

Tsadaq - Vindication

A Gloriously Gruesome Prediction...

Yahuweh predicted His crucifixion and resurrection 500 years before the torment was invented, and 1,000 years before He endured it. David's declaration in the 22nd Psalm, further developed by Psalm 88 and Isaiah in his 52nd and 53rd chapters, combine to comprise the most important prediction ever made. Collectively, they provide profound insights on where we will spend our eternity and how we will get there.

Before we begin, there will be some who will think that I am being presumptuous in stating emphatically that David is speaking of the Messiah and not himself in the 22nd Psalm. But none of the things it depicts happened to David. He was never whipped to the point of death or nailed hand and foot to a pole. Yahushua was. And David did not redeem the world, nor was he resurrected. The subject of this Psalm did those things. But it's the last ten verses of the Psalm that are unequivocal. After the sacrifice there is a great celebration in which the whole world basks in Yahushua's brilliant light.

The Davidian Psalm opens with Messiah's last words on Golgotha's death stake and explains why he was hanging there. **“My God** (*'el* – God singular), **my God, why** (*mah* – by what means, how long and to what end) **have You forsaken** (*azab* – abandoned and relinquished Me, left Me desolate, separated from Me and departed from Me, damned and deserted) **Me?”** (Psalm 22:1) Yahushua knew why. This question was rendered for our benefit. When you come to know the answer you will *yada* /know Yahweh.

The use of *'el*, the singular of God, is significant because it is relatively uncommon. Even in the Deuteronomy 6:4 verse, where Yahuweh declares that He is one unity, He uses the plural *'elohiym* to designate the fullness of His Deity. But in this case, the Messiah's question is being addressed to Yahweh as the Father by the Son regarding the departure of the Set-Apart Spirit. *'El* is, therefore, more appropriate than *'Elohiym*.

The Hebrew word *mah* is as much about *how* and *what* as it is about *why*. And that's significant because so is the Psalm. David's words-eye-view of the crucifixion will explain the means by which Yahushua was able to redeem our sins; how He was able to take the penalty upon Himself, and why He was willing to do it. It will explain the nature of the separation as well as the ends it achieved.

Azab may be the most damning word in Scripture. It is the path to separation and lifelessness. *Azab* is translated "forsaken" in the Renewed Covenant. It is synonymous with "damned" and it means "to be separated, abandoned, and deserted." When the context is "from God" the result is desolation—lifelessness. *Azab's* Greek equivalent in Matthew 27:26 and Mark 15:34 is *enkataleipo*, meaning "to be totally abandoned, completely deserted, and utterly forsaken." *Enkataleipo* is a compound of *en* and *kataleipo*. *En* is a "relational term denoting a position in space or time." *En* translates "in, by, or with." *Kataleipo* means "to depart and leave remaining and behind, to cease supporting so as to leave someone in a lurch, and to be called away without taking another with them." Collectively then, *azab*, *en*, and *kataleipo* present the Spirit's departure from Yahushua just prior to His last breath, leaving a man and his soul hanging on the precipice of death.

The next line confirms as much. **"Far** (*rachowq* – remote in distance and time, separated in space-time; alienated and no longer in a state of close association; from *rachaq*, meaning to be removed and distant, to be sent off and to go far) **away from** (*min* – out of and separated from) **Yahushua, My salvation** (*yashuw'ah* (יְשׁוּעָה) – Yahushua; a compound name derived from Yahuweh and *yasha'* (יָשַׁע) to save, salvation, and Savior) **are the words of my groaning** (*sheagah* – roaring anguish). **O my God** ('*elohiym*), **I call out** (*qara'* – summon) **in the daytime** (*yowmam*), **but You do not answer** ('*anah* – respond); **and by night** (*layil*) **but I have no rest** (*dumiyah* – silence or relief; repose from laying down in death)." (Psalm 22:1-2)

Yashuwa' (יְשׁוּעָה) was the son of Nun (the perpetual) and became the successor to Moses. His name appears 30 times in Scripture. *Yashuw'ah* (יְשׁוּעָה) with the addition of an "h" at the end appears 77 times—almost always in the context of Messianic prophecies like this one. *Yashuwa'* and *Yashuw'ah* are pronounced identically to the English transliteration of the Messiah's name, Yahshua, and they are all based upon a combination of the Hebrew verb: *yasha'* (יָשַׁע), Savior and salvation, and God's name, Yahweh.

What's interesting here is that 'Yshayah'el (God Existing As Man) spared and saved everyone but Himself. He was separated, forsaken, and damned so we wouldn't become destitute and desolate. This separation unto death is the essence of His sacrifice. It is the ransom He paid to redeem us. Sure, His physical torture at the hands of the Romans hurt, as did the biting words hurled from the mouth's

of the rabbinical class, but the real anguish was having His relationship with Yahuweh severed. This is why the man on the pole roared in agony.

What's also interesting is that now that the Set-Apart Spirit has returned to Yahuweh, God has become plural again: *'elohiym* rather than *'el*. Also, deprived of the Spirit, the Messiah no longer considers Himself Yahushua. Fortunately, this horrible beginning has a happy ending. Spirit, soul, and body will be reunited at the resurrection.

There is another subtlety worth considering, and that's the use of day and night. The verse confirms the pain Yahushua would endure during the *day*, Passover 33 CE, and the torment that His soul would bear in the darkness of the long *night* that followed as He fulfilled the mandate of Unleavened Bread on the Sabbath. The Hebrew word translated night, *layil*, actually defines Sheol—"the adversity of being away from light." There would be no rest as Yahushua's Soul, not Yahuweh's Spirit, descended into the darkness of Gehenna—the one place God Himself could not go. The Pit, which is transformed into the Abyss, is the lightless home of the Adversary. Yahshua's soul would suffer there, as His body had suffered on the pole.

This is actually good news, not bad, at least for us, as the rest of the passage goes on to so boldly proclaim. Yahuweh, the Set Apart One of Israel, the God of Abraham and Ya'aqob, would through this act of ultimate sacrifice save those who had and would come to trust Him. By the deed predicted in this Psalm, all those who had and would cry out to Yahuweh would be delivered from—*azab*—damnation and desolation.

The Hebrew word *palat* means to "escape" or to be "carried safely away." Remember these words, as they will become synonymous with the coming rapture. We are told that those who trust Him will not be disappointed. This is the Good News being manifest.

The Messiah is the *Qodesh Qodesh* when anointed by the *Qodesh Ruach*. But once His Soul was separated from the Spirit and forsaken to die, Yahuweh and the Set-Apart Spirit alone were eternally alive. So the man nailed to Golgotha's pole said: **"But You are the Set-Apart One ('*attah qodesh*). You live and remain (*yashab* – dwell throughout time; inhabit and establish a home; marry and restore). You are the praise (*tahillah* – songs of adoration and thanksgiving) of Yisra'el (from *sarah*, those who contend, persist, and persevere with *'el*/God, and are empowered by *'el*/God). In You our fathers trusted (*batach* – relied upon, were confident and secure in). They trusted (*batach* – relied); You delivered them (*palat* – brought them into a place of security and safety; rescued them, helping them escape and survive). To You they cried out (*za'aq* – called for help, assembled together, and were summoned) and were spared (*malat* –**

delivered, rescued, and saved). **In You they trusted and relied (*batach*) and were not disappointed (*buwsh* – put to shame, suffering emotional distress and despair).” (Psalm 22:3-5)**

Trust, not faith, reliance, not belief, is the essence of salvation. *Batach* is repeated three times so that we would not miss the message. So why is it that pastors and priests preach faith and not reliance, belief and not trust? Our faith is as meaningless as are our beliefs. The reliability of the object of our trust is all that matters.

