



THE KINGDOM COMMONWEALTH OF YISRAEL
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Yashah Ben Yah'shua
Servant and Royal Emissary
The House of Dawid

A ROYAL PROCLAMATION

THE RESTORATION AND FULFILLMENT OF THE MOEDIM

INTRODUCTION

And El said, "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." - Genesis 1:14

Beloved brethren, according to the Genesis account of Creation, and the witness of Yosef's dream, it takes both the greater light (representing male), and the lesser light (representing female), reflecting the light of her source, to establish Kingdom order and release the Spirit of life, and a multitude of sons [the stars] to extend the righteous dominion of YAH in Yisrael. Our Divine assignment as the Saints of the Most High to align earth with Heaven will not be accomplished by favoring either/or, but 'both/and,' and in proper Kingdom order.

Surely the division sown by our enemies between male and female must cease. For it takes both the Creator and His creation to establish the Eternal Kingdom of Yisrael. Therefore, we as the sons of YAH must no longer accept the glorification of the material world above the Spiritual dimension. This damnable reversal only produces the disorder and confusion we now see spreading all around us.

It is no “coincidence” that the Latin word for mother is ‘mater,’ which is the root word of both ‘material’ and ‘maternal.’ Therefore, materialism and “maternalism” if you will, are two sides of the same coin (pun intended) – as in ‘mama’ and ‘mammon.’ And even as Khavah-Eve came forth from within Adam, so the material creation came forth from the spiritual realm. But at this very hour, the Ba’al-worshipping globalist “elites” are working overtime to exalt the feminine-material above the masculine-spiritual.

As we search the scriptures to address this confusion, we must also seek the Divine revelation displayed in the Mazzaroth, which was given to us not only for times and seasons, but for prophetic signs of our redemption. And the solar and lunar calendars are like unto male and female, the latter of which has a “shorter stature” as it were (364/365 days to 354 days), and irregular monthly cycles that properly align periodically with the heavenly solar calendar to produce renewed life.

THE MONTH OF ABIB AND THE SPRING EQUINOX

According to an ‘oral law’ written in the Mishnah, the supposed ‘Jewish’ year is lengthened seven times every nineteen years to ensure that the Feast of Purim is celebrated in February-March. In these leap years, or ‘pregnant years,’ a thirteenth month is intercalated into the lunar calendar to compensate for the 364/365 vs. 354-day solar calendar differential. The “second twelfth month,” referred to as Adar 1 was added to also ensure that Passover is always celebrated in the Spring. This anti-Torah adjustment is based on the mistaken notion that new life begins on the Vernal Equinox. But what actually begins on the Spring Equinox is the *resurrection* of life. SÉLAH.

The truth is, the added Jewish month has displaced Abib, which rightfully occurs in February-March. In fact, according to the Torah, the name of the first Hebrew month was Commanded to be called ‘Abib,’ meaning ‘the month of green [unripe] ears;’ because at that point in the yearly cycle, the barley harvest in Yisrael was still green, a few weeks before the harvest.

Behold a great mystery: every hundred and fifty-three years [or ninety-six/fifty-seven years], and during intermittent ages, a High Holy Year occurs, in which the first day of Abib aligns with the fourteenth day of the constellation Pisces in the Heavenly solar calendar. In these High Holy years, Abib 1 corresponds to Thursday, March 4 on the Gregorian calendar. This is true in every Holy Year, including the year of the Exodus, and other transitions in Biblical history. Amazingly, in these extremely rare years, the sheaf offering on Yom HaBikkurim-First Fruits occurs on Abib 17, Saturday, March 20, on a Shabbat Spring Equinox – the very day of the resurrection of life in

the earth! And in other recurring Holy Years, which repeat in alternating cycles of five, six, and eleven years, and like within High Holy Years, the Gregorian date of March 4 also occurs on a Thursday, which still causes the Spring Equinox to align with a Shabbat, although the Moed of First Fruits occurs according to a changeable Rosh Hashanah in February-March.

Here are the dates of the Moedim in high holy years:

Rosh Hashanah-New Year's Day (Abib 1) –Thursday, March 4.

Paschal Lamb-Palm Day (Abib 10) – Shabbat, March 13.

Pesach-Passover (Abib 14) – Wednesday, March 17.

Pesach-Unleavened Bread (Abib 15) – Thursday, March 18-24.

Yom HaBikkurim-First Fruits (Abib 17) – Shabbat, March 20.

