in the

heavens and then moved to the earth with the fall of Adam.

Isaiah 14

¹² How art thou fallen from heaven, O day-star, son of the morning! how art thou cut down to the ground, that didst lay low the nations! ¹³ And thou saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; ¹⁴ I will ascend above the heights of the clouds; I will make myself like the Most High.

¹⁵ Yet thou shalt be brought down to Sheol, to the uttermost parts of the pit. ¹⁶ They that see thee shall gaze at thee, they shall consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

¹⁷ that made the world as a wilderness, and overthrew the cities thereof; that let not loose his prisoners to their home? ¹⁸ All the kings of the nations, all of them, sleep in glory, every one in his own house. ¹⁹ But thou art cast forth away from thy sepulchre like an abominable branch, ²⁰ clothed with the slain, that are thrust through with the sword, that go down to the stones of the pit; as a dead body trodden under foot. ²⁰ Thou shalt not be joined with them in burial, because thou hast

destroyed thy land, thou hast slain thy people; the seed of evil-doers shall not be named for ever.

What this text is stating was that Satan fell from the highest point of the Universe which the Bible refers to the "Mount of the Congregation" in the uttermost parts of the north.

Fact is that Lucifer wanted to be like the Most-High and he was cast out from that highest place in heaven.

The Rabbinic don't seem to mention that the commencement of sin was in heaven.

It was the sin of pride and wanting to be like the "Most High".

Furthermore, it is stated of Satan that he was in Eden.

¹¹ Moreover the word of Jehovah came unto me, saying, ¹² Son of man, take up a lamentation over the king of Tyre, and say unto him, Thus saith the Lord Jehovah: Thou sealest up the ^[a]sum, full of wisdom, and perfect in beauty.

¹³ Thou wast in Eden, the garden of God; every precious stone was thy covering, the ^[b]sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the ^[c]emerald, and the ^[d]carbuncle, and gold: the workmanship of thy tabrets and of thy

pipes was in thee; in the day that thou wast created they were prepared.

¹⁴Thou wast the anointed cherub that covereth: and I set thee, *so that* thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

¹⁵Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee.

¹⁶By the abundance of thy traffic they filled the midst of thee with violence, and thou hast sinned: therefore have I cast thee as profane out of the mountain of God; and I have destroyed thee, O covering cherub, from the midst of the stones of fire. ¹⁷Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I have cast thee to the ground; I have laid thee before kings, that they may behold thee.

¹⁸By the multitude of thine iniquities, in the unrighteousness of thy traffic, thou hast profaned thy sanctuaries; therefore have I brought forth a fire from the midst of thee; it hath devoured thee, and I have turned thee to ashes upon the earth in the sight of all them that behold thee. ¹⁹All they that know thee among the peoples shall be astonished at thee: thou art become ^[k]a terror, and thou shalt nevermore have any being.

The counter argument to this would be that it's in reference to the **King of Tyre** but, when you read carefully what is being stated in verse 13, and the obvious answer is that the King of Tyre could not be in Eden since we are talking about The Garden of Eden and not the Sidonians who didn't exist at that time, much less the King of Tyre, a Sidonian.

What this paragraph is talking about is in reference to the "power" behind the King of Tyre which was Satan.

The rebellious career of Satan began prior to Eden as revealed in Isaiah 14 and Ezekiel 28.

It clearly states in Ezekiel 28:14 that he was a covering Cherub and was perfect but became corrupted by pride, trafficking and violence.

He was cast out of the heavens as profane, and the same story is told in **Revelation 12**

⁷And there was war in heaven: Michael and his angels *going forth* to war with the dragon; and the dragon warred and his angels; ⁸and they prevailed not, neither was their place found any more in heaven. ⁹And the great dragon was **cast down**, the old serpent, he that is called the Devil and Satan, the deceiver of the whole ^[w]world; he was cast down to the earth, and his angels were cast down with

him. ¹⁰And I heard a great voice in heaven, saying,

Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, who accuseth them before our God day and night. ¹¹And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. ¹²Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.

As any reader can see that the Biblical narrative regarding the problems on planet earth began in the heavens with the rebellion of Lucifer and this rebellion moved down to planet earth.

Satan managed to get Eve to eat of the Tree of the knowledge of good and evil and the Bible states that the man was not deceived, yet he must have remembered what God told him prior to the Fall.

