

Ga'al – Redemption

The Arrival of the Passover Lamb...

The 52nd chapter of Yasha'yah is one of my favorites. This continuing preamble to the most profound prophecy ever presented opens with Yahuweh pleading with His people to accept His garment which purifies and empowers. **“Awake, awake: clothe yourself in the establishing power and protective might ('oz).”** (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 Yahuweh. While Yahweh is offering it to all mankind, there is a limit to His patience. **“O Zion, wear your beautiful and glorious (*tip'eret*) garment. O Jerusalem (*Yaruwshalaim* – that which repays, pouring out restitution and restoration), the set-apart (*godesh*) city, for indeed (*kiy*), a time will come ('*owd* – the repeated and continuous extension) when I will no (*lo*) longer allow the return and inclusion (*bow'* – the entering, pursuing, bringing together, and harvesting), the joining and adding of (*yasap*) the uncircumcised ('*arel* – that which remains unharvested and is outside the community; stubborn, stumbling, unbelieving, unrepentant, and unresponsive), and unclean (*tame'* – defiled).”** (Isaiah 52:1)

Still speaking of the material wardrobe woven by political pundits and religious clerics, the garb which leads to dissipation, Yahuweh 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 Jerusalem (*Yaruwshalaim*). Open (*patach* – loosen and release) the bonds (*mowcer* – chains, shackles, and fetters; implements which bind) around your neck, O captive (*shabiy* – those who are taken by political and religious powers) daughters of Zion (*Tsiyown* – the Signpost on the Way which Protects).”** (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, Catholicism, 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, Yahuweh 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) **Yahuweh: ‘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.**” (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 truth is: Yahuweh just affirmed the Renewed Covenant by announcing that salvation is a gift, one that cannot be purchased. God said: **“For by charitable grace** (*charis* – a favor) **you have been saved by way of trust, and not of yourselves, it is a gift from God lest any man should boast.**” (Ephesians 2:8)

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 Yahuweh, in an earlier time** (*'ri'sown*) **My family** (*'am*) **descended** (*yarad*) **into Egypt** (*Mitsrayim* – 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*).” (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, Yahsa'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 Yahweh asked a question, it was sobering. Remember: **“Who 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)?” 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*) **Yahuweh** (*YaHuWeH*), **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)?” (Isaiah 52:5) That is not a question we want God to ask of us. To be led away from Yahweh is to be forsaken, to have lived life for naught. When we trust men more than God, Yahuweh 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, Yahweh 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*) **Yahuweh** (*YaHuWeH*), **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).” (Isaiah 52:5)

Of course the Rabbinical/Masters who benefited from the religious institutions manifest by the Whore of Babylon didn’t appreciate Yahuweh 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 Yahuweh’s name. The Assyrians didn’t blaspheme; they didn’t take or use Yahuweh’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 Yahuweh. Satan has always known that the easiest way to delude people into believing that he is God is to replace Yahuweh’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 Yahuweh 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 Yahuweh’s name with his own in the place it would do him the most good and man the most harm: Yahweh’s Scriptures. And in doing so, he managed to delude people into believing that the Assyrian crime was verbally abusing Yahuweh’s name rather than not using it.

When we stop using Yahuweh’s name we are easily fooled into trusting human schemes and worshipping false gods. When we don’t know Yahuweh’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 Yahuweh’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 “Elohim” is the plural of *’el* and thus *’elohiym* 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 Yahuweh, 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 Yahuweh’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 Yahweh. No complete certainty attaches to this pronunciation.” Since not a single word of the Old Covenant in Babylonian Hebrew included vowels, that would be true of the entire text of the Tanach. To question Yahuweh and accept the vocalization of all other words, including ‘*adonay*, is irrational. Further, since Yahuweh 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 Yahushua to Yasha’yah, it is highly unlikely that Yahuweh is an errant transliteration of YHWH as the whole Hebrew language would be wrong if it were.