Shavu'ot-Pentecost (Sivan 8) – Shabbat, May 8.

Yom Teruah-Feast of Trumpets (Tishri 1) – Shabbat, August 28.

Yom Kippur-Day of Atonement (Tishri 10) – Monday, September 6.

Sukkot-Feast of Tabernacles (Tishri 15) – Shabbat, September 11-17.

HISTORICAL OCCURRENCES OF HIGH HOLY YEARS

The Abib 1-Thursday, March 4 New Year's Day occurred intermittently in Biblical history up until the time of Messiah Yahushua and continued until the New Covenant year of 151 A.D., when the Body of Messiah had been firmly established. The cycle then stopped for some twelve centuries, including through the 'Dark Ages,' and began again in the year 1441, at the pre-dawning of the Renaissance, the Age of Enlightenment, and the Protestant Reformation, and continues into the twenty-first century. Here is a list of High Holy Years in the New Testament age, starting with the 1 B.C. occurrence:

0001 B.C. – The Birth of Yahushua Ha Mashiach.

0094 A.D.

0151 A.D.

1441 A.D.

1593 A.D.

1745 A.D.

1802 A.D.

1897 A.D.

1954 A.D. – The birth of the Branch.

HEBREW MONTHS REALIGNED WITH THE GREGORIAN CALENDAR

Again, the Moedim in the month of Abib lawfully begin in late winter, just prior to the resurrection of life. And likewise, the Moedim in Tishri when rightfully adjusted, occur in late summer, during which the sunlight, representing our Elohim, still dominates the daily cycle. And immediately after the Fall Equinox, the hours of daylight begin to gradually decrease. Therefore, the supposed early Fall Moedim clearly contradict the coming enlightened Sukkot Age of the New Jerusalem they were intended to foreshadow. SÉLAH.

The devastating truth is that this ‘pharisaical’ displacement of the Moedim has literally caused the Yisraelite Commonwealth throughout the centuries to miss the Divine Appointments that were set for the Holy Nation to meet and connect with our Elohim, which were delivered as Commandments to our father Mosheh by Almighty YAH Himself! The resulting misalignment has greatly ill-effected our spiritual health as a people, to say the least.

And to reach beyond that, the collective physical health of the Kingdom of YAH over the centuries has been greatly compromised as well. By divine design, the green barley harvest represented by the First Fruits sheaf offering produced the incredible green flour used to bake the Unleavened Bread of the ancient Passover. The flour is known today as green barley grass, or barley “powder,” which is far and away the most health-giving flour of all, and produces the most nutrient-rich bread to be found anywhere in the earth.

Furthermore, the Moedim of ‘New Year’s Day,’ Passover, Unleavened Bread, and the Day of Atonement are Appointed Days of animal sacrifice, and therefore are Commanded by YAH to be kept as solemn assemblies. But the Paschal Lamb, First Fruits, Pentecost, Day of Trumpets, and Feast of Tabernacles are Commanded as joyous celebrations. And thus, in a High Holy Year, the sacrificial days occur on the six days of labor, but the days of rejoicing occur on a Saturday Shabbat – on the weekly days of rest. HalleluYAH!

These profound truths underscore the extraordinary purpose, both physical and spiritual, of the Holy Moedim. Clearly my brethren, in the name of our urgent need as a people for renewed obedience to Abba YAH, and for the sake of the overall well-being of the Commonwealth, the Redeemed Hebrew Yisraelite Elders of the Kingdom must now “return” Abib 1 to its proper place at the head of every Hebrew year as a matter of Torah Law, and according to a true understanding of the Mazzaroth.

Here is the corrected alignment of the sacred Hebrew months with the Gregorian calendar:

Abib – February-March

Ziv – March-April

Sivan – April-May

Tammuz – May-June

Av – June-July

Elul – July-August

Tishri – August-September

Kheshvan – September-October

Kislev – October-November

Tevet – November-December

Shavat – December-January

Adar – January-February

THE HIDDEN MOED OF YAH

It is written, “...YAHUWAH spoke unto Mosheh and Aharone in the land of Egypt, saying, ‘Abib shall be unto you the beginning of months: it shall be the first month of the year to you.’”

(Ex.12:2.) And that first day of Abib was Yisrael’s first Holy Day, Rosh Hashanah – Abib 1.