As an interesting nuance to this conversation, consider that three distinct Hebrew words or names—*Yashuw’ah*/Yah-is-Salvation, *palat*/deliverance, and *malat*/spared—are all translated “deliver or deliverance” in every English Bible. If one word were sufficient, Yahuweh would have chosen one, and not used three. It seems evident to me that God selected these terms to demonstrate: Yahushua is our Savior, God’s way of delivering us from death and sparing our lives. Cry out to Him and rely on Him and you will be delivered into Yahweh’s presence, saved from sin and spared the agony of death and separation.

Yahuweh allowed His Messianic Soul to be separated and suffer in our stead. I do not fully understand the mechanics of this miracle. But fortunately, I do not need to know exactly *how* it happened to appreciate precisely *why* it happened—or to benefit from it. But this I do understand: Yahushua is Yahuweh manifest in the form of a man. His name, I Am, defines Him. He is eternal. The immortal cannot die, thus God’s Spirit could not die on Moriah’s pole—only His human Tabernacle and Soul could endure that indignity. So this Psalm is attempting to explain *how* the miracle of redemption was manifest.

Yahuweh can feel pain. Psalm 22 will go on to detail the most torturous elements of His suffering. It was at the end of a long day. He had been tried, spit upon, beaten, and whipped by His own creation. His Spirit and the temporary body it occupied had suffered, sacrificed, and bled beyond our comprehension. We nailed God to a cross.

But when His body neared death, Yahweh’s Spirit departed. That is what the opening question affirms: “My God why have you forsaken me?” Yahuweh’s Spirit was separated from Yahushua’s body and soul, damning them—a very sobering thought.

The closer one looks, the more inspiring Yahuweh’s Scripture becomes. So you can more fully appreciate the magnitude of the prophecy, I have amplified the Psalm by providing the full range of meanings actually conveyed by the Hebrew words Yahweh inspired David to inscribe. They present the torment of flagellation and crucifixion in excruciating detail.

Before the Messiah was nailed to the death stake, He was beaten to a bloody pulp. **“I Am but a crimson grub** (*towla’* – a bloodied scarlet pulp), **and not extant, present as a person** (*’ysh* – a man, husband, or champion [i.e., I’m now less than human]), **rebuked and reproached** (*cherpah* – scorned and taunted, disgraced and dishonored as contemptible, insulted with slurs) **by man** (*’adam* - humankind), **and despised** (*bazah* – disregarded, held in contempt, and ridiculed; seen as worthless, lightly regarded, and of little value) **by the family** (*’am* – kin and specifically Israel).” (Psalm 22:6)

Yahuweh used three different words for man in one sentence. First, after accurately describing the condition and appearance of His flogged body, He said that He was no longer present as a person. *’Ish*, or more correctly, *’Ysh*, is the term Yahweh used to describe His form when He visited with Ya’aqob, renaming him Yisra’el. *’Ysh* is also used in the compound *’Yshayah’el*, God Exists As Man, in many of Yasha’yah’s Messianic prophecies.

Second, Yahuweh revealed that He was being accused by *’adam*—symbolic of the first man’s sin and thus a metaphor for taking on the sin of all mankind. That was brilliant beyond words.

Third, a millennium before it actually happened, Yahuweh told us that His offer of redemption would be rejected, and seen as worthless, by His own family, the Yahudim. Proper consideration of these carefully chosen terms opens a revealing window into the nature, character, and intellect of Yahweh.

Roman crucifixions were executed along popular roadways so that the victim’s humiliation would increase, and the deterrent effect his pain would have on the eyewitnesses would be magnified. That is why Yahushua says that people were gawking at Him, shaking their heads, and saying senseless things—mouths running faster than their brains. **“All who see Me** (*ra’ah* – gaze at, look upon, and inspect Me) **deride and mock** (*la’ag* – speak unintelligibly about, disparaging, scoffing and ridiculing) **Me. They shoot off their mouths** (*patar saphah* – flap their lips) **and shake their heads, saying, ‘Commit your removal** (*galal* – roll yourself down and away) **to the God** (*’el*) **Yahuweh. Let Him deliver** (*palat*) **him. Let Him snatch him away** (*natsal* – rescue him). **Surely He delights in** (*chaphets* – desires and is pleased with) **him.”**” (Psalm 22:7-8)

Written around 967 BCE, this passage predicts that a Savior named Yahushua, who would trust a God named Yahuweh, would be beaten to a bloody pulp and be rejected by his own people. He would preach that He would spare men from death, yet He would not rescue Himself. That only happened once in all of human history.

The Davidian Psalm ultimately ends by affirming that the victim of this bloody scene would be God Almighty. Consistent with Isaiah’s “a child is born to

us, a Son is given to us” David affirms that the redemptive manifestation of the Messiah will begin in the womb. **“Indeed (*kiy*), You [God] caused me to come forth (*giyach*) out of the womb (*beten*). You caused me to trust (*batach*) upon my mother’s breast. I was thrown down (*shalak* – cast off, forth, and away) out of (*min*) the point of origin (*rechem* – womb as in matrix, a spatial position indicative of the source; from *racham*, meaning love, mercy and compassion). You have been My God (*‘el*) from my mother’s (*‘em*) belly (*beten* – womb).”** (Psalm 22:9-10) Yahushua is saying that Yahuweh sent Him via a woman’s womb from the matrix—an eternal four dimensional construct which is the point of origin, the source of love, mercy, and compassion.

With foreboding words, the then future and now past sacrificial soul pleads with Yahuweh, asking Him not to abandon Him. He recognizes that He is headed to a rendezvous with Satan, the Adversary, where He will be afflicted. He knows that nothing exists that can protect Him from this tribulation. **“Do not remove Yourself (*rachaq* – sever, recede and distance Yourself, go away) from (*min* – out of and away from) Me, because the Adversary’s affliction (*tsarah* – the enemy’s anguish and oppressor’s tribulation; suffering) is near (*qarob* – personal and imminent in space-time). For indeed, no one (*ayin* - nothing) can help (*azar* – protect, support, or aid) Me.”** (Psalm 22:11) And that is the moral of the story. Only Yahuweh can spare us from Satan’s sting. He alone can be counted on to help in our hour of greatest need.

Qarob is particularly revealing. Yahushua’s anguish at the hands of the Adversary was “imminent” and it would be “personal.” At “a place and moment in space-time of uncertain location and indeterminate duration from the perspective of the participants,” bad things were going to occur.

From the beginning, the Psalm has focused on the anguish associated with Yahuweh separating Himself from Yahushua. Initially, this abandonment was aggravated because the Messiah was being whipped by men. And now it’s because He is on the cusp of being tortured by the Adversary. But then to add insult to injury, His creation continues to humiliate Him, while ripping the flesh from His body. **“Many strong bulls (*par*) surround Me (*cabab* – assemble around and encircle Me), aggressively attacking (*‘abir* – with powerful supernatural warring) serpents (*bashan*). They have besieged and crowned Me in hostile fashion (*kathar* – gathered about and hostilely hemmed Me in, placing a circular crown on Me).”** (Psalm 22:12)

The Satanic sungod, Lord/Baal, was represented by a bull. Halal ben Shachar’s most infamous idolatrous image, this bull, and his primary Scriptural metaphor, the serpent, are tied together here, and are associated directly with the Adversary, because Yahuweh wanted us to appreciate the magnitude of the

Messiah's sacrifice. To redeem the entire world He would have to endure the worst tortures Satan and his full cadre of demons could muster.