And that’s just the half of it. I have recently discovered that in paleo Hebrew, the alphabet in use when the vast preponderance of the Tanach was inspired, the letters yod, hey, and wah, are all vowel consonants, making hwhy “Yahuweh.” There is no question, whatsoever. God’s name, His one and only name, is Yahuwweh.

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 Yahuweh to say: **“Those who rule over (*mashal* – exercise authority and dominion, those who control and govern) them are deluded, says Yahuweh, and every day**

without ceasing (*tamiyd* – 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*).” (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 Messiah's ruling advent, Yasha'yah reveals: “**In His** (*hiy*) **day** (*yowm*) **they will know that I Am He** (*hiy*) **who speaks** (*dabar* – declares, converses, warns, promises, and says) **For** (*kiy*) **behold, look and see, here I Am** (*hinneh*).” (Isaiah 52:6) With the Yahudim, this will not occur in mass until the Messiah 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 Yahuweh is associating “knowing His name” and His name's influence on “being included in His family” with the return of the Messiah. 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) **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'*) **Yahushua** (*Yashuw'ah*) **and says to** (*'amar* – speaks to and answers) **Zion, 'Your 'Elohiym reigns!'**” (Isaiah 52:7)

Basar conveys three crucial messianic doctrines in one word. Yahushua “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 Messiah's feet upon the mountains of Jerusalem. It is why the passage follows one where Yahuweh says: “Behold, look and see, here I Am.”

Shalown (שָׁלוֹם) is a comprehensive Messianic term. Its amplified meaning covers virtually every aspect of Yahushua'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, grace, friendship, companionship, and relationship that bestows peace, safety, and salvation." *Shalown'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." Yahshua did all of these things.

Shelem (שָׁלַם), a word which textually is identical to *shalown'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 *shalown* "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 Renewed Covenant is that sinful man has been restored to an agreeable state by way of Yahushua's redeeming sacrifice. *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 heed." As such, it means that Yahushua hears His family say His name as He proclaims: "God reigns." A nation who won't even say Yahuweh's name, a people who deny the Messiah, will finally recognize their God and Savior, calling Him by name: "Yashuw'ah."

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 'Yahushua' and says to Zion, 'Your Elohiym reigns!'"** (Yasha'yah/Isaiah 52:6-7)

I am astonished that so many Jews remain oblivious to the obvious. The best excuses tendered for not accepting Yahushua as Messiah 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 Yahuweh’s own declaration. And in the next verse, Yahuweh’s announcement of His *shuwb*/return tells us that He has been here before, obliterating the notion that there is but one advent.

Speaking to the Yahudim gathered in Yaruwshalaim on the Day of Atonement, Monday, October 3, in the Yowbel of 2033, Yahuweh 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), ‘Yachdiy’el,’ they sing. For in plain sight they will look upon, inspect, and observe (*ra’ah*) with their own eyes (‘ownah) Yahuweh’s return (*shuwb*) to Zion with mercy (*racham*).”** (Yasha’yah/Isaiah 52:8)

“*Racham*/mercy” does not exist in the Mesoretic Tanach. Rabbis may have felt that “mercy” was too similar to “grace,” and removed the obvious reference to the foundational term of the Renewed Covenant Scriptures. *Yachdiy’el* (יְחַדִּי־אֵל) 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* (יָחַד) means “unitedness and union, altogether and alike.” ‘*El* (אֵל) means: “God.” Thus “*Yachdiy’el*” on the lips of those observing Yahushua’s return tells us that they have finally come to recognize that Yahuweh and Yahushua are “One, altogether united and alike.” The Old and Renewed Covenants are brought together as are Yahuweh and His family with Yachdiy’el.

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*): ‘Yachdiy’el [God is One Unity],’ desolated (*chorbah* – ruined and wasted, destroyed and lifeless rubble of) Yaruwshalaim [that which pours out restoration]. Yahuweh 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’yah/Isaiah 52:9) Halaluyah!