So, as it stands, he probably decided to share the fate of his wife whom he most probably loved with all his heart and didn't have enough faith in God to think that God could replace her with another one who wouldn't fall for Satan's deception.

Or that God could restore Eve since the planet was put under his dominion and not Eve's. It is from this perspective of a fallen world that the prophecy of the Messiah coming from the heavens starts to make sense as read in **Micah chapter 5**

²But thou, Beth-lehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting.

Here again they make the same mistake - assuming that it's just in reference to King David.

Problem is that King David didn't proceed from Eternity or days of Everlasting and that is the reason as to why Jesus quoted **Psalm 110** to the scribes and as you are already aware, the Psalm states the following.

"The Lord said to my Lord sit at my right-hand side until I put all your enemies under your feet.

Jesus stated in Mark 12 the following by asking a question.

"How can the Messiah be the son of David when David calls the Messiah his Lord"?

They were all stumped and no one said anything else.

Their human tradition was shattered by scripture from the Old Testament which presented the **Two Powers** and one Lord at the right hand of the other.

When we go to the book of Revelation it is stated that Jesus Christ is the **Alpha** which is synonymous with the **root of David** as well as the **Omega** which is synonymous with being the **offspring of David**.

Also, the Bible presents the context of Sonship in Romans 1:3 which is "Son of God according to the flesh according to the seed of David".

¹³ I am the Alpha and the Omega, the first and the last, the beginning and the end. ¹⁴ Blessed are they that wash their robes, that they may have ^[a]the right to come to the tree of life, and may enter in by the ^[b]gates into the city. ¹⁵ Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and ^[c]maketh a lie.

¹⁶ I Jesus have sent mine angel to testify unto you these things ^[d]for the churches. I am the root and the offspring of David, the bright, the morning star.

So here we see that scripture is linked with the Messianic throne of David.

One might ask and how is this so? We then have to go to **Isaiah 9**

⁶ For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called ^[a]Wonderful, Counsellor, Mighty God, ^[b]Everlasting Father, Prince of Peace.

⁷ Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.

So now think about this, A child is born and a son is given.

The reason as to why the child is born and a son given is for the retaking back of the throne of God over planet earth.

The reason as to why the child that is born a son given is being referred to as an **Everlasting Father** is on account of his **Eternal existence** prior to his birth and this is clearly addressed in Micah 5 where he is born in Bethlehem but proceeds from days of old from Eternity.

Once this is understood it completely gels with the information in Revelation 5

that the Lion of the tribe of Judah or Lamb with marks of slaughter is referred to as being the root of David.

This is also presented in Psalm 110:1-4 which Jesus presented to show that Messiah was prior to David and Revelation 5 refers to the root of David.

The verse cannot be more specific.

This is the reason as to why these verses cannot be a description of King Hezekiah who was sick and crying out to God like a big baby to restore his health and by God restoring his health his son Manasseh who was one of the evillest Kings in the history of Israel was born.

King Hezekiah while being a descendent of the throne of David does not fit the specifications of the prophecy since the Messiah had to proceed from days of Everlasting and would have to possess Everlasting Righteousness which would be ushered in as stated in Daniel 9's 70-week prophecy.

Tovia Singer goes into a bunch of historical acrobatics in trying to move Christians away from the historic interpretation of this prophecy.

Yet he runs into major problems since he assumes that the decree of Cyrus is the starting point and excellent scholars have pointed out that Cyrus decree is way too early for the arrival of the Messiah since

there is no record of Eternal Righteousness being ushered into earth history around 50BC if one reckons the 490-year period from the commencement of Cyrus decree.

In his interpretation, Tovia presents the arrival of Cyrus as fulfilling Daniel 9:25.

He then assumes that it was the priesthood that was cut-off in verse 26 and goes with the flow of the story assuming that the Prince that shall come is in reference to the Romans.

²⁴ Seventy weeks are decreed upon thy people and upon thy holy city, ^[i]to finish ^[k]transgression, and ^[u]to make an end of sins, and to ^[m]make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and ^[n]prophecy, and to anoint ^[o]the most holy. ²⁵ Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto ^[p]the anointed one, the prince, shall be ^[q]seven weeks, and threescore and two weeks: it shall be built again, with street and moat, even in troublous times. ²⁶ And after the threescore and two weeks shall the **anointed one** be cut off, and ^[r]shall have nothing: 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 even unto the end shall be war; desolations are determined. ²⁷ And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the ^[s]oblation to cease; and ^[t]upon the wing of abominations *shall come* one that

maketh desolate; and even unto the full end, and that determined, shall *wrath* be poured out upon the desolate.

