

Zarow'a – Sacrificial Lamb

The Story of the Suffering Servant...

While much of Yahowah's testimony speaks of Yahowsha's nature, purpose, and message, Yasha'yah 50 through 53 prophetically announce His mission. Unlike Mizmowr 22 and 88 which vividly describe His Passover and Unleavened Bread sacrifices, leading to FirstFruits, through this prophet Yahowah speaks brilliantly of the reasons behind these things.

So that we might fully appreciate one of the most important prophetic passages in Scripture, and so that we might appreciate the fact that it is embedded in a sea of predictions pertaining to Yahowsha', let's approach Yasha'yah / Isaiah 53 in context. Yasha'yah 49 ends with Yahowah speaking to Yisra'el in the last days:

“Shout for joy (*ranan*) spiritual realm (*shamaym* – heavens) and rejoice (*wa gyl*) material realm (*'erets* – earth). The high places (*har* – the mountains [especially Mowryah, Tsyown, and Olives]) should be bursting with serenity (*patsach* – they ought to be intensively energetic as a result of reconciliation and freedom), because indeed (*ky*) Yahowah (𐤆𐤃𐤁𐤀) has comforted (*nacham* – changed the minds of) His people (*'am*). And (*wa*) those who have been afflicted and who are now responsive to Him (*'any*), He demonstrated deep love and enduring mercy (*racham* – He has shown favor and compassion).”
(Yasha'yahuw / Salvation is from Yah / Isaiah 49:13)

And while that's wonderful, this might be ever better. The Magog Federation of Muslims who will seek to destroy Yisra'el and kill every Yisra'elite in 2027, will be thwarted. The Jihadists who sought favor with Allah by becoming martyrs will get their wish. Those intoxicated with bloodletting, will get a taste of their own. And in this way, those who seek Yahowah will know that He has saved His people from these religious animals.

“And those who seek to oppress you (*wa yanah* – so the prideful who violate the standard, violently mistreating you, trying to crush and to suppress you), I will cause them to consume (*'akal* – I will see to it that they eat) their own flesh

(*'eth basar* – their animalistic nature and bestiality). **And they will choose to become intoxicated with** (*shakar* – they will choose of their own volition to actually become drunk with (*qal* – actually, imperfect – consistently, and paragogic – desiring this)) **with their own blood (*dam*) as if it were new wine (*ka ha 'acyc* – because it is akin to that which is partially fermented after having been recently crushed).**

And so every human (*wa kol basar* – and all flesh) who so chooses will actually come to know and completely understand (*yada'* – will be free to decide to genuinely recognize and respect, literally discover and absolutely acknowledge (*qal* – literally, perfect – totally, consecutive – volitionally)) **that indeed (*ky*), I am ('any) Yahowah (יהוה), your Savior (*yasha'* – the One who rescues you, delivering you back into the relationship) and your Redeemer (*ga'al* – the One who removes you from danger, ransoming you from captivity), the Mighty One of Ya'aqob ('*abyr Ya'aqob* – the power behind Yisra'el).” (*Yasha'yahuw / Salvation is from Yah / Isaiah 49:26 (translated from 1QIsa)*)**

Moving back in time, Yahowah queries unfaithful Yahuwdym who declined His offer. He asks questions you do not want asked of you. **“This is what (*koh*) Yahowah (יהוה) asks ('amar), ‘What is the reason behind ('*ey zeh* – and what is the purpose of) your mother's ('em) written (*cepher*) divorce decree (*karythuwth* – dismissal and banishment) with which ('*asher* – relationally) I dispatched her (*shalach* – I sent her away)?**

Or ('ow), where are (*my*) My unmindful debtors (*nashah* – the forgetful and unresponsive financiers) to whom I exchanged (*makar* – I gave possession in a *quid pro quo* arrangement whereby I expected something in return for the valuable gift) you to them ('*eth la*)?

Ah (*hen* – oh), because of your perverse twisting and distorting (*ba 'awon* – in your corrupting and bending of the truth) you were sold (*makar* – you were given as a possession in an exchange, transferred as merchandise), and because of your rebellion (*wa ba pasha'* – your revolt and defiance) your mother ('em) was sent away (*shalach* – dispatched).

So why (*maduwa'* – what is the reason that) when I came (*bow'* – when I arrived) was no one there (*wa 'ayn 'iysh*), and when I called (*qara'* – when I issued and invitation to meet), no one responded ('*ayn 'anah* – no one answered)?

Are (*ha*) My arm and hand (*yad*) too short (*qatsar qatsar* – completely insufficient and totally inadequate) to rescue you (*paduwth* – to ransom and redeem you)? Is it possible that ('im) the power to save (*koach la natsal* – the ability, qualifications, and resources to rescue, spare, and deliver) isn't in Me ('*ayn ba*)? (*Yasha'yahuw / Salvation is from Yah / Isaiah 50:1-2*)

All is right between man and God when we search His Towrah – His Teaching – for answers to our questions. But when these roles are reversed, when men leading religious, political, economic, and military institutions pretend to have all of the answers, and we enter the realm of an M. C. Escher print, which reveals the world upside down and backwards, a perverted view causes God to question us. And when He does, we are in serious trouble. Such is the case here. (By the way, I'm not criticizing Escher. I rather enjoy his prints because they inspire us to reconsider our perspective.)

God's are indeed sobering questions. They are queries which drive right to the heart of our attitude toward God and man.

Should you have stumbled upon this chapter out of sequence, the marriage license between Yisra'el and Yahowah is presented in *Bare'syth* as part of the Covenant discussion between Abraham and Sarah. And the divorce decree was elaborately chronicled in writing in *Howsha'* – providing us with all of the sordid details regarding Yisra'el's perversion and rebellion. And in *Shemowth* and *Qara'* we find the written account of how Yahowah has and continues to save those who trust Him.

And I suspect that this is the issue. You see, Yahowah has provided mankind with a book of answers and directions, teaching us everything we need to know about Him, about us, about the Covenant and salvation. But rather than reading it, most men and women have chosen to believe other men and women, to trust their religion and country instead of God. This perversion is accomplished by molding a caricature of god into the fabric of religion and politics. This false god is then known to the faithful and to the patriotic by way of man's pontifications, rather than through His own testimony.

The primary difference between Yahowah's Towrah and Prophets and the Talmud, New Testament, Church Canon, and the Qur'an, is that in the former, God speaks to us in first person. And in the later, we are regaled with the words, perspectives, assumptions, and edicts of men. So now God is asking: who gave you the authority to bend the truth? When did you come to own the Earth? On what basis did you reconcile the fractured Covenant? Why have you ignored My invitations for us to meet? And what on Earth makes you think that you have the power to save if you claim I don't?

These are the questions which impugn religion and patriotism. When were human institutions given this authority and how were they given the capacity to save?

Those who know why Yisra'el was divorced, and thus separated from Yahowah, not only understand the Covenant, but also appreciate the upcoming Day of Reconciliation. Those who know when we were invited to meet with

Yahowah know the path to salvation. Those who know where to look for answers will never be asked these questions.

Yahowah reminding us that He personally paid a dear price so that we could live with Him. But to do so, He told us that there were five specific terms and conditions of the Covenant which had to be observed and accepted if we wanted to participate in the relationship with Him. And yet Yisra'el disregarded most all these, as have Christians and Muslims. So God is asking if those who forgot this agreement why they have not paid Him back for what they have taken. After all, they seem to think that they were given possession of the Earth and control over all of its inhabitants.

But what they have done is to “*awon* – perversely twist and distort” Yahowah’s testimony, “corrupting and bending of the truth” so as to “*babel* – confound and confuse.” This is why Yahowah wants us to walk away from them, distancing ourselves from human institutions. He wants us to trust Him instead.

The 50th chapter turns its attention to Yahowsha’, with the Ma’aseyah speaking in first person. But since the purpose of this review is simply to provide an introduction to the redemptive announcement contained in the 52nd and 53rd chapters of Yasha’yah, I’m going to try and keep my commentary to a minimum. (Good luck with that I can hear some of you chuckling.)

It begins...

“My Foundation (*‘edony* – My Upright Pillar who supports My Tabernacle), **Yahowah** (אֱלֹהֵינוּ), **has given Me** (*natan*) **a learned tongue for the purpose of teaching knowledge clearly** (*la limud lasown*), **to know** (*la yada’*) **how to sustain and help** (*‘uwth*) **the weary** (*ya’aph*) **with words** (*‘eth dabar*) **which He uses to awaken and excite** (*‘uwr*) **in the morning** (*ba ha boqer*) **with the coming of daylight** (*ba ha boqer*). **He rouses and alerts for Me ears** (*‘uwr la ‘ozen*) **to listen** (*la shama’*) **like** (*ka*) **a student who learns** (*limud* – a disciple). **My Foundation** (*‘edony*), **God** (*‘elohym*), **has opened for Me** (*patah la*) **an ear for listening** (*‘ozen*).

And (*wa*) **I am not rebellious** (*‘anky lo’ marah*), **a backslider** (*‘ahowr* – someone who dissolves a relationship and goes in the opposite direction), **nor did I turn away** (*lo’ cuwg*). **I offered** (*natan*) **My back** (*gew*) **to those who beat Me, to the blows of those who flogged Me** (*la nakah*), **and My cheeks** (*wa lachy*) **to them who plucked out My beard** (*la marat*). **I did not turn or hide My face** (*paneh lo’ cathar*) **away from** (*min*) **scornful, mocking, and humiliating insults nor spitting** (*kalimah wa roq* – confused shameful reproach nor spittle).

The Upright Pillar of My Foundation and Tabernacle (*‘edony*), **Yahowah** (אֱלֹהֵינוּ), **helps support Me** (*‘azar la* – increases the intensity of My state of

existence, strengthening Me as an extension of Himself, assisting the one who assists). **Accordingly** (*'al ken*), **I will not be confounded nor confused, nor will I despair** (*lo' kalam* – I will not be discredited or disgraced and I will never lose hope). **Therefore** (*ky*), **My presence** (*pane*) **is appointed, ordained, and established** (*sym*) **like a Rock** (*ka ha chalamysh* – hard flint or quartz which is difficult to crack).

And (*wa*) **I know** (*yada'*) **that indeed** (*ky*), **I shall not be delayed nor disappointment** (*lo' bowsh*). **He who vindicates Me** (*tsadaq* – the One who acquits Me) **is near** (*qarowb* – is in close proximity in space and time, is engaged in a personal relationship with His kin, an intimate association; from *qarab* – He comes near, enters into, and is present).

Who (*my*) **dares contend with Me** (*ryb 'eth* – strive against Me, oppose Me, complain to Me, or quarrel with Me)? **Let us stand upright, remaining and enduring** (*'amad* – being sustained) **united and together** (*yachad*).

So whoever (*my*) **claims to be lord and master of** (*ba'al* – controls and rules over) **My means to justly resolve disputes** (*mishpat* – My judgment and My plan), **let him of his own volition actually attempt to approach Me** (*nagas 'ely* – let those who so decide try to approach My God (qal imperfect jussive)).” (Yasha'yahuw / Salvation is from Yah / Isaiah 50:4-8)

Yahowah is the “*edon* – the Foundation and Upright Pillar of the Tabernacle” which is His Covenant Home. And Yahowsha' became the human embodiment of that pillar when He fulfilled Passover as the perfect lamb of God on the upright pole which in turn became the doorway to life. He is not, however, “the Lord,” because that is Satan's title. Yahowah chose it for him because it accurately describes the Adversary's ambition which is to lord over and control men's souls.

Yahowah literally told Yahowsha' what to say. When spoken and accurately recorded in Hebrew, everything He said had been previously recorded in the Towrah, Prophets, and Psalms. And while Yahowah has made that point before, what's different this time is that there is the strong inference that Yahowsha's testimony would only resonate with those who were inclined to listen carefully and learn. The same is true with Yahowah's testimony.

The sole purpose of knowledge should be understanding. Knowing without comprehending is often a liability. So Yahowsha's commentary was specifically designed to bridge this gap, to help us understand what Yahowah had previously conveyed. And that is exactly how I use His testimony.