Starting with the seventh verse of the 52nd chapter and running through Isaiah 53, the Mesoretic Tanach is so inconsistent with the Qumran Isaiah Scrolls, the editors of the Dead Sea Bible felt compelled to acknowledge the great contribution the 1,300-year-old manuscripts have bequeathed upon those of us who yearn to know what Yahuweh actually revealed. They do not, however, state the obvious. Since these words comprise Scripture’s most important prophecy,

that of the redemption of man by the Messiah Yahushua, 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 Mesorettes.

The next verse is a sermon in itself. It confirms that Yahuweh can and will manifest Himself in a physical form who can be seen by all. The form is human. In Human form Yahuweh is Yahushua. **“Yahuweh has bared (*chasaph* – uncovered and revealed) His Set-Apart (*Qodesh*) sacrificial Lamb (*zarow'a*) in the eyes of all Gentile nations (*Gowy*). And without exception, all the earth will see Yahushua (*Yashuw'ah*), Elohiym.”** (Yasha'yah/Isaiah 52:10)

Translators are wont to say “*Yashuw'ah* (יִשׁוּעָה)” is “salvation,” calling *Yashuw'ah* a passive participle of *yasha'* (יָשַׁע). They do not explain why *yasha'*, which is already a masculine noun meaning “salvation” needs to be altered with the addition of two additional letters to remain as “salvation.” They don't explain the unique coincidence that the additional letters serve to unify Yahuweh's name with the Savior's. If God were to create a compound title that combines His name and His mission, Yahuweh (יהוה) and Salvation (יִשׁוּעַ), it would be rendered: *Yashuw'ah* (יִשׁוּעָה). While I transliterate the sound of the Devine name with the English letters “Yahushua” for clarity and simplicity, phonetically, “Yashuw'ah” is identical to Yahushua.

In context, Isaiah 52:10 is destroyed when “Yashuw'ah,” the tangible and visible human manifestation of Yahuweh, is replaced by an intangible and invisible concept, “salvation.” Everything we have just read tells us that everyone will *see* Yahushua with their *eyes*. The startling reality that sobers the Yahudim, causing them to cry out Yahushua's name and sing, “God is One Unity,” is the realization that *Yashuw'ah* is Messiah, Yahuweh 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 Elohiym reigns!’ Listen, your**

watchmen lift up their voices and shout for joy, ‘Yachdiy’el,’ they sing. For in plain sight they will look upon, inspect, and observe with their own eyes Yahuweh’s return to Zion with mercy. Burst forth, sober up and shout: ‘Yachdiy’el,’ desolated Yaruwshalaim. Yahuweh has shown compassion and comforted His repentive and changed family, and He has redeemed and restored Yaruwshalaim. Yahuweh 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, Elohiym.’ (Yasha’yah/Isaiah 52:6-10)

Before we move on, there are three messages that I don’t want missed. Upon His *shuwb*/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 Yahuweh’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 Yahuweh/Yahushua “*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* (צָשַׁק), and both will occur. People the world over will see Yahuweh manifest as Yahushua and many will be spared. As for the city itself, Yahweh 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 Yahuweh’s return as Yahushua there will still work to be done. Yahudim, now restored, will reassume their designated role as Yahweh’s chosen people, His witnesses. They will be sent out on a great commission, but not to everyone. During this time Yahshua is focused on removing all unclean, evil people, from His soon-to-be restored planet. The unsaved are not to be touched. **“Depart, depart (*sur sur*), 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’*) Yahuweh’s beautiful adorning armor (*kaliy* – 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 (*chippo-zown*) **nor walk as a refugee** (*manusah*). **Yahuweh walks** (*halak*) **in your presence** (*paniym*). **And the ‘Elohiym of Yisra’el** (the one who endures with and is empowered by God) **will gather, collect and receive you** (*‘acaph*). **He is called the ‘Elohiym of all the Earth.’** (Yasha’yah/Isaiah 52:11-12)