Now according to the book of first Kings, “...in the four hundred and eightieth year after the children of Yisrael had come out of the land of Egypt, in the fourth year of Shelomo-Solomon’s reign over Yisrael... that he began to build the House of YAHUWAH.” (1 Kings 6:1). Melekh Shelomo’s reign began in the High Holy year of 970 B.C., which places the building of the Holy Temple in 966 B.C. And four hundred eighty years prior to the building of the first Temple was the year 1445 B.C.

So the first day of the Exodus from Egypt occurred on Abib 1-Thursday, March 4, 1445, B.C.

Secondly, the ancient King Artaxerxes Longimanus I ascended to the throne of the Medo-Persian empire in July 465 B.C. The twentieth year of his reign began in July 446 B.C., and ended in July of 445 B.C. It is written in the book of NekhemYahu-Nehemiah that Artaxerxes issued a Royal decree in the month of Abib to allow the Yisraelites to rebuild the unwalled Jerusalem, but the specific day is not recorded (Neh. 2:1-8). According to Hebrew culture, when the day of a month is not stated, it is assumed to be its first day. So the King’s decree went forth on Abib 1.

Therefore, the command to rebuild Jerusalem was issued on Abib 1-March 4, 445 B.C.

This historic decree, spoken of by the prophet Dahnial, was the culmination of a process that began under the original decree issued by the Persian King twelve years earlier, in the High Holy Year of 457 B.C., allowing Ezra the Priest and master Scribe to restore Torah Law to an unwalled and defenseless Jerusalem. The original decree was also issued on the first day of Abib – but with the New Moon of Abib 1 aligning with Thursday, March 4 on the Gregorian calendar.

Surely it is no accident that the High Holy Days of both the Exodus from Egypt and the Exodus from Babylon earmarked by the prophet Dahnial, along with the original decree by Artaxerxes I to restore the Torah in Jerusalem, each occurred on Abib 1, corresponding to March 4.

And in the Dead Sea Scrolls, the Temple sacrifices for the first day of Abib are listed therein, as are the special instructions for that solemn Holy day. The scrolls clearly identify the new moon of the first month [Abib] as the first day of a New Year, and as a High Holy Day of solemn assembly and sacrifice. Clearly, Abib 1-March 4 is the High Holy Day of new life; emerging from darkness into new birth, as seen in the first Coming of Messiah, recorded in the Gospels.

Summary

- A “Rabbinical” thirteenth month has been unlawfully added to the Hebrew calendar.
- The Biblical month of Abib corresponds to February-March on the Gregorian calendar.
- In High Holy Years, the first day of the first month of Abib occurs on Thursday, March 4.
- In High Holy Years, the Feast of First Fruits occurs on a Shabbat Spring Equinox.
- Major transitions in Biblical history have occurred in Holy and High Holy Years.
- The Divine blueprint of the Revelation of Messiah Yahushua is found in the Mazzaroth.
- The constellation Pisces is the greater “Abib,” the ‘first house’ of the Heavenly calendar.

THE MOED BIRTH DATE OF MESSIAH YAHUSHUA

The Year

To determine the crucial historical marker of the birth date of the Messiah on the Gregorian and Hebrew calendars, we must first establish the year in which it occurred, since the days of given calendar dates differ from year to year. The Gospels of MattitYahu and Luke record His birth as occurring during the thirty-seven-year reign of King Herod. The historian Josephus-Yosef noted

that Herod's death occurred between a lunar eclipse and a Passover. This is generally regarded as a reference to a lunar eclipse which occurred in 4 B.C., and therefore, the widely held assumption is that the King was born in 4 BC.

But this was a minor partial eclipse, and was only visible late at night in 'Judea,' which makes it highly unlikely that the 4 B.C. eclipse was the one cited by Josephus. In fact, there were two other lunar eclipses that were visible in 'Judea' during that period, occurring on January 10, 1 B.C. and December 29, 1 B.C. And unlike the 4 B.C. eclipse, both occurrences in 1 B.C. were total, and widely visible. And it was the January 10, 1 B.C. date that preceded the Passover.

As a further witness, Eusebius (264-340 A.D.) known as "The Father of Church History," ascribes the birth of Christ to the forty-second year of the reign of Augustus, and the twenty-eighth year from the subjection of Egypt upon the death of Cleopatra. The forty-second year of Augustus ran from the autumn of 2 B.C. to the autumn of 1 B.C.