There is a secondary prophetic truth here. Yahushua would wear a crown of thorns, a crown comprised of the same intertwined thorn bush that caught the Lamb on Mount Moriah when Abraham and Isaac enacted the words of this Psalm, performing a dress rehearsal for the seminal event of human history.

Even the men who were wielding the Roman flagellums were possessed by demons, doing Satan's bidding. Still speaking of the Bulls (sungod worshipers) and the aggressively attacking supernatural serpents (demons), Yahuweh reveals: **"They opened (*patsah*) their mouths (*peh*) against ('al) Me, plucking and tearing Me to pieces (*taraph* – mangling Me, ripping apart My soft tissues with sharp objects, violently flailing Me so as to inflict an abhorrent death) like a raving and roaring lion (*'arayeh* – destroying assassin, beast who preys on others)." (Psalm 22:13) The Psalm is saying that the demons, and the men they control, are spouting destructive and lifeless lies, words that deceive and lead to death. And also that this anguish is no less torturous than being flailed alive.**

Long before Rome existed, ultimately developing their metal tipped flagellum scourging whips that pulled hunks of flesh from their victim's bodies, mangling the soft tissues, a prophet described the effect Roman inspired torment would have on the Messiah. *Patsah* and its derivatives convey "violent wounding by bruising and splitting the skin wide open, peeling it off the body with great force." Combined with *taraph*, the "mangling of the flesh by ripping it from the body with sharp objects" we are provided with a poignant, yet perfect, description of the abuse inflicted by fifty lashings by a Roman metal-barbed whip. And in the context of serpents, *taraph* can also signify that the demons were trying to possess the Messiah as He was being reduced to a bloody pulp.

Yet simply removing the skin and the muscle tissue that lay beneath from Yahushua's shoulders, back, chest, arms and legs was insufficient. The Psalmist would go on to describe the most horrid form of execution ever conceived by man. Five centuries before crucifixion with ropes was invented by the Assyrians and 700 years before it was perfected by the Romans to include nails, David previews its piercing violence. We are about to discover that Yahuweh's prophecies can be painfully precise.

So that you will be able to more fully appreciate what follows, be cognizant of the fact that one of crucifixion's most telling attributes is that it causes the victim's bodily fluids to drain into their lungs, leaving them parched. While dying of thirst, they drown. Bones are not broken, but both shoulders are almost always dislocated. Oxygen depletion occurs because the victim is unable to stretch their diaphragm while hanging by their arms, causing a carbon dioxide toxin to build

up in the bloodstream. This results in strength melting away, starting with the heart muscles. We know this today, but not 3,000 years ago, which is when these words were inscribed by David. That makes his prediction extraordinary.

The Messiah's mortal life was ebbing away... **"I am poured out and emptied of (*sepeq*) water. Whole (*kol*) limbs ('*etsem* - bones) are stretched, separated and out of joint (*parad*). My heart is melting like wax (*downag*). It is growing faint and wasting away (*masas* – dissolving and liquefying). Internally, (*tavak* – inside My midst) in My abdomen (*me'eh* – internal organs around the belly; i.e., the diaphragm isn't working), My vigor and strength (*koach*) is withered and failed (*yabesh* – dried up without moisture and incapacitated) like sun-baked dust (*cheres* – a broken sun-hardened vessel of earthenware). My tongue cleaves (*dabaq* – is made to stick) to my gums. They have placed Me (*sapat* – set and established Me) as (*shaphat*) the dust and debris ('*aphar* – the powdery ash and rubbish) of death (*maveth*)."** (Psalm 22:14-15)

That is precisely how crucifixion kills, right down to its most unique symptoms. The victim's inability to inhale robs their body of oxygen, and thus energy, causing *koach*—"a helpless and powerless incapacity to perform any needed function." Likewise, *yabesh* describes: "a withering paralyzed state in which the body no longer responds to the brain's motor function commands."

Cheres suggests that the demonic schemes of satanic worshipers were being brought to bear on the Messiah. The textual base of *cheres*/potsherd is identical to *charash*, meaning "to be silent while others plot evil, devising a plan of action that cuts and separates." His physical body, comprised of the elements of the earth, was broken, being deprived of living waters.

The *sph* consonant root of *shaphat* also means to place in a fire, an ash or refuse heap. As such, *sph* defines Gehenna, the fiery garbage dump that became synonymous with Satan's side of *Sheol/Hades*. This was where the Messiah's Soul was headed. So while His body would be placed inside a dry limestone grave, an earthen tomb carved into the summit of Mount Moriah, Yahushua's Soul would spend the Miqra of Unleavened Bread in Gehenna.

Maveth is "death personified." It is "the disease that plagues us." *Maveth* is "the realm of the dead." Fully amplified, *maveth* conveys: the physical trauma of the body dying, the infliction of a plague or disease that causes death, and a judgment in which the penalty is a death sentence." It is derived from, and at the consonant level spelled identically to, *muwth*: "those who are executed and dispatched to die." Yahushua's body was broken and died so that our bodies wouldn't be broken and so we wouldn't have to die. The Messiah's Soul was laden with our sin and went to Gehenna in our stead. He was judged, exonerating and pardoning us.

The character of political and religious people hasn't changed much over the years. They are still dirty dogs, and I'm not degrading canines. **“For the contemptible and abased yelpers (*keleb* – loud and attacking, unfaithful pagan dogs; evil prostitutes of a lowly status and violent nature; puppets and traitors) have surrounded (*sabab* - encircled) Me. The socio-religious assemblage ('*edah* – band or swarm, congregation) of corrupt, injurious evil doers (*ra'a*') go around Me and peel off My skin (*naqaph*).”** (Psalm 22:16)

It's painfully clear that the Psalm was predicting public flagellation followed by crucifixion, Roman style. **“They pierced (*kuwr*) my hands and my feet.”** (Psalm 22:16) They struck blows, pounding nails into Yahushua's wrists, which were considered part of the hand and heels, piercing them. His shoulders were ripped from their sockets, but not broken. And we, spoiled and wicked men that we are, taunted God as we tormented Him.

Kuwr is a very specific term. It speaks of “boring into the flesh with a dull piercing instrument of metal that has been forged in a smelting furnace.” A Roman nail fits this description perfectly.

While using such a device in this excruciating fashion is repulsive and reprehensible, there remains a far greater crime here than merely mutilating and murdering the Messiah by flailing God alive and then nailing Him to a pole while spewing political and religious rhetoric. If you are a Jew, faithful to the religious/rabbinical traditions of your people, what I'm going to share ought to make you nauseous to the point of vomiting, and angry to the point of rage. To keep you in the dark, from knowing Yahushua, and from salvation, rabbinical Jews knowingly and purposely altered the passage to read: “Like a lion are my hands and feet.” Lion is '*aryeh* (*אַרְיֵה*). Pierced is *kuwr* (*פִּיר*). The word for “like” does not appear in the text and “lion” and “pierced” aren't even remotely similar. This was not a mistake. It was done on purpose.

The Messiah was crucified, His hands and feet were nailed to Moriah's death pole at the behest of yelping rabbinical clerics. To cover up their crime, they removed the most obvious reference to crucifixion in the Messianic Psalm and replaced it with drivel.

If what I claim regarding the prophecy is true, that the Messiah's hands and feet would be pierced, then the original Scriptural text predicts that the Savior's Redemptive advent would include His own crucifixion. Since the piercing style of Roman execution has been banned for a thousand years, this Messianic advent must have been in our past, not in our future. And if what I claim regarding the alteration is true, then the most esteemed rabbis are liars who should not be trusted. The Talmud is trash. The authors of the oral traditions are deceitful men

who like Catholic clerics are willing to alter Yahuweh's testimony to suit their own personal agenda.