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Now that the Yahudim have come to recognize and accept Yahushua, 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 Yahshua and His gift, Yahuweh 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 Yahuweh’s Servant will be visibly and tangibly resurrected, ascending to heaven, where He will be worshiped 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, lifting, supporting, and bearing our burdens; be respected and honored; He will spare, release, sustain, and raise others). He will be resurrected (*nasa’*) and 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’yah/Isaiah 52:13)

One of these terms (*hineh*, *sakal*, *nasa’*, *yarum*, *ma’od*, and *gabah*) used in isolation and apart from this Messianic context, might yield a message more mundane than resurrection and exaltation. But when these words apply to Yahuweh’s Servant and follow verses that equate Yahuweh with Yahushua, when all people are instructed to look at Him, and when the six words are used collectively as an introduction to the sacrifice of Yahuweh’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’yah/Isaiah 52:14) Yahushua 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 Yahushua 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. Yahshua’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** (*Gowy*).” (Yasha’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’yah/Isaiah 52:15)

With this, we move through a chapter break, one of man’s divisions, but not God’s. **“Whoever** (*miy*) **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 Yahuweh has been revealed** (*galah* – uncovered and disclosed, made known).” (Yasha’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 Yahushua is the arm of God. Likewise, I see no problem with *zarow'a* being Yahushua’s “shoulder,” because through His sacrifice, Yahushua shouldered our burdens.

The message inherent in this prophecy announcement is clear. Whoever relies upon the Scriptural proclamation and promise that Yahuweh 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 David had shared earlier in the 22nd Psalm, Isaiah foretells that the Messiah 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 Messiah will have no distinguishing physical features. Yahuweh, 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** (*paniyim* – 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** (*tsiyah* – dry, desolate, lonely, and solitary) **land** (*'erets* – earth).”

Jews have always been eager to receive the Powerful Messiah 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 Messiah of Isaiah 9: “unto us a Child is born, a Son will be given to us.” The humble, suffering Servant depicted in Isaiah 53 didn’t fit Jewish sentiments as well as it fit Yahuweh’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'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** (*chaliy* – grief and disease). **We hid** (*masater* – turned away) **our faces** (*paniyim* – 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’yah/Isaiah 53:3)

The reason Yahushua 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 Yahushua and refuse His gift, having little regard for what the offering cost or the present’s value. No one is better at “undervaluing” the Messiah 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 Yahuweh accomplished. For if salvation is a gift, if it cannot be earned, if it is God’s alone to give, and if the result is 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 Yahuweh time is. In that way He is like light, His most common and apt metaphor. Past, present, and future exist simultaneously. So certain is He of what will be, He speaks of the future in past tense as if it already was. While it is comfortable today reading this in past tense, as the sacrifice occurred nearly two thousand years in our past, we must not lose site of the fact this prophecy was written 750 years before it was fulfilled.

Now for some really Good News: Yasha’yah predicted: **“Surely** (*‘aken* – nevertheless, truly, and indeed; as a marker of emphasis) **our sickness and maladies** (*choliy* – anxieties, infirmities, diseases, wounds, afflictions, and grief) **He 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 carried away** (*cabal* – sustained the load, dragging our burden away).”

Nasa’ and its derivatives appear six hundred times in Scripture, including twice in the Third Commandment. The term is most frequently used in Messianic prophecies, 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 Messiah Yahushua 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 Yahuweh—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 any Renewed Covenant text, explain the mechanism, mission, and message of redemption, the centerpiece of Scripture.

God selects His words with precision. The verse states: “**our sickness and maladies** (*choliy* – anxieties, infirmities, diseases, wounds, afflictions, and grief) **He 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 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, Yahushua redeemed us. 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 Yahushua 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/Elohiym and abased** (*'anah* – bruised, humbled and put down, stopped, subdued, and silenced).” (Yasha'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 Messiah, to stop and silence Him, 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 Yahushua'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 Commandment. **"You shall not lift up, carry, or sustain (*nasa'*) lifelessness (*shav'* - desolation and damnation) in the name (*shem*) of Yahuweh your God/Elohiym. For I will not free him (*naqah* - see him as clean and not guilty) who promotes and advances (*nasa'*) desolation (*shav'*) in My name."** Exodus 20:7)

David, Zechariah, Daniel, and Isaiah share something in common. They all predicted that man would "pierce" Yahushua, the human manifestation of Yahuweh. **"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 sin (*'avon* - immorality, iniquity, depravity, and guilt)." (Yasha'yah/Isaiah 53:5)**

How appropriate. *Chalal* (חָלַל) was chosen by Yahuweh 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 Messiah 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 David in Psalm 22.