And later Tova does more acrobatics in reference to the priesthood being cut-off as fulfillment of the verse which states that after 62 weeks an anointed one is cut-off.

He fails to realize that the anointed one was anointed at Baptism and after 3 1/2 years, He died on the cross, and 3 1/2 years from the cross

Tovias argument that the fact that Joseph was Jesus' father by adoption did not make Jesus an heir to the line of Judah.

What Tovia forgets is the fact that Genesis 3:15 states that **it's the seed of the woman** and never is the man mentioned as being the Messiah's Father.

Burden of Rabbinic Judaism to disprove the statement of Genesis 3:15

It is the burden of Rabbinic Judaism to disprove the statement of Genesis 3:15 in relation to the statement of the **seed of the woman** bruising the Head of the serpent and the serpent biting his heel. It is the general consensus of the Christian world that **Isaiah 53** was the fulfillment of Genesis 3:15.

For the following reason being that the Throne of God on planet earth being the Davidic throne had to have a Messianic figure who would possess Everlasting righteousness meaning that he would have to have existed **prior** to King David.

This is the same matter that Jesus brought out in **Mark 12**

When Tovia Singer was asked to explain his position on the theology of the Two powers in his Nashville debate he tried to fog the issue of the matter and spoke of the author as being an unbeliever who believed that the book of Isaiah was written by different authors and was Pseudepigrapha a term whose meaning is= "falsely attributed works" yet this wasn't the issue.

The issue was whether there was a case for a belief in **Two Powers** in the Old Testament and in particular during the second century before Christ and around the time of Christ.

In that particular debate Mr. Singer avoided the issue and the scholar that he debated was aware of Tovia fogging the issue = avoiding the discussion.

The author in question whose name was [Alan Segal](#) a Jewish scholar!

And advocated that there was reason to believe that in the Old Testament there

was a case for a theology which consisted of Two Powers.

Yet Tovia refused to address this issue and instead he utilizes the fact that God referred to Moses as being an Elohim and Tovia quotes Psalm 82 which Jesus quoted in the New Testament to say "that you are Gods".

Fact is that while this is true what is also true is that the Angel of the Lord in Exodus 3, being the Angel or spokesperson of God goes on to tell Moses that he is the God of Abraham, Isaac and Jacob. I can go on and on. Yet the "one Power" theology of Tovia or any other of the "one god" advocates out there, such as the followers of Islam refuse to properly explain this matter.

Mark 12

Whereas in Mark 12 there was a specific time when a scribe spoke to Jesus about loving the One God and that Jesus was correct in his teaching that we should love the Father with all our hearts our soul and strength. Jesus' reply was that he was not far from the Kingdom of God.

The interesting thing here was that Jesus never stated that this individual had arrived at the Kingdom of God, he simply stated you are not far from the Kingdom of God.

Most people have not caught on to what Jesus later stated in reference to what the first Individual stated.

This matter is addressed in **Mark 12**

²⁸ And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all?

²⁹ Jesus answered, The first is, ^[g]Hear, O Israel; ^[h]The Lord our God, the Lord is one: ³⁰ and thou shalt love the Lord thy God ^[i]with all thy heart, and ^[j]with all thy soul, and ^[k]with all thy mind, and ^[l]with all thy strength. ³¹ The second is this, ^[m]Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

³² And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he: ³³ and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices.

³⁴ And when Jesus saw that he answered discreetly, he said unto him, **Thou art not far from the kingdom of God.** And no man after that durst ask him any question.

Jesus' response in Mark 12 - he now quotes the Two Powers in Psalm 110:1-4

³⁵ And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of David? ³⁶ David himself said in the Holy Spirit,

^[a]The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies ^[a]the
footstool of thy feet.

³⁷ David himself calleth him Lord; and whence is he his son? And ^[a]the common people heard him gladly.

The question to be asked is the following.

Did David believe there were Two Divine Hashems = Elohim = plural?

The answer has to be **yes** because David called the Messiah his Lord, and later it is stated in Psalm 110:1-4 that David's Lord is of the Order of Melchizedek.

So, if Psalm 110 speaks of David's Lord sitting at the other Lord's right hand, it can be none other than **Jesus confirming** the teaching of the **Two Powers** one sitting at the right hand of the other and being called Lord by David.