Clearly, both the Biblical account and the 'secular' historical record confirm the birth of Ha Mashiach Yahushua as occurring in the High Holy Year of 1 B.C.

The Month

Another key clue in determining the date of the King's birth is the fact that the shepherds in Bethlehem at the time were watching over their flocks by night. This seemingly strange behavior was simply due to the natural late winter-early spring lambing season, which was the only time of the year that sheep gave birth in ancient Yisrael. The shepherds were in the fields at night because during late winter-early spring, newborn lambs and their mothers needed protection from nocturnal predators.

In addition, according to the historical record, Bethlehem was the main city where the sacrificial lambs for the Temple offerings were bred. And it is no mere "coincidence" that the shepherds who were present at the birth of the Lamb of YAH just happened to be on duty on that Holy night to look out for births of new sacrificial lambs. SÉLAH. And so, Messiah Yahushua was born during the Hebrew month extending from mid-February to mid-March.

Again, the decree of King Artaxerxes to rebuild Jerusalem was issued on Abib 1, corresponding to March 4, 445 B.C. And despite the thirteenth month of "Adar I" added by Jewish Rabbis, the

true Hebrew month of Abib, [which the Rabbis renamed ‘Nisan,'] does not occur in March- April, which lawfully corresponds to the second month of Ziv/Iyar, but in February-March. Therefore, the birth of Messiah Yahushua occurred in the month of Abib.

The Day

As we all know, ‘I AM’ commanded Mosheh to build a Holy Tabernacle in the wilderness of Egypt as a temporary dwelling place for His Divine Presence in the midst of His people. Mosheh was commanded to raise up the completed Tabernacle on Abib 1 – the first day of the first month of the sacred new Hebrew year. (Ex. 49:2.) And furthermore, its construction, along with all the furnishings thereof, took nine months to complete – the very time period of human gestation.

And it is written in Shaleakh Yakhanan-John’s Gospel, in reference to the ancient Tabernacle in the wilderness, “The Word became flesh, and dwelt – ‘tabernacled’ in the Greek – among us.” In so stating, the apostle bears witness that the Tabernacle was intended as a foreshadowing of the Coming in the flesh of the Lion of the Tribe of Yahudah, Yahushua Ha Mashiach.

And thus, the ancient Tabernacle of YAH itself bore witness that Messiah Yahushua was born on Abib 1, on the first day of the first month – on Rosh Hashanah, the High Holy Day of new life.

The Date

Again, every hundred and fifty-three years [or ninety-six/fifty-seven years,] during certain ages in time, a High Holy Year occurs, in which the new moon of Abib falls on Thursday, March 4 on the Gregorian calendar, which causes the Feast of First Fruits to align with March 20, on the Spring Equinox, on a Saturday Shabbat. And Messiah Yahushua’s birth occurred on the exact calendar day in 1 B.C. as King Artaxerxes’ original decree allowing the restoration of Torah Law in ancient Yerushalayim on the New Moon of Abib 1, Thursday, March 4, 457 B.C.

And thus, the 'Gregorian' birth date of Yahushua Ha Mashiach is Thursday, March 4, 1 B.C.

THE LATE WINTER EARLY SPRING MOEDIM

Now as we all know, every major event in the earthly life of Messiah Yahushua occurred on a Yisraelite Holy Day, and as the ultimate fulfillments thereof. For example, according to the Moedim of YAH given to Mosheh, on the tenth day of the first month [Abib], a spotless lamb of

the first year was to be taken into each home in Yisrael as a “family member” if you will; as a welcomed addition to the household. It was on that very day in the first century that Yahushua, the Lamb of YAH, was welcomed into the collective household of Yahudah in Jerusalem with palm branches, the eternal Hebrew symbol of everlasting life, and shouts of acclimation.

On the Feast of Pesach-Passover, at the hour of the sacrifice of the Paschal lamb in the Temple, the Lamb of YAH was sacrificed for the sins of Yisrael, fulfilling the yearly Mosaic foreshadowing of His ultimate act of Redemption at Calvary. And on the Feast of Unleavened Bread, His sinless and broken body was given for the spiritual sustenance of true Yisrael.

And on the Feast of First Fruits, even as the High Priest waved the barley sheaf offering before YAH in the Temple, Yahushua our Redeemer was raised from the dead, along with many who slept in Abraham, as a First Fruits wave offering unto Abba YAH of the ultimate precious fruit of the earth – the eternal, resurrected and redeemed Saints of the Most High. SÉLAH.