But *chalal* (חָלַל) also means "to be defiled, profaned, desecrated, and dishonored." Accepting our sin was costly. Yahushua bore our punishment and accepted our pain. Our offenses defiled His Soul. Our sickness and disease profaned Yahushua, 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 *'avon*/sin Yahushua was held accountable to the Third Commandment and was declared "guilty and unclean."

When Daniel predicted that the Messiah would "make atonement for *'avon*/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. Daniel identified "the bringing in of everlasting *tsadaq*/vindication" with the "Messiah," whom Isaiah has named "Yashuw'ah." When Gabriel spoke to Daniel about the "anointing of the Most Set-Apart" he was predicting what Isaiah just described.

But more even than any of these things, what Yahsa'yah has prophetically described here is what Daniel later dated: **"Know and understand that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks of years. The way shall be built again, and the means of separation, even in troublesome times. And after the sixty-two weeks Messiah shall be cut off, but not for Himself."** (Daniel 9:25-26) "Cut off" is from *karath*: "to separate and cut down, to take away and to put asunder, to eliminate and to kill." And so it would be, on Passover, Friday, April 1, 33 CE, on the very day it was predicted, Yahushua was "killed, but not for himself"—for you and for me.

Thankfully, Yahuweh loves us more than he hates our perversity or none of this would have been possible. What follows is Scripture's most concise description of redemption, of unearned grace 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'yah/Isaiah 53:5) Every sin I have and will commit caused my God to suffer. Yahushua accepted our punishment, the consequence of sin which is death, enabling Yahuweh 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." Yahushua's "blessing of loving kindness," rekindled the "alliance of friendship" between God and man. It "restored" us, enabling a "renewed 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. Once and for all, man was “made right” with God because God “voluntarily sacrificed Himself to bring peace between parties,” to “make amends.”

As we have discovered, *shalom*, like *nasa’/lift up*, *tsadaq/vindication*, and *ga’al/redemption*, comprehensively defines the Messianic message and mission. Yahushua “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.”

Isaiah 9, the passage which systematically lists ‘Yshayah’el’s names, titles, and attributes, concludes by explaining that two aspects of Yahuweh’s nature are infinite: His power and mercy. I may never fully comprehend the bounty of His sacrificial love, His willingness to endure my punishment to cure me, as undeserving and flawed as I am. But since He did it, the least I can do is accept it gratefully.

“All (*kol* – everyone) of us like sheep (*tso’n* – flocks of goats) have gone astray (*ta’ah* – erred by wandering away, staggered while intoxicated, deceived ourselves, having been misled, faltering). Man (*iysh* – mankind) has turned (*panah*) to his own way (*derek*). But Yahuweh has caused the guilt and punishment (*avon* – liability, perversity, depravity, iniquity, and the consequence of the sin) of us all (*kol* – all means all, that’s all, all means) to fall on Him (*paga’* – to encounter Him for Him to make intercession, to make physical contact with Him resulting in injury and death so as to spare us, to carry our burdens).” (Yasha’yah/Isaiah 53:6) *Halaluyah!* No verse states the Good News of the New Covenant more clearly.

We are sheep of the worst kind: an unruly flock of stubborn goats, feasting upon the rubbish of religion and politics—the way of man. Through self-delusion and through the purposeful deception of our human shepherds, we have stumbled, walking away from God, intoxicated by Satan’s poisonous brew of lies. The consequence of “turning to the way of man” is the judgment of guilt and the punishment of death.