God's words sustain us. But more than this, when we closely observe and carefully consider His teaching it arouses our minds, stirring our souls, awakening a thirst within us to learn more, to grow in our understanding.

But not everyone is receptive. In fact most are not – especially the religious. So here we are confronted by a curious question. Does Yahowah open the minds of some, but not all people to what He has to say? Or is there an independent interaction that occurs when someone who is genuinely interested in listening to what Yah has to say, observes His Towrah?

One of the things which made Yahowsha' unique, was that unlike most everyone around Him, He did not turn His back on God. He turned His back instead to man. And look what we did to Him for doing this, the most unpopular act of any age.

Walking to Yahowah, as is required to participate in the Covenant, necessitates turning our back on human institutions. To walk to God we have to walk away from Babylon – from religious and political corruption. And nothing in this world is more irritating to the masses than walking in the opposite direction they are going. That is why priests and potentates, soldiers and civilians alike, mocked Him. And if you follow Him, they will insult you too.

Yahowsha's power and support came exclusively from Yahowah. Without Yahowah, Yahowsha' does not even exist. The same is true for us, for the Children of the Covenant.

The reason that Yahowsha' was never confounded or confused is because He knew the Towrah. It provides the answer to every important question. It is the lone antidote for *babel* – confusion and corruption. Additionally, when we know and understand the promises Yahowah makes to us with His Covenant, there is never any reason to despair. We, like He, can be a rock even in the roughest seas.

Yahowah's timeline is set in stone. His means to vindication plays out on a very specific schedule. Yahowsha', as a result, realized that His vindication was imminent. Bikuwrym would follow Pesach and Matsah. The script had been written and everything would transpire on the precise day it was designed to occur.

Once again, when God starts asking questions of us, we are in serious trouble. This is no exception. And yet this very question has been ignored by every Jewish, Christian, and Muslim cleric, all of whom contend with Yahowsha', opposing everything He said and stood for, quarreling with His every deed and word.

And all Yahowsha' asked of us was to stand with Him. To remain and endure with Him. To follow Him along the path of the *Miqra'ey* so that we would be united, living together with God. And yet how many Christians do you know who are Torah Observant? Simply stated, you cannot follow Him unless you are.

The last statement is related to the dare and request which preceded it. There is simply no way to distinguish between Yahowsha' and the *mishpat* – the means to justly resolve the disputes which would otherwise separate us from God. Any attempt to distance Yahowsha' from Passover, Unleavened Bread, FirstFruits, and Seven Sabbaths puts the perpetrator at odds with Yahowah and in league with “*Ba'al* – the Lord, who is Satan. But still, everyone is free to do so and many have had the gumption to accept this dare. It is just that by doing so, they will be prohibited from approaching God.

My is an interrogative pronoun of persons, such as “who or whoever,” and it “seeks to identify them by association.” *Ba'al* means “Lord,” and it forms the basis of the Hebrew words for “beast, being possessed, being ruled over, and becoming a heap of ruins.” Specifically, *Ba'al* and *Bel* are the Adversary's titles in the sun-god religion of the Babylonians, Assyrians, Philistines, and Phoenician/Canaanites. In a word, Lord / *Ba'al* is Satan. When used as a word rather than as a title, *ba'al* is often translated “adversary, babbler, or confederate.”

Mishpat is “the means to resolve a dispute.” It conveys the “process of exercising good judgment.” To *mishpat* is “to decide a case, a dispute, or a controversy justly.” The *mishpat* can therefore commend or condemn, depending upon whether a soul relies on God's or man's “means to exercise good judgment and reconcile relationships.”

The key, of course, to appreciating this dare, is to view it in the context of the previous statement. And then our understanding grows when we consider the influence of the qal stem, imperfect conjugation, and jussive form on the verbal phrase *nagas 'ely*. The jussive is volitional, telling us that we attempt this under the auspices of freewill. The imperfect reveals that God isn't as concerned over bygone mistakes, as He is with those who make a continual practice out of severing the relationship between the Ma'aseyah and the Miqra'ey. And the qal tells us that Yah isn't kidding around. This is not a hypothetical exercise.

Returning to what Yahowah told Yasha'yah that Yahowsha' would say, we read...

“Behold, surely (*hen*) My Foundation (*'edon*), Yahowah (יהוה), He supports Me (*'azar la* – He increases the intensity of My state of existence, He strengthens Me as an extension of Himself, assisting the one who assists Him). Who is (*my*) he (*huw'*) who shall call Me wrong, declaring Me guilty (*rasha'*)?”

But is that not what Paul claimed when he confused, contradicted, and criticized most everything Yahowah and Yahowsha' said and did? Isn't this what is actually required of every religious Jew, Christian, and Muslim? Do you suppose Yahowsha' was wrong when He said that He did not come to do away

with the Towrah, but instead fulfill it? Do you think Yahowsha' was misguided when He observed the Shabat and Miqra'ey? When Yahowsha' said that the Father was greater than He, was that a mistake? When Yahowsha' revealed that we should pray to our Father in Heaven, and not to Him, was He misleading us? What about when Yahowsha' reported that we shouldn't pray in public, was that a slip of the tongue? When He quoted Yahowah most every time He was asked question, do you suppose Yahowsha' was setting a poor example?

Alluding to these people's lack of, and thus need for, a Garment of Light, Yahowsha' adds:

“Be aware (*hen* – and look), all of them are like (*kol ka*) worn out and useless, decayed and decomposed (*balah*) unfaithful garments of treachery and deceit (*beqed*), wasting away, frail, rotten, diseased, dead, and moth eaten (*'ash 'akal*).” (Yasha'yahuw / Salvation is from Yah / Isaiah 50:9)

As an interesting aside, the Hebrew root *'ash*, used in connection with this alternative and undesirable wardrobe, carries some provocative baggage. It designates a “male ass” and a “goat,” specifically those who are “stupid and obstinate.” It is also a “fixed star of brilliant magnitude in the constellation of Orion.” Orion was identified with Nimrod, the “mighty hunter who strove against God,” and thus with the formation and propagation of the Babylonian Mystery religion. The Ma'aseyah is warning us about the consequences of relying upon the Adversary, the Whore of Babylon, and his blind guides.

The 50th chapter of Yasha'yah ends with a query that suggests an alternative and superior choice of apparel, as well as directions as to where to go to receive this Garment of Light:

“Who (*my*) among you reveres (*ba yare'* – with you respects) **Yahowah (𐤏𐤃𐤏𐤃) and listens to (*shama'* – hears and pays attention to) **the voice** (*ba qowl*) of His Servant (*'ebed* – coworker and associate)?”**

Who associates with (*'asher*) those who walk (*halak*) in darkness and obscurity (*cheshkah* – mystery, concealment, and confusion) and have no shining brightness (*wa 'ayn nagah* – have no enlightenment, no knowledge or understanding, and are lacking the splendor and majesty of the beautiful appearance of the light so they do not know how to respond)?” (Yasha'yahuw / Salvation is from Yah / Isaiah 50:10)

The solution is simple: **“Trust (*batach* – place your reliance upon, have confidence and be secure) in the name (*ba shem*) of Yahowah (𐤏𐤃𐤏𐤃) and choose to always lean upon Him (*sha'an* – opt to rest next to, and consistently depend upon, stand upright relying on and trusting Him), upon God (*ba 'elohym*).”** (Yasha'yahuw / Salvation is from Yah / Isaiah 50:10)

The Yahuwdym, of all people, should have known this, as the best of them had served as Yahowah's witnesses. But alas, most of them listened to and trusted one another more than their God. And therein lays Satan's temporal victory: religion, that which binds ultimately damns.

“Be aware (*hen*), you are all kindlers a fire (*kol qadach 'esh*) which encircles and binds (*'azar* – which is used to strong-armed and control). Fettered firebrands (*zyqowt* – lightning and flashing lights, flaming torches used for lighting a path; that which burns creating unrest and strife) continually choosing to walk (*halak* – habitually wanting to go through life (qal imperative)) in the light (*ba 'uwr* – in the flame) of your own fire (*'esh*), and by torches (*wa ba zyqowt*) kindled from your own hand (*ba'ar min yad* – caused to burn by your actions). For you all this will exist as (*hayah ze'th la*) a grievous and vexing prison (*ma'atsebah* – a penal punishment where those who worship are tormented; from *'atsab* – to grieve and be displeased, experiencing sorrow) which you have actually chosen to eternally lie down in (*shakab* – which you genuinely decided to always to lie in (qal denoting reality, imperfect denoting continuance, and paragogic denoting choice)).” (Yasha'yahuw / Salvation is from Yah / Isaiah 50:11)

As we have grown accustomed, Yahowah selects His words with precision. *'Azar*, translated “which encircles and binds,” for example, can be used to convey the idea of the “empowered equipping and clothing themselves to control and hold onto others” thereby “providing for themselves” by “preparing for war.” *'Azar* speaks of “becoming empowered by strong-arming those who are bound, even shackled,” often “in a harmful and lethal fashion.” It even hints at “using circular reasoning to encompass, bind, fetter, and mislead.” This then forms a word picture of the oppressive and all-encompassing history of religion and politics.

Similarly, *zyqowt* is evocative of Satan's false light. It is how Yahowsha' saw him being cast out of heaven. It is how Paul described his meeting with him on the road to Damascus. It is how he was described previously in this same prophetic document. So while those Satan enlightens and encompasses often hold positions of power in religious and political institutions, this light and the path it illuminates, leads to a grievous and vexing prison.

But those so enlightened will have no one to blame for their eternal imprisonment but themselves. They kindled this fire and lit the torches of religion. And in this regard, *ba'ar* is also telling, as it is “a very destructive and demonic blaze.” *Ba'ar* means “to burn with anger, to be stupid and immoral, to be senseless and to behave senselessly, stupidly and stubbornly.” *Ba'ar* denotes: “violence, brutality, and destructiveness.” It also conveys the result of foolishly relying upon man's satanically inspired light: “to no longer exist, to be consumed,

purged, and removed, taken from one place and discarded in another, and to be completely destroyed.”

Simply stated, *‘azar*, *zyqowt ba’ar* represent satanically inspired religious notions and political schemes—mankind’s principle source of violence, brutality, and destructiveness. And even worse: the souls of those who rely on the light of men will be annihilated—ceasing to exist—while those who misled them will be eternally incarcerated.

Having studied the formative basis of rabbinical Judaism, as well as Adam Weishaupt’s creation of the Illuminati, the foundation of Communism, Secular Humanism, and the New World Order, and the inspiration behind Christianity and Islam, especially Roman Catholicism, Yahowah’s words of warning resonate with profound prophetic clarity.

Before we move on, I’d like to draw your attention to the implications of the imperfect conjugation and imperative mood in association with “*halak* – walk” and the paragogic form in addition to the imperfect applied to “*shakab* – lie down.” While the imperfect speaks of something which is continual and ongoing and often habitual, both the imperative and paragogic reveal that the enlightened forefathers of religion who blazed these new paths for men and women to follow, chose this course of action and thus chose their eventual fate.

And speaking of that fate, cleric and king will endure a grievous and vexing prison. Those who imprisoned those who would not worship them, will be incarcerated.

And make no mistake, this is a warning. Yahowah wants us to know who He is and what’s at stake when we ignore His Light, kindling one of our own, and using it to lead others to their doom.

There is something far worse than having your soul annihilated. The “perpetual condemnation” detailed in Mattanyah / Matthew 23 and affirmed here, awaits those clerics, politicians, teachers, judges, and journalists who “born of serpents” promote and advance the beguiling, deceitful, and lifeless doctrines of men, leading others to their death. This is the message behind the Third Statement God wrote with His own hand, highlighting the reason why *nasa’* / lifting up *show’* / desolation is an unforgivable crime.

I cannot imagine a more apt preamble to Scripture’s most important prophecy. God has drawn a line in the sand. If you are with Him, you will radiate His light and live. If you are with men you will die in darkness. If you mislead men you will suffer the consequences. While the choices are clear, we have not yet reached our destination.