And fifty days after the Passover, on Shavu’ot-Pentecost, Melekh Yahushua, as our High Priest in Heaven, poured out the Holy Spirit upon His disciples at Yerushalayim to begin His Everlasting reign, and to extend the promise of redemption to every kindred, tongue, and people of the earth.

SIGNS OF MESSIAH YAHUSHUA IN THE MAZZAROTH

On September 11, 3 B.C., the extraordinarily rare sign of a Virgin in heaven crowned with twelve stars, recorded in Revelation chapter 12, appeared in the constellation Virgo, with Jupiter the King planet in the Virgin’s ‘crown’ announcing the Coming of the ‘King of the Jews.’ In this heavenly sign, the King planet aligned with the King star Regulus in the Royal constellation of Leo, forming a great light in heaven, revealing that the Coming King would soon be born.

Nine perfect months (two hundred seventy days) later, on June 8, 2 B.C., Jupiter, and Venus ‘the “she” planet,’ came together in Leo – a sign that the Divine King was supernaturally conceived in the womb of a Royal Yisraelite virgin. And nine days later on June 17, Jupiter and Venus were perfectly connected in the Royal house, forming the unprecedented light of the ‘Bethlehem Star’ – an unmistakable sign to the ‘Magi’ from the East, equipped with the prophetic wisdom of Dahniel, of the Divine implantation of the Coming King.

This extremely rare alignment revealed that nine perfect months after the Divine conception on June 8, and eighteen months after the appearance of the Revelation 12 sign, Yahushua would be

born in Bethlehem of ‘Judea,’ on the High Holy Day of Abib 1, in the High Holy Year of 1 B.C., on Thursday, March 4, according to the Gregorian calendar: with the Sun and Moon appearing in the Messianic constellation of Pisces, representing the spiritual marriage of ‘I AM’ and Yahudah.

SIGNS OF THE MESSIANIC CO-REGENCY IN THE MAZZAROTH

Virgo – The Mazzaroth-Constellation of ‘The Virgin’

The constellation Virgo has a palm branch in her right hand, signifying the “evergreen” nature of Messiah Yahushua, the offspring of YAH and Dawid – the Heavenly King. But in her left hand is a wheat branch, signifying the Branch; the offspring of *Ephraim* and Dawid – the *earthly* King.

Leo – The Mazzaroth-Constellation of ‘The Kings.’

The constellation Leo features two major stars. The first and greatest is Regulus, also called Alpha Leonis, [Hebrew: Aleph Ari], signifying Messiah Yahushua, the Heavenly King. The second greatest is Denebola, also called Beta Leonis, [Hebrew: Bet Ari], signifying the Branch, the earthly King. A triangle of stars forms the lion's haunches. The brightest star of this trio is Denebola – again, Beta Leonis – which means ‘the tail of the lion.’

Taurus – The Mazzaroth-Constellation of Headship/Sukkot

Taurus is the figure of an ox, or bull. It contains the Seven Stars of Pleiades, also known as ‘The Seven Sisters.’ The constellation Taurus represents divine headship, and the word Pleiades in Hebrew is ‘Sukkot,’ the Feast of Tabernacles, and is also known as ‘The Seven Sisters.’ Sukkot is symbolic of the Age of Tabernacles, over which Messiah Yahushua, and His Co-Regent reign forever. In the book of Revelation, these seven stars are seen in Yahushua’s right hand, representing the angels (apostles) of the seven churches of Asia – the seven brides of Yahushua. They also represent the seven angels of the end times – the seven apostles of the Branch.

On March 9, 2021, a meteor shower will occur in Taurus from the ‘Seven Sisters of Pleiades.’ This event will occur three and a half years after the reappearance of the sign of the Messiah in the Mazzaroth on September 23, 2017. It also represents the mid-point of the seven years from the September 23 sign to September 16, 2024, the date of the first Sukkot after the new Babylonian captivity, which began in a High Holy Year on Rosh Hashanah-New Year’s Day, March 4, 1954.

Gemini – The Mazzaroth-Constellation of the Co-Regency of Yahushua

The Divine revelation in this constellation is confirmed in the Hebrew roots of Greek mythology. In fact, this reflection of Hebrew truth found in Greek culture anticipated the Gentile age of salvation in Yahushua. Within the constellation are two main stars which are named Pollux and Castor. In Greek mythology, Pollux and Castor are twins. Pollux is immortal, and Castor is mortal. When Castor died, Pollux asked his father to resurrect Castor, and he did. And in reflecting the Co-Regency in the Mazzaroth, Pollux [the immortal] shines brighter than Castor.