So here is the proof: The 11th century CE Masoretic Text reads: "Like a lion are my hands and feet." The 20th century CE Jewish Publication Society Tanach agrees, saying: "Like lions [they maul] my hands and feet." Yet the 3rd century BCE Septuagint has "The have pierced my hands and feet." The oldest surviving Hebrew manuscript of the 22nd Psalm was recently discovered at Nahal Hever. It dates to the first century BCE. It reads: "They have pierced my hand and my feet." The Dead Sea's Bible concurs.

There is but one possible explanation for these discrepancies. The Masoretes copyedited Yahuweh for the purpose of hoodwinking Jews, hoping they wouldn't recognize their Messiah and what He had done for them. And by so doing, they hoped to maintain their positions of power and influence even though it would cost tens of millions of Jews their souls.

Flee them. Expose them. Rebuke them. Trust Yahuweh and rely on Yahushua, not men.

Some day I hope to amplify Zechariah as we have done Hosea, lingering on every word. The prophet has a great deal to say about Yahushua, referring to the Redeemer by name. But I would be remiss if I didn't share Zechariah 12:10 before we complete the Psalm. Yahuweh is speaking to Yahudim in the last days: **"I will pour out (*sepeq*) upon the house (*bayit* – family and home) of David and upon those who dwell in (*yashab* – the inhabitants who establish their abode and remain in) Yaruwshalaim, the Spirit of Grace (*Ruach Chen* – the Spirit of Favor and Acceptance, a beautiful and beneficial garment) and Mercy (*tachanun* – supplication, one who pleads for mercy issuing a petition requesting kindness; from *chanan*, meaning one who seeks, implores, and shows favor and makes favorable). And they shall look upon (*nabat* – pay attention to and regard, understand and appropriately respond to) Me whom (*'asher* – by association) they have pierced (*daqar* – wounded by driving objects through), and they shall mourn (*sapad* – wail and lament in a state of sorrow) for Him as one mourns for an only begotten son (*yachiyd*), and shall bitterly weep, suffering anguish (*marar* – grieving furiously, enraged in anger) over (*'al* – on account of) Him as one who suffers over their firstborn."**

Yahuweh is telling us that we nailed *Him* to Moriah's pole, that He, the Spirit, and the Son are One, and that His sacrifice is directly linked to our salvation. He is announcing that His people will become His family again as they come to appreciate the basis of the Renewed Covenant: *tachanum*/grace. On the Day of Atonement, Monday October 3, in the *Yowbel*/Lamb's Jubilee of 2033, God will return to the Mount of Olives as every Yahudim looks up with tear-filled eyes,

finally recognizing who they pierced. This is even more vividly portrayed in Isaiah 52, a prophecy we will examine thoroughly in the next chapter.

Returning to Golgotha on Passover in the *Yowbel* of 33, we find that David predicted what the Apostles confirmed. **“I can count** (*saphar* – record, measure, and make an accounting of) **all my bones** [i.e., nothing is broken]. **They stare at Me and gloat.”** (Psalm 22:17) Most crucifixion victim’s legs were broken so that they would be unable to push up, effectively shutting down their ability to breathe. This was done to expedite death, especially when the gruesome specter of crucifixion was visible to the religious pilgrims in Jerusalem for Passover. It’s hard to observe the Sabbath and enjoy the Miqra of Unleavened Bread when your view of the sunset is interrupted by God’s agony. But such was not the case with Yahushua. He had been whipped to the precipice of death prior to being crucified. So, He would die in a timely fashion without any of His bones being broken.

The Messiah was not hung from a cross on a hill far away as the hymn suggests. Romans crucified their victims along major roadways. It was more humiliating and served as a deterrent. Golgotha, the place of the skull, is just outside the Damascus Gate and sits directly beneath what was the summit of Mount Moriah during Abraham’s day. The highest part of the mountain was carved away to enlarge the Temple Mount and bolster the city’s walls. The Place of the Skull faces the main road leading north. Today it is the back parking lot for the Jerusalem bus station. This is where Yahudim observing Passover looked up at the Lamb of God. His temporary tomb is carved in the summit of Moriah directly above the recess in which the upright pole upon which He died was placed. And the blood stained Mercy Seat of the Ark of the Covenant lies directly below.

The Apostles tell us that the Romans who crucified Yahushua, cast lots for the garments they had stripped from Him. It shouldn’t have been a surprise. Psalm 22:18 predicted it: **“They divide** (*chalaq* – plunder, assign, and distribute) **My garments among themselves, and for my clothing they cast lots.”**

With the Messiah’s last words on the upright pole, Yahuweh’s Spirit departed, leaving Yahushua’s Soul to bear the sins of all mankind. He pleads: **“Yahuweh, do not distance Yourself** (*rachaq* – sever and remove Yourself, avoid and stand aloof) **from Me. My ‘Eyalut** (*‘eyalut* – feminine form of *‘eyal* used in parallel with YHWH, a title meaning Your Strength and Your Helper, She Who Provides Aid), **come quickly** (*chuwsh* – act swiftly, swooping down, hastening to rush upon and prepare Me, making Me ready) **assisting and helping** (*‘ezrah* – providing relief for) **Me.”** (Psalm 22:19)

This Psalm delineates the specific elements that had to come together to comprise Yahushua, the human manifestation of Yahuweh. And it explains the

relationship between them, their purpose, and their disposition before, during, and after the events surrounding Passover, Unleavened Bread, and FirstFruits in Yaruwshalaim during the Yowbel of 33 CE.

'Eyalut (pronounced eh·yaw·**looth**) is being used in parallel with Yahweh, and it is being used as a title. It appears only once in Scripture. The fact *'eyalut* is the feminine form of *'eyal*, and is focused the work of the Spirit, means that *'Eyalut* is a descriptive title for the *Qodesh Ruach* /Set-Apart Spirit. She is our Helper, our Counselor, our Spiritual Mother, the One who Provides Aid in our time of need. She is an essential part of Yahuweh and His plan of redemption. She was thus an essential part of Yahushua—that is until She abandoned His body and soul.

But gone was not forgotten. She would return to rescue Her Son, assisting and empowering Him, preparing Him for the resurrection.

Knowing this, He pleads with Her: **“Snatch away and save (*natsal* – rescue, spare, defend, and deliver) my Soul (*nepesh*) from waste, desolation, and ruin (*charab* – from being dried up and devastated), Your only begotten Son (*yachiyd*) from the power (*yad*) of the contemptible and abased yelpers (*keleb*).”** (Psalm 22:20)

Before we examine the relationship between Father and Son, Spirit and Soul, there is another crime which must be exposed. The Masoretes vocalized the textual consonants “*chr̄b*” as *chereb* rather than *charab*. The former is a knife, dagger, sword, axe, or chisel. Since Yahushua’s Passover ordeal included whipping and the piercing torment of crucifixion, if the prophetic passage were changed to represent a plea to be spared from cutting instruments, Yahushua’s specific sacrifice would be disqualified as being Messianic. So that’s precisely what Satan’s little helpers did. And not knowing any better, the politically motivated religious clerics who prepared the King James Version, perpetuated their grievous error. Then, since the ASV, NIV, NKJV, and NASB are more revisions than they are new translations, they ignorantly replicated the mistake. As they report the Word, Yahushua was disqualified as the Messiah as He neither asked to be spared from the sword nor was He done in by a knife, dagger, axe, or chisel.

The etymological scholars all recognize that the *chereb* vocalization is based upon its *charab* root. But they don’t say that the choice of *chereb* (חֶרֶב) over *charab* (חָרַב) was completely arbitrary, subject entirely to the opinions of the rabbis who supplied the vowel points to the consonant text in the 10th century. And they didn’t say what you now know: these self-serving clerics shouldn’t be trusted.

