

Ga'al – Redemption

The Arrival of the Passover Lamb...

The 52nd chapter of Yasha'yah is one of my favorites. This continuing preamble to one of the most profound prophecies ever presented opens with Yahowah pleading with His people to accept His garment which purifies and empowers.

“Awake, awake (‘uwr ‘uwr – wake up and become alert, rise up): **become clothed** (*labash* – be adorned) **in power which establishes and might which protects** (‘oz – in that which enables you to grow, become strong, steadfast, and secure).” (Yasha'yahuw / Salvation is from Yah / Isaiah 52:1)

While that's clear enough, the rabbis, elevating themselves above God, have the Creator urging people to clothe themselves in their *own* power and strength.

The glorious garment of Zion is the Spirit of Yahowah. While Yahowah is offering it to all mankind, there is a limit to His patience.

“O Zion (*Tsyown* – Signs Along the Way), **be adorned in** (*labash* – become clothed in) **your beautiful and glorious** (*tiph'arah*) **garments** (*be ged* – apparel).

O Yaruwshalaim (*Yaruwshalaim* – the source from which instruction and guidance on reconciliations flows), **the set-apart** (*qodesh*) **city** (‘*iy*), **for indeed** (*ky*), **it cannot continue to add to or include** (*yacaph* – to increase over and over again) **those who arrive** (*bow'* – those who come and want to be included) **unobservant and uncircumcised** (‘*arel* – stubborn and unresponsive, unwilling to listen or change) **any longer** (*ba 'owd* – ever again), **nor the defiled and impure** (*wa tame'* – nor those with a bad reputation, those who are unclean and common, religious idolaters, and sexual deviants).” (Yasha'yahuw / Salvation is from Yah / Isaiah 52:1)

Still speaking of the material wardrobe woven by political pundits and religious clerics, the garb which leads to dissipation, Yahowah pleads:

“Shake off (*na’ar* – sweep away and keep away from) the dust, rubbish and ash (*‘aphar* – natural particulate) and arise, standing upright (*quwm*). Stay, dwell, and endure (*yasab*), O Yaruwshalaim (*Yaruwshalaim* – Source of Reconciliation). Open (*patach* – loosen and release) the bonds (*mowcer* – chains, shackles, and fetters; implements which bind) around your neck, O captive (*shaby* – those who are taken by political and religious powers) daughters of Zion (*Tsyown* – the Signpost on the Way).” (Yasha’yahuw / Salvation is from Yah / Isaiah 52:2)

What follows provides an interesting contrast. People have freely surrendered their souls to religious and political institutions for millennia. In most cases, the victim of these institutions (read Communism, Christianity, Islam, et. al) have sacrificed their money, and often their freedom and lives, to these ill-conceived causes, receiving nothing in return. So by way of contrast, Yahowah says that His redemption is priceless.

“Thus, here and now (*koh* – pertaining to a specific position in space-time relative to the speaker used as a comparison or contrast), says (*‘amar* – declares, answers and promises) Yahowah (𐤃𐤏𐤃𐤏𐤁𐤎 - kzk|): ‘You have sold yourself (*makar* – surrendered yourself over to death and become possessed by another in an exchange) freely, for nothing and naught (*chinnam* – without cause or compensation, gratis, for no purpose, undeservedly) and so you shall be redeemed (*ga’al* - ransomed) without money.” (Yasha’yahuw / Salvation is from Yah / Isaiah 52:3)

This should have inflicted a mortal blow to religion. Islam requires that all Muslims continue to pay the tax the money-grubbing Muhammad initially imposed on his subjects. Non-Muslims in subjugated lands and pay an even greater tax or they die. Catholics sold indulgences for centuries. Forgiveness was something to be bartered. Since both religions claim to be based upon these words and this God, why is it that their teachings run counter to His?

The consequence of surrendering your soul to the care of mortal men is that mortal men will oppress you, rob you, corrupt you, enslave you, and torment you—and usually fleece you, making you pay for the privilege of receiving their abuse. Cloaked in religion and politics, men deceive to advance their interests. For example, Rabbinical/Masters added the name of their god, Lord/Ba’al, to the opening of this verse. Since it’s not there in the Dead Sea Scrolls, I’ll omit the Satanic reference.

“For thus says Yahowah (𐤃𐤏𐤃𐤏𐤁𐤎 - kzk|), in an earlier time (*‘ri’sown*) My family (*‘am*) descended (*yarad*) into Egypt (*Mitsraym* – the crucible) to dwell there. Then the Assyrian (*Ashshuwr* – people who worship the sungod Asshur)

will oppress (*'ahaq* – mistreat, violate, defraud, and extort) **them unceasingly without cause** (*'ephes*.)” (Yasha’yahuw / Salvation is from Yah / Isaiah 52:4)

'Ahaq is an apt and descriptive term in this context. It defines the effect of religious and political regimes. They “oppress by deceiving;” they “defraud by extortion.” And as an interesting side note, Yasha’yah wrote in the mid eighth century BCE, as the Jews in the Northern Kingdom were carried away, oppressed, deceived, defrauded, and extorted” by the Assyrians. Moreover, “the Assyrian” is a synonym for the Antichrist, and thus for Satan.

The last time Yahowah asked a question, it was sobering. Remember: **“Who are you that you revere mortal men out of whom comes death?”** This next one is no less thought provoking...

“And (*wa*) now (*'atah*), why (*my*) should I be concerned here (*la 'any poh*), prophetically asks (*na'um*) Yahowah (𐤏𐤃𐤏𐤃𐤁 - *kzk|*), that (*ky* – indeed) My (*'any*) family (*'am*) has been taken away (*laqah* – led away and captured, removed from Me, and has been seized and acquired) **for nothing, without cause, and in vain (*chinam* – for naught, to no avail, and without purpose)?” (Yasha’yahuw / Salvation is from Yah / Isaiah 52:5)**

That is not a question we want God to ask of us. To be led away from Yahowah is to be forsaken, to have lived life for naught. When we trust men more than God, Yahowah can no longer help us because His remedy requires us to rely exclusively on Him.

By using *laqah*, translated as “have been taken away,” in this prophetic question, Yahowah is saying that His concern for mankind is unwarranted because His family was “acquired, led and snatched away as prey and booty,” and then as “captives” they “married their assailant.” So not liking this question, as it spoke unfavorably of them, the Masoretes changed “why” to “who” suggesting that God was searching for His identity rather than questioning the wisdom of trying to redeem those who had no interest in their own salvation.

Speaking of those indoctrinated by the political and religious schemes of the Adversary, those which later influenced the Babylonian Talmud, Constantine’s Catholicism, Muhammad’s Islam, and Weishaupt’s Communism, God says:

“His (*huw'*) political and religious rulers (*masal* – those who exercise governmental and clerical power and authority) **have become deluded fools (*ya'al* – have willingly acquiesced to becoming wicked, ignorantly, irrationally, and immorally engaged in a fool’s folly), **prophetically declares** (*na'um*) **Yahowah** (𐤏𐤃𐤏𐤃𐤁 - *kzk|*), **continually** (*tamyd* – constantly and regularly) **every and all (*kol*) day** (*yowm*) **that My** (*'any*) **name** (*shem*) **is to be despised,****

rejected, and treated with contempt (*na'as* – spurned, devalued, and abhorred).” (Yasha'yahuw / Salvation is from Yah / Isaiah 52:5)

Of course the Rabbinical/Masters who benefited from the religious institutions manifest by the Whore of Babylon didn't appreciate Yahowah saying that He considered their pontifications regarding their Oral Law, and its devaluation of His name, to be “the folly of fools,” so in the 11th century CE those doing the howling replaced “*ya'al* – deluded fools” with “*yalal* – the yelping of animals.”

The second half of this verse addresses one of the least understood and most important concepts presented in Scripture: the use of Yahowah's name. The Assyrians didn't blaspheme; they didn't take or use Yahowah's name in vain, errantly, egotistically, or frivolously. They avoided it. They shunned it, spurned it, and rejected it. They didn't use it because they despised it, meaning, they “looked down upon it with contempt and aversion as negligible, worthless, and distasteful.” They considered it worthless and undignified because their god, Lord/Ba'al, despised Yahowah. Satan has always known that the easiest way to delude people into believing that he is God is to replace Yahowah's name with his own.

Let's see how he did. The Jewish Publication Society Tanach reads: “Their mockers howl declares the LORD, and consistently and unceasingly My name is reviled.” Score two points for Satan. Lord replaced Yahowah and to “revile” is “to verbally abuse,” the opposite of what occurred.

Since the *New International Version* is the most popular translation, surely they did better. “Those who rule them mock, declares the LORD. And all day long my name is constantly blasphemed.” It remains a shutout: Mankind 0, Satan 4.