Yasha'yah / Isaiah 51 opens with Yahowah encouraging us to engage in the very thing we were conceived to accomplish...

“Choose to genuinely listen to Me (*shama' 'el* – I'd like you to decide of your own volition to actually hear God (qal imperative)), **those who pursue truth and vindication** (*tsedeq* – who want to be right, upright, and righteous, to be delivered and justified), **those who seek** (*baqas* – those who search to find, inquire about, look for, and seek to learn about) **Yahowah** (אֱלֹהֵינוּ).

Choose to be observant, have regard for, and look (*nabat* – gaze upon and consider expectantly using the perception of sight to come to know and then interpret what you discover to understand what you have observed, responding appropriately (hiphil (whereby the subject engages the object) imperative (which is a request which expresses the desire of the speaker issued under the auspices of freewill)) **to the Rock** (*'el tsuwr*) **from which you were hewn** (*chatsab* – the stone mason who carved you, engraving His message on you to separate you), **and to the excavation of the cistern** (*wa 'el maqabah bowr* – and from the piercing of the Godly sanctuary and assembly meeting) **from which you were totally cut out in great pain** (*naqar* – you were quarried and completely dug out (pual perfect revealing that we endure this benefit which is total and complete)).” (Yasha'yahuw / Salvation is from Yah / Isaiah 51:1)

The entire story unfolds for us in these words. Yahowah wants us to choose to listen to Him, to seek Him, to observe His testimony, so that we come to know Him and are saved in the process. And in these words we discover the fundamental difference between a vibrant relationship and a stifling religion, between trust and reliance and faith and belief. Observation, listening, pursuing, seeking, inquiring, consideration, interpreting, learning, and understanding are not only irrelevant to faith, they are counterproductive. Faith gaps the void these things fill. But the opposite is true with trust and reliance. Neither is possible until a person diligently engages in all of these things. There are few realizations more essential to your growth with God than this one.

The reason that this process distinguishes between relationship and religion is that relationships require work. If both parties don't contribute to them they are worthless, even painful. There are few things as frustrating as unrequited love.

So while the relationship which leads to our forgiveness requires us to listen to God, to observe His Word, and to search diligently for Him, the gift of salvation is free to us because of what it cost God. The Rock of our Salvation is

Yahowsha'. It was His work on *Pesach* the separated us from death, and His sacrifice on *Matsah* which removed us from the pit.

Dowd, Dany'el, and Zakaryah, weren't alone in suggesting that Yahowah's Tabernacle would be pierced and greatly pained to call us out of this world. Nor were Yasha'yah and Moseh the only prophets who used "the Rock" as a symbol of the Redeemer. And for you Catholics who think that "the Rock" is Peter, sorry, but he was just a man. The *Ekklesia* / Calling Out is built upon Yahowsha', the Rock of our Salvation, the one we pierced, the cistern of living waters.

The comparison that follows is interesting. It harkens to Yahowchanan / John 3, and the need to be born of water and Spirit. Yahowsha' is equating our Spiritual rebirth to the pain of His sacrifice. In this passage, Abraham and Sarah represent the father and mother of the Covenant, and thus are symbolic of our Heavenly Father and Spiritual Mother giving birth to the most important child of the Covenant – the Son of God.

"Please be observant, regard, and look ((*nabat* – I'd like you to choose to carefully consider using the perception of sight to come to know and interpret what you discover so that you understand and then respond appropriately (hiphil (whereby we engages the Merciful Father) imperative (which is a request which expresses the desire of the speaker and is issued under the auspices of freewill)) **to** ('*el* – to the Almighty's) **Abraham** ('*Abraham* – Merciful and Enriching Father), **the father of you all** ('*ab*) **and to** (*wa 'el* – and also to the Almighty's) **Sarah** (*Sarah* – to empower, to persist and endure, to engage and exert oneself, to participate and persevere). **She brought you all forth, giving you all birth** (*chyl*).

For indeed (*ky* – surely), **he was one** ('*echad* – he was the first and only). **I called out to him and invited him to meet with Me** (*qara'* – I summoned him, calling him out of where he had been, and I welcomed him (qal perfect)). **I knelt down, lowering Myself to bless him because I love him** (*barak* – I diminished an aspect of Myself to get on My knees for his benefit (piel imperfect)), **and I consistently caused him to be much more than he had been, making him great, numerous, productive, and continuous** (*wa rabah* – I increased his growth, power, ability, offspring, endurance, duration, and importance (hiphil imperfect))." (Yasha'yahuw / Salvation is from Yah / Isaiah 51:2)

When I look at Yahowah's name – 𐤆𐤏𐤃𐤇 – this is exactly what I see. Reading from right to left, Yahowah reached out His hand 𐤃 in love to lift up Abraham and Sarah 𐤆𐤏𐤃, and thus enable and empower the Covenant. And that is why between the father and mother of the Covenant we find the letter Wah 𐤆, which serves to make a connection which adds, multiplies, connects, and increases.

Drawn in the form of a tent peg, it was symbolic of increasing the size of a home and making it more secure.

While it took me a very long time to figure this out, that Yahowah's name means "to exist by observing the Covenant" and "to grow and walk with God by reaching up to and relying upon His hand," it should have been obvious. After all, the building the Covenant family is the entire purpose of the universe, of life, and of the Towrah, Prophets, and Psalms. Yahowah wants to lift us up, to help us grow, to empower and enrich us, and to adopt us as His children into His family. Even the parents of this one and only Covenant serve as metaphors for our Heavenly Father and Spiritual Mother. Abraham means "Merciful and Enriching Father." And Sarah's name describes the work of the Set-Apart Spirit which is "to empower us, to enable us to engage and endure" with God. She is the One responsible for our Spiritual birth into God's family. Therefore, the benefits of the Covenant are: increased growth, power, ability, endurance, duration of live, and overall status" which come from being a child of God.

These benefits occur because Yahowah was willing to diminish part of Himself, transforming some of His Spiritual energy into matter, getting on His knees if you will, to lift us up. He did so specifically on *Pesach*, elongating our lives, on *Matsah*, perfecting us, on *Bikuwrym*, adopting us, and on Shabuw'ah, enriching and empowering us. These then are the five principle benefits of the Covenant.

Is it any wonder Yahowah encouraged us with these words... **"Please be observant, choosing to carefully consider using the perception of sight to come to know and interpret what you discover so that you understand and then respond appropriately, highly regard and look to the Almighty's Abraham, the Merciful and Enriching Father, the father of you all, and to the Almighty's Sarah who empowers, enabling you to persist and endure, to engage and exert yourself, to participate and persevere. She brought you all forth, giving you all birth. For indeed, he was the one and only. I called out to him and invited him to meet with Me, calling him out of where he had been, and I welcomed him. I knelt down, lowering Myself to bless him because I love him, and I consistently caused him to be much more than he had been, making him great, numerous, productive, and continuous. I increased his growth, his power and ability, his offspring and endurance, the duration of his life and its importance."** (Yasha'yahuw 51:2)

The Covenant relationship can also be seen in the Garden of Eden. It serves as a sign along the way home.

"For indeed (*ky*), Yahowah (𐤆𐤃𐤅𐤇𐤃) will show compassion toward (*nacham* – will change, transform, and console) Tsyown (Tsyown – the Signs Posted Along

the Way). **He will restore, transforming** (*nacham* – changing) **all Her destroyed, and lifeless places** (*kol chorbah*), **and He will make** (*suwm* – I will bring about and cause, establishing) **Her wasteland** (*midbar* – barren and uninhabited places which are devoid of the word) **like** (*ka* – similar and according to) **Eden** (*‘Eden* – a delightful place, a pleasurable, good, happy, joyous, and satisfying experience), **and her desert** (*‘arabah* – dry and dark wilderness) **like** (*ka*) **the enclosed Garden** (*gan* – the protected, surrounded, and defended shield of deliverance) **of Yahowah** (יְהוָה).” (Yasha’yahuw / Salvation is from Yah / Isaiah 51:3)

‘Edon and *‘Eden* are differentiated in the Hebrew text solely by the initial letter. *‘Edon*, meaning the foundation of the Tabernacle, the upright pillar, and the golden legs of the Ma’aseyah in the Song of Solomon, begins with an Aleph while *‘Eden*, which depicts the satisfying nature of live in the Garden, starts with an Ayin. Eventually, they will become indistinguishable as the foundation of the New Jerusalem, the eternal Tabernacle of Yahowah, and the Gan *‘Eden*, the place of joyous living, will become one. This will occur in stages. Yahowah will allow men to virtually destroy the planet and most all life on it before He wipes all wickedness and evil, desolate lifelessness, from the face of the earth, reconstituting *‘Eden*—a paradise where Yahowsha’ shall live for a thousand years during mankind’s final Sabbath. Then, the heavens and the earth will be destroyed and replaced with a new creation devoid of death or deceit. Along these lines, *gan*, speaks more about the Set-Apart Spirit’s protective garment of deliverance, and Yahowah being our fortress than it does of an actual “garden.”

“Joy and gladness (*sasown wa simchah* – rejoicing, exultation, gaiety, and pleasure with a focus on the state of happiness which results from sensory input which entertains the senses) **shall be found in Her** (*matsa’ ba* – discovered, attained, encountered, and experienced). **Appreciation** (*towdah* – thankfulness) **and the sound** (*wa qowl*) **of songs and singing** (*zimrah*).” (Yasha’yahuw / Salvation is from Yah / Isaiah 51:3) To this, the Dead Sea Scrolls add: **“And** (*wa*) **sorrow and mourning** (*‘ebel*) **shall flee away** (*‘abad* – ceasing to exist).”

This sounds like a wonderful place. And fortunate for those of us who have embraced the terms and conditions of the Covenant, we have a confirmed reservation. And knowing Yahowah, I suspect that our eternity is going to be exciting, a time of great adventure, discovery, entertainment, and joy. I believe, and these words seem to confirm, that we will be able to observe and sense far more than we can now. When we are elevated from three dimensions to four, and then to seven, I think Yahowah is going to provide us with the ability to discover and discern things which currently evade our notice.

What comes next is profoundly important. Yahowah is focusing our attention on the Ma’aseyah, the Way, His Word, and His Light. From this point on,

Yasha'yah remains focused on Yahowsha' in the context of Him being the manifestation and fulfillment of the Towrah:

“Choose to listen attentively and pay attention to Me (*qashab 'el* – as an expression of your freewill, hear what I have to say, accepting this information as true, and respond to God accordingly (hiphil imperative)) **My family** (*'am* – those who are related to Me). **My people** (*la'om* – those who are unrelated), **to Me** (*'el* – to God) **carefully listen, consider what you hear, come to understand this, and then thoughtfully respond** (*'azan* – you should of your own volition focus on what I say, test, weigh, measure, and ponder this so that you can respond rationally (hiphil imperative)), **because** (*ky*) **a Towrah Teaching** (*towrah* – an instruction, a direction, and guidance) **from and according to Me** (*min 'eth*) **is going out** (*yatsa'* – is literally and eternally being extended and brought forth (qal imperfect)), **and** (*wa*) **My means to resolve disputes** (*mishpat* – My means to exercise good judgment, My just and fitting plan and prescriptions) **is approaching as** (*la* – for) **light** (*'owr*). **I will quickly stir and favor** (*raga'* – I will in an instant do what is required to arouse and restore (hiphil imperfect)) **the family** (*'am* – those individuals who are directly related as kin).” (Yasha'yahuw / Salvation is from Yah / Isaiah 51:4)

The typical word for listen is *shama'*, so when God takes a less common approach and selects *qashab* in this case, by simply translating it “listen,” we'd miss His point. The difference between these terms is that *qashab* conveys the ideas of “listening intently, of realizing the what you are hearing is reliable, and responding appropriately. And here, the imperative as an expression of second-person volition, reveals that the choice to pay attention is ours. Whereas the hiphil stem conveys the idea that responding appropriately is a result of listening attentively to Yahowah. Therefore, God is telling His family through *qashab* that what He is about to tell us is extremely important.