Correctly rendered, the passage is prophetically and historically accurate, informative, and important. Souls who are not born of the Set-Apart Spirit become desolate—lifeless. Yahuweh’s Spirit had departed from Yahshua’s body and Soul. But since the Messiah would not accept Satan’s yelping spirit, Yahshua’s Soul was destined to dry up in the place of “waste, desolation, and ruin”—Gehenna. Yahshua’s body died on the pole and was buried in the earth while His Soul descended into Satan’s lair, the ruinous wasteland of lifelessness. This experience is prophetically detailed in Psalm 88, which we will review momentarily.

The reasons Yahuweh’s Spirit had to depart are: Yahweh by definition can’t go to the lightless place of lifelessness and separation—Gehenna. Yahweh’s Spirit is immortal and thus by definition cannot die. For God to ransom Himself to redeem us, He had to have a Soul like us and then damn it on our behalf. So, Yahshua, as Yahweh in human form, had a body, a soul, and a Spirit right up to the precipice of death and separation. Then the Spirit departed allowing the body to die and the soul to be punished in Gehenna in our stead. But death and separation were temporary. Yahshua’s Soul was retrieved from Gehenna and His body was raised out of the tomb, reunited with the Spirit. This is the miracle of Passover, Unleavened Bread, and FirstFruits. It is the *how* behind our redemption. It is the *why* which underlies the Messiah Yahshua’s final words on Moriah’s upright pole. It is the reason Paul told us that “the Messiah Yahshua died according to the Scriptures.” The Scriptures he was referring to were the only Scriptures that existed at the time, the Tanach, and more specifically, Psalms 22 and 88, Isaiah 52 and 53. At His execution, the Messiah quoted the Psalm so that we wouldn’t miss the mechanism behind the miracle of our salvation.

While it’s significantly less important, I’d like to correct another aspect of the record. The JPS Tanach, in dread of the Messiah being Yahuweh’s only begotten son, renders *yachiyd* as “my precious life.” The New International Version agrees. The American Standard Version copied the King James with: “my darling.” But *yachiyd* means: “only child, solitary and unique, begotten son.” No doubt He was a darling baby and certainly precious, but that isn’t what the word means. The root of *yachiyd* is *yachad*, meaning “to join and unite.” Its closest derivative is *Yachiyah*: Yahweh’s doorkeeper. *Yachiyah* was the gatekeeper of the Ark of the Covenant. Yahweh picked these words. The least we can do is present them correctly.

For the Hebrew scholars who may be reading this and objecting, saying that the Masoretic adds an “h” to the end of *yachiyd*, making it *yachiydah*, you’ll have to deal with the fact that *yachiydah* is a feminine noun and the person speaking is a man. Moreover, it would be completely out of character for any person who has been flailed alive and pierced hand and foot, to use precious or darling at this time

or in this context. Further, since the prophetic depiction the crucifixion scene does not stand alone, and is explained again in Isaiah 53, we know that the Messiah sacrificed His life, body and soul, willingly. He did not ask for His life to be spared. He gave it of His own accord. His anguish was over the separation of the Set-Apart Spirit, *'Eyalut*, from His Soul, and His time away from Yahuweh in the Abyss, never over the death of His body.

And while Yahushua was willing to sacrifice His body and soul, He never forgot that Yahuweh alone can save us from Satan's slanderous and deadly deceptions or that His Word is always the best defense. **"Save Me** (*yasha'* – deliver, rescue, and liberate Me) **from the lion's** (*'arayeh* – destroyer's and assassin's) **mouth, for You have responded to** (*'anah* – answered, testified about, and born witness to) **Me from** (*min*) **the horns of light on the summit of the mountain** (*qeren* – sending out brilliant rays of light, from the trumpet which conveys a message) **and lifted Me up** (*ra'am*)."¹ (Psalm 22:21) The condemnation of the "lion-destroyer," who we will soon discover is Satan, damns our souls, not our temporal bodies. Yahweh's *'anah*/testimony provides the answer, acquitting us of his charges. *Qeren* was selected to tie the first Passover with the last—Abraham's prophetic enactment with Yahushua's ultimate fulfillment.

With these words we have turned the corner. Yahushua's body was broken and His soul had descended into Satan's lair. But reliant on Yahuweh's testimony, trusting in the witness that was made on this very mountain forty *Yowbel*/Ram's Horns ago, acknowledging the answers that were provided in the Miqra, Yahshua was *ra'am*/lifted up—resurrected!

Before we complete the glorious conclusion to this Psalm, I want to linger here a while. Let's begin with *'arayeh*. It is often translated "lion" but also means "destroyer, a beast which hunts and maims its prey." As such *'arayeh* also describes "someone involved in an assassination—of wrongly taking an innocent life." It forms the basis of *'Ariydatha*, a name of Babylonian origin which tells us a great deal about the nature of this beast. The founder of the Babylonian Mystery Religion was Satan himself. The primary symbol for Babylon's god was a winged lion. The very gates of the city were adorned with these enormous winged lions.

David uses *'arayeh* in the 7th Psalm as a pseudonym for Satan. He says: **"Yahuweh my God** (*'elohiym*), **in You I trust** (*hasah* – find refuge, safety, comfort, and rest). **Save me** (*yasha'*) **from all who pursue** (*radaph* – harass, chase after, and persecute) **me. Snatch me away** (*natsal* – rescue and deliver me) **lest he tear** (*taraph* – pluck apart violently causing the death of) **my soul** (*nepesh*) **like a lion** (*'arayeh* – a destroyer, savage beast who hunts its prey and kills them), **tearing it [my soul] apart and carrying it** (*paraq*) **where no one and nothing** (*'ayin*) **can snatch me away** (*nasal* – deliver, rescue, recover, or save me)."² (Psalm 7:1-2) In this case, since a "lion" cannot harm a "soul," the

beast refers to the deceitful and damning words Satan, the Adversary and Destroyer, has infused into the religious and political schemes of men, dogmas that rip apart our soul, snatching it away to a place not even Yahuweh can rescue it.

Returning to the 22nd Psalm, last four words of the 21st verse are the most important and the least understood. The message is comprised of: '*anah, min, qeren, and ra'am*. The JPS Tanach, based upon the Masoretic, conveys: "from the horns of wild oxen rescues me," changing "answers" to "rescues" because otherwise the verse would turn God into an oxen's horn. The NASB, commits this very crime, rendering the passage: "From the horns of the wild oxen You answer me." The ASV adds a "yea," but otherwise reads like its predecessor. The NIV dropped the reference to answering (*'anah*) and doubled up on save (*yasha'*): "Save me from the horns of the wild oxen." More creative, the KJV ignoring two of the four words and convoluting the others, translates: "For thou hast heard me from the horns of the unicorns." Rubbish, the lot of them.

So that we don't add to the stench, let's start over. '*Anah* means "to answer, to respond, to testify about, to speak loudly and clearly concerning, to provide a witness, and to testify regarding." '*Anah* does not mean save or rescue. But what it does mean is important. God answers prayer. He responds to those who seek Him, summon Him, admit that they are helpless without Him, and are willing to rely upon Him.

The meaning of *min* is derived from its context. *Min* can convey: "from, out of, away from, more than, after, since, immediately, because of, and so that." In this context, the connotations "from and because of" could be accurately rendered "derived from."