The *King James Version* was “authorized” so perhaps with their “authority” came wisdom. “They that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed.” That's no better. So how about the *New King James*: “Make them wail, says the LORD, and My name is blasphemed continually.” The Devil wins again. The score is: Mankind 0, Satan 8. The Adversary managed to replace Yahowah's name with his own in the place it would do him the most good and man the most harm: Yahowah's Scriptures. And in doing so, he managed to delude people into believing that the Assyrian crime was verbally abusing Yahowah's name rather than not using it.

When we stop using Yahowah's name we are easily fooled into trusting human schemes and worshipping false gods. When we don't know Yahowah's name, Lord, Allah, and Christ are easily substituted, and with them, the object of our affection and association.

The *New American Standard Bible*, the translation which prides itself in being “literal,” blasphemed, saying: “Again the LORD declares, ‘Those who rule over them howl, and My name is continually blasphemed all day long.’” There is nothing more blasphemous than exchanging Yahowah’s name with Satan’s. To blaspheme, according to Webster is to “speak or address with irreverence.” Like “revile,” “blaspheme” is the antithesis of “*na’as*/to spurn, reject, and refuse.” Score another two points for Satan.

But before we leave the NASB, since they wallow all over themselves, excusing their blasphemous behavior, let’s review their opening comments. Before Genesis, and under the title: “The Proper Name for God,” they lied: “The most common name for deity is God, a translation of the original Elohim.” God is not a name; it is a word. Moreover “Elohyim” is the plural of ‘*el* and thus ‘*elohym* is “gods” in translation.

The NASB continues: “The normal word for Master is Lord, a rendering of Adonai.” Actually, *Ba’al* is “Lord” and ‘*adon* means “master.” Look up *Ba’al* in any Hebrew dictionary.

Deceiving again with half-truths, the NASB claims: “There is yet another name which is particularly assigned to God as His special or proper name, that is, the four letters YHWH.” Yes, YHWH, vocalized Yahowah, is God’s “special and proper name,” however it is His *only* name therefore it cannot be “yet another name.”

Oblivious to the message contained in the Scriptures they were translating, the NASB “Editorial Board” erred again, saying “This name has not been pronounced by the Jews because of reverence for the great sacredness of the divine name. Therefore it was consistently pronounced and translated LORD.” Rabbinical Jews simply rejected Yahowah’s name, they spurned it, and stopped using it because they lost respect for it. Moreover, ‘*adonai*/Lord isn’t a “pronunciation” or “translation” of YHWH. It is a blasphemous substitution.

In the second paragraph on their treatise on blaspheme, the NASB Editorial Board adds: “It is known that for many years YHWH has been transliterated as Yahowah. No complete certainty attaches to this pronunciation.” In actuality, the pronunciation of Towrah tells us how to pronounce Yahowah. And to question Yahowah and accept the vocalization of all other words, including ‘*adonay*, is irrational. Every Hebrew word is written using the same twenty-two letters – five of which are vowels.

Further, since Yahowah gave us the basis of His name, *hayah* / I Was, I Am, and I Will Be, and since *hayah* forms the basis of hundreds of Hebrew words and names ranging from life to salvation, from Yahowsha’ to Yasha’yah, the combination of *hayah* and *towrah* resolve every question regarding the proper

pronunciation of Yahowah. The whole Hebrew language would be wrong if it were.

And that's just the half of it. I have recently discovered that in Ancient and Paleo Hebrew, the alphabets in use when the vast preponderance of the Tanakh was inspired, the letters Yowd, Hey, and Wah, are all vowels, making יהוה - kzk| - יהוה - YHWH "Yahowah." There is no question, whatsoever. God's name, His one and only name, is Yahowah. His Towrah, alone, should have been sufficient to teach us this lesson.

Speaking of wrong, the NASB concludes with: "However, it is felt by many who are in touch with the laity of our churches that this name conveys no religious or spiritual overtones. It is strange, uncommon, and without sufficient religious and devotional background. No amount of scholarly debate can overcome this deficiency. Hence, it was decided to avoid the use of this name in the translation proper." This is the kind of delusion that compelled Yahowah to say:

"Those who rule over (*mashal* – exercise authority and dominion, those who control and govern) **them are deluded, says Yahowah** (יהוה - kzk|), **and every day without ceasing** (*tamyd* – constantly, consistently, continuously, and perpetually) **they despise, spurn, and reject** (*na'as* – view with contempt, abhor, showing no reverence or respect for, disdain, refusing and abstaining from using) **My name."**

"So therefore (*ken* – this is right, just, honest, verifiable, correct, and true), **My family** (*'am* – relatives) **shall know** (*yada'* – possess an awareness of and information regarding it that focuses on relationship, be acquainted with it in a relational sense, discern and recognize) **My name** (*shem*)."
(Yasha'yahuw / Salvation is from Yah / Isaiah 52:6)

God just said: if you don't know His name you aren't part of His family. That being the case, consider the damage that has been done by the clerics who have removed His name from His Scriptures. It may well have been the single most spiritually lethal act of all time.

Speaking of the Ma'aseyah's ruling advent, Yasha'yah reveals:

"In His (*hy*) **day** (*yowm*) **they will know that I Am He** (*'any huw'*) **who speaks** (*dabar* – declares, converses, warns, promises, and says) **'For** (*ky*) **behold, look and see, here I Am** (*hineh*)."
(Yasha'yahuw / Salvation is from Yah / Isaiah 52:6)

With the Yahuwdym, this will not occur in mass until the Ma'aseyah returns on Day of Atonement in 2033. There will be but 5 days left on mankind's 6,000 year (2,191,500 day) history—a mere five seconds on a twenty-four hour clock.

You may wonder why I am certain that Yahowah is associating “knowing His name” and His name’s influence on “being included in His family” with the return of the Ma’aseyah. It’s because He said so.

“How lovely (*na’ah* – beautiful and befitting, attractively and appropriately adorned) upon the mountains are the feet of the One who brings and embodies (*basar* – bears and announces news of) reconciliation, restoration, and renewal (*shalowm* – a completely sound, satisfied and favorable state; the blessings of loving kindness, friendship, and relationship; the granting of peace, safety, salvation, and well-being), the One who announces and proclaims good things (*towb* – that which is beneficial and agreeable, prosperous and valuable) who hears (*shama’* – listens to) ‘Salvation (*Yashuw’ah*),’ and says to (*amar la* – speaks to and answers) Tsyown, ‘Your *‘elohym* reigns (*malak*)!’” (Yasha’yahuw / Salvation is from Yah / Isaiah 52:7)

Basar conveys three crucial doctrines in one word. Yahowsha’ “proclaimed, preached,” and through His disciples “published the good news” of salvation. He was Himself the “bearer of the news, bringing the message forth to fruition.” He was also the “human embodiment” of these fortuitous tidings, “the Word made flesh.” *Basar* is equal parts “the message” and “the embodiment.” That is why the passage begins with the Ma’aseyah’s feet upon the mountains of Jerusalem. It is why the passage follows one where Yahowah says: “Behold, look and see, here I Am.”

“*Shalowm* (שָׁלוֹם) – reconciliation” is a comprehensive term. Its amplified meaning covers virtually every aspect of Yahowsha’s ministry: “restoration and renewal, the process of making someone completely sound and satisfied, bequeathing a favorable state.” It is “the blessing of loving kindness, mercy, friendship, companionship, and relationship that bestows peace, safety, and salvation.” *Shalowm*’s root, *shalam* (שָׁלַם), means “to restore by way of recompense, to reward through restitution, to make suitable via payment, and to facilitate a return by way of a sacrifice.” *Shalam* means: “to make amends, to complete, to finish, and to make sound.” Yahowsha’ did all of these things.

Shelem (שָׁלַם), a word which textually is identical to *shalowm*’s root, is even more precise. It means: “to make a voluntary sacrifice to bring peace between parties.” *Shelem* is “something given in return, compensation, to make another suitable to receive a benefit.” *Shelem* defines the purpose of redemption: “to restore an alliance based upon friendship.”

Shalem (שָׁלַם), which is comprised of the same consonants, also explains the benefit of redemption: “to make someone completely perfect, whole, complete, and safe.” The same Hebrew letters vocalized *shillem* (שָׁלַם), translate: “recompense,” which means “to pay for damage done,” to “render a service by

providing compensation that facilitates a return.” By simply translating *shalowm* “peace,” the primary meaning of the word is lost.

Towb is most often translated “good,” but can also mean agreeable. The good news of the Covenant is that sinful man can be restored to an agreeable state by way of Yahowsha’s Miqra’ey. *Towb* is “something valuable that makes people happy, prosperous, and better.” It is “beneficial to our welfare.”

The primary meaning of *shama’* is “to hear, to listen, to understand, and to pay attention to what someone is saying.” As such, it means that Yahowsha’ hears His family say His name as He proclaims: “God reigns.” A nation who won’t even say Yahowah’s name, a people who deny the Ma’aseyah, will finally recognize their God and Savior, calling Him by name: “Yahowsha’.”