Because we “all like sheep” have “erred and wandered away” we are all guilty and should die. Thankfully, we have an “intercessor,” someone willing to personally “encounter” our punishment to “spare us.” This is the synthesis of

Scripture from Genesis to Revelation which is why Isaiah 53 sits at the very center of Yahuweh's message to man.

In the Renewed Covenant, Yahushua confirmed that He was the one of whom Isaiah spoke when He said in John 10: **"I Am the good Shepherd who lays down His life for the sheep."** **"I came that they might have life, and have it abundantly."** **"My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life. They shall never perish. No one shall snatch them out of My hand."** In this same passage, Yahushua told the rabbis what the watchmen will one day report: **"I and the Father are One."**

Paga' is another perfect term. It is equal parts "intercession, personal encounter, and the act of carrying a burden." To intercede is "to intervene between parties to reconcile differences." To *paga'*/intercede is "to petition and appeal in favor of another." It is a "decision or decree, an entreaty and plea by one party designed to resolve a legal claim made against another." It is the "accused person's answer, their justification against the indictment."

"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." Yahushua 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" Yahuweh 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 Messiah's mock trials seven hundred years hence, and during the beatings that followed, Yahushua 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** (*paniym* – facing and in the presence of) **its shearers** (*gazaz* – those who cut off and destroy,

causing death, those who fleece), **so He does not open His mouth.**” (Yasha’yah/Isaiah 53:7)

The politicized religious rabbinical/masters of the day demanded that Yahushua pay for exposing and repudiating them. They pressured the Roman authorities to destroy Him. So the Messiah, 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.

Yahuweh 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. Yahushua was the Lamb of God, the Perfect Passover Lamb. As the Son of God, as God manifest in the flesh, Yahushua is a male. It was His body that was slaughtered on our behalf. 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. Yahweh 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 Yahushua endured prior to his mock trial, the one in which self-serving religious clerics sentenced their Messiah 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 (*miy*) in this generation (*dowr* – time and age) mediated and complained (*siyach* – mused and spoke, putting forth thoughts) against (‘*et*) Him.”** (Yasha’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 Yahushua’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 (*kiy*), 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'yah/Isaiah 53:8) Sobering.

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

Gazar's third meaning fits within the context of Unleavened Bread and the Last Supper: "to eat, satisfying hunger." Unleavened Bread became the symbol of Yahushua's body, broken to redeem mankind. It is why Yahushua's Soul spent the Sabbath in the Pit.

The primary sin for which Yahushua 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 grace, by the loving-kindness of Yahuweh, a Way was provided for us to live together.

Yahushua became a substitute sacrifice. The Messiah, God manifest in human form, was slain for our rebellion. We deserved the punishment but He accepted it willingly on our behalf.

Isaiah continues to paint the drama, stroke by stroke. He tells us that the Messiah Yahushua 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. That is how Yahuweh planned it and why He endured it.

"His place of dying and death by violent means (*maveth* – 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** (*'ashiyr* – wealthy person)." (Yasha'yah/Isaiah 53:9)

The Mesorettes swapped *qeber* with *maveth* two millennia after Yasha'yah committed their order to parchment and a millennium after Yahushua 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 Yahushua'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 Psalm to depict "the place where" Yahushua's "Soul approached Sheol." In the Psalm, *qeber*, represents the place and time where "His Soul was troubled, and His life was drawn to Sheol to be reckoned among those who go down to the pit." That is important because it was at Golgotha where Yahushua 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.

While such analysis solved the problem of *qeber*, *maveth* 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 Yahushua failed to fulfill them. Trusting men, centuries of unthinking English translators have replicated their error.

Had Yahushua been imperfect in any way, had he died among rich men and been buried among thieves, He would have been disqualified as the Messiah. 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 Yahuweh 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'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 Messiah Yahushua. 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 Yahuweh in human form, Yahushua was perfect, the embodiment of truth, the living Word of God, the Light of the World.