The most revealing word in the group is *qeren* (קֶרֶן), also vocalized *qaran* (קָרָן). The consonant root and its derivatives mean: "to shine and to be radiant, emitting and sending out brilliant flashing rays of light supernaturally." *Qaran* conveys the notion of "being unblemished light with a shining and glowing appearance." *Qeren's* "horn" illusion illustrates "power and strength, a kingdom, a trumpet which signals messages, and the summit of a hill." Every nuance of the word is appropriate to this passage.

We have run into *qeren* before. Yahuweh uses *qeren* in the same place, and during the same phase, of Abraham's dress rehearsal for Yahushua's Passover sacrifice. Speaking of the "male sacrificial lamb" that was substituted by Yahweh, I Am said He had: "**shining horns of radiant light** (*qeren* – brilliant flashing rays of light similar to lightning from a supernatural source; symbolic of power, status, and might; a trumpet for signaling a message, and was the summit of a mountain)." In the 22nd Psalm, we are on that same Mountain with that same

Lamb at the same time in the process—separated as they are by exactly forty Yowbel/Ram’s Jubilees (2,000 years).

The scholars who miss the meaning of the passage find their oxen and unicorns in the vowel pointing, not in the text itself. *Strong’s Concordance*, based upon the King James, says: “*Ra’em* (רָאֵם) is from *ra’am* (רָאָם), and translates as ‘unicorn’ nine times and is probably the great aurochs or wild bulls which are now extinct. The exact meaning is not known.” *Strong’s* goes on to report: *ra’am* means “lifted up and to rise,” but they don’t bother to explain what rising up has to do with wild bulls. And that’s probably because those who align themselves with the spirit represented by the “wild bull” go the opposite direction.

Here is another illustrative example. The King James renders Numbers 23:22 as: “God brought them out of Egypt, he hath as it were the strength of a unicorn.” But that’s not what it says. Scripture doesn’t demean its author. Only men do that. Moshe actually wrote: “**God** (‘el) **delivered them** (*yoset yasha’*) **out of** (*min*) **Egypt** (*misrayim* – the anguish, pain and distress of the crucible) **with the power** (*toapah* – the ability through choice to deliver and provide abundance) **to raise them up to a higher place and status** (*ra’am*).” Pointing the consonants the wrong way, renders God as foolish as the mythical unicorn, or in the case of the NASB, puts Him in league with Satan: “God brings them out of Egypt, He is for them like the horns of the wild ox.”

If nothing else, by exposing you to these comparisons, I hope I have caused you to stop trusting men, especially religious men, and the fruit of their fertile minds. A billion pounds of manure have been piled on top of Yahuweh’s Word. The truth is still there, as magnificent as ever, but sometimes you have to hold your nose while you dig through man’s garbage.

I was not with Abraham on Mount Moriah when his example foretold of the Messiah’s sacrifice. I was not with Moses on Mt. Horeb when Yahuweh recounted the story. I was not with David when Yahweh inspired him to reference it within the composition of this Messianic Psalm. And I was not standing outside the Damascus Gate with Yahushua on Passover as He fulfilled and spoke these words. All I have is the witness of the Spirit and the Words themselves. I believe they say: “**Save Me** (*yasha’* – deliver, rescue, and liberate Me) **from the Destroyer’s and Assassin’s mouth, for You have responded to** (*anah* – answered, testified about, and born witness to) **Me from** (*min*) **the horns of light on the summit of the mountain** (*qeren* – sending out brilliant rays of light, and from the trumpet which conveys a message) **and lifted Me up** (*ra’am*).” (Psalm 22:21)

The unblemished Lamb of God, the Light of the world, the King of kings, the message and the Messenger, who was foretold by the prophets, on Passover, in a

year of Yowbel, was pierced beneath the summit of Mount Moriah for our transgressions. His blood, in accordance with the Miqra, was smeared on the doorway to salvation upon which He hung. His body was broken and His Soul, now leavened with our sin, served to remove our transgressions from our bodies and souls, fulfilling the Miqra of Unleavened Bread on the Sabbath, healing as He always did on that day. Then the miracle of miracles, FirstFruits; it was fulfilled on the next day, the first day of the week. He was resurrected as we shall be, rising up to be with the Father.

By using *anah min qeren ra'am* in this way, Yahuweh connected Abraham's foreshadowing rehearsal on Mount Moriah with Yahushua's fulfillment 2,000 years later with a Psalm inspired in the dead center of that time. By using *'el 'el mah azab*, "My God, my God, why have You forsaken Me?" at the opening of the Psalm, Yahweh tied David's words to the Messiah's enactment a thousand years hence. God gave us the *when* and *where* of redemption. By following the opening line with the Messiah's name, "Yahushua," and by preceding the Abrahamic reference with "*yasha*"/salvation," God gave us the *who* and *why* of our restoration. And by including specific references to spirit, body, soul, whipping, crucifixion, Gehenna, and the resurrection between these lines, Yahuweh provided us with the *how* of our redemption.

Be assured, this solitary Soul was no ordinary man being flayed alive, pierced, and crucified. We are told that those who revere Yahuweh will praise Him—something that would violate the First, Second, and Third Commandments if the willing sacrificial victim were not God. David said: **"I will relate** (*saphar* – record, recount, reckon, rehearse, declare, proclaim) **Your name** (*shem* – Your proper designation, reputation, renown, fame, glory, status, memorial, mark, domain, establishment, appointed ordination, and Your means to be distinguished) **to my brethren** (*'ach* – brothers, relatives, kin, and tribe) **in the midst of the assembly** (*qahal* – congregation, convocation, and community), **radiating Your brilliant source of clear light** (*halal*)." (Psalm 22:22)

David knew His name. Yisra'el's most famous king "recorded, related, recounted, rehearsed, declared, and proclaimed" Yahushua's *shem*/name in the opening verse. Too bad his brethren didn't hear it and were blinded by His light.

Saphar, incidentally, could just as easily be *sepher*. In that case, the declarations regarding "Him" would be Scripture. *Sepher* means: "written communication, a book or scroll, an official record." By way of example: **"Yahuweh said to Moses, 'Write** (*katab*) **this in a book** (*sepher*) **as a memorial** (*zikkaron* – remembrance, record, and reminder) **and convey it** (*sum* – appoint, bring, and charge it) **to Yahushua...**" (Exodus 17:14)

David continues to portray the crucifixion victim as the Messiah, as God in the flesh. The following verse proclaims that the crucifixion victim would have parity with Yahuweh—making Him God. **“You who revere (*yare*) Yahuweh radiate His light (*halal* – make His brilliant source of illumination clearly visible).”** (Psalm 22:23) What a beautiful picture. It says that when we come to revere Yahuweh we will radiate His light. David is describing the function and nature of the Set-Apart Spirit, Her Garment of Light, and Her ability to empower us, teach us, comfort us, and protect us, rendering us perfect in Yahuweh’s eyes.

What’s particularly revealing is that *halal* means to “radiate light,” not reflect it. To produce light we must have the light source within us. When we are born anew from above in the Set-Apart Spirit, She lives within us, becoming the source of our light.

Halal is almost always translated “praise,” but that misses the point. While the secondary meaning of the word can mean “extol,” this inference is derived from the word’s dark and corrupted side. It is Satan’s counterfeit. Yahuweh did not create us to praise Him. He is not insecure. And having us praise Him is like having school of minnows get together to sing a song, telling us that by comparison to them, we’re really big, smart, and powerful. Sure, it’s appropriate at times to acknowledge His goodness, greatness, and generosity. Like any parent, He’d appreciate that so long as it is heartfelt and straightforward, and not phony or self-serving. But the bottom line with God is that Yahweh desires a relationship with us that is based upon love, mutual understanding, and respect. It’s Satan who wants to be praised. It is Satan who is insecure.