Same thing **as John 1:1** in the New Testament where it states "In beginning, was the Word and the Word was with God = alongside God and was God.

These are the very same **Two Powers** which are mentioned in Genesis 1:26 where it is stated.

²⁶And Gods =(Elohim) said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

In the original Hebrew the word for God is Elohim which is plural and translates as Gods.

The Gods said, **Let us make.**

The Shema

In the [Great Declaration](#) known as the [Shema of Deuteronomy 6:4](#) the word used in the Orthodox Jewish Bible for one is [Echad](#) which implies a duality which = one and not a single individual which would be [Yachid](#).

At the Tower of Babel, the rebellious multitude stated, "let us be one". That implied rebellion against the **Two Powers** who then declared the following.

⁶And Jehovah said, Behold, they are one people, and they have all one language; and this is what they begin

to do: and now nothing will be withholden from them, which they purpose to do

[Genesis 11:6](#) in the Orthodox Hebrew bible uses the word Echad for one. The very same word used to describe the Elohim in Deuteronomy 6:4. Oneness in duality.

The Shema of the New Testament

This same duality translates to what I would refer to as the **Shema of the New Testament** which is **John 1:1**.

1 In the beginning was the Word, and the Word was with God, and the Word was God.

Granted that this Beginning was not the Beginning of Genesis 1:26, it goes further back in time prior to the creation of anything that ever was. Yet both of these beginnings testify that there is a **duality** of Echad in the nature of the Creators who are **Two individual singular beings** that possess their own physicality in space and time and at the same time are independent as singular being, yet they are also One = Echad.

Case in point the vision of the Ezekiel 1.

Ezekiel is witness to a vision of the God of Israel which reveals himself as a singular being riding on top of the Cherubim = Angelic craft.

²⁶ And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above. ²⁷ And I saw as it were glowing metal, as the appearance of fire within it round about, from the appearance of his loins and upward; and from the appearance of his loins and downward I saw as it were the appearance of fire, and there was brightness round about ^{to} him. ²⁸ As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Jehovah. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

Then in Exodus 20:21 both are speaking or one is representing the other.

²⁰ Behold, I send an angel before thee, to keep thee by the way, and to bring thee into the place which I have prepared. ²¹ Take ye heed before him, and hearken unto his voice; ^[a] provoke him not; for he will

not pardon your transgression: for my name is in him.

Isaiah 44:6 presents the specific name of both of them

⁶Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I am the first, and I am the last; and besides me there is no God.

Keeping in mind that in the Hebrew, plurality is expressed by way of the word Elohim.

<https://www.biblegateway.com/passage/?search=Isaiah+44%3A6&version=OJB>

⁶Thus saith Hashem Melech Yisroel, and His Go'el, Hashem Tzva'os; I am the Rishon, and I am the Acharon; and apart from Me there is no Elohim.

Some will argue that the verse is speaking about one God who is both King of Israel and Redeemer of Israel but the word God which is Elohim expresses the plurality of these two statements King of Israel and his Redeemer Jehovah of Hosts. Meaning there is no other Elohim. Which translates as **Gods**.

Burden of Proof

Fact is that the burden of proof rests on Tovia Singer since From the Commencement of Genesis 1:26 the Two powers are already present in the

creation of man. Genesis 1:26 has to be translated in plural form and would have to be Elohim.

The Jewish claim of inherent righteousness and the present teaching of no sacrifices needed:

Fact is that Adam the Father of the human race lost all of his righteousness and became captive of Satan and when he tried to hide his nakedness with Fig leaves, Hashem told him and Eve to remove the Fig leaves and to put on animal skins.

This is the missing dimension of present-day Rabbinic Judaism they believe that man can be righteous apart from sacrifices yet this was never the case in Old Testament times where the first hint of sacrifice is presented in the animal skins that were placed upon Adam and Eve.

Later God instructed Moses to build a Sanctuary so that God could dwell with his people yet at the same time there was the sacrificial system pointing to the fall of Adam and how this has impacted the human race.

So, while the sacrifices themselves didn't have power to forgive sin they were in fact an object lesson in reference to the arrival of the Messiah and the role that he would play in reference to the matter of

the cleansing of the people. But how one might ask?

The Law states in Leviticus that there can be no forgiveness of sin without the shedding of blood.

The Rabbinic's forgot about this matter and they also forgot about the book of Job in reference to Job who possessed a perfect testimony of which the Devil was aware of.