Putting it all together as it is inscribed on the Dead Sea Scroll, 1QIsa: **“In His day they will know that I Am He who says, ‘For behold, look and see, here I Am.’ So therefore, this is right, just, honest, verifiable, correct, and true: My family shall know My name. How lovely and appropriately adorned upon the mountains are the feet of the One who brings and embodies restoration and renewal, the One who announces and proclaims good things of what is beneficial and agreeable, who hears ‘Yahowsha’ and says to Tsyown, ‘Your ‘elohym reigns!’”** (Yasha’yahuw / Salvation is from Yah / Isaiah 52:6-7)

I am astonished that so many Yisra’elites remain oblivious to the obvious. The best excuses tendered for not accepting Yahowsha’ as Ma’aseyah are obliterated in this passage and in the next. The rabbinical claim that God is “incorporeal” and thus incapable of taking on human form has just been rent asunder by Yahowah’s own declaration. And in the next verse, Yahowah’s announcement of His *suwb*/return tells us that He has been here before, obliterating the notion that there is but one advent.

Speaking to the Yahuw dym gathered in Yaruwshalaim on the Day of Reconciliation, Monday, October 3, in the *Yowbel* of 2033 (Year 6000 Yah), Yahowah says:

“Listen (*qowl*), your watchmen (*tsaphah* – lookouts, those who are observant and watch closely) lift up (*nasa’*) their voices and shout for joy (*run* – become sober, awakening from a drunken stupor and respond, signaling loudly and publicly), ‘Yachdy’el,’ they sing. For in plain sight they will look upon, inspect, and observe (*ra’ah*) with their own eyes (*ownah*) Yahowah’s (𐤏𐤃𐤏𐤃 - 𐤏𐤃𐤏𐤃) return (*suwb*) to Tsyown with mercy (*racham*).” (Yasha’yahuw / Salvation is from Yah / Isaiah 52:8)

“*Racham* / mercy” does not exist in the Masoretic Tanakh. *Yachdy’el* (יְחַדְיִ'עַל) exists in the Tanach, but it is translated “together” which is misleading because it

is clearly a compound name and thus needs to be transliterated and defined. *Yachad* (יחד) means “unitedness and union, altogether and alike.” *‘El* (אל) means: “God.” Thus “*Yachdy’el*” on the lips of those observing Yahowsha’s return tells us that they have finally come to recognize that Yahowah and Yahowsha’ are “One, altogether united and alike.”

This joyous reunion will occur as the largest army ever assembled, 200,000,000 troops, gathers in the valley of Megiddo, pointing their weapons upon a now desolate Jerusalem.

“Burst forth (*patsach*), sober up and shout (*run*): ‘Yachdy’el [God is One Unity],’ desolated (*chorbah* – ruined and wasted, destroyed and lifeless rubble of) *Yaruwshalaim* [that which pours out restoration]. *Yahowah* (יְהוָה - kzk|) **has shown compassion and has comforted His repentive and changed (*nacham*) family (‘am), and He has redeemed (*ga’al* – restored by way of a ransom paid by a kinsman-redeemer) *Yaruwshalaim*.” (Yasha’yahuw / Salvation is from Yah / Isaiah 52:9) Halaluyah!**

Starting with the seventh verse of the 52nd chapter and running through Yasha’yah / Isaiah 53, the Masoretic Tanakh is so inconsistent with the Qumran Scrolls, the editors of the Dead Sea Bible felt compelled to acknowledge the great contribution the 1,300-year-older manuscripts have bequeathed upon those of us who yearn to know what Yahowah actually revealed. They do not, however, state the obvious. Since these words comprise one of Scripture’s most important prophecies, that of the redemption of man by the Ma’aseyah Yahowsha’, the very Savior whom the Rabbis are most wont to deny, the increased propensity of alterations is obviously purposeful.

I share this revelation with you for two reasons. If you are a religious Catholic, Protestant, or Jew, stop relying upon the words of men. They deceive and destroy. They are death. Second, if you are wondering why some of what I’m sharing varies significantly from your KJV, NKJV, NIV, NASB, or JPS, the answer is that I am relying upon the Yasha’yah text as it is preserved in the 2,200 year-old Isaiah Scroll found in Qumran rather than the poison produced by the Rabbinical Masorettes.

The next verse is meritorious in itself. It confirms that Yahowah can and will manifest Himself in a physical form who can be seen by all. The form is human. In Human form Yahowah is Yahowsha’.

“Yahowah (יְהוָה - kzk|) has bared (*chasaph* – uncovered and revealed) His Set-Apart (*Qodesh*) sacrificial Lamb (*zarow’a*) in the eyes of all Gentile nations (*gowy* – people from different races and places). And without exception, all the earth will see Yahowsha’ (*Yashuw’ah*), God (‘*elohym*).” (Yasha’yahuw / Salvation is from Yah / Isaiah 52:10)

In context, Yasha'yah 52:10 is destroyed when "Yashuw'ah," the tangible and visible human manifestation of Yahowah, is replaced by an intangible and invisible concept, "salvation." Everything we have just read tells us that everyone will *see* Yahowsha' with their *eyes*. The startling reality that sobers the Yahuw'dym, causing them to cry out Yahowsha's name and sing, "God is One Unity," is the realization that Yashuw'ah is Ma'aseyah, Yahowah manifest in human form.

It bears repeating: **"In His day they will know that I Am He who says, 'For behold, look and see, here I Am.' So therefore, this is right, just, honest, verifiable, correct, and true: My family shall know My name. How lovely and appropriately adorned upon the mountains are the feet of the One who brings and embodies restoration and renewal, the One who announces and proclaims good things regarding that which is beneficial and agreeable, who hears, 'Yashuw'ah' and says to Zion, 'Your Elohyim reigns!' Listen, your watchmen lift up their voices and shout for joy, 'Yachdy'el,' they sing. For in plain sight they will look upon, inspect, and observe with their own eyes Yahowah's return to Zion with mercy. Burst forth, sober up and shout: 'Yachdy'el,' desolated Yaruwshalaim. Yahowah has shown compassion and comforted His repentive and changed family, and He has redeemed and restored Yaruwshalaim. Yahowah has bared and revealed His Set-Apart sacrificial Lamb in the eyes of all Gentiles. And without exception, all the earth will see Yashuw'ah, Elohyim."** (Yasha'yahuw / Salvation is from Yah / Isaiah 52:6-10)

Before we move on, there are three messages that I don't want missed. Upon His *suwb*/return, "a child is" *not* "born unto us" and "a Son is" *not* "given." The redemptive advent, with its example, message, and mission, are behind us. Yashuw'ah *returns* as "Almighty God and Everlasting Father" in such glory and magnificence He is seen by all who live on earth. The "government" of the world will now "rest upon His shoulders."

Second, in the midst of all of this focus on the restoration of Yahowah's family, the Gentiles are not forgotten. Redemption is for all mankind.

Third, the verse says that "without exception all the earth will see Yashuw'ah. It does not say that all will be saved by Him. While redemption is offered to all, it is not accepted by all.

Also, there is some dispute as to whether Yahowah/Yahowsha' "*chasaph*/stripped and laid bare," His *zarow'a*/sacrificial lamb for all to see upon His return or through his sacrificial Lamb He "*chasak*/brought relief, sparing" His family. The words are very similar: *chasaph* (צָשַׁף) versus *chasak* (חָשַׁק), and both will occur. People the world over will see Yahowah manifest as Yahowsha' and

many will be spared. As for the city itself, Yahowah spares Jerusalem from complete destruction, however, earthquakes contemporaneous with His return are designed to strip away man's corruptive influences on Moriah and Zion, leaving a cleansed and restored landscape upon which to build the Millennial Temple and the Set-Apart City.

Upon Yahowah's return as Yahowsha' there will still work to be done. Yahuwdym, now restored, will reassume their designated role as Yahowah's chosen people, His witnesses. They will be sent out on a great commission, but not to everyone. During this time Yahowsha' is focused on removing all unclean, evil people, from His soon-to-be restored planet. The unsaved are not to be touched.