Halal, like the sun, is a good thing corrupted. On the positive side *halal* is the basis of *halaluyah*—praise Yah by reflecting His light. *Halal* conveys Yahushua’s luminescent nature as reported by Ezekiel and the Apostle John. *Halal* means: “to shine, to brilliantly radiate light, making the source of the light clear and visible.” *Halal* describes the Garment of Light worn by all who have been born anew from above.

But as I have shared, *halal* also means “to praise and to be praiseworthy.” And this is why Satan coveted the term. He wanted to be the Messiah and to be like the Most High. He craved praise and arrogantly considered himself worthy.

So *halal* has a flip side, a darker nature. In this regard, *halal* means “to boast and be haughty,” the very crime which caused *Halal ben Shachar* to fall. Satan’s name defines him and his tactics: “to be a fool and to make others foolish.” *Halal* is “a madman who brags, speaking words which convey confidence in an object or notion which is not God nor from God.” The dark side of *halal* is all about “arrogance and pride.” It speaks of one who lives to “turn others so that they no longer have the capacity to understand.” *Halal* is an “accuser, slandering and

mocking, speaking damning and desolate words that cause us to lose our respect for the truth.” To be *halal* is to be “irrational, even insane, full of energy and intensity, yet thoughtless, furious, and reckless.”

If you want to know Halal, look into the eyes of an Islamic suicide bomber. If you want to understand how Halal corrupts, read Muhammad’s biography. But if you want to see Halal in action and witness his best work, study religion, especially Catholicism and Communism. Over time these two impostors, along with Islam, have rendered a generation of people who have been Halaled: “no longer having the capacity to understand,” substituting the lie for the light.

In the next chapter, “Ga’al-Redemption,” we will see Halal named once again. This time he will be called: “Halal, the Prideful Serpent.” Yahuweh wants us to know who the Adversary is so that we will not be similarly corrupted.

Speaking of deadly deceptions, Yahuweh does not want us to fear Him. While I understand that every English Bible translates *yare*’ “fear,” the word also means “revere.” You cannot love what you fear. But you can revere whom you know and love. One is rational and right. The other is irrational and insane. Considering who they are serving, it’s little wonder the clerics made the wrong choice.

Returning to the 22nd Psalm, we are reacquainted with an old friend. *Kabad* is the first word of the Fifth Commandment, defining how one is to live perpetually in the Land. **“All descendants (*zera*’ – seed, children, offspring, family, and race) of Ya’aqob consider Him worthy of respect and massively significant (*kabad*).”** (Psalm 22:23)

The textual consonants that comprise *kabad* (כָּבֵד) give rise to an important series of derivatives. Collectively they convey: “weightiness, massiveness, significance, worth, value, abundance, glory, and greatness.” Not only do these concepts form the basis of the Fifth Commandment, they frame the issue of choice. If we see Yahuweh as significant He promises to view us the same way. If we respect Yahweh’s massive energy and power, He will share it with us. Value Him and we will inherit His abundance. Acknowledge His greatness and He will bring us into His presence and clothe us in His glory.

But, if you trifle with Him, he will trifle with you. If you see Him as insignificant you will become so insignificant it will be as if you never were. Disrespect His massiveness and you will be reduced to nothingness. *Kabad* defines the nature of the choice and its consequence.

Disregarding Yahuweh’s intent, the JPS Tanach tells us in the next verse that we should “dread Him,” with Him being the Messiah. The King James, in their usual rut, reverts back to “fear Him.” But the word is *guwr*, and it means: “to

come together and live, to inhabit as a guest, to dwell, and to continuously remain.” There is nothing dreadful or fearful about any of that.

Now that you know what the word means, here is what David was inspired to say about the Messiah and His people. **“Gather together and dwell with Him (*guwr*) all you descendants of Yisra’el.”** (Psalm 22:23) The truth was hard to miss because Yisra’el, “those who contend with, persist with, persevere with, and are empowered by God”, is virtually synonymous with *guwr*. And speaking of Yisra’el, it is a pseudonym for the Messiah. Not only does He “contend with, persist with, persevere with, and is empowered by God,” in the next chapter we will discover that Scripture tells us that He, as the result of His sacrifice, “will live to conceive an abundance of descendants.”

The secret to our success is contained in these words: **“Indeed (*kiy*), He has not held in contempt or disdained (*bazah*), nor has He detested and counted as filthy (*shaqats* – having an aversion for) the afflicted, bruised, and suffering (*’enu*), the oppressed, poor, needy, unpretentious, and straightforward (*’aniy* – those who are not arrogant, prideful, or filled with hubris).”** (Psalm 22:24)

Bazah is the opposite of *kabad*. The basic meaning is “to accord little value to something.” The two most appropriate English synonyms are “contempt and disdain.” Webster defines contempt as “distain, the lack of respect or reverence for something.” It is “willful disobedience and open disrespect for a judge.” Of disdain, it says: “to hold in contempt, to refuse or abstain from, to treat as beneath one’s notice or dignity.” This is Yahuweh’s policy: *bazah* for *bazah*, *kabad* for *kabad*. Simply stated, if you don’t respect Him and value His redemptive solution you aren’t going to trust Him or rely on it. And since there is but one God, one source of life, and one savior, by being *bazah*—being of little worth, being beneath one’s notice, and being alone and abandoned—*bazah* happens.

It’s interesting; those who are self-reliant, full of themselves, steeped in pride and hubris become insignificant. To be significant, we must first be unpretentious. It’s little wonder that Satan is called “the prideful one.”

The moral of the story is Yahuweh helps those who acknowledge that they need assistance, that they are incapable of saving themselves. To be saved we must recognize that we need a Savior, recognize who the Savior is, and then rely upon Him.

David, speaking of those who view the Creator and the creation appropriately, said of Yahushua: **“Neither has He concealed His presence (*paniym* – face or countenance) from him. When he cried out for help (*shawa’*) to Him, He listened.”** (Psalm 22:24) This completes the equation. While it is true that to be saved we must: recognize we need a Savior, recognize who the Savior is, and then

rely upon Him, we must also ask Him for His help. When we do, we live forever in His presence.

David reveals one of the reasons he was beloved by God: **“My song of adoration and thanksgiving (*tahillah*), together with (*‘et*) and because of (*min*) You, shall be abundant in the assembly.”** (Psalm 22:25) He acknowledged, valued, and loved God, and God reciprocated. And we could have discerned that from his name. The consonant root of David, *dwd*, means “to love.”

I believe this next line, like most of the Psalm, is in the Messiah’s voice. He alone endured and does these things: **“I will restore and repay, providing restitution, finishing and fulfilling (*shalem*), making a freewill offering (*neder* – to make a choice on one’s own accord) conspicuously, in full view (*neged* – before and in the presence) of those who revere Him.”** (Psalm 22:25) “I” is Yahushua and “Him” is Yahuweh. Yahushua, the Son, restored us to fellowship with Yahuweh, the Father, by ransoming us. Through His sacrifice, He provided restitution for our transgressions, repaying our debt. It was the ultimate freewill offering, one made conspicuously, in the presence of those He was redeeming. And it was done so that we might reciprocate His love.

The Psalm continues with prophetic echoes of the Sermon on the Mount. **“The poor, needy, meek, humble, weak, lowly, and afflicted (*‘anav*) shall be fed (*akal*) and be completely satisfied (*saba*).”** (Psalm 22:26) It is only right that an excerpt from Yahushua’s most famous sermon should follow a prediction of His most important deed.