Even though Job never cursed God, he did become self-righteous and by the time we reach the end of the book Job, he repented of his sin in sack-cloth and ashes after witnessing the **Eternal righteousness of Hashem** whom he could never duplicate since we are dealing with an Eternally righteous Being = LSFOTW = Rev 13:8.

The fallacy of present-day Rabbinic Judaism lays in the fact that they fail to realize that mankind both Jew and Greek have no inherent righteousness ever since the fall of Adam and in order **to properly put Judaism back on track** - lays in the recognition of the fulfillment of Genesis 3:15 as depicted in Isaiah 53.

Since it is not a corporate concept of a servant nation which paid the price for our salvation. Genesis 3:15 is clear, the Seed of the woman will bruise the head of the serpent and in turn the serpent would bite his heal.

So, we are speaking personal pronouns such as he and his in reference to Genesis 3:15. So the question to be asked is how does Judaism explain the bruising of the head of the serpent? Why the serpent and what did it do in Eden? Why was Adam kicked out of the Garden and why was an Angel with a flaming sword placed at the entrance to the Garden? Why a flood and as far as is to be known, no one has ever returned to Eden.

The question is will Rabbinic Judaism as well as Kabbalistic mysticism - fulfill this role? How can that be considering the fact that no one on planet earth is eternally righteous since the fall of Adam.

Even the book of Job states that Hashem doesn't put trust in his Angels who committed folly and that the heavens are not pure in his sight and much more men who live in houses of mud. It would take an Eternally righteous individual to ransom our planet and Job who was probably the most righteous man that ever lived apart from Jesus Christ didn't qualify and had to repent.

Where is this Messiah in the Old Testament?

Stay tuned for Isaiah 2

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Swift Messenger
--)-

Tovia Singer

The Nashville Debate

ISAIAH 2

Heard Tovia Singer's Nashville Conference debate with an Evangelical Scholar who presented excellent points. [here](#)

But what it lacked was the necessary understanding of how to navigate **Isaiah 2** as well as **Zachariah 9** which according to Tovia are foundational; since according to him, Christians cannot address and leave out **Zachariah 9:10** while explaining **verse 9** in reference to Jesus coming on a donkey.

So, in order to gain support, he brought in Isaiah 2 regarding the Messianic Kingdom in reference to the whole world accepting Judaism.

But Isaiah presents the matter in the "**latter days**" and clearly this scenario will be fulfilled in reference to the decision that was rendered at the end of the 70 weeks.

They will receive what they always wanted as well - and this is also tied into

the probationary times of the Gentiles as Luke 21:24 because this prophecy presents the Kairoi of the nations who are now given over into deception - which the Two Witnesses must clear up - just prior to the outpouring of God's wrath in the form of the 7 last plagues.

The tipoff is found in the statement, a "**law**" will come out of Jerusalem city and this matches the Great City scenario of [Rev 11:1-12](#).

Tovia used Zecharia 9 saying that Christians use the prophecy of the Messiah riding on a donkey, yet deny what is stated in verse 10.

Do you understand immediately the implications of Zecharia 9:10?

Verse 9 applies to Jesus who clearly fulfilled that prophecy

9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and ^[a]having ^[b]salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass.

Verse 10 applies to Messiah Ben David and should be linked with Daniel 11:45 which is the end of Benny Ephraim – for none shall help him.

Ben Ephraim is an elite individual with claims to the Davidic bloodlines and

the airport murals reveal the rest with Darth Vader under the feet of Benny David = the 8th king of Rev 17 as well as the fact that Darth is seen in the setting of Daniel 11:40-45.

Then Benny David is seen in reference to what is stated in the UN about [weapons of war](#) turned into implements of farming.

¹⁰ And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the battle bow shall be cut off; and he shall speak peace unto the nations: and his dominion shall be from sea to sea, and from the River to the ends of the earth.

This happens when Benny Ephraim enters the 'glorious land' as deliverer.

Fact is Christians, who encounter Tovia, don't know how to navigate around Isaiah 2 and Zecharia 9:9-10

Zacharia 9: 9-10 is somewhat like the Two goats but in this case, it's the Beast in contrast to Jesus who comes in peace.

Whereas the scenario of Zecharia 9:10 then = the 8th king who brings down Benny Ephraim which = the 7th king of Rev 17.