This perspective is reinforced by *'azan*, which adds the dimension of “testing, weighing, and measuring what we hear, thoughtfully considering it so that we understand and therefore can respond rationally. Yahowah is asking us to not only listen intently to Him, but to also diligently think about the ramifications of this teaching so that we can respond logically. In reality, He created us for this purpose, hoping that we'd exercise good judgment.

Also relevant, the intended audience for this message is Yisra'el and the world, the *'am* and the *la'om* – those who are part of God's family and those who are part of the human family.

Yahowah has directed all of this attention on a singular thought: a “*towrah* – teaching, direction, instruction, and guidance” which is from and according to Him which He is dispatching as a “*mishpat* – means to resolve disputes” who will

approach as a light to quickly arouse and restore His family. Therefore, He is guiding us toward the reconciliation of the Covenant and to adoption into His family.

Under these circumstances, few things are as pertinent to your relationship with God and your subsequent salvation than understanding that Yahowah's "Torah (written *twrh* – and thus properly transliterated *towrah*)" isn't comprised of "Laws to be obeyed," as the religious would have you believe. The very fact that *towrah* appears here in the midst of this prophecy regarding our salvation in Yasha'yahuw, and indeed throughout the Prophets and Psalms, and follows two verbs which encourage us to listen intently, think diligently, and respond rationally, ought to have been sufficient to cause thoughtful people to realize that God's *towrah* permeates everything He has to say and therefore cannot be limited to a "book of laws."

Towrah is a noun based upon the verb *yarah*, which means: "to be a source from which guidance and direction, teaching and instruction flow." The *tow*, *towr*, *tuwr*, *towah*, *tuwb*, and *towb* prefixes then provide additional nuances which expand the scope of this guidance.

Examining them, we discover that that *tow* (Strong's #H8420) speaks of a "signature," and of something which is "written," leaving an "enduring mark." Therefore, this "*yarah* (Strong's #H 3384) – source of instruction and teaching, this place from which direction and guidance flow" is "written," and it is "signed" by the Author, leaving "an enduring mark" on our world.

Tow also "expresses a desire to exempt someone from judgment," which is the *Towrah*'s purpose – a realization which lies at the very heart of this prophetic statement in Yasha'yahuw. Along these lines, the related *tuwb* (Strong's #H8421) speaks of "providing answers which facilitate our restoration and return to" God, "enabling us to respond properly" to His instructions. In this particular context, it's hard to imagine a more relevant insight.

Recognizing that the Hebrew characters Theth and Taw were originally interchangeable in Ancient and Paleo Hebrew, we discover that *towb* (Strong's #H2895) describes something which is "good, pleasing, joyful, beneficial, pleasant, favorable, healing, and right." And even better, to be *towb* is "to be loved, to become acceptable, and to endure." This is made possible because both *tahowr* (Strong's #H2892) and *tohorah* (Strong's #H2893) speak of that which is "purifying and cleansing."

Especially interesting, *tuwr* (Strong's #H8446) summarizes the essence of Scripture. It tells us that we "have been given the means to explore, to seek, to find, and to choose" Yahowah. *Tuwr* thereby defines the operative aspect of

“*shamar* – to diligently observe, to closely examine, and to carefully consider, so as to properly respect and respond.”

Spelled the same way in the text, *towr* (Strong’s #H8447) provides us with “the opportunity to change, to turn around, and to head in a different and more fortuitous direction.” A *towr* (Strong’s #H8449) is also a “dove,” the Scriptural metaphor for Yahowah’s Set-Apart Spirit. She is the source of this transformation.

Towah (Strong’s #H8429) speaks of that which is “amazing, wondrous, and extraordinary.” *Towah* (Strong’s #H8427), like *tow* (Strong’s #H8420), is used to designate someone’s “mark or sign on a written document.” We also find that *towdah* (Strong’s #H8426) means “to celebrate and be thankful as part of a fellowship or relationship. Along these lines we discover that *towbah* (Strong’s #H2896) conveys the idea of “becoming morally correct,” and thus *tuwb* (Strong’s #H2898), which is to be “desirable, manifesting that which is good.”

Another variation of *tuwr*, (this one designated by Strong’s Lexicon number H2905, speaks of “arranging stepping stones to form a straight path,” and of “properly arranging them so as to establish a firm foundation for the Temple.” And as *tuwr* (Strong’s #H2906), it signifies “the mountain which represents God’s power, authority, and kingdom.” That is indeed a lot to pack into four letters—two consonants (tr) and two vowels (wh).

Therefore, when we observe Yahowah’s *towrah* from the perspective provided by the Hebrew nouns and verb which comprise this essential term, we discover that we are witnessing Yahowah’s: “*tow* – signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* – provides answers which facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* – purifying and cleansing us, *towr* – so as to provide an opportunity for us to change our thinking, attitude, and direction.”

By turning to Ancient Hebrew, the original language of revelation, where each alphabetic character was designed to graphically display its meaning, we can learn even more about this *towrah*. Remembering that Hebrew reads right to left, what we discover is that the first letter, a Taw (ת), was conveyed by a pictographic representation of an upright pole replete with a horizontal support beam: † which became an w. It signified the upright pillar used to support a tent, which was a home in its day, and also the Tabernacle, where God met with His children. Inclusive of the support beam, the original Taw depicted a doorway, and

thus continues to be symbolic of Passover, the Doorway to Life. The name of the character itself, Taw, is a rabbinic corruption of the letter's original designation, *tow*, which means "signature, sign, and mark of authority." Even today, an *w* is considered to be a "mark" and a "signature." So, by taking all of these insights into consideration, in the first letter of Towrah, the observant see Yahowsha'. He is the Upright Pillar. He is the Doorway to Life and the Passover Lamb. And as the visual sign of the Towrah, as the Word of God in the flesh, Yahowsha' is Yahowah's signature. All of this is being communicated in this statement from Yahowah is Yasha'yah 51:4.

The second letter in *Towrah* is Wah (ו). It was drawn in the form of a tent peg, ו, and was thus symbolic of enlarging and securing a tent home and shelter. The Wah speaks of making connections and adding to something, as is characterized by the conjunction "*wa* – and" in Hebrew today. The Wah therefore addresses the "*Ruwach* – Spirit" and speaks of Her role in enlarging and securing Yahowah's family. And as we shall soon discover, Yasha'yahuw / Isaiah 54 provides a wonderful affirmation of this, tying this tent peg reference to enlarging and securing Yahowah's family.

The third letter, Rosh (ר), was depicted by drawing an individual's head ר. Stripped of the preposition "*ba* – in," a Rosh has the honor of serving as the first letter of the first word of the Towrah. *Re'shyth* describes "new beginnings in time, the first and foremost priority, the best choice, the highest point or designation, the head of a community and family, its first born, being reborn, and renewal." Even today, the Hebrew word, *re'sh*, which just so happens to be the letter's original name, conveys all of these same ideas. Therefore, Towrah's third letter speaks of the new beginnings which are now possible for humankind as a result of the Towrah, at least for those who prioritize God, make the right choice, and thereby reach the highest possible place and status, as the firstborn children of the head of the eternal household.

The fourth and final character in Towrah is Hey (ה). This letter was originally depicted by drawing a person looking up, reaching up, and pointing to the heavens: ה. As such, it means to observe. And as a living legacy of this connotation, we find that the Hebrew word *hey* still means "behold, look and see, take notice, and consider what is revealed." For those seeking God, for those reaching up to Him for help, all they need do is reach for His Towrah and observe what it reveals.

Yahowah's "*Towrah* – Teaching, Instruction, Guidance, and Direction" therefore, written as הוהוה or *huzw*, conveys all of these linguistic and graphic ideas. They are all there to enlighten those who are observant.

This known, we could hold a lively debate and ponder whether *towrah* or *beryth* was the single most important word found in God's Word. Yah's *towrah* exists to present the *beryth*. The *beryth* is the heart, mind, soul, and spirit of the *towrah*. Without the *towrah*, the *beryth* is unknown. Without the *beryth*, there is no reason for the *towrah*.

As I've mentioned, Yahowsha' is the embodiment of the Towrah. He is the Light of the world. He is the means to resolve disputes and the prescription for what ails us. His fulfillment of *Pesach* and *Matsah* provide instant and eternal healing. His redemptive gift is the fitting plan to resolve the issue of mankind's sin while allowing God to remain just. Empowered by the great energy of Yahowah, Yahowsha' stirs and restores our soul.

“Choose to listen attentively and pay attention to Me, accepting this information as true, and respond to God accordingly My family. My people, to God carefully listen, consider what you hear, come to understand this, and then thoughtfully and rationally respond, because a *towrah*, a teaching, instruction, direction, a means to guide from and according to Me is going out, is literally and eternally being extended and brought forth, and My means to resolve disputes and to exercise good judgment, My just and fitting plan and prescription, is approaching as light. I will quickly stir and favor, in an instant doing what is required to arouse and restore the family.” (Yasha'yahuw 51:4)

One last thought before we move on to God's next statement. Quite often in prophecy, relatively near and distant prophecies are juxtaposed, as they are here. Yahowah through Yahowsha' resolved the disputes which separate us by fulfilling *Passover* and *Matsah* leading to *Bikuwrym* and *Shabuw'ah*. But He will not manifest His light again (since revealing the Towrah as Light on the summit of Mount Horeb) in our presence prior to His return, where Yahowsha' will appear as light – as brilliant as the stars. And it is His return which will occur instantly, so that the whole world sees Him at the same time. And at this time, on the Day of Reconciliations, He will both arouse and restore His Covenant relationship with His family, with Yahuwdym and Yisra'el.

These themes are reinforced with these words...

“My righteous vindication (*tsedeq* – My Upright One, My honest and just means to acquittal and to being found innocent) **draws near (*qarowb* – is approaching in space and time via an intimate and close personal relationship with family). **My salvation** (*yasha'* – My means to deliver and protect) **will actually descend, going forth to serve** (*yatsa'* – will literally come into complete view to produce offspring (*qal* perfect)).”** (Yasha'yahuw / Salvation is from Yah / Isaiah 51:5)

The purpose of vindication and salvation is enable God's children to live in His home, living as part of God's family, inheriting all that is His to give. These things are a byproduct of the Covenant relationship.

Most literally, *tsedeq qarowb* says something quite profound: "vindication is by way of an intimate personal relationship." This confirms what Yahowsha' told Nicodemus, that the gift of eternal life is dependent upon being brought closer to God by being born anew from above through the Set-Apart Spirit into the Covenant family, thereby becoming spiritual sons and daughters of God. The "*towrah* – teaching" that Yahowah was promising to "send forth," His "fitting plan for justice," His "light" for His "family" is "vindication and salvation by way of a personal relationship." The *Towrah*, the Word of God, became flesh and tabernacled among us, sacrificing Himself to redeem us.

While on the subject of His role in vindication, Yahowah is about to introduce a word that is usually translated "arms or shoulders" even though it is almost always singular. On previous occasions, when Yahowah has used *zarow'a* (*Bare'syth* / Genesis 49:24, *Shemowth* / Exodus 6:6 and 15:16, *Bamidbar* / Numbers 6:19, and then in *Dabarym* / Deuteronomy 18:3) in His *Towrah* Instructions, He has been speaking of the role His "sacrificial lamb" plays in the redemption of mankind. So from this perspective, I'm convinced that *zarow'a* is used in the following statement to announce that salvation will come by way of the outstretched arms of the Lamb of God who will voluntarily shoulder our burdens. These things known, however, in reality, Yahowsha' is the arm of Yahowah – His means to reach out to us. This is the picture painted by the first letter, the א, in His name: אֱלֹהֵינוּ. Further, the "shouldering of our burdens" reference is developed in *Yasha'yah* 53 where Yahowah tells us that His sacrificial Lamb will "bear our burdens."