“Depart, depart (*suwr suwr*), go out there (*yatsa' sham*) but touch (*naga'*) nothing unclean, polluted, or defiled (*'al tame'*). Go forth from her midst. Those who lift up, carry, and advance (*nasa'*) Yahowah's (𐤏𐤃𐤏𐤃𐤁 - *kzk|*) beautiful adorning armor (*kaly* – possessions, implements, clothing, articles, and vessels) are cleansed, purified, and made brilliant (*barar* – selected and chosen). For you will not go out in hurried trepidation (*chippoẓown*) nor walk as a refugee (*manusah*). Yahowah (𐤏𐤃𐤏𐤃𐤁 - *kzk|*) walks (*halak*) in your presence (*panym*). And the ‘Elohyim of Yisra'el (the one who endures with and is empowered by God) will gather, collect and receive you (*'acaph*). He is called the ‘Elohyim of all the Earth.” (Yasha'yahuw / Salvation is from Yah / Isaiah 52:11-12)

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Now that the Yahuwdym have come to recognize and accept Yahowsha', they are finally in a position to appreciate the sacrifice He made to redeem and restore them. Seven centuries before these redemptive events played out in the crossroads of history that made this possible, and 2,700 years before his people would come to acknowledge Yahowsha' and His gift, Yahowah inspired His prophet to proclaim a Song of Salvation. Starting with the 13th verse of Yasha'yah/Isaiah 52 we have come upon the most glorious and important prediction ever made. It is a song which proclaims the sacrifice of the Suffering Servant.

Carefully consider the full implications of *hineh*, *sakal*, *nasa'*, *yarum*, *ma'od*, and *gabah* as you read this introduction. We are being told that the soul of Yahowah's Servant will be lifted up, ascending to heaven, where He will be known as God.

“Behold, Look at (*hineh*) My Servant. He will be marked by wisdom and judiciousness (*sakal* – will be prudent and circumspect, carefully considering every circumstance and all possible consequences; will have insight, comprehension, and understanding; pay attention because He will succeed, accomplish the mission, and will prosper; He will relate, instruct, and teach). **And He will be raised (*yarum*), lifted up (*nasa’* – enduring, forgiving, and assisting; suffering, supporting, and bearing our burdens; be respected and honored; He will spare, release, sustain, and raise others). **He will rise (*nasa’* – He will be lifted up) and be set on high (*ruwm* – be uplifted, magnified, and extolled in heaven). **He will be greatly exalted (*ma’od gabah* – exceedingly elevated and abundantly acclaimed; He will possess enormous power and strength pertaining to the highest point on the scale; He will be elevated to a higher spatial position and dimension).” (Yasha’yahuw / Salvation is from Yah / Isaiah 52:13)******

One of these terms (*hineh*, *sakal*, *nasa’*, *yarum*, *ma’od*, and *gabah*) used in isolation and apart from this context, might yield a message more mundane than the one I see. But when these words apply to Yahowah’s Servant and follow verses that equate Yahowah with Yahowsha’, when all people are instructed to look at Him, and when the six words are used collectively as an introduction to the sacrifice of Yahowah’s perfect Passover Lamb, they assume Godly proportions.

“Many were broken (*ka’ah* – disheartened and despondent), made desolate, stupefied and appalled (*shamem* – deserted and made lifeless, horrified) at You.” (Yasha’yahuw / Salvation is from Yah / Isaiah 52:14)

Yahowsha’ was not well received during His redemptive advent. As would be the case today, people in positions of political and religious authority didn’t like the idea of God meddling in their affairs. His views didn’t mesh with their own. Religious leaders aren’t prone to compromise and political leaders don’t like to share power. Neither appreciates having their authority questioned. And most people are like sheep, mindlessly following whatever shepherd makes the tastiest promises. Therefore, far more people were stupefied by Yahowsha’ than were saved by Him. Disheartened that God would humble Himself to serve man, appalled by God’s disdain for politics and religion, horrified that God would allow Himself to be beaten beyond recognition and then crucified, people deserted Him which caused them in turn to become desolate. Yahowsha’s appearance and sacrifice crystallized the choice men and women are compelled to make: accept His gift and rely on Him or reject redemption and trust in things that are not Godly.

What follows is humbling considering how literally and gruesomely the prophecy was fulfilled, especially since we as the perpetrators of the horror ultimately became the beneficiary of our own abuse.

“So behold, (*ken*) His appearance (*mar’eh*) was disfigured (*mishchath*) on account of (*min* - by means of) man (*‘iysh* – mankind). His form and features (*to’ar* – shape and outward visage) as the result of (*min*) the sons (*ben*) of ‘Adam (*‘adam* – humankind) will therefore (*ken*) startle many Gentiles (*Gowym* – people from different races and places).” (Yasha’yahuw / Salvation is from Yah / Isaiah 52:14)

This is one of many confirmations that there are at least two advents, one humble, sacrificial, and redemptive, the other glorious. It’s hard to imagine calling this man beautiful and joyfully singing His praises.

Yet no matter how bad things look, no matter how little we actually know, we can always count on politicians to provide lip service, painting a pretty, albeit, superficial picture.

“Political rulers will superficially (*‘al* – appear on the surface to) shut their mouths. In regard to (*‘asher* – in relationship to and because of) what they have not had recounted and declared (*caphar*) they will see (*ra’ah* – consider and regard), and what they had not heard they will realize and apprehend (*bin*).” (Yasha’yahuw / Salvation is from Yah / Isaiah 52:15)

With this, we move through a chapter break, one of man’s divisions, but not God’s. Yahowah says...

“Whoever (*my*) trusts (*‘aman* – is supported by, established in, and made firm through; endures faithful with, standing firm and certain in; is affirmed through and confirmed by way of) our announcement (*shemuah* – report, news, tidings, and message) is to whom the sacrificial Lamb (*zarow’a*) of Yahowah (𐤆𐤏𐤃𐤁 - *kzk|*) has been revealed (*galah* – uncovered and disclosed, made known).” (Yasha’yahuw / Salvation is from Yah / Isaiah 53:1)

While we have come to see *zarow’a* as “the sacrificial Lamb of God,” I have no issue with *zarow’a* being the “arm” of God because Yahowsha’ is the arm of God. Likewise, I see no problem with *zarow’a* being Yahowsha’s “shoulder,” because through His sacrifice, Yahowsha’ shouldered our burdens.

The message inherent in this prophecy announcement is clear. Whoever relies upon the Scriptural proclamation and promise that Yahowah took on the form of a man to teach us what He is like and to sacrifice Himself so that our sins would be forgiven, will know God. They will experience the loving embrace of our Heavenly Father.

Reconfirming what Dowd / David had shared earlier in the 22nd Psalm, Isaiah foretells that the Ma’aseyah will enter our world as a tender shoot—a child. He says that his roots will be grounded in the Land—Israel. Yet we’re told that the Ma’aseyah will have no distinguishing physical features. Yahowah, whose natural

state is overwhelming radiant and magnificent, chose a humble form. It quietly speaks volumes about Him and His redemptive advent.

“He grew up in your presence (*paneḥ* – before your face and eyes) **like a tender shoot** (*yowneq* – a young suckling), **like a root growing** (*sheresh* – suggesting firmness, permanence, and productivity in a place) **out of the parched** (*tsyah* – dry, desolate, lonely, and solitary) **land** (*‘erets* – earth).”

Jews have always been eager to receive the Powerful Ma’aseyah of Isaiah 9: “Wonderful Counselor, Almighty God, Eternal Father, Patron of Redemption, on whose shoulders the government will rest.” But they rejected, even despised, the humble Ma’aseyah of Isaiah 9: “unto us a Child is born, a Son will be given to us.” The humble, suffering Servant depicted in Yasha’yah 53 didn’t fit Jewish sentiments as well as it fit Yahowah’s character and plan.

“He has no physical characteristics (*to’ar* – shape, form, or figure), **majesty or splendor** (*hadar* – beautiful manifestations by way of ornamented adornments) **that we should look upon** (*ra’ah* – notice or gaze at) **Him, nor visual appearance** (*mar’eh*) **that we should be attracted to Him** (*chamad* – find Him desirable).” (Yasha’yahuw / Salvation is from Yah / Isaiah 53:2)

So...**“He was despised** (*bazah* – regarded with contempt and considered despicable, vile and worthless), **rejected and forsaken** (*chadel* – neglected, deserted, and refused) **by mankind** (*‘iysh* – mortal men), **a man of pain and suffering** (*makob* – physical affliction and emotional anguish, sorrow and grief), **and one who personally knew** (*yada’* – could relate to and empathize with, was intimately familiar and acquainted with) **sickness, wounds and affliction** (*chaly* – grief and disease).

We hid (*masater* – turned away) **our faces** (*panym* – presence) **from** (*min*) **Him. We despised Him** (*bazah* – held Him in contempt, lightly regarded Him, saw Him as despicable, vile, and worthless) **in our thinking and schemes** (*chashab* – planning, calculating, inventing, judgment, imagination, and consideration). **We did not value Him.**” (Yasha’yahuw / Salvation is from Yah / Isaiah 53:3)

The reason Yahowsha’ was “personally acquainted” with “sickness and disease” is that He assumed ours. God voluntarily accepted, and took upon Himself, the sin of all mankind—past, present, and future.