In the Greek language, the name Pollux means ‘he who comes to labor or suffer.’ Pollux represents Divine man. The name Castor means ‘ruler or judge,’ and represents an earthly man who judges the nations. The truth underlying this mythology is alluded to in the Bible, with the ill-fated ship the apostle Paul traveled on, with the ‘twin gods’ of Castor and Pollux on its figurehead. (Acts 28:11.)

In Gemini, there is a star named Alhena located at the foot of Pollux. Alhena means ‘hurt or wounded,’ which is symbolic of Yahushua’s wounding. In Castor’s leg, there is a star called Mabsuta, which means ‘treading underfoot’ – “You (the Branch) shall tread on serpents and scorpions.” Other stars in the constellation Gemini include Aldira [the Star of Pollux] meaning ‘the Seed,’ a reference to Yahushua, while another one is named Propus [the Star of Castor] which literally means ‘the Branch.’

SIGNS OF THE BRANCH IN THE MAZZAROTH

On September 20-23, 2017, the sign of the Virgin in heaven crowned with twelve stars, recorded in Revelation 12, reappeared for the first time in over two thousand years; with Mars, the War planet, in place of Jupiter, the King planet, in the Virgin’s ‘crown.’ In this Divine announcement, Venus, the ‘She’ planet, aligned perfectly with Regulus, the King star, in the ‘crown’ in the Royal constellation of Leo, which was an unmistakable sign that the co-Regency of the Branch was soon to be birthed into the Kingdom of YAH in Messiah Yahushua.

This extremely rare sign announced to certain wise men in Ha Eretz, equipped with the prophetic wisdom of the great Prince Shaleakh Ben Yehuda (R.I.C.), that nine months later, on June 8, 2018, with the True Node in Leo, the Branch co-Regency would be conceived in the ‘womb’ of the true Kingdom. Nine days later, on June 18, Regulus the King star, connected with the Moon, the

‘Yisrael planet,’ in Leo, forming the sign of the implantation of the Branch into the Kingdom of YAH in Yahushua.

On March 4, 2019, nine months (two hundred seventy days) after the June 8 sign of conception, and eighteen months after the reappearance of the Revelation 12 sign, the season of the Branch was birthed through the Kingdom in the Messiah (Is. 66:5-8), as the Moon joined the sun in the Messianic constellation of Pisces, signifying the marriage of Yahushua and New Jerusalem.

THE BRANCH IN PROPHETIC TYPOLOGY

Behold, Yisrael: our ancient father Yosef is clearly a type of Messiah Yahushua as it were; the favored Son of Abba YAH in the Heavenly realm. So then who is the BenYamin-Benjamin of the Heavenly realm? Who in typology is this younger brother of Yosef, who received three hundred pieces of silver and five times more “covering” than his brothers, as gifts from Yosef in ancient Egypt?

To begin with, the Hebrew name BenYamin in English means ‘Son of my right hand.’ So then, whose right hand is BenYamin’s name actually referring to? It has to be Abba YAH, since Yosef was Yisrael’s favored son, also born of his beloved Rakhel. So then BenYamin’s name is a reference to ‘The Son of YAH’s Right Hand.’ And of course, the Eternal Right Hand of YAH is Ha Mashiach Yahushua. So then the truth is, BenYamin is a foreshadowing of the right hand of Yahushua. SÉLAH.

Therefore, in addition to his great preeminence as one of the twelve tribes of Yisrael, BenYamin, the twelfth and final son of Yisrael, is a type of the ‘Branch’ – the one who according to the scriptures is the end-time son of Dawid, whom Yahudah and Yisrael shall appoint as one head of the soon-coming united Kingdom Commonwealth of Yisrael (Hoshea 1:10-11). As the old saying goes, “Like father like son.”

Surely, the ancient Hebrew prophets have revealed that even as Abba YAH has chosen a Son of Man to sit at His Right Hand, so His Son has done likewise. As it is written, “To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.” (Revelation 3:21).