"And (wa) His arms, those of the sacrificial lamb (*zarow'a* – His shoulders which bear our burdens as a sign of strength) shall decide the fate (*shaphat* – shall adjudicate, judging and defending the accused (qal imperfect)) of the family ('am – of people who are related) for Me ('el – as God), for whom ('ay – whence) they shall wait, looking forward eagerly and confidently (*qawah* – desiring and expecting, they will be gathered together, beneficially becoming united). And (wa) unto ('el) His arms, those of the sacrificial lamb (*zarow'a* – His shouldering of our burdens) they shall choose to place their hope of resolution (*yachal* – they will decide to trust, awaiting and expecting fulfillment (piel imperfect paragogic))." (*Yasha'yahuw* / Salvation is from Yah / Isaiah 51:5)

The hardest part of lying is knowing when to stop. Once the Masoretes altered the first "His" to "My," they felt compelled to edit God a second time at the end of the verse doing the same thing in conjunction with *zarow'ah*, hoping to obfuscate this reference to the redemptive advent of the Ma'aseyah as the Lamb

of God. Since this is all being spoken in Yahowah's voice, they change from My to His is significant, in that it demonstrates that Yahowah intended to use Yahowsha' in this way.

There was another potential Masoretic alteration. I suspect that they pointed 'ay, written Aleph Yowd in the text, to read 'iy, thereby changing "for whom" or "whence" to "coastal regions" or "islands." This known, the reason that I say "potentially" is that of the thirty-six times "'iy – land surrounded by water" is used in Scripture, thirty-four are found in prophetic passages. In this case, should that be the proper vocalization of Aleph Yowd, Yahowah could be referring to Europe and the Americas. This is where the "gathering together and collection in mass," errantly known as the "rapture" might well be the most fruitful because it is in these places that people eagerly and hopefully await the Ma'aseyah's return, His final fulfillment of prophecy, and to being joined into the family of God. In this regard, *qawah* is very similar to *paralambano*, the Greek word Yahowsha' is translated as using to depict the "gathering," of souls associated with the Taruw'ah Harvest, during the Olivet Discourse.

The preamble to what may well be one of Yahowah's most important prophecies continues with a scientifically advanced thought, a sobering warning, and a reassuring promise:

“Choose to actually raise (*nasa'* – elect to literally lift up (qal imperative)) **your eyes** (*'ayn* – your perspective and understanding) **to approach** (*la*) **the heavens** (*ha shamaym* – the spiritual abode of God and the universe of stars) **and** (*wa*) **observe, looking** (*nabat* – carefully examine and thoughtfully consider using you perception of sight to properly interpret and respond) **to** (*'el* – God's) **the material realm** (*ha 'erets* – the earth) **which is part of it below** (*min tachath* – of which it is from and comprised in the ordinary, and non random or chaotic, arrangement of space and time with one thing emerging out of the other).

Because indeed (*ky*) **the heavens** (*shamaym* – the universe of stars) **shall dissipate into nothingness** (*malah* – shall be diminished to the point of vanishing, disappear, be no longer seen, irrecoverably losing its energy, dispersed) **like** (*ka*) **smoke** (*'ashan* – dispersed into infinitesimal particulates) **and the material realm** (*wa ha 'erets*) **shall become like a worn out** (*ka balah* – decaying and decomposing, old, worthless, and obsolete) **garment of unfaithful treachery and deceit** (*beged* – immoral apparel inconsistent with the righteous standard, a deceptive robe).” (Yasha'yahuw / Salvation is from Yah / Isaiah 51:6)

Scientists have only recently come to recognize that the earth and the life forms which occupy it are comprised of the residue of extinguished stars where heavy elements, like carbon, were formed in their final and fatal explosions. God knew it all along, and He told us so. He wasn't bragging; He was trying to convey

a message. If you see yourself as nothing more than conscious stardust, therein lays your fate. Worship the creation and it will be as if you were never created. Cling to any of the satanic astrological religions based upon Mystery Babylon, like Communism and Christianity, and your destiny will be with the luminaries they immortalized.

Scripture tells us that all people will arrive before their Maker in one of three ways: radiant, wearing the Set-Apart Spirit's Garment of Light. Those who do will live forever. The second, and by far most popular option, is to arrive wearing Satan's deceitful, deceptive, and worthless robes which block all radiant light. Those devoid of Yahowah's Light are destined to perish in darkness. Their souls will disappear, be diminished to the point of vanishing. The third option is to be born of serpents. Yasha'yah 50:11 spoke of this choice. Satan's associates actively promote false and lifeless ideas as blind guides, having kindled their own light. This condition is presented most vividly in Mattanyah / Matthew 23 when Yahowsha' exposes and condemns political and religious leaders. It is the fate of Popes and Presidents, and it represents the worst possible outcome.

In the verses which follow, Yahowah will focus on the middle ground, that of being cloaked in material garb, while not being reborn of the Set-Apart Spirit or Satan's spirit. This scenario involves the death and destruction of the soul rather than perpetual torment. Vividly presented here, this option is deeply troubling to Christians because their clerics, pontificating doctrines derived from Babylonian dogma, have offered only two choices and two destinations: eternal life in heaven or eternal suffering in hell. Not thinking, those who advance such deceptions don't recognize the absurdity of their position. A God who would say, "Love Me or I will torture you forever," isn't lovable. He would be a sadist.

That is why this statement, and the middle ground it describes, is so essential to our understanding of what Yahowah is like, and more importantly, what God likes and dislikes. If you choose not to love God and rely on earthly things instead of trusting Him you will endure the fate inherent in your choice. Earthly beings live and die. And when they die, their corruptible bodies rot, returning to the earth from which they were comprised. That's it. It's totally fair. There is nothing mean or torturous about it. You do not know God. God does not know you. No one suffers. Of you there will be no remembrance.

If on the other hand, rather than just relying upon yourself and material things, you opt to advance teaching that leads others to make that same choice, you will earn perpetual torment, eternal emotional anguish in the place of separation. That fate was described earlier by Yasha'yah and it's detailed by Yahowsha' in Matthew and in Revelation. As we discussed in the last chapter, consistent with this discussion in Isaiah 51, the Great White Light Throne Judgment seems to suggest that eternal death and separation occur within a black hole, a lightless

place where nothing escapes and where every dimension is compressed to a point except time which exists eternally.

Malah dissipation has two additional meanings which help shade Yah's message. When the saved are gathered and collected in mass, the heavens shall be "seasoned with their salt." Yahowsha' asked the *ekklesia*/called-out to be the "salt of the earth," that which keeps people from spoiling and becoming rotten. When the *ekklesia* is *qawah*/gathered at the *Taruw'ah* Harvest, the earth and souls who remain on it shall decay to the point they nearly annihilate the earth and everything on it.

A *malah* is also a "garment," one made of natural things, thus the residue of stars and therefore inadequate. Those wearing this "garment" will "dissipate into nothingness" according to the prophecy.

Speaking of those covered in "immoral apparel and deceptive robes" Yahowah completes His thought with:

"And (wa) those who dwell therein (*yashab* – establishing her (as in the earth) as their chosen place to live) **shall die and be destroyed** (*muwth* – shall no longer live) **like swarms of gnats and mosquitoes** (*ka ken* – similar to annoying insects, especially lice and maggots)." (Yasha'yahuw / Salvation is from Yah / Isaiah 51:6)

Insects are animals, and as such, they have a "*nepesh* – soul," or "consciousness," according to Yahowah's creation account. And yet, since all souls are mortal, they will die. This serves to confirm that for most the choice isn't between eternal life in heaven and eternal suffering in hell but between life and death. Those who are adorned in worthless material apparel will suffer the fate of stars. They will "dissipate into nothingness, be diminished to the point of vanishing, disappear, no longer seen, irrecoverably losing their energy, dispersed like infinitesimal particulates." Their souls will be annihilated which is a vastly superior fate to the perpetual condemnation that awaits those who led them to their death.

Of the three choices and three destinations, only one is advisable, and there is only one way to get there...

"But (wa) My Salvation (*yashuw'ah* – My deliverance (pronounced similarly to Yahowsha') **for all time** (*la 'owlam* – to approach eternally, perpetually, and continuous living) **was, is, and shall always exist** (*hayah* – literally continuing forever (qal imperfect)). **And (wa) My righteous vindication** (*tsadaqah* – My justification that leads to an acquittal, to being right and upright with God) **shall never be abolished** (*lo' chathath* – shall not ever fail (niph'al imperfect))." (Yasha'yahuw / Salvation is from Yah / Isaiah 51:6)

The means to eternal life rests upon the upright pole upon which Yahowah's sacrificial Lamb was affixed on Passover. This is the Towrah, the guidance Yahowah sent forth to enable us to abide with Him forever.

Yahowsha' and *Yashuw'ah* – Salvation are not only synonymous – they come from the same source. The former is the embodiment of the latter. One flows from the other. They all come from Yahowah.

Because Yahowsha' *hayah*/exists we shall exist. Because Yahowsha' is *'owlam*/eternal, we shall live forever. Because Yahowsha's *tsadaqah*/vindication cannot be *chathath*/abolished, we will never be judged and therefore our souls will never experience the dissipation of death.

Yahowah has used *tsadaq* and *tsadaqah* throughout passages focusing on Yahowsha's redemptive advent. So that we might know what it means to “be made right with God,” let's examine “vindication” and “justification” more closely. Dictionaries define “vindication” as “being set free.” It is that which delivers the accused from all allegations and blame, providing a defense which protects by way of justification.” Synonyms are: “deliver, confirm, substantiate, justify, defend, exculpate, and maintain.” To “deliver” is “to set free.” To “confirm” is “to provide approval, ratifying removing all doubt.” To “justify” is “to show sufficient reason to prove that someone is absolved and thus right and worthy.” To “defend” is “remove from danger, supporting someone in the face of hostile criticism, answering questions on their behalf so as to prevent an adversary from prevailing.” To “exculpate” is “to clear from alleged fault or guilt, to absolve, exonerate, acquit, and vindicate, setting someone free from all charges, clearing them from blame, releasing them from any obligation that binds as a consequence of violating an agreement.” This form of exoneration implies “a complete clearance from all accusations.” *Tsadaq* represents all of these things because collectively they describe the process and benefit of “being made right with God.”

“Justification” is “vindication, the process of proving someone is right,” especially in the sense of “being absolved and therefore worthy of salvation.” To be “absolved” is “to be released from an obligation.” Unlike “righteousness,” which is a religious term, “vindication” and “justification” are legal concepts which focus on the process of “exculpation.” Yahowah's plan of salvation is very specific. It is based upon *tsadaq*/vindication which leads to *ga'al*/redemption.

“Choose to actually listen to Me (*shama' 'el* – Please pay attention and genuinely receive God's message (qal imperative)), those who are concerned about and choose (*yada'* – those who know in a relational sense, those who acknowledge and are acquainted with, and those who respect and are familiar

with, **vindication** (*tsadaq* – acquittal, being declared not guilty; justification and exoneration; being released from all obligations which bind; being made right and upright with God), **family members** (*'am* - relatives) **in whose heart** (*ba leb* – inner person) **is My *towrah* teaching** (*towrah* – My direction, instruction, and guidance).” (Yasha’yahuw / Salvation is from Yah / Isaiah 51:7)

To know Yahowah in a relational sense leads to vindication because the Covenant is the precursor to redemption. Vindication is what makes us innocent before God, perfecting us so that we can live in His home.

The *Towrah* is not only the title of the first five or six books (Bare’syth, Shemowth, Called-Out, Bamidbar, Dabarym, and Yahowsha’), *towrah* permeates everything Yahowah revealed in the Prophets and Psalms. Yahowsha’ walked out of the pages of the *Towrah*. He affirmed the *Towrah*. He fulfilled the *Towrah*. He was *Towrah* observant. The *Towrah* and Yahowsha’ both represent Yahowah, exposing what He is like, while providing the way to Him.

Yahowah, in Yasha’yah’s prophetic account, continues by telling His family that we aren’t to be concerned about the “insults, taunts, and slurs” we will receive from men who advance worldly doctrines. Our lives and witness diminish their ability to deceive, and thus to control and fleece, so we should expect them to object vehemently to the truth, disgracing us as messengers. Realizing that they would lose any reasonable debate, in that they are in opposition to Yahowah, Himself, slandering the messenger is the only way they will fight back, which is why they will resort to *ad hominem*.