Most people reject Yahowsha’ and refuse His gift, having little regard for what the offering cost or the present’s value. No one is better at “undervaluing” the Ma’aseyah than Jews. But they are not alone. Men, under the banner of religion, have invented all manner of schemes to devalue what was done outside Jerusalem on Passover, Friday, April 1, in the Yowbel of 33 CE. Clerics have

imagined, calculated, and concocted vile and worthless doctrines that show contempt for what Yahowah accomplished. For if salvation is a gift, if it cannot be earned, if it is God's alone to give, and if it is the product of developing a personal and intimate relationship with the Almighty, there is no reason for religion, and thus for pastors and priests. All religions were invented by men for men. They ought to be despised, held in contempt, and seen as despicable and worthless.

Prophecy is unique with regard to the tenses selected by its source. To Yahowah time is. In that way He is like light, His most common and apt metaphor. Past, present, and future exist simultaneously. He can even speak of the future as if it already was, because He has seen it and experienced it. So while it is comfortable today reading this in past tense, as the sacrifice occurred nearly two thousand years in our history, we must not lose site of the fact this prophecy was written 750 years before it was fulfilled.

Now for some really good news: Yahowah, through Yasha'yah, predicted: **“Surely** (*‘aken* – nevertheless, truly, and indeed; as a marker of emphasis) **our sickness and maladies** (*choly* – anxieties, infirmities, diseases, wounds, afflictions, and grief) **He** (*huw’*), **Himself, lifted from us, accepted, and bore** (*nasa’* – He lifted up, sustained and carried away), **and our pain** (*mak’ob* – physical suffering and emotional anguish) **He completely carried away** (*cabal* – He sustained the load, totally dragging our burdens away (qal perfect)).”

Nasa’ and its derivatives appear six hundred times in Scripture. The term is most frequently used in prophecies pertaining to Yahowsha’, none of which are more important than this one as it explains the process of redemption. *Nasa’* conveys three primary thoughts: “to lift up,” “to bear, carry, and support,” and “to accept, so as to remove by carrying away.” With this understanding, *nasa’* means that the Ma’aseyah Yahowsha’ personally “lifted” our sins from us and “bore” them Himself. He “supported” them on His shoulders and “carried them away.”

So that we might more fully appreciate the magnanimous nature of the gift man is wont to ignore, let's review every applicable connotation of *nasa’* as this present is the synthesis of Scripture. *Nasa’* means that God “accepted” our sin, that He “lifted it” from us, “bearing” it Himself, and thereby “removing it from” us, “sweeping it away.” By “carrying off” our sin, God was able to “forgive” us in the most “supportive act of assistance” ever rendered humankind. *Nasa’* is the mechanism of *tsadaq*/vindication that leads to *ga'al*/redemption.

As such, let's review the very specific form of salvation advocated by Yahowah—that of paying the price to liberate us from captivity, death, and destruction. To *ga'al*/redeem is: “to buy back, to release from blame or debt, to free from the consequence of sin, to extricate and liberate from captivity, distress,

and death by the payment of a ransom, to repair, reform, and restore.” This is why Yasha’yah 52 and 53 are so important. They, better than either eyewitness account, explain the mechanism, mission, and message of redemption, the principal byproduct of the Covenant.

God selects His words with precision. The verse states: “**our sickness and maladies** (*choly* – anxieties, infirmities, diseases, wounds, afflictions, and grief) **He** (*huw’*), **Himself, lifted from us, accepted, and bore** (*nasa’* – lifted up, sustained, and carried away), **and our pain** (*mak’ob* – physical suffering and emotional anguish) **He completely carried away** (*cabal* – bore, dragging the burden away).” “Sickness and disease” are synonyms for the corrupting and deadly consequence of “sin.” By accepting ours and sweeping them away from us, Yahowsha’ redeemed us on Matsah, unleavening our souls of the fungus of corruption. As a consequence “the physical pain and emotional anguish” we would have suffered had we been held accountable for our thoughts, words, and deeds, have been “dragged away,” probably to the abyss.

Wanting to better understand the burden which has been removed, I looked up “pain” in Webster’s Dictionary and was pleasantly surprised to see listed singularly under the primary definition: “punishment—a penalty inflicted on an offender through judicial procedure.” That is the very thing Yahowsha’ removed from us. Through His selfless act of sacrifice we are no longer judged, no longer held accountable, for our sin and the punishment that would have resulted from our offenses against God. We have been vindicated and declared “Not Guilty!”

As with the previous verse, the full measure of the following words are haunting. “**We plotted and contrived, thinking up schemes** (*chashab* – planning, calculating, imagining, inventing, and considering plots) **to see Him assaulted** (*naga’* – traumatized, plagued, and wounded), **and struck down** (*nakah* – smote, beaten, scourged, punished, ravaged, murdered, and destroyed) **by God** (*’elohym*) **and abased** (*’anah* – bruised, humbled and put down, stopped, subdued, and silenced).” (Yasha’yahuw / Salvation is from Yah / Isaiah 53:4) The nature of man and consequence of sin have never been more vividly portrayed.

This is truth, naked and unabashed. The men who plotted and contrived to murder the Ma’aseyah’s body, to stop His soul and silence His Spirit, wanted the world to believe that the punishment they inflicted and He endured came from God. It is the reason religion is universally evil. Pompous priests contrive and calculate doctrines that dictate that they speak for God and carry out His wishes. During the mock trial the politicized Rabbinical/Masters held prior to calling for Yahowsha’s crucifixion, they pretended to be doing God’s bidding rather than their own. They judged the Judge.

This deception, the lie that clerics speak for God rather than for themselves, that they serve as judges, arbitrators of right and wrong on His behalf, is the root of most temporal and eternal pain. Today, no one beats the Pope in pompousness. Enthroned on top of an organization built upon conspiring to heap God's authority upon themselves, deceitful men claim to be "the Holy Father," and "Christ's Vicar on Earth." They want God humbled, as does Satan, believing that by putting Him down they will elevate themselves.

The crime committed in this verse is unforgivable. It is the message of the Third Statement Yahowah carved into the first of His stone tablets. **"You should never deceive or delude** (*lo' nasha'* – you should not ever deploy clever tricks to enrich oneself by indebting others, and never beguile people, causing them to miss the Way / *lo' nasa'* – you should never lift up or bear, you should not ever actually support or advance, nor literally forgive or tolerate, nor promote yourself) **through the** (*'eth* – with or by way of the) **name or reputation** (*shem*) **of Yahowah** (יהוה), **your God** (*'elohym*), **advancing worthless and lifeless deception** (*la ha showa'* (errantly transliterated *shav'*) – deploying that which advances devastating dishonesty, nullifying one's existence, leading to emptiness and nothingness, deceitful and lifeless lies which are ineffectual, futile, and ruinous). **For indeed** (*ky* – because), **Yahowah** (יהוה) **will never forgive or leave unpunished** (*lo' naqah* – will not purify or pardon, acquit or free from guilt, exempt from judgment and sentencing or release) **those who** (*'eth 'asher* – in accordance with that which they associate) **consistently deceive, actually beguile, and habitually delude** (*nasha'* – use clever trickery to continually mislead / *nasa'* – advance, lift up, or promote themselves) **in association with** (*'eth* – through) **His name** (*shem* – renown and reputation) **to promote and effect** (*la* – to advance accordingly) **vain and ineffectual lies which lead to lifelessness and destruction** (*showa'* – devastating deceptions which nullify our existence leading to emptiness, worthlessness, and nothingness, deceitful, desolate, futile, and ruinous vanity)." (*Shemowth* / Names / Exodus 20:7)

Dowd, Zakaryah, Dany'el, and Yasha'yah share something in common. They all predicted that man would "pierce" Yahowsha', the human manifestation of Yahowah...

"He was pierced through (*chalal* – fatally wounded by the penetration of sharp objects into the body which wound; He was profaned and polluted, defiled, desecrated, and dishonored), **for our revolt** (*pasha'* – national, moral, and religious rebellion, sin and transgression), **He was crushed** (*daka* – broken and bruised, beaten to pieces and diminished, humbled) **for our perversion and corruption** (*'awn* – for our immorality, iniquity, depravity, and guilt)." (Yasha'yahuw / Salvation is from Yah / Isaiah 53:5)

How appropriate. *Chalal* (חָלַל) was chosen by Yahowah because it is literally and figuratively correct. *Chalal* means: “to pierce, the penetration of sharp objects into the body which wound, harm, and kill.” *Chalal* tells us how the Ma’aseyah would suffer unto death. It describes the means of inflicting the specific form of capital punishment used by the Roman occupiers of Judea—crucifixion—the form of suffering painstakingly detailed by Dowd in his 22nd Song.