The scenario of Zacharia 9:10 is replaced by Revelation 19: 19-20

¹⁹ And I saw the beast, and the kings of the earth, and their armies, gathered

together to make war against him that sat upon the horse, and against his army.²⁰ And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that burneth with brimstone:

Simple presentation

- Isaiah 2.

One of the main issues is to be able to refute the monotheism of Rabbi Japheth and the Friday keepers Imams. Keep in mind the monotheistic Nicene Creed at this time is irrelevant due to Rev 17:16.

Isaiah 2 is a pivotal scenario especially when it comes to the 8th king Benny David with things like the [way of living](#) = the law announced from the Great City.

People from many places will go there and say,

“Come, let's go up to the mountain of the LORD,

to the Temple of the God of Jacob.

Then God will teach us his [way of living](#),

and we will follow him.”

His teaching, the LORD's message, will begin in Jerusalem on Mount

Zion

and will go out to all the world.

⁴Then God will act as judge to end arguments between nations.

He will decide what is right for people from many lands.

They will stop using their weapons for war.

They will hammer their swords into plows

and use their spears to make tools for harvesting.

All fighting between nations will end.

They will never again train for war.

It's a simple concept, Daniel 9's 70 weeks curse, was predicted in Isaiah 2 which does not appear as a curse in the Old Testament on the surface –

but the underlying factor of deception in the last days - is the law that comes out of J city whereas the law already came from Mount Sinai. Isaiah 2 is the Fig tree.

The **Fig tree** would be cursed at its corporate close of probation, yet Jesus warned about its approach in the latter days (= "summer is nigh" Luke 21) and warned, that if another would come in his own name, that Israel would believe it.

Jesus warned that they would kill the prophets and that they would also kill the heir at the time of his arrival at the Vineyard. Jesus also stated in Matthew 23

that their house would be left desolate and yet in Isaiah 2 it is stated

²And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established ^[a]on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. ³And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth ^[b]the law, and the word of Jehovah from Jerusalem.

⁴And he will judge ^[c]between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

Verse 4 is clearly depicted in certain murals that appeared in a certain airport along with two Messianic figures.

One who was portrayed wreaking havoc in the Middle East and he resembled a "[Darth Vader](#)" like individual who was slaughtering populations in the Middle East and was using the chemical name of

a specific gas that was used by the Nazis during World War II.

After this specific scene was over then there appears another scene depicting a blonde youth symbolic of a Bavarian and he is actually receiving all the weapons of the world which are being bundled in their national flags and being handed to the Assyrian youth who then takes the weapons and converts them into implements for farming thus fulfilling the words of [Isaiah 2:4](#) which are inscribed in the [UN Charter for peace](#).

and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, **neither** shall they learn war any more.

What is interesting about this picture is that most religious scholars have not been able to make the connection between what is stated in the Bible and what is stated in the [UN charter](#) and what was revealed for a brief time in that specific airport.

These murals have now been taken down because many travellers were becoming suspicious as to what the symbolism implied. Also, the symbolism implied that there are two Messianic figures that will soon appear on the world scene.

Two Messiahs in Judaism

These two Messiahs are found in Jewish traditional theological folklore in the form of [Messiah Ben Joseph or Ephraim](#) whom Jewish tradition states that he comes from somewhere in Europe.

Then there is another tradition about a [Messiah Ben David](#).

According to this theological folklore the two Messiahs will fight until Ben David comes out victorious.

The interesting thing is that these two false Messiahs are depicted in [Revelation 17:10](#) the latter portion of the verse indicates that this final Scarlet King is the 7th since the harlot or religious system appears to ride over 7 Kings.

Then in [verse 11](#) it is stated that the Beast is an **8th King** and **of the 7** and is going to destruction.

¹¹ **And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.**

[Revelation 13:1-4](#) in fact describes the fighting between these two false Messiahs as a fatal wound that the Beast receives it is none other than the transition of the Holy Roman Empire into the Beast **that was** and **is not**.

Scripture is very clear and states that the Church will ride over this final 7th King or Holy Roman Emperor [[Grand Monarch](#)] who will be defeated in World War III. The demise of the Holy Roman Empire in the latter days is depicted in [Daniel 11:40-45](#).

Then there is the other false Messiah whom after the war is presented with the Darth Vader like figure under his feet.

Fact is that the book of **Daniel 11** has this to say about this matter.

⁴⁰ And at the time of the end shall the king of the south ^[a_c] contend with him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass through.