“You should not fear (*lo’ yare’* – do not respect nor fear) **the taunts or rebuke** (*cherpah* – the scorn, insults, or slurs, the criticisms, censure, reprimands, blame, accusations, or defiance) **of mortal men** (*'enowsh* – of mankind, of ordinary individuals). **And** (*wa*) **you should not be dismayed or discouraged** (*lo’ chathath* – you should not be frightened or shattered, live in dread of, panic, or be confused) **by** (*min* – as a result of) **the insulting and condemning taunts** (*giduwph* – the berating verbal abuse).

For indeed (*ky* – because), **just like** (*ka*) **their deceitful and beguiling garments** (*beqed* – the trickery and treachery in which they are adorned, robed, and cloaked), **they will be consumed** (*'akal* – they will be eaten, devoured and destroyed) **by that which wastes away** (*'ash* – by that which causes rot and decay), **and as** (*wa ka*) **the wool** (*ha tsemer*) **is eaten** (*'akal*) **by moths** (*cac* – and other insects which feed on plant and animal matter).” (Yasha’yahuw / Salvation is from Yah / Isaiah 51:7)

I think God just said that mortal men who cloak themselves in deceitful garments will become worm rot. However, from a more serious and unfortunately sinister perspective, according to the *Theological Wordbook of the Old Testament*,

“*Ash* is the most brilliant star in the constellation of Orion.” Therefore, this “moth” is modeled after Nimrod and his Babylonian Mystery religion, the basis of Constantine’s Catholicism and Weinhaupt’s Communism. ‘*Ash* represents Satan. While he may entice men with grandiose temporal rewards of sex, power, and money, he is a fraud, a wolf in sheep’s clothing.

Yahowah says of the alternative: “**But (wa) My vindication (*tsadaqah* – My salvation and remedy, My declarative verdict of innocence, My truth and abundance), for all time (*la ‘owlam* – to approach eternity) it shall continuously exist (*hayah* – it actually was, it consistently is, and it genuinely will always be (qal imperfect)). And (wa) My Salvation (*yashuw’ah*), it is for (*la*) all generations, places, and time (*dowr dowr* – every age, from generation to generation, for living and dwelling in the home and tabernacle, for all people everywhere and for all time).” (Yasha’yahuw / Salvation is from Yah / Isaiah 51:8)**

The vindication and resulting salvation Yahowah is describing in this “*towrah* – teaching” is “*owlam* – everlasting.” This “*towrah* – guidance” is for “*dowr dowr* – every generation, every place, and all time.” This divine proclamation, thereby, renders the notion that the Torah cannot save, which serves as the premise of Paul’s first letter (that of Galatians), as ridiculous as was the false prophet’s insistence upon a new and different covenant with its “salvation through faith in the Gospel of Grace” foolish.

Yah’s Garment of Light, which makes us appear right in His eyes, is ours for the taking. “**Choose to be awake and be especially alert** (*‘uwr ‘uwr* – be overwhelmingly passionate, resolutely aware, and be completely ready (both scribed in the literal qal stem and volitional imperative)), **electing to be fully clothed in** (*labash* – deciding to be dressed in and wear the white garments of, accepting the covering of (qal imperative)) **might, power, and protection** (*‘oz* – the fortification and place of safety; the great force which is capable of withstanding and accomplishing anything, demonstrating an unwillingness to change) **of the sacrificial Lamb** (*zarow’a* – the arms) **of Yahowah** (𐤎𐤊𐤏𐤇𐤁𐤏𐤄 - *kzk* |).” (Yasha’yahuw / Salvation is from Yah / Isaiah 51:9)

The message is simple and clear. We can parade around in clothing which identifies us with our chosen religious, political, academic, or military institution. Those who do will die. Or we can be adorned in Yahowah’s “*‘oz* – power, might, and protection.” Those who make this choice will live forever. They will be perfected, adopted, enriched, empowered, and enlightened by the Spirit of Light. There is a lot at stake. So, be alert and choose wisely.

(If you are reading this insert into this chapter, my apologies. This marks the place where I temporarily stopped enhancing every one of these old translations

while also trying to augment and improve my commentary. From this point forward, albeit with some notable exceptions, all I have done to these chapters is to remove my most glaring mistakes. But rest assured, I promise to return to this place and resume the process of diligently reexamining Yahowah's testimony while reconstructing my commentary so that it reflects all that His Word has revealed over the past few years of study.)

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The “garment” Yahowah is encouraging us “to wear” which is “mighty and powerful,” “protecting” us with “a force capable of withstanding and accomplishing anything,” is a Godly covering based upon Yahowah's *zarow'a*, so it behooves us to examine who the *zarow'a* really is.

Zarow'a is first used in *Bare'syth* 49:24. In the passage Ya'aqob, now Yisra'el, is providing each of his twelve sons with a prophetic portrait of their descendant's destiny, two of whom foreshadow the Ma'aseyah. In that it is germane to this discussion, you should know that He has told Yahuwdah / Judah that: **“the scepter (royal authority) shall not depart Yahuwdah until Shyloh comes. To Him shall be the cleansing and blamelessness (*yaqahah*) of the family.”**

Shiloh conveys overtures of the Ma'aseyah. It means: “He to whom the Scepter belongs, the source of reconciliation and thus tranquility.” It is based upon the Hebrew word for Counselor. The Son and the Spirit clean us of our sin, making us blameless, and thus right, before God. Then providing a prophetic look at the Ma'aseyah, in this same discussion He is called: **“the choicest vine,”** and it is said that **“He washes His garments (*labuwsh*) in wine and robes in blood.”** (*Bare'syth* / Genesis 49:10-11)

By the 22nd verse, Ya'aqob has turned his attention to Yowceph, his eldest son by Rachael, and the man for whom Joseph, the young Yahowsha's legal guardian, would be named. He suggests in his conversation with Yowceph / Joseph that his adopted son (Yahowsha') would be fruitful and that his wife (Mary) would see a vision and behold a son who will do battle with Satan...

“Yowceph (*Yowceph* – Yahowah Increases, from Yahow and *yacaph*, meaning increase and add to, to help grow) **will bear fruit** (*parah* – flourishes, living abundantly, via a very productive vine) **through a son** (*ben*), **a fruitful son** (*parah ben* – a son from the choicest vine) **by the vision** (*'al 'ayn* – through the presence, understanding, perspective, and appearance) **of a woman of marital age** (*bath*) **who steps out and extends herself** (*tsa'ad* – steps up and walks

toward the goal) **before and against** (*'al* – upon and over) **the Adversary's protective schemes** (*shuwr* – the walls surrounding the hostile foe).

And (*wa*) **they will be furious and will aggressively attack him** (*marar* – they will respond angrily, being embittered and enraged, suffering because of him), (*wa*) **deploying their great and many weapons** (*rabab* – they will hurl a myriad of powerful things). **Demonstrating great hostility toward him, the satanic Lords will attack him, verbally insulting and slandering him** (*satam ba'al* – the demonic adversaries representing false gods who seek to own and to control will hold a grudge forever, seeking vengeance against him, they will use the sum of their powers and influence to assail him and vanquish him; from *satan* – the adversary and accuser, the slanderer who opposes) **using divisive weapons** (*chets* – missiles and arrows which separate, cut off, and wound; from *chatsats* – that which separates, divides, and terminates).” (*Bare'syth* / In the Beginning / Genesis 49:22-23)

That was sobering. Reading something this profound it's easy to forget that we were embarking on a quest to understand *zarow'a*. But that is why we turned to this conversation. So then, depending upon how one vocalizes the letters “*ashh*,” we are told something about Yowceph's “*qesheth* (תִּשְׁתֵּי) – bow” or his “*qashah* (קָשָׁה) – burdens.” Complicating this choice, the Hebrew word for “bow” is based upon the word for “burdens.” Further, since a “bow” is a tool which defends, and since the context is Satan's embittered verbal assault against Yahowsha', I suggest that Ya'aqob said:

“And (*wa*) **his bow, his steadfast and resolute defense** (*qesheth* – his readiness for battle; from *qashah* – his difficult and burdensome work for which he was steadfast) **endured, living on** (*yashab* – continued to renew and restore, establishing an enduring dwelling place), **steady, constant, and eternal** (*'eythan* – continuously productive, never changing, always secure, and long establishing, perpetual and permanent).

And (*wa*) **His hand** (*yad*), **the Sacrificial Lamb** (*zarow'a* – arms, shoulder, and strength), **they are perfect and capable of accomplishing the intended task** (*pazaz* – they are pure, free of imperfections, uncontaminated and unadulterated, possessing tremendous ability and agility) **as an extension of** (*min* – because of and by means of) **the hand** (*yad* – the power, strength, support, and actions) **of the Mighty One** (*'abyr*) **of Ya'aqob** (*Ya'aqob* – the one who remains steadfast and established, digging in his heels), **out of** (*min* – from) **whom, behold** (*sham* – whose name there will be seen), **a Shepherd** (*ra'ah* – a companion and friend, the best man who tends to, feeds, guides, and protects his sheep), **the Rock who reestablishes** (*'eben* – the stone, from *banah*, meaning the one who rebuilds) **Yisra'el** (*Yisra'el* – individuals who engage and endure with and are empowered by God).

Because (min) God ('el), the Father ('ab – the head of the household and family), will help and support you ('azar – He will strengthen, empower, and assist you, accomplishing the task of increasing you in every way, causing you to grow), and accordingly (wa 'eth) the Almighty (Shaday – the God who has the will and ability to fulfill His promises) will kneel down in love to always bless you (barak – He will diminish an aspect of His nature to descend to serve you, favoring you), presenting the gift of reconciliation (barakah – offering blessings of harmony in the relationship, and prosperity as a present) from (min – out of) heaven, the spiritual realm and abode of God (shamaym) by way of the Most High's ('al) vast and inexhaustible (tahowm – awesome and empowering, even deep reservoir of mysterious) blessed gifts of reconciliation and prosperity (barakah – fulfilled promises of favorable treatment and circumstances) which reach out from (rabats) a succession of (tachath – an orderly and sequential, logical exchange of) promised blessings of reconciliation and prosperity (barakah) of the bosom (shad) and of the womb (wa rechem).” (Bare'syth / In the Beginning / Genesis 49:24-26)

That was quite the introduction to Yahowah's *Zarow'a*, the perfect and capable Lamb of God, an extension of the hand of the Almighty, our Shepherd and our Rock. He is Yahowah on His knees, Yahowah's means to fulfill His promises to bless us, God's source of vast and inexhaustible gifts, especially the means to reconcile our relationship. Yahowsha' is therefore nothing more or less than Yahowah kneeling down to man, humbling Himself to become a man so that He could save men from themselves by reconciling the relationship.

And here, the statement *wa pazaz zarow'a yad min yad 'abyr*, is senseless rendered: “and they are pure and agile arms of his hand, from hand Mighty One.” But when the sentence order is adjusted to the English format of subject verb object, and when *zarow'a* is rendered “Sacrificial Lamb,” it makes perfect sense to say “and His hand, the Sacrificial Lamb, they are perfect and capable of accomplishing the intended task as an extension of the hand of the Mighty One.” This then equates the hand of God with the Sacrificial Lamb of God.

So in this context, *zarow'a* is the perfect sacrificial Lamb of God who bears the sins of world, our perpetual and flawless defense against Satan, the Mighty One of Ya'aqob, the Shepherd, the Rock who restores Yisra'el, the Son of God, our Father, the Almighty's Gift to mankind. At least that is the meaning when the words are rendered rationally. Not understanding the message, or perhaps hostile to it, most English translators have made a mockery of this passage.

Zarow'a makes its second Scriptural appearance in *Shemowth* / Exodus 6:6. The discussion begins with Yahowah telling Moseh grumbling and complaining to God, and then God responding to reveal what He is going to do to liberate His enslaved children from the most powerful country on earth. I am initiating our

review of this prophetic pronouncement at the beginning of this conversation because doing so resolves one of the most troubling misconceptions in the Towrah – that Abraham, Yitschaq, and Ya’aqob did not know Yahowah’s name. Listen and learn...