But *chalal* (חָלַל) also means “to be defiled, profaned, desecrated, and dishonored.” Accepting our sin was costly. Yahowsha’ bore our punishment and accepted our pain. Our offenses defiled His Soul. Our sickness and disease profaned Yahowsha’, debasing and defiling Him, making the worthy, vulgar. We desecrated Him with our transgressions, treating God disrespectfully, irreverently, and outrageously. The most pure was rendered impure. The Most Set-Apart became common. It was the penalty He accepted and paid to redeem us. Burdened with our *pasha*’/revolt and ‘*aown*/sin Yahowsha’ was held accountable to the Third Statement and was declared “guilty and unclean.”

When Dany’el / Daniel predicted that the Ma’aseyah would “make atonement for ‘*aown*/sin and iniquity,” and “put an end to *pasha*’/revolt and transgression,” this verse is what He was talking about which is why he used the same words. Dany’el identified “the bringing in of everlasting *tsadaq*/vindication” with the “Ma’aseyah,” whom Isaiah has referred to as “Yashuw’ah – the Savior.” When Gabriel spoke to Dany’el about the “anointing of the Most Set-Apart” he was predicting what Yahowah just described to Yasha’yahuw.

But more even than any of these things, what Yahowah has prophetically described here is what Dany’el / Daniel later dated: **“And so (*wa*) you should actually come to realize (*yada*) and (*wa*) you should choose to actually understand (*sakal*) that from (*min*) the act of conveying the word (*mowtsa’ dabar*) to restore (*la suwb*) and to rebuild (*wa la banah*) Yaruwshalaim (*Yaruwshalaim*) until (*’ad*) the anointed manifestation of the message (*mashyach nagyd*), seven weeks (*sheba’ shabuwa*) and sixty-two weeks (*wa shabuwa’ shishym wa shanaym*). She will be restored (*suwb*) and she shall be rebuilt (*wa banah*): the way to grow (*rachab*) and the means to being decisive about protection and separation (*wa charuwts*), even in an oppressive time (*wa ba tsowq ha ’eth*). And (*wa*) after (*’achar*) the sixty-two weeks (*ha shabuwa’ shishym wa shanaym*), He shall be cut off to establish (*karat*) anointing (*mashyach*), but not for Himself (*wa ’ayn la*).”** (Dany’el / God Judges and Vindicates / Daniel 9:25-26)

“Cut off” is from *karat*: “to separate and cut down, to take away and to put asunder, to eliminate and to kill.” And so it would be, on Passover and Unleavened Bread, Friday and Saturday, April 1st and 2nd, 33 CE, on the very

days it was predicted, Yahowsha' was "cut off, but not for himself"—for you and for me.

Thankfully, Yahowah loves us more than he hates our perversity or none of this would have been possible. What follows is one of Scripture's most concise descriptions of redemption, of unearned mercy, and the gift of life.

"The punishment (*musar* – chastisement and rebuke, discipline and correction) **fell upon Him for our renewal** (*shalowm* – restoration and well-being). **And by His scourging blows** (*chabburah* - stripes from a whip that wounds and leaves black and blue welts, beating) **we are cured, healed, and repaired** (*rapha'* – mended and made whole; have all sickness and disease removed promoting complete renewal and restoration)." (Yasha'yahuw / Salvation is from Yah / Isaiah 53:5)

Every sin I have and will commit caused my God to suffer. Yahowsha' accepted our punishment, the consequence of sin which is death, enabling Yahowah to be just while exonerating us so that we could live with Him.

While "restoration and renewal" is a proper translation of *shalowm*, the amplified definition provides a much more comprehensive picture of the benefit we enjoy when we are "restored by way of recompense" and "rewarded through restitution," facilitating our "return" to God. *Shalowm* makes us "suitable" to receive the "benefit" of His "sacrifice." We are made "completely sound" in "return for the compensation He paid." Our debt is "satisfied" as we are elevated to a much more "favorable state."

Yahowsha's "blessing of loving kindness," rekindled the "alliance of friendship" between God and man. It "restores" us, enabling a "renewal of our relationship" and "companionship" as originally conceived in the Covenant. Where there was confrontation, there is now "peace." Where there was disease and sickness, there is now "perfect health." Death was replaced by "deliverance." The gift of "salvation," makes us "whole and complete" in God's eyes, "mended and repaired." All of this was for our "well-being," our "safety." It was the "final act," the "completion" of the covenant, and the "fulfillment" of the *Miqra'ey*. Man can be "made right" with God because God "voluntarily sacrificed Himself to bring peace between parties," to "make amends."

As we have discovered, *shalowm*, like *nasa'* / lift up, *tsadaq* / vindication, and *ga'al* / redemption, comprehensively define the message and mission of the Ma'aseyah. Yahowsha' "paid for damage we had done" to ourselves and to our relationship with God. He "rendered a service and provided compensation which facilitated our return." He made us "right."

“Encounter” is such a common term, I hesitated before looking it up. Yet curious, I discovered how appropriate Webster’s definition is in this context. “Encounter: to meet an adversary and to engage in conflict face to face.” Yahowsha’ encountered the Adversary on our behalf. He engaged in the spiritual conflict between truth and deception, relationship and separation, punishment and redemption, life and death in our stead.

The “burden” Yahowah placed upon the *zarow’a*/sacrificial Lamb was our sin. He voluntarily carried it away, accepting the consequences Himself. *Paga’*/intercession, joins *shalowm*/restoration, *nasa’*/lift up, *tsadaq*/vindicate, and *ga’al*/redeem, among words which vividly express the nature of our salvation.

In the next series of verses, Yasha’yah/Isaiah reveals that in the Ma’aseyah’s mock trials seven hundred years hence, and during the beatings that followed, Yahowsha’ would not attempt to defend Himself. He would go willingly to the slaughter.

“He was driven and harassed (*nagas* – tyrannized and oppressed, the victim of demanding pressure, enduring hardship and trouble, and required to pay). **And He was afflicted and humbled** (*’anah* – submitted to browbeating and was forced to kneel down while being struck, suffering pain and anguish while being humiliated and mistreated). **Yet He does not open His mouth.**

Like a lamb (*seh* – a male lamb or ram, one of a flock; from *sha’ah*, meaning to become desolate) **that is led to and bears** (*yabal* – being delivered over to) **slaughter** (*tebach* – is butchered like an animal with the focus on the flesh of the object being slain), **as like a ewe** (*rachel* – a mature female sheep) **that is silent** (*’alam* – bound so as to be dumb, unable to speak, voiceless and mute) **before** (*panym* – facing and in the presence of) **its shearers** (*gazaz* – those who cut off and destroy, causing death, those who fleece), **so He does not complain.”** (Yasha’yahuw / Salvation is from Yah / Isaiah 53:7)

The politicized religious rabbinical/masters of the day demanded that Yahowsha’ pay for exposing and repudiating them. They pressured the Roman authorities to destroy Him. So the Ma’aseyah, the diminished manifestation God in the flesh, was tied to a whipping post, forced down on His knees, while the very men He had created and was saving, struck Him with blow upon blow, inflicting untold pain and suffering. Deceived by the ways of men, men mistreated the way to God.

Yahowah selected two words for “lamb,” one male, the other female in this verse. That leaves us with three choices. We can ignore them as every English translation does, acknowledge them and see God as confused regarding His gender, or seek to understand the message behind the words. Yahowsha’ was the Lamb of God, the Perfect Passover Lamb. As the Son of God, as God manifest in

the flesh, Yahowsha' is a male. It was His body that was slaughtered on our behalf as the Passover Lamb. The Set-Apart Spirit, however, is female. Our Spiritual Mother has been given the job of interceding on our behalf, of speaking to us and for us. Yahowah silenced Her witness in the presence of the political and religious authorities, the *gazaz*—those who cut off and destroy, those who kill and fleece.”

I have personally descended into the *otser*, the rock-hewn pit that Yahowsha' endured prior to his mock trial, the one in which self-serving religious clerics sentenced their Ma'aseyah to die. If only they had contemplated His Scriptures instead.

“He was fetched from (*laqach*) a barren enclosed prison ('otser – restrained by coercive religious or political forces in a lifeless cell compelling choice), from (*min* – because of) the verdict of the court (*mishpat* – sentence, judgment, and decree pronounced by those), who (*my*) in this generation (*dowr* – time and age) mediated and complained (*syach* – mused and spoke, putting forth thoughts) against Him ('eth).” (Yasha'yahuw / Salvation is from Yah / Isaiah 53:8)

'*Otser* is another perfect term. It depicts the conflict between the coercive religious and political authorities and the teaching and example of God. It compels a choice. By pressure of force or threat of excommunication we can acquiesce and convert, complying with societal norms, and thereby accept our own separation, imprisonment, and death at the hands of cleric and king, or we can accept Yahowsha's gift of life, relying on God, not men. Men declared God “guilty.” Men sentenced God to “die.” God declares men “not guilty.” God allows men to live.