⁴¹ He shall enter also into the glorious land, and many *countries* shall be overthrown; but these shall be delivered out of his hand: Edom, and Moab, and the chief of the children of Ammon.

⁴² He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. ⁴³ But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps.

⁴⁴ But tidings out of the east and out of the north shall trouble him; and he shall go forth with great fury to destroy and ^[a_d] utterly to sweep away many.

⁴⁵ And he shall plant the tents of his palace ^[a_e] between the sea and the

glorious holy mountain; yet he shall come to his end, [[Deadly Wound](#)] and none shall help him.

This is perfectly revealed in Revelation 11. And then factor into the account that it is stated that the "Great City" would [never be divided again](#) - yet in Revelation 16's earthquake - God said the Great City was divided into 3 parts.

¹⁸ and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since ^[a_t] there were men upon the earth, so great an earthquake, so mighty. ¹⁹ And the **great city** was **divided into three parts**, and the cities of the ^[a_n] nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath.

Dan 7:13 Very Important

¹³ I saw in the night visions, and, behold, one like the [Son of man](#) came with the clouds of heaven, and came to the [Ancient of days](#), and they brought him near before him.

The metaphorical use of Daniel 7:13 one like the son of man flying with the clouds of the sky is really funny since apart from that specific scene the **Ancient of Days** is pictured in a fiery chariot and books are being opened and you don't claim that this is metaphorical - since it clearly states that its **Hashem** or the Father who is referenced as being the Ancient of Days.

The one flying in the clouds of the sky arrives to where the Ancient of Days fiery car is stationed in the heavens and he is given a Kingdom that lasts forever and ever and this is clearly in line with [Isaiah 9:6-7](#) and there is no mention of a people of the clouds or people of roofs which is a spurious interpretation considering the fact that there is a later reference to the saints who are vindicated in reference to the work of one like the Son of man coming to the ancient of days.

The reason for him being like the **son of man** involves the prophecy of Isaiah 9:6,7

A child is born a son is given and he shall be called Everlasting Father and Prince of Peace.

One may recall what is stated in Micah 5 that this individual comes from "Days of Old from Days of Everlasting" which can only be defined by the word Eternity and cannot be applied to King David since David made reference to the Messiah being his Lord in Psalm 110:1-4 which

states that the Messiah is of the Order of Melchizedek.

11Q13

Fact is that **Dead Sea Scroll 11Q13** states that **Melchizedek is Deity** which means that David's Lord as in "The Lord said to my Lord" is none other than the one who comes in the Clouds of the sky since the scene in **Psalm 110:1-4** presents the **two powers** and one of those Lord's is David's Lord.

Fact is that Dead Sea Scroll 11Q13 states that Melchizedek is Deity which means that David's Lord as in "The Lord said to my Lord" is none other than the one who comes in the Clouds of the sky in Daniel 7. He vindicates the people of God by way of his High priestly ministrations since the scene in Psalm 110:1-4 presents the two powers and one of those Lord's is David's Lord who is of the Order of Melchizedek. The scene is revealed as being in the heavens which is the very same scene that we see in John 1:1.

[Dead Sea scroll 11Q13](#)

[AND IT WILL BE PROCLAIMED AT] THE END OF DAYS CONCERNING THE CAPTIVES AS [HE SAID, TO PROCLAIM LIBERTY TO THE CAPTIVES (ISA. 61.L). ITS INTERPRETATION IS THAT HE] WILL ASSIGN THEM TO THE SONS OF HEAVEN AND TO THE INHERITANCE OF MELCHIZEDEK; F[OR HE WILL

CAST] THEIR 5 [LOT] AMID THE PO[RTIONS OF MELCHIZE]DEK, WHO WILL RETURN THEM THERE AND WILL PROCLAIM TO THEM WILL PROCLAIM TO THEM LIBERTY, FORGIVING THEM [THE WRONG-DOINGS] OF ALL THEIR INIQUITIES. AND THE DAY OF ATONEMENT IS THE E[ND OF THE] TENTH [JU]BILEE, WHEN ALL THE SONS OF [LIGHT] AND THE MEN OF THE LOT OF MEL[CHI]ZEDEK WILL BE ATONED FOR. [AND] A STATUTE CONCERNS THEM [TO PROV]IDE THEM WITH THEIR REWARDS. FOR THIS IS THE MOMENT OF THE YEAR OF GRACE FOR MELCHIZEDEK. [AND H]E WILL, BY HIS STRENGTH, JUDGE THE HOLY ONES OF GOD, EXECUTING JUDGEMENT AS IT IS WRITTEN CONCERNING HIM IN THE SONGS OF DAVID, WHO SAID, ELOHIM HAS TAKEN HIS PLACE IN THE DIVINE COUNCIL; IN THE MIDST OF THE GODS HE HOLDS JUDGEMENT [PS 82:1]. ... AND MELCHIZEDEK WILL AVENGE THE VENGEANCE OF THE JUDGEMENTS OF GOD... AND HE WILL DRAG [THEM FROM THE HAND OF] BELIAL.^[9]