“And from the time (*wa min ‘az*) I came to (*bow’ ‘el*) Pharaoh (*Phar’oah*), to speak (*la dabar*) in Your name (*shem*), he has been wicked, mistreating and bringing harm (*ra’a* – he has been evil) to the people (*la ha ‘am* – to the family of related individuals). And so in this (*ha zeh wa*), You most certainly have not saved or delivered (*natsal lo’ natsal*) Your people (*‘am* – Your family (masculine)).

And then (*wa*) Yahowah (יהוה) said to (*‘amar ‘el*) Moseh (*Moseh* – one who draws out), **Now (*‘atah* – so now at this time and in logical succession) **you will see** (*ra’ah* – you will continually and actually be shown (qal imperfect)) **what** (*‘asher* – beneficially as a result of the relationship) **I am going to do** (*‘asah* – I am going to consistently engage in, act upon, and genuinely accomplish (qal imperfect)) **to** (*la*) **Pharaoh** (*Phar’oah* – the title of king meaning Great House in Egyptian), **because indeed** (*ky*) **with the severe hand of his military might** (*ba chazaq yad* – using the harsh power of his rule) **he will send them away** (*shalach* – he will dispatch them, letting them go (note: “them” is from the third person, masculine plural suffix and is addressing the *beny* (sons / children of) Yisra’el)).**

And using the harsh power of his rule (*ba chazaq yad* – with his hand directing his military might) **he will banish them** (*garash* – he will drive them out, expelling and exiling them (piel imperfect) (note: “them” is also from the third person, masculine plural suffix and is addressing the *beny* (sons / children of) Yisra’el)) **from** (*min*) **the land** (*‘erets* – realm).’

God (*‘elohym*) **spoke further to** (*dabar ‘el*) **Moseh** (*Moseh* – one who draws out), **and said to him** (*wa ‘amar ‘el*), **‘I Am** (*‘any*) **Yahowah** (יהוה).

I appeared to (*ra’ah ‘el* – I was seen as God by) **Abraham** (*‘Abraham* – Merciful and Enriching Father), **to Yitschaq** (*‘el Yitschaq* – by Laughter), **and to Ya’aqob** (*wa ‘el Ya’aqob* – by the one who is steadfast and established) **as God Almighty** (*ba ‘el Shaday* – the God who honors and fulfills His promises).

But (*wa*) **My name** (*shem* – My reputation and status as), **Yahowah** (יהוה), **it was not known to them, nor was it respected or acknowledged by them** (*lo’ shem la* – was not understood by them (the niphal stem is passive, suggesting that nor effort was made to know Yahowah’s name and the perfect conjugation tells us that this lack of understanding is not an ongoing problem (note: “them” is still from the third person, masculine plural suffix and is, therefore, still addressing the *beny* (sons / children of) Yisra’el who were slaves in Egypt)).

And also (*wa gam* – and surely relative to these two closely related concepts), **I will totally stand up for** (*quwm 'eth*– I will take a stand on behalf of, completely confirming and keeping, even encouraging, supporting, and totally restoring (the hiphil stem causes the object of the verb, the Covenant Family, to participate in the action of the verb, which is to stand up and be restored, and the perfect conjugation reveals that this result is total and complete, lacking nothing)) **the Family Covenant Relationship of Mine** (*beryth* – mutually binding agreement and pledge based upon My *beyth* – family (singular)) **with them** (*'eth* – while accompanying them (note: “them” is still from the third person, masculine plural suffix and is, therefore, still addressing the *beny* (sons / children of) Yisra’el who were slaves in Egypt) **for the express purpose of giving to them** (*la natan la* – to facilitate their approach I am offering a gift which enables them to come to (qal denoting literal reality and infinitive construct which when prefixed with *la* indicates intent)) **the land** (*'eth 'erets* – the realm) **of Cana’an** (*Kana’any* – of zealously and passion; from *kanah* – to call by name and to be given a flattering title, *kanan* – to be rooted, supported, and established as a vine, and *kanah* – to be a companion in a relationship) – **this place** (*'eth 'erets* – this land and realm) **where they as sojourners will live as aliens** (*magowr* – where they will not belong, where they will have nothing in common, and where they will hold no legal status, being terrorized as if they were illegal occupants, from *gowr*), **where as a result of this relationship** (*'asher*) **as strangers in it, they will conspire and rebel, and thus be attacked and terrorized as if they were illegal occupants** (*gowr ba* – as aliens dwelling together in it they will incite trouble, initiate military battles, cause an uproar, and live in dreaded anxiety (qal perfect)).

And also (*wa gam* – by way of contrast, moreover) **I, Myself, heard** (*'any shama'* – I have actually listen to the entirety of (qal perfect)) **everything associated with** (*'eth*) **the groaning and moaning** (*na'aqah* – the guttural response to suffering and pain) **of the sons** (*beny* – the children (masculine plural)) **of Yisra’el** (*Yisra'el* – individuals who engage, persist, and are empowered by God), **whom** (*'asher*) **the Egyptians** (*Mitsraym* – the people of the crucible of religious, political, military, and economic oppression) **are working as slaves** (*'abad 'eth* – have reduced them to servitude).

And I remembered (*wa zakar* – and I was continually reminded of and genuinely recalled (qal imperfect)), **accordingly** (*'eth*) **the Family Covenant Relationship of Mine** (*beryth* – mutually binding agreement and pledge based upon My *beyth* – family (singular)).

So therefore (*la ken*), **say** (*'amar*) **to** (*la*) **the children** (*beny* – the sons) **of Yisra’el** (*Yisra'el* – individuals who engage and endure with God), **“I am** (*'any*) **Yahowah** (יהוה), **and** (*wa*) **I will descend, extending Myself to serve you, by**

bringing you out (*wa yatsa'*) **accordingly** (*'eth*) **from** (*min*) **being under** (*thachath* – being subject to) **the burden of forced labor** (*cabalah* - compulsion) **in the Crucible of Egypt** (*Mitsraym* – serving as a metaphor for religious, political, economic, and military oppression and divine judgment).

And (*wa*) **I will save you all** (*natsal 'eth*) **from work as their slave, from being owned by them, and from service to their gods** (*min 'abodah*). **And** (*wa*) **I will redeem you** (*ga'al*) **in accordance with** (*'eth ba*) **the outreach of** (*natah*) **the Sacrificial Lamb** (*zarowa'*) **and through** (*wa ba*) **many important** (*gadowl*) **judgments** (*shephets* – decisions and actions designed to achieve justice, vindicating some while condemning others).

And (*wa*) **I literally want to grasp hold of you all, completely accepting you, and genuinely receiving you** (*laqach 'eth* – My will and desire is to grasp hold of your hand and actually lead you (qal perfect consecutive)) **to Me** (*la* – to approach Me and to be with Me), **to be as a family** (*la 'am*).

And (*wa*) **My desire is to actually and totally exist as God on your behalf** (*hayah la la 'elohym* – I want to always be God for you (qal perfect consecutive)). **And you will know, acknowledge, and respect** (*wa yada'* – and you will choose of your own volition to actually recognize and totally understand (qal perfect consecutive)) **that indeed** (*ky* – surely and truly), **I am** (*'any*) **Yahowah** (יהוה), **your God** (*'elohym*), **who descended to serve you by leading you away from** (*yatsa' 'eth min* – who brought you out of) **being subject to** (*thachath* – being under) **the compulsion of forced labor** (*cabalah*) **in the Crucible of Egypt** (*Mitsraym* – in the realm of religious, political, economic, and military oppression).””” (*Shemowth / Names / Exodus 5:23 - 6:7*)

An entire book could be written on all of the marvelous lessons we have learned here from Yahowah. But since our explicit purpose was to examine the Towrah's – teaching on *zarow'a*, the sacrificial lamb of God, we have found His identity reinforced in this discussion. And as an interestingly aside, the text reveals that the Yahuwdym were saved from “work” which is a foreshadowing of the fact we cannot earn, or even contribute to, our salvation. It is a gift.

The third use of *zarow'a* is found in Exodus 15:16. The discussion begins, as do the others, talking about redemption: **“In Your mercy** (*chesed* – loving kindness and favorable treatment) **You have guided and led** (*nahal*) **the family** (*'am*) **whom You have redeemed** (*ga'al*). **You have guided and sustained** (*nahal*) **them by your strength and might** (*'oz*) **into God's** (*'el*) **Set-Apart** (*qodesh*) **abode** (*naweh* – place where shepherds and their flocks dwell). **By the greatness and magnitude** (*gadowl*) **of Your sacrificial Lamb** (*zarow'a*), **they** [the adversaries in league with Lord/Ba'al] **will be silenced** (*damam*). **Now and forever** (*'ad* – eternally and continually throughout time), **the Rock** (*'eben* – the

stone which establishes and restores) **passes over** (*'abar*) **the family** (*'am*) **of Yahowah** (יהוה), **eternally** (*'ad*) **passing over** (*'abar*) **the family** (*'am*) **whom** (*zu*) **You acquired by purchasing them in a redemptive act** (*qanah*)." (*Shemowth* / Names / Exodus 15:13)

Here we have the "mighty sacrificial Lamb," the "Rock who restores," two "passovers," and the "family" who has been "acquired at a price." This *zarow'a* provides another wonderful preview into the words and deeds of Yahowsha'.

The fourth occurrence of *zarow'a* is found in Numbers 6:19. It leaves no doubt that *zarow'a* represents the Sacrificial Lamb of God, the Upright Pillar, the Door to Salvation, the Living Waters, the fulfillment of Unleavened Bread, the Gift, and the Nazarene. **"Those who serve** (*kohen*) **shall take** (*laqach* – lay hold of, acquire, and accept) **the sacrificial lamb** (*zarow'a*), **the clean and perfect ram symbolizing the upright pillar and doorway** (*'ayl*) **which has been boiled in water** (*bashel*), **one unleavened cake of bread** (*masah halah*) **out of** (*min*) **the basket, and one unleavened wafer** (*masah raqyq*) **and give them as a gift** (*natan*) **unto** (*'al*) **the hands** (*yad*) **of the Nazarite** (*Nazyr* – the separated one)." (*Bamidbar* / In the Wilderness / Numbers 6:19)

While our point has been made and reinforced, how about one more reference to Yahowah's *zarow'a*...

"Approaching is the time of the intimate association (*qarowb* – at hand, near and close is the relationship, and we will be united as kin) **when I instantly bring resolution** (*raga'* – when with the application of My enormous energy and without the passage of time, I settle the conflict and bring rest and relaxation (hiphil imperfect)).

My vindication (*tsedeq-y* – My honesty and fairness, My accurate portrayal of the truth, and My righteousness and justice which is in accordance with the standard) **shall go forth bringing** (*yatsa'* – shall descend to serve, disseminating and extending) **My salvation and liberation** (*yasha'-y* – My rescue, deliverance, and liberation).

And (*wa*) **My Sacrificial Lamb** (*zarowa'* – arm [speaking of God's outreach and ability to perform] (singular in 1QIsa but plural in the MT)) **will uphold the standard and establish justice, will govern, adjudicate, and vindicate** (*shaphat* – will arbitrate and litigate as the established authority and judge over) **the family** (*'am*) **as God on My behalf** (*'el*), **which is why** (*'ey*) **they will confidently expect Him and look forward to His beneficial arrival** (*qawah* – they will anticipate His future arrival and expect Him to gather them unto Him (piel imperfect) (*qawah* is suffixed in the third person masculine singular (Him) in 1QIsa and in the first person masculine singular (Me) in the MT)).

And (wa) for God's ('el – unto and on behalf of the Almighty's) Sacrificial Lamb (zarowa' – arm (singular) [speaking of God's outreach and ability to perform] (scribed in the third person masculine singular, again associating the Sacrificial Lamb with 'el – God)) they will wait, consistently eagerly anticipating a favorable resolution (yachal)." (Yasha'yah / Yah Saves / Isaiah 51:5)

אֵלֶּיךָ

With the meaning of *zarow'a* settled, let's return to Yasha'yah. Speaking of the One who wove the Garment of Light from that which He Himself was comprised, Yahowah tells us something significant about its utility against the Adversary and his deceptive, worm-eaten apparel.