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

Yahushua'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. Yahushua suffered our fate so we wouldn't have to.

The tenth verse concludes with Yahuweh confirming that His suffering Servant—the Messiah Yahushua—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 Psalm 22, Yahuweh/Yahushua rendered His *nepesh*/Soul as the guilt offering for sin, not His body or His Spirit. Yahweh's Spirit is immortal. God cannot die. Yahweh's Spirit had to abandon the Messiah at the point of death, forsaking Him, separating the Spirit from Yahushua'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 resurrection. The Messiah Yahushua will come back to life and in so doing, cause others to live 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 Yahuweh 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’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 Yahushua’s resurrection and life-giving qualities, they read “*Yahushua shem’i*,” or “Yahushua is My name.” This equidistant letter sequencing is common to the Torah where Yahuweh’s name is frequently repeated every seven letters. Along these lines, 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 *yod*, that every 521 letters (the gematria of “gift” is 521) spells out “Yahushua is able.”

Yahushua not only rose from the dead, He appeared to many. He was given the opportunity to see the fruits of His labor—FirstFruits and Pentecost (the Feast of Weeks), where many souls were born anew into His family. And that has been the purpose of all of this. Abraham sowed the seeds of Yahuweh’s mortal family so that Yahshua could sow the seeds of spiritual rebirth. The man without carnal knowledge, knows more children than any man whoever lived. The one who died became the source of life.

Yahushua was Yahuweh’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 Messiah swept in to win the day.

Yahuweh doesn’t want you to miss the fact that He as Spirit, through Yahushua has a Soul. *Nepesh* is repeated in the next verse. Yahshua’s Soul, not Yahweh’s Spirit, was the guilt offering, doing “hard labor” for our crime. **“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’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 suffering Servant descend into the darkness of death and then be resurrected and see light was too obvious a clue that Yahushua was the Messiah.

The Jewish Publication Society’s Tanach perpetuated the Mesoretic 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 Yahuweh 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 Yahushua didn’t fulfill these prophecies, why did they need to alter Yahsha’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 Bible decades after the Dead Sea scrolls exposed the cleric’s clerical error, failed to make amends, also leaving “light” out of Yahuweh’s Messianic 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 Yahuweh dates back to Qabbalah. The Rambam Maimonides taught that man’s *nesamah*/conscience was what made us like God since Genesis clearly states that every animal is endowed with a *nepesh*/soul. If Yahuweh 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 Yahushua as the Messiah in that He claimed to be Yahuweh. 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 (*‘avon* – iniquity, the consequence of sin, perversity and depravity).” (Yasha’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’ Yahweh* is the answer. To be vindicated and made right, we must know the One Who Vindicates—our Redeemer and Savior: Yahushua. This is the gift of eternal life. It is the Way. It is the Good News of the Renewed Covenant.

Yahushua 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 Sheol, 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 booty**

(*shalal* – the gain, the good possessions of value) **with** (*’asher*) **vast multitudes** (*’atsuwim* – 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** (*maveth* – the realm of the dead).” Yasha’yah/Isaiah 53:12) His body was pierced but it was Yahushua’s *nepesh*/Soul that was “*’arah*/bared and left destitute, exposed and stripped away” from His Spirit and body, “poured out unto “*maveth*/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. Yahushua’s Soul died.

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’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 crucifixion and resurrection better than any Renewed Covenant writings. The fate of our soul rests on these events and our willingness to accept Yahuweh’s provision, His gift.

Second, they bring the Old and Renewed Covenants together by linking Messianic prophecies to Yahushua’s fulfillment. In the Old Covenant sin is temporarily atoned, or covered over. In the Renewed Covenant sin is completely and eternally redeemed, permanently restoring us to favor with God. The blood of sacrificial lambs prescribed in the Mosaic Law pointed toward the ultimate fulfillment in Yahushua—the Perfect Passover Lamb.

Third, these prophecies prove that Yahuweh 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 Scriptural. That means we can trust the message in the book and the Messenger who delivered His Torah 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.