The scene of Dan 7:13 is revealed as being in the heavens which is the very same scene that we see in John 1:1.

The verses of Dan 7:13 are clearly in context with those who are vindicated by the work of one like the son of man and not a people of the clouds that are handed the Kingdom by the Ancient of Days.

The role of the saints is that of vindication and not that of a self-righteous people who have replaced one like the Son of man and now they are called the people of the clouds when in fact the true role of the people or saints is that of vindication and not the role of the Messiah-ship.

The role of vindication falls into line in reference to what is stated in Daniel 9's 70-week prophecy.

They were either vindicated and accepted the ushering in of Everlasting righteousness at the end of the 70th week or they were spewed out as revealed in Acts 8 which reveals what took place at the end of the 70 weeks prophecy which was the expiration of 490 years in 34AD.

It is exactly as quoted by Jesus when he was in trial and the High Priest swore and Jesus responded to Caiaphas the High Priest and He quoted Daniel 7:13 is **very important** and lends credence to John 1:1

Psalm 110:1-4

Critical text for it places John 1:1 in the setting of the Psalm which also includes the incarnation and the final retaking of his former glory by way of the Order of Melchizedek.

110 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

²The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

³Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

⁴The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

[Psalm 110:1-4](#) Just like John 1:1 are the major defenders= clinchers of Two powers theology since Psalm 110 presents the seating together of the two Lords and that is a pre-incarnate scene as is [John 1:1](#) and from [Psa 110 verse 2](#) notice that after the introduction of the two Lords one at the side of the other then one of them is sent.

Jehovah will ^[a]send forth the ^[b]rod of thy strength out of Zion:
Rule thou in the midst of thine enemies.

This runs parallel to John 1: 9

There was the true light, *even the light* which lighteth ^[a]every man, coming into the world.

Yet the context of Psalm 110:2 appears to be Revelation 19 = power and holy array. Where the following is stated

Thy people ^[c]offer themselves willingly In the day of thy ^[d]power, ^[e]in holy array: as well as at the moment of the resurrection and transformation.

Yet the second portion of verse 3 reverts to the metaphor of the womb and birth in reference to the introduction of the First born where the Angels are told to worship him in the flesh which is in reference to [Micah 5](#)

² But thou, Bethlehem Ephrathah, which art little to be among the ^[a]thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, ^[b]from everlasting.

This verse in Psalm 110 which alludes to womb and birth as in the Incarnation is also synonymous with Isaiah 9:6-9.

" A child is born a son is given.

The final statement in Psalm 110:1-4 and alludes to Hebrews 5:

⁵ So Christ also glorified not himself to be made a high priest, but he that spake unto him,

^{6a} Thou art my Son,
This day have I begotten thee:

⁶ as he saith also in another *place*,

^{6b} Thou art a priest for ever
After the order of Melchizedek.

⁷ Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him ^{6d}from death, and having been heard for his godly fear, ⁸ though he was a Son, yet learned obedience by the things which he suffered; ⁹ and having been made perfect, he became unto all them that obey him the ^{6d}author of eternal salvation; ¹⁰ named of God a high priest after the order of Melchizedek.

As well as Hebrews 6:20

²⁰ whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

The statement in the Psalm regarding the Dew of thy youth appears to reflect what is stated in John 1:14

¹⁴ And the Word became flesh, and ^{6b}dwelt among us (and we beheld his glory, glory as of ^{6b}the only begotten from the Father), full of

grace and truth.

CONCLUSION

Tovias attacks are based on different subjects that may well have to be addressed - but the most important one that brings down his deck of cards was **Everlasting Righteousness** in relation to Daniel 9's 70 weeks and from that one prophetic aspect - everything else flows and is intimately linked with the info in Rev 13 regarding the books and all whose names are not written will worship Beast and Dragon.

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Swift Messenger

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