"Long before time ('owlam 'owlam – an eternity before the unending past) You as a Stone Craftsman (chotseb (חֹצֵב)) flashed a brilliant light upon (chatsab (צָב)), wounding and burying (chatseb (צֵב)), breaking and separating (chatsah (חֲצָה) – dividing and setting apart an entity in space and time, breaking them into lesser parts) Rahab, the proud and arrogant one who blustered, promoting falsehood (rahab – the monstrous storm, the one who behaves insolently, boisterously in contempt to pompously disturb, confuse and terrorize), Halal, the one who profanes, defiles, besmirches and corrupts, pollutes, desecrates, dishonors, pierces, and fatally wounds, harming unto death (halal (לָל)), the Serpent and venomous snake (tanyn)." (Yasha'yahuw / Salvation is from Yah / Isaiah 51:9)

The three Hebrew letters rendered "*chtsb*" revealed in the Masoretic text can be vocalized in any of four ways, all of which seem to fit. So while the word was used once, I have included each connotation. The Dead Sea Scrolls report that the Ma'aseyah "broke and shattered" *Rahab*, so that may be the most likely meaning. You will also notice that I have elected to relate both the name and its connotation in reference to *Rahab*, *Halal*, and *Tanyn*, the Serpent. I did this so that Yahowah's choices could be more clearly understood.

Associations between Satan, *Rahab* (pride and arrogance), *Halal* (desecration and corruption), and the serpent (as the venomous snake), permeate Scripture so this passage does not stand alone. According to Yasha'yah 14, pride is what caused *Halal ben Shachar* to fall. In that passage, Satan is directly identified with the oppression and greed manifest in the poligious doctrines of Babylon. In fact, *Halal* is the leader and instigator, the very Whore of Babylon. Likewise, *Rahab*, is identified with Babylon and its political sungod religion in *Mizmowr* 87, and then

with Satan again in the 89th Psalm. Yowb / Job 26 goes on identify Rahab as the Serpent. And then in the 9th chapter of Yowb, Rahab is recognized as a Babylonian deity.

Halal (ללן) the Serpent is rendered in the Masoretic with slight variation from the *halal* (ללן) used in *Mizmowr* / Psalm 22 which means to radiate Yahowah's clear and brilliant light. The difference is the connection of the vertical stroke on the left leg of the first letter, changing the *He* (ן) to a *Cheth* (ך).

Satan's name as presented in Isaiah 14:12, is similar, adding a "y," or Yowd to Halal (ללן) making it Heylel (ללן). But since we are told that *Heylel* is based upon *halal* (ללן) from which it derives its entire meaning.

Also, considering the imperfect nature of parchment, papyrus, ink, stylus, and scribal hand of the day, such subtleties as a Yowd (ו) and a Hey (ך) versus a Cheth (ך) are suspect over the chasm of a thousand year's time. Moreover, Yasha'yah wrote in Paleo-Hebrew with characters that bear almost no association or similarity to the Babylonian Hebrew alphabet developed while the Yahuw'dym were guests of *Halal ben Shachar's* associates. The original autograph was clear. The Yowd, Hey, and Cheth were all distinct and differentiated. Man's manipulations of it have only served to muddy the message.

Interestingly, before we leave the Yasha'yah / Isaiah 14:12 reference which introduces the Adversary by name, consider the fact that we are told that Satan is "covered in a garment (*makacch*) of maggots (*rimmah*) and worms (*towle'ah*)" in verse 11. That ties nicely into this verse which portends that his followers will suffer the same fate.

The context of the Yasha'yah 51 passage is crucial to our understanding. Satan has been introduced by name, title, and description into a discussion on the effect of being clothed in worthless and deceitful material garb and trusting in the dogmas of mortal men. Accepting and wearing Yahowah's Garment of Protection and Power is presented as the solution to the arrogant one's false and corruptive blustering. By studying this chapter we have come to understand our choices and their consequences more clearly. We have also come to know Yahowah and His redemptive plan of salvation in addition to becoming more aware of who the Adversary is and how he intends to deceive us.

Linking one Passover to another, the Exodus to our Redemption, the Savior revealed one of Scripture's most profound statements:

"You dried up (*charab* – You laid waste and made desolate) **the Sea** (*yam*), **the waters** (*maym*) **of the great** (*rab* – exceeding and abounding) **deep** (*tahowm* – the abyss at great depths below the surface of the waters; a dark, inexhaustible, and mysterious place controlled by supernatural powers), **making in** (*suwm* –

placing in with determination and purpose, intentionally directing and putting in) **the depths of the Sea a way** (*derek* – path) **for the redeemed** (*ga'al* – those who have been ransomed by the act of a kinsman redeemer) **to pass over** (*'abar*).” (Yasha'yahuw / Salvation is from Yah / Isaiah 51:10)

“*Ga'al* – redeem” is a wonderful word. It describes a very specific form of salvation—that of paying the price to liberate someone from captivity, death, and destruction. Webster defines redeem as: “to buy back, to release from blame or debt, to free from the consequence of sin, to extricate and liberate someone from captivity, distress, and death by the payment of a ransom, to repair, reform and restore.” By the Ma'aseyah Yahowsha's sacrifice we have been redeemed, vindicated from blame, our debts paid in full, liberating us from death and extricating us from the abyss. He personally paid the ransom to restore His family. This is the meaning behind and purpose of Passover. It is the Way. It is the Truth. It is Life.

Accept His gift and live. Reject it and die.

As for me, I have chosen to accept the gift delivered by the Passover Redeemer. I did so right after embracing the terms and conditions of the Covenant.

“The ransomed and redeemed (*padah* – the rescued and delivered) **of Yahowah** (𐤃𐤏𐤅𐤐𐤃 - kzk|) **will return, change, and be restored** (*suwb*), **arriving at and entering** (*bow'*) **Tsyown** (*Tsyown* – the Signpost on the Way) **rejoicing and singing** (*rinah*).

Eternal and everlasting (*'owlam*) **joy** (*simchah* – happiness and cheerfulness, gladness and delight, pleasurable sensory entertainment) **shall exist upon their heads. They shall grasp hold of extreme enjoyment, living in a state of ultimate happiness** (*sasown*) **and joy** (*simchah*).

Sorrow, grief, anguish (*yagown*), **distress, and mourning** (*'anachah* – emotional and physical pain) **shall no longer exist** (*nus*).” (Yasha'yahuw / Salvation is from Yah / Isaiah 51:11) It sounds like the ideal place to spend eternity.

To help us appreciate the connection between Yahowah and His act of redemption, God says:

“I (*'any*), **Myself, Am** (*'any*) **He** (*huw'*) **who has compassion upon, consoles, and comforts you** (*nacham*).” (Yasha'yahuw / Salvation is from Yah / Isaiah 51:12)

The words which follow should haunt us all. Relying upon the messages of mortal men we have forgotten Yahowah.

“Who (my) are you that you revere (yare’ – stand in awe of) mortal men (‘enowsh) out of (min) whom comes death (muwth – murder, killing, mayhem, oppression, destruction and death)?” (Yasha’yahuw / Salvation is from Yah / Isaiah 51:12)

Our Maker is asking us who we are because He no longer recognizes us, corrupt and convoluted as we have become.

Speaking of corrupt and convoluted, every English translation skips over *min* as if it were not there, but it is there because it is essential to the message. They all translate *yare’* “fear,” even though this context clearly requires “revere,” as in “to stand in awe of.” And they convey the meaning of *muwth* with a simple “die.” By doing so, religious scholars avoid Yahowah’s stinging indictment.

It is “out of” the religious and political, the academic and social, enterprises and institutions of “mortal men” that “murder, killing, mayhem, oppression, destruction and death” flow. As a result, Muslims and Christians, Fascists and Communists revering the words of men have murdered millions upon millions, leaving mayhem, oppression, and destruction in their wake. So our God asks: who are we and what have we become and done?

Having butchered the beginning of the verse, most translators do not do any better with its conclusion. God actually said:

“The son (ben) of man (‘adam) paid to give as a gift (natan – bestowed, granted as a present, permitted, entrusted, and delivered, having paid the price) a place to live (chatsyr – an abode, a dwelling place, a protected enclosure).” (Yasha’yahuw / Salvation is from Yah / Isaiah 51:12)

Rendered responsibly, the verse explains Yahowchanan / John 3:16 eight-hundred years before it was written.

The NASB has: “and the son of man who is made like grass.” The KJV says: “and the son of man which shall be made as grass.” The JPS renders it: “and mortals who fare like grass.” But *natan* doesn’t mean “like.” It means “to pay the price so as to be able to give a gift, to bestow and deliver a present.”

But should they be right about “grass,” the verse says: “The son of man gave grass.” While *chatsyr* (חֲצִיר) does, in fact, mean “grass,” *chatsyr* (חֲצִיר), the preceding word alphabetically in most lexicons, and one spelled identically in the text, means “a dwelling place, an abode which is protected and safe.” The Son of man, the term Yahowsha’ most frequently applied to Himself, provided this very thing.

Interestingly, *chetsen* (חֲצֵן), the Hebrew word immediately following *chatsyr* in *Strong’s Lexicon*, describes the apparel worn by those who will be admitted

into the home of the Son of man: “a protective garment which holds one firmly in the bosom.”

In Yahowchanan 14 we have testimony of Yahowsha’ saying: **“Let not your heart be anxious or troubled. Trust God. Rely on Me. In My Father’s family and home there are many dwelling places. If it were not so, I would have told you. For I go from one place to another (*poreuomai* – lead, carry, transfer, and depart from life) to prepare and make ready for (*hetoimazo* – to make the necessary preparations; to condition and ready people by way of resolution for) passage to this place and position (*topos*). And when I go from one place to another, departing from this life (*poreuomai*) to accomplish the necessary preparations to condition and ready people by way of resolution (*hetoimazo*) for passage to this place and position (*topos*), I will come forth (*erchomai* – traveling from one place to another) again to renew (*palin*) and receive you (*paralambano* – taking you in to join Me, bringing you to My side, welcoming you) to Myself, that where I Am (*eimi* – I exist and am present), there you may be also. ...Yahowsha’ said, I Am the Way, the Truth, and the Life. No one comes to (*erchomai* – arises, journeys from one place to the other, and appears before) the Father but through (*dia* – by way of) Me. If you know (*ginosko* – recognize, acknowledge, experience, and understand) Me, you belong to the home and family (*oikeios* – household and dwelling place) of the Father also. And now, at this very moment (*arti* – at this time and place) you are familiar with and know Him and have seen Him with your eyes.”** (Yahowchanan / Yah is Merciful / John 14:1-6)

While this is the literal fulfillment of Yasha’yah’s prophecy, there is more than meets the eye at first glance. Yahowsha’ states that “in My Father’s home there are many dwelling places” indicating that they already exist. Then He says “I go to prepare you for passage to this place.” He was headed down the road to enable our way to Him. Without His sacrificial gift, His ransom, we are ill prepared to enter Yahowah’s presence, to live as part of His family in His home.

Returning to the 51st chapter of Yasha’yah, the prophet explains how men missed the Ma’aseyah and rejected His gift.

“You have forgotten, ignored, and cease to care about (*shakach* – have become lame and crippled, withering away without) Yahowah (𐤏𐤃𐤏𐤃𐤁𐤀 - *kzk*) who engaged on your behalf (‘*asah* – who acted and performed, making you and working for you).” (Yasha’yahuw / Salvation is from Yah / Isaiah 51:13)

Yahowah reciprocates. If you cease to care about Him, He will ignore you. While the gift of eternal life is offered to everyone who embraces the Covenant, very few people actually accept it.

Over the course of the next ten verses, Yahowah warns the Yahuwdym prophetically that the consequence of them forgetting Him will be severe. Their adversaries will wipe their feet on their backs as Satan has his way with them. God says that the Yisra'elites will become intoxicated with a spirit other than wine and thus there will be no one to guide them. It is why so many remain oblivious to the obvious.

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