So then Abba YAH, the Divine Judge of the third Heaven, is the Birth Father of Messiah Yahushua. And in similar fashion, the rightful but hidden Prince of Ephraim, the Divinely

appointed heir and Judge of planet earth, is the birth father of the adopted Branch, whose birth mother, like the mother of Yahushua, is from the House of Dawid. In light of this hidden truth, the story of our father Yosef and his brothers, and particularly their prophetic reconciliation in ancient Egypt, comes to life in our generation, and greatly informs our end-time Kingdom-building strategies.

It is written that Yisrael's first Kingdom prophet, Sh'muel, was of the tribes of both Ephraim and Lewi. That is to say, Sh'muel's father Elkhanah was a Levite who also denominated and functioned as an Ephraimite. And as Yisrael's first prophet since the great lawgiver Mosheh, and through serving as Yisrael's last Judge of Ephraim, as well as her first prophetic Priest of Lewi, Sh'muel was both judicially and legislatively qualified to facilitate the transition of ancient Yisrael from an emerging regional power into the most powerful nation of the ancient world.

And although the prophet's rebellious sons served as judges in their father's stead, the age of the Judges effectively ended with the ministry of Sh'muel, who was divinely chosen, according to the will of Almighty YAH, to lead the nation to Dawid Ben Yishai, the chosen one who would introduce executive power to Yisrael and bring the national inheritances of Yahudah and Yosef together as one. As Abba YAH's earthly King, Dawid as Yisrael's 'Chief Executive' was divinely equipped to accomplish what her legislative and judicial powers could not – to unite the people into one Kingdom and bring righteousness, joy, and peace to the Holy Nation.

Beloved brethren, beyond Yosef and BenYamin prefiguring Messiah Yahushua and the Branch, Melekh Dawid and his son Shelomo-Solomon, in addition to establishing the greatest sovereign nation in all the earth, represent the ultimate types of Yahushua and the Branch. Dawid is the Hebrew King who defeated the giant, and acquired the peace, wealth, and materials for his son to build a Holy Temple for Abba YAH.

In like manner, Yahushua Ha Mashiach is the King, who defeated the Giant [Satan], and acquired the peace, wealth, and materials for the Branch to build the third and final Holy Temple for Abba YAH. This means King Solomon – the richest and wisest man who ever lived; who built the House of YAH; and who for a season, colonized, mined, imported, exported, and circumnavigated the planet; and to whom all the nations came for wisdom and innerstanding - is a prefiguring of Messiah Yahushua's 'overcomer,' the Branch. This time, the United Kingdom Commonwealth of Yisrael will endure forever. SÉLAH.

THE LATE-SUMMER MOEDIM

And now, in this season of our national deliverance, the elect of YAH shall witness Yah'shua's ultimate fulfillment of Yom Teruah, Yom Kippur, and Sukkot. And just as the ancient Law of animal sacrifice under the Aharonic Priesthood was Commanded by YAH on the Passover to cover the sins of Yisrael, it was also Commanded on the Day of Atonement to absolve their sins as well.

According to the book of Leviticus, on Yom Kippur, Aharone-Aaron the High Priest was Commanded to bring a young bull and two goats taken from the congregation of Yisrael, into the Holy Place for sin offerings, and a ram for a burnt offering. The bull was to be sacrificed for the sins of the High Priest, and those of his household. The two goats were to be presented before YAH, with one chosen by the casting of lots to be sacrificed unto YAH to cleanse the Holy Place and to atone for the sins of Yisrael, and the other, also chosen by lots, to be the 'scapegoat,' to bear upon itself the sins of the nation and be released to carry them away into the wilderness.

Even as the yearly sacrifice of the Paschal lamb was fulfilled by Messiah Yahushua as the Eternal High Priest of Yisrael with the sacrifice of Himself, He will also fulfill the Day of Atonement in this generation, by sacrificing a 'bull,' a 'ram,' and two 'goats,' taken from among the Melchizedek Priesthood of today, to fulfill the Summer Feasts of the Moedim. SÉLAH.

Thankfully, because the Aharonic Priestly Order ceased with the destruction of the Temple in 70 A.D., the offerings required today will not be physical, as were Yahushua's sufferings, but spiritual. That is to say, our High Priest in Heaven will sacrifice before Abba YAH a 'bull' [taken from Taurus, the Mazzaroth of Sukkot,] and a 'goat' [taken from Capricorn, the Mazzaroth of the sacrificial goat,] from among His chosen Priests, to spiritually die to their fleshly infirmities by His hand, and to live in Ruakh Ha Qodesh forevermore; and to help lead His remnant into a gathering in the wilderness of the people, and into the New Exodus to the land of our Fathers.