“For indeed (*ky*), He was cut off and separated (*gazar* – divided and snatched by decree, cut down, destroyed and excluded, removed and set apart) away from (*min* – out of) the land ('erets – world or realm) of the living (*chay* – life) because of (*min*) the revolt (*pasha'* – national, moral, and religious rebellion, sin and transgression) of My family ('am – flock and people) to whom the stroke (*nega'* – blow, wound, and infliction; plague and disease; trauma) was due.” (Yasha'yahuw / Salvation is from Yah / Isaiah 53:8) Sobering.

Gazar has a double meaning and it is both literal and symbolic. On the surface, Yahowsha's body was dead and buried and His Soul was cut off from the realm of the living, descending into *She'owl*. Symbolically, in the sense of “removal and separation” *gazar* aligns with Psalm 22, conveying the importance of the Set-Apart Spirit “removing” Herself from Yahowsha's soul at this time. This separated the perfect and eternal aspects of God from the sin and death Yahowsha's soul was about to endure. Literally, Yahowsha's physical flesh was

“exterminated” based upon the decision of men while His soul was “cut off, excluded from the living” by the decree of Yahowah.

Gazar’s third meaning fits within the context of Unleavened Bread, which is consumed during the Passover meal: “to eat, satisfying hunger.” Unleavened Bread became the symbol of Yahowsha’s body, broken to redeem mankind. It is why Yahowsha’s soul spent the Sabbath in the Pit.

The primary sin for which Yahowsha’ suffered was our “revolt—rebellion against God.” It is from rebellion that all evil flows. *Pasha’* is the rebellious, self-reliant attitude that leads to perversion, separation, and death. Because of our unfaithfulness, our revolt, we deserve to die and to be damned. Yet, by mercy, by the loving-kindness of Yahowah, a Way was provided for us to live together.

Yahowsha’ became a substitute sacrifice. The Ma’aseyah, part of God set apart from Him and manifest in human form, was slain for our rebellion. We deserved the punishment but He accepted it willingly on our behalf.

Yasha’yah continues to paint the drama, stroke by stroke. He tells us that the body of Ma’aseyah Yahowsha’ would die with wicked men yet be buried in a rich man’s grave which is exactly as it happened. We’re told that the man sentenced by men to die, was a peaceful man who only spoke the truth. Yet because He was the *only* perfect man, He alone was qualified to become the perfect, complete, and everlasting sacrificial lamb for sinful men. And this was so because He was perfectly and completely, always and eternally, Towrah observant. That is how Yahowah planned it and why He endured it.

“His place of dying and death by violent means (*maweth* – the process of entering the state of physical death and dying by natural or brutal causes) **was assigned** (*nathan* – permitted and apportioned, given and granted) **to be with the condemned** (*rasha’* – guilty criminals), **yet His tomb** (*qeber* – burial site and sepulcher) **was with a rich man** (*‘ashyr* – wealthy person).” (Yasha’yahuw / Salvation is from Yah / Isaiah 53:9)

The Masoretes swapped *qeber* with *maweth* two millennia after Yasha’yah committed their order to parchment and a millennium after Yahowsha’ fulfilled them in the order they were inspired. They are found in their proper place in the Dead Sea Scrolls. But before I came to recognize the rabbinical deception, while I was trying to reconcile the prediction that Yahowsha’s *qeber*/tomb would be with criminals instead of the place He died, I came upon something interesting. *Qeber* can also be “the place where biological life ceases.” That connotation reconciles the prophecy with its fulfillment.

But there is more. *Qeber* is used in the 88th *Mizmowr* to depict “the place where” Yahowsha’s “soul approached *She’owl*.” In the Psalm, *qeber*, represents

the place and time where “His soul was troubled, and His life was drawn to *She’owl* to be reckoned among those who go down to the pit.” That is important because it was at Golgotha where Yahowsha’ was “assigned to be with [two] condemned criminals,” not in His temporary tomb, that of the rich Joseph of Arimathea, where His broken body lay isolated and alone until it was destroyed that night.

While such analysis solved the problem of *qeber*, *maweth* was the wrong term to associate with the rich man’s grave as it depicts “death and dying” and not a burial place. It appears that the Rabbinical/Masters, in their quest beguile and fleece their brethren, swapped the words to make it appear like Yahowsha’ failed to fulfill them. Trusting men, centuries of unthinking English translators have replicated their error.

Had Yahowsha’ been imperfect in any way, had he died among rich men and been buried among thieves, He would have been disqualified as the Ma’aseyah. He would have suffered for His own sins, not for ours. Only a perfect sacrificial Lamb can take away the sin of all mankind.

“Although on His account (*‘al* – notwithstanding on His behalf, and concerning Himself) **He had done** (*‘asah* – accomplished, effected, prepared, and produced; instituted and ordained) **nothing wrong** (*chamas* – no cruel, unjust or violent act; destructive, deadly, lawless, plunderous, terrorist, or immoral deed), **nor was there any deceit** (*mirmah* – guile or deception, deliberate dishonesty or misleading treachery) **in His speech, yet Yahowah** (𐤏𐤃𐤏𐤃𐤁 - *kzk|*) **was willing to** (*chaphets* – inclined to, pleased to, delighted in, was willing and eager to) **crush, break, and shatter Him** (*daka* – to make Him contrite, humbled for the sorrow of sin and offenses; the application of pressure to a person, who if alive, is crushed into dust, virtual nothingness), **making Him weak, sick, and diseased** (*chalah* – faint, wounded, injured, afflicted, suffering, and grieving).” (Yasha’yahuw / Salvation is from Yah / Isaiah 53:9-10)

The only man in human history to live a life that could be considered “sinless,” completely without “guile, error, immorality, lawlessness or injustice” is the Ma’aseyah Yahowsha’, because He was absolutely and resolutely Towrah observant. None other even posture such a claim.

Moreover, of those men of antiquity who are known to us, we are usually aware of them because they were really good at killing. Alexander the Great, Julius Creaser, Ghingis Khan, and Muhammad, for example were deadly and destructive, and often plundering terrorists. As Yahowah in human form, Yahowsha’ was perfect, the embodiment of truth, the living Word of God, the Light of the World, the Towrah.

The last line of the verse includes two rather provocative thoughts. Accepting our sin was something that Yahowah was pleased to do. He was delighted to serve us in this way. That speaks volumes about His love for us.

Yahowsha's body was not crushed. It was whipped, pummeled, and pierced, but not ground into dust. So it must have been His soul that suffered this indignity. And that makes sense considering what we discovered about death and dissipation in the previous chapter. The penalty which awaits those who rely upon material things is to be diminished into nothingness. Yahowsha' suffered our fate so we wouldn't have to.

The tenth verse concludes with Yahowah confirming that His suffering Servant—the Ma'aseyah Yahowsha'—would offer His Soul as payment for our guilt, accepting the punishment for our crimes.

“When, as a concession (*'im* – surely and verily, as a marker of emphasis and being indefinite in time, in the larger context of an oath) **He shall render** (*suwm* – place, direct, and extend; appoint and pledge) **His soul** (*nepesh*) **as a guilt offering** (*'asham* – to be declared guilty, offensive, and desolate, suffering the punishment) **for sin.**”

Consistent with *Mizmowr* 22, Yahowah/Yahowsha' rendered His *nepesh* / soul as the guilt offering for sin on *Matsah*, not His body on Pesach, nor His Spirit. Yahowah's Spirit is immortal. God cannot die. Yahowah's Spirit had to abandon the Ma'aseyah at the point of death, forsaking Him, separating Yahowah's Spirit from Yahowsha's Soul, so that God's *nepesh* could suffer the indignity of dissipation in the realm of the dead.

When the “literal” *New American Standard Bible* Editorial Committee came upon *nepesh* / soul in this verse they dispensed with literacy and accuracy by translating *nepesh* “Himself.” The most popular bible, the NIV, didn't do any better, rendering *nepesh* “life.” It's hard to know what happened when the words are changed. To their credit, this is one of the few passages the KJV got right.

Moving on, we're told of another miracle; following universal redemption there will be a restoration of the relationship. The soul of the Ma'aseyah Yahowsha' will come back from the darkness of the place of separation and in so doing, cause others to live and see the Light of God through Him.

“He will appear and see (*ra'ah* – will be revealed, present Himself, be seen; He will inspect and find delight in) **His offspring** (*zera'* – the result of what He has sown, His seed, children, and posterity). **He will prolong** (*'arak* – lengthen and maintain) **His days** (*yowm*). **And the will** (*chephets* – good pleasure, delight, desire, and longing) **of Yahowah** (𐤏𐤃𐤏𐤃𐤁 - *kzk|*) **will be advanced, coming mightily forth** (*tsalach* – push forward making progress with overpowering

force, sweep in suddenly and victoriously winning the case, being profitable and prosperous) **in His hand** (*yad* - power, means, direction, dominion, and fellowship).” (Yasha’yahuw / Salvation is from Yah / Isaiah 53:10) He did it for a reason; it pleased Him to enable us to have fellowship with Him.

As an interesting aside, if you count every twentieth letter from left to right starting in this verse announcing Yahowsha’s celebration of *Bikuwrym* and life-giving qualities, they read “*Yahowsha’ shem’i*,” or “Yahowsha’ is My name.” This equidistant letter sequencing is common to the Towrah where Yahowah’s name is frequently repeated every seven letters. Along these lines, *Bare’syth* / Genesis, the book that presents man’s future history and the chronology of our redemption in segments of twenty Yowbels, you find starting with the first Yowd, that every 521 letters (the gematria of “gift” is 521) spells out “Yahowsha’ is able.”

Yahowsha’s soul not only rose from *She’owl*, once reunited with Yahowah’s Spirit, He appeared to many. He was given the opportunity to see the fruits of His labor—FirstFruits and the Feast of Weeks, where many souls were born anew into His family and then empowered and enriched. And that has been the purpose of all of this. Abraham sowed the seeds of Yahowah’s mortal family so that Yahowsha’ could sow the seeds of spiritual rebirth. The man without carnal knowledge, knows more children than any man whoever lived. The one whose body died became the source of spiritual life.

Yahowsha’ was Yahowah’s implement, His Servant, a manifestation He used to advance His will. By piercing His hands, and suffering His Soul unto separation, the case against man was resolved. The overpowering force of Ma’aseyah swept in to win the day. The Covenant was possible, available.

Yahowah doesn’t want you to miss the fact that He as Spirit, through Yahowsha’ has a soul. *Nepesh* is repeated in the next verse. Yahowsha’s soul, not Yahowah’s Spirit, was the guilt offering, doing “hard labor” for our crime on the *Miqra’* of *Matsah*.

“Out of (*min* – removed from) the toil (*amal* – hard work, great effort, suffering labor, misery and distressing experience) of His soul (*nepesh*), He will see (*ra’ah*) light (*owr*) and find satisfaction (*saba’* – be fulfilled).” (Yasha’yahuw / Salvation is from Yah / Isaiah 53:11)

Consistent, albeit evil and beguiling, the Rabbinical/Masters did their best to hide this truth. Their altered text reads: “He will see some of the suffering of his soul.” Having the soul of the suffering Servant descend into the darkness of separation from God and then be raised and reunited and see light was too obvious a clue that Yahowsha’ was the Ma’aseyah.

The Jewish Publication Society's Tanach perpetuated the Masoretic deception with a translation that is completely disconnected from the actual text: "Out of his anguish he shall see it," removing "soul" and "light." Hebrew scholars know that *nepesh* is "soul," not "his," as "his" is *huw*, but they don't much like the notion of Yahowah having a Soul as it suggests that God has a human aspect. And they don't care for the idea that their soul isn't immortal. They also know that the Septuagint and the Qumran Scrolls say "He will see light" as the complete Isaiah Scroll is plastered intact along the inside wall of a building erected to display it. So they added a footnote to say "it" refers to "the arm of the LORD." If it were so obvious that Yahowsha' didn't fulfill these prophecies, why did they need to alter Yasha'yah's prophetic testimony about Him?

In this case, trusting men, the "Authorized" squad of scholars who rendered the KJV under political and religious pressure, erred by eliminating "light" from the verse. The Protestant scholars and pastors who compiled the *New King James Version* decades after the Dead Sea scrolls exposed the cleric's clerical error, failed to make amends, also leaving "light" out of Yahowah's revelation. Shame on pastors who hold up their corrupt English translations and profess that they are "inerrant." They aren't even accurate.

The Rabbinical deception regarding the *nepesh*/soul of Yahowah dates back to Qabalah. The Rambam Maimonides taught that man's *nesamah*/conscience was what made us like God since Bare'syth clearly states that every animal is endowed with a *nepesh*/soul. If Yahowah were right in His revelation, the only reason He would need a *nepesh* is if He were planning on manifesting Himself in the form of an animal—say man for example. And that conflicted with the Rambam's conclusion that God was incorporeal, meaning He was incapable of assuming human form. Maimonides adopted that view because it disqualified Yahowsha' as the Ma'aseyah in that He claimed to be Yahowah. So to corroborate the Rabbinical/Master and reinforce the teachings of the Jewish religion, the Hebrew scholars who translated the JPS Tanach substituted "his" for "soul."

"And through knowing in a relational sense (*yada'*) the One Who Vindicates (*Tsadaq* – the Righteous One who makes others right), My Servant (*'ebed*), many (*rab* – a great abundance of people) will be vindicated (*tsadaq* – be made right with God, cleansed and justified) as He will bear (*cabal* – drag the burden of and carry, incur and be laden with) their guilt and punishment (*'awon* – their corruption, iniquity, the consequence of sin, perversity and depravity)." (Yasha'yahuw / Salvation is from Yah / Isaiah 53:11)

This is the crescendo of the single most important event in prophecy, the truth behind the greatest story ever told. *Yada' Yahowah* is the answer. To be

vindicated and made right, we must know the One Who Vindicates—our Redeemer and Savior: Yahowsha'. This is the gift of eternal life. It is the Way.

Yahowsha' paid the price and He was rewarded for it. Yet He chose to share the abundance with those He had just saved. Because His soul died for our rebellion, descending into She'owl, because He was tormented for our crimes, sacrificing Himself in the ultimate act of intercession, His precious gift of life will be inherited by many.

“Therefore (*ken* – this is right, just, honest, true and verifiable), **I will apportion** (*chalaq* – share, assign, and allot) **Him abundantly** (*rab*), **and He shall share** (*chalaq* – apportion, assign, and allot) **the benefit** (*shalal* – the gain, the good possessions of value) **with** (*asher*) **vast multitudes** (*atsuw* – with countless people who are made stronger).” The gift of life was meant to be shared abundantly.

Mitchah foreshadows crucifixion: **“Extending His hands and arms and spreading Himself out for our sake** (*mitchah tahat* – in an exchange for our benefit) **and relationship** (*asher* – association with us), **He bared and left destitute** (*arah* – exposed, striped away, and poured out) **His soul** (*nepesh*) **unto death** (*maweth* – the realm of the dead).” Yasha'yahuw / Salvation is from Yah / Isaiah 53:12)

His body was pierced but it was Yahowsha's *nepesh* / soul that was “*arah* / bared and left destitute, exposed and stripped away” from His Spirit and body, “poured out unto “*maweth* / the place and state of death.”

The Church, both Catholic and Protestant, teaches that the “soul” is immortal. According to God that simply isn't true.

Sandwiched between thieves as He hung on the pole of death, and surrounded by throngs of rebellious onlookers...**“He was numbered** (*manah* – counted and assigned) **with those who rebel** (*pasha'* – revolt in open defiance of the authority and agreement), **Himself** (*huw'*) **lifting up and bearing** (*nasa'* – taking and carrying away, forgiving) **the crimes and penalties** (*chet'* – guilt, offences, condemnation for sin; mistakes, failures and uncleanness) **of many, and He interceded for** (*paga'* – suffered unto death to spare; intervened to reconcile; encountered the Adversary to bear the burdens of) **those who are in rebellion** (*pasha* – those engaged in national, moral, and religious revolt, sin and transgression). **Shout for joy.**” (Yasha'yahuw / Salvation is from Yah / Isaiah 53:12 -54:1)

There are many reasons these prophecies are important. First, they explain the nature of, and the reason for, the fulfillment of *Pesach*, *Matsah*, and *Bikuwrym*

better than either of the eyewitness or historical accounts. The fate of our soul rests on these events and our willingness to accept Yahowah's provision, His gift.

Second, they bring Yahowah's Word and Yahowsha's commentary on it together. A connection is being made between Yahowah's promises and Yahowsha's fulfillment of them.

Third, these prophecies prove that Yahowah inspired His Scriptures. Only God can accurately and consistently predict the future as if it were history. We have tangible evidence that these detailed, profoundly improbable and unique predictions were committed to parchment many centuries before the actual historical event they describe occurred at the crossroads of civilization. And we possess copious verifications of their fulfillment in written records from that time, both secular and from Yahowah's Disciples. That means we can trust the message in the book and the Messenger who delivered His Towrah to His patriarchs and prophets.

Fourth, since these events occurred as they were predicted, we should have every confidence that predictions yet unfulfilled, those dealing with the last days and the Tribulation, are simply Future History. There is therefore, much we can know of that which is to come.

Fifth, the specificity of the prophecies, and the exactitude of their fulfillment, provides the ultimate example of how we should interpret yet unfulfilled predictions. God is precise and He selects His words with great care so that they reveal profound truths.

And sixth, we have discovered something very important. English Bible translations are grossly inaccurate, not nearly as revealing or robust as the original.

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