And like the scapegoat offering of the old priestly order, the ultimate [Capricorn] 'scapegoat' of the New Covenant will remain alive to the flesh, to be released into an uninhabited wilderness – the sunken place of the reprobates, where there are no Saints of YAH – to bear the sins of the final generation of Yisrael. As for the ultimate destiny of that Priest, he alone will decide.

Finally, my brethren, although Aharone was commanded to take a ram from among the flocks of Yisrael as a burnt offering, there were no instructions given concerning the sacrifice of the ram on the Day of Atonement. But as it is written, when our father Abraham proved his faith and trust in YAH by offering up Yitzhaq-Isaac, his only son of the Promise, there was a ram caught by the

horns in a nearby thicket, provided by YAH as a substitute for Abraham's chosen son. Surely, this mighty act of faith by Abraham is a foundational pillar that foreshadowed the freewill offering of Yahushua, the Lamb of YAH, as Abba YAH's own Son of the Promise. And in like manner, the 'ram' offered up to YAH by Yahushua in this hour will be a freewill offering of His own Branch unto Abba YAH, even as He Himself was freely offered up by His Father.

THE NEW SEVENTY-YEAR BABYLONIAN CAPTIVITY

Hear O Yisrael: March 13, 2021 [Abib 1] is the midway marker of the final seven years of earth's captivity, from the reappearance of the Revelation 12 sign on September 23, 2017, and the solar eclipse that crossed America, to Abib 1-March 10, 2024 – when another solar eclipse will crisscross its path on April 8, marking an 'X' over the 'New Madrid' fault in the Midwest.

The seventy years of our New Babylonian captivity began in 1954, with the founding of the Bilderberger Meetings, which spawned the "New World Order," and the Brown v. Board of Education U.S. Supreme Court ruling that codified racism through "equal access to higher education," and the curse from Senator Lyndon Johnson, whose 501(c)3 legislation allowed the Federal government to displace the "black" man as the head of his churches and households.

In March of 1954, Attorney I.L. Kenen founded the American Zionist Committee for Public Affairs, now known as AIPAC, a Jewish advocacy group which officially established the modern State of Israel, in terms of its global economic and geopolitical status, based upon its extraordinarily successful promotion of Israel's interests in the U.S. On Abib 1-March 10, 2024, our new seventy-year 'Babylonian' captivity will be complete.

Again, March 4, 445 B.C. was the date of King Artaxerxes' decree to rebuild Yerushalayim at the close of the first Babylonian captivity, so the decree to rebuild the New Jerusalem will likely be issued on the same calendar date. Perhaps as President Donald Trump, our end-times 'Artaxerxes,' returns America to the U.S. Constitution, the Rule of Law, the gold standard, et al, he will also reject the January 20 Inauguration date forwarded by President Franklin Roosevelt and SEC Chairman Joseph P. Kennedy, the 'deep state' globalists who facilitated the Wall Street Crash of 1929, and the 'N.W.O.' takeover of the U.S. economy.

Mr. Trump may very well return Inauguration Day to March 4, which was the official date from the time of President George Washington's second Inauguration in 1793 to the Inauguration of the traitorous FDR on January 20, 1937. And even the original internal memo on 'COINTELPRO,'

the infamous 1960's FBI counterintelligence program to "...prevent the rise of a 'Messiah' who could unify, and electrify, the militant black nationalist movement..." was issued on March 4, in the year 1968.

So we see clearly, and beyond any reasonable doubt, that Yahushua Ha Mashiach was born on Abib 1, the first High Holy Day given to the Children of Yisrael, in a High Holy Year, on Rosh Hashanah, Thursday, March 4, 1 B.C.

We also recognize that other major events in Biblical history occurred on the High Holy Day of Abib 1-March 4, including the first day of the month of the Exodus from Egypt, on Thursday, March 4, 1445, B.C., the onset of the Exodus from Babylon, on Thursday, March 4, 457 B.C., and the decree spoken of by Dahniel, on Sunday, March 4, 445 B.C. SÉLAH. And surely brethren, we know and innerstand full well that the hour of the final fulfillment of the Moedim-Appointed Days of Yom Teruah-Feast of Trumpets, Yom Kippur-Day of Atonement, and Sukkot-Feast of Tabernacles has come! YAH Khai v'HalleluYAH!

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