In the whole of God’s Word, this is one of my favorite verses. **“Those who seek, consult with, follow, and rely upon (*darash*) Yahuweh radiate His brilliant and clear light (*halal*); their consciences (*lebab* – inner nature and person, heart, mind, and soul, their thoughts, feelings, and passions) shall live forever.”** (Psalm 22:26) If I could have but one promise etched on my heart it might well be this one. It is the synthesis of Scripture. It is the answer, the promise, the purpose, the means, and the reward.

The final four verses of the 3,000 year old prophetic Psalm reveal that Yahuweh knew that evil men would brutalize Him in the manner He has detailed, fully ten centuries before He allowed it to happen. One thousand years after He inspired this Scripture, Yahushua entered our world in the form of a man to fulfill His mission. His example defines love. It proclaims that ultimately, when the last chapter is written and the last act is played out, we will remember His sacrifice and turn to Him because He has done this.

“The entire world shall return and be restored (*shuwb* – turn around and think differently, reestablishing Spiritual relations, refreshed and renewed) thinking about, paying attention to, recalling, and confessing (*zakar* – being

brought to remembrance so as to declare, recite, proclaim, and commemorate) **Yahuweh. Every family** (*mishpachah* – household, tribe, related race) **and Gentile nation** (*gowy*) **shall worship** (*sahah* – bowing down) **in His presence** (*paniyim*)." (Psalm 22:27)

We began this Psalm in the deepest depths of despair. Yahuweh removed His Spirit from Yahushua, forsaking His Soul. The Messiah had been reduced to a bloody pulp by the blows of men He had created. He was nailed hand and foot to a pole, suffering the excruciating agony of crucifixion while those He was saving were scoffing at Him. Satan, and his full assemblage of demons, surrounded the Messiah, falsely accusing Him. Yahshua's body finally broke, and His Soul descended into the lifeless rubbish heap of Gehenna. But then something wonderful happened. He rose from the dead and restored the world. According to this prophetic Psalm, a day will come when everyone will recognize and appreciate what He has done.

"For Kingship (*maluwkah*) **is Yahuweh's. He has dominion** (*mashal* – reigns, exercises authority, and governs) **over the Gentile nations."** (Psalm 22:28) Although the opening verses of this Psalm were focused on the Messiah's Redemptive Advent, the celebratory close is timeless. Yahweh will not exercise his dominion, overtly governing the earth's nations before the waning days of the Tribulation. Today, men rule nations. That will not always be the case.

Those who seek, consult with, follow, and rely upon Yahuweh are anointed. **"All the anointed** (*dashen* – the chosen harvest, those who are covered, the prosperous, vigorous bodily, and mentally acute) **on earth shall be fed** (*'akal*) **and be rewarded** (*sahah*)." (Psalm 22:29) Over these last few verses, Yahweh has stated that His provision satisfies, that those who rely upon His bread will be nourished, healthy, and prosperous, lacking nothing. He has also said that those who revise their way of thinking will be restored.

In the Renewed Covenant we read: "Yahushua said to them, 'I Am the bread of life. He who comes to Me shall not hunger, and he who relies on Me shall never thirst.... For this is the will of My Father, that every one who beholds the Son, and who relies on Him, may have eternal life.'" (John 6:35, 40)

Although He hasn't restated it here, emersion in water, living and cleansing waters, are symbolic of our redemption. I share these thoughts because I don't feel comfortable translating *sahah* "bow down in worship," in the 28th verse.

Sahah (שָׁחָה) is thought to mean "bow down in worship" because *shach* (שָׁח) means "humble and lowly." But *seach* (שָׂחָה), also based upon the same textual consonants, translates "thought." In that case the "anointed" will "eat and think." A *shachad* (שָׂחָד) is a "reward or gift." As such it describes the gift of salvation and the reward of eternal life associated with those who are anointed. And *sachah*

(שָׁחָה), a verb which means “to swim,” is indistinguishable in Hebrew from the word translated “worship.” To thrive immersed in water, and to make progress by way of water, is consistent with many Old and Renewed Covenant salvation metaphors.

Bowing down before God is inconsistent with Yahuweh’s instructions to Abraham and with the example of Yahushua. When we bow down God always asks us to stand up, be at ease, walking and talking with Him. Yahuweh has gone to great pains to present the covenant as a marriage, as a home, and as a family. There is no bowing down in any of these relationships.

If in the 28th verse, *dashen* is rendered negatively as “fat,” and if “prosperous” becomes equated with greed rather than success, then having those outside of Yahuweh’s family, those who have been self-reliant and oppressive, bowing down in acknowledgement of God’s sovereignty would make sense. But that requires us to view *dashen* outside of its historical context and primary meanings, those of being anointed as the chosen harvest. In fact, *dashen* is used within its anointed context in the 23rd Psalm. Yahweh “anoints” David’s head with oil. And the alternative, negative connotation of *dashen* requires us to wonder why “fat” people would “be fed.” So I’m convinced that *dashen* is a good thing, that it represents being anointed in Yahweh’s Spirit. Therefore, those who are anointed, and who are now God’s children, cannot be “bowing down” to their Father.

I struggle with *sahah* for another reason. Its historical context is sadistic and satanic. The *Theological Wordbook of the Old Testament* defines *sahah* as “bow down and pit.” It introduces *shh*’s etymological roots with: “Its cognate is Akkadian, meaning ‘to wallow and to descend.’ The Jew’s tormentors commanded them to bow down and lie down so that they might walk over their backs (Isaiah 51:23). It depresses the heart and weighs a man down.” These scholars add, speaking of sun-god religions: “the most commonly occurring form of *sahah* means to prostrate oneself in worship.” It is Islam’s signature move—a daily requirement. So in this word we see “oppression, humiliation, submission, wallowing, descending, and the pit.” These are things Satan covets, not God.

There is, however, an oft quoted passage that seems to imply that “every knee will bow down to Him,” with “Him” being Yahuweh. Does “every” include His children, those who radiate His light? Since this concept of bowing down and worship is important, and misunderstood, I’d like cover the passage from which it is derived in detail. But first, let’s finish the Psalm.

“All those who descend (*yarad* – go down, are lowered, prostrate themselves, subjugated and conquered, and who are brought down) **to dust** (*‘aphar* – powder, ash, and rubbish) **will kneel** (*kara*) **before Him, as no one can keep his soul alive** (*nepesh chayah*).” (Psalm 22:29) There are two equally profound thoughts

presented in these words. If you are a Muslim or Catholic and lower yourself, bowing down, prostrating yourself now in religious worship, a day will come when you will kneel before God. And on that day of judgment, your soul will be extinguished. If you subjugate and conquer others, you will receive the same fate. But more than that, this verse is proof that souls are mortal. Immortality requires being born anew in Yahuweh's Spirit.

David, speaking of the Savior, said: **“Posterity shall serve Him, and it shall be recorded and recounted (*saphar* – inscribed and proclaimed) to the foundation of the Upright One (*'edon*), for a place to dwell over a revolution of time (*dowr* – a house, dwelling place, tabernacle, and a generation). They shall come conspicuously announcing, exposing and declaring (*nagad* – explaining and manifesting) His vindication (*tsadaqah* – declaration of innocence, justification, and truthfulness) to a family (*'am* – people and nation) that shall be born that He has accomplished (*asah* – instituted and bestowed) this.”** (Psalm 22:30-31) Yahushua's body and soul died so that we might live, be born anew based upon what He accomplished, dwelling timelessly in God's home.

In that this chapter is named after the conclusion of the 22nd Psalm, and in that *tsadaq* is most often translated “righteousness,” I owe you an explanation. I don't like the word “righteousness” because most people instinctively attach an errant religious connotation to it. They assume that to be “righteous” is to be “good.” But David, the author of this Psalm, was called “righteous” in the Renewed Covenant and he was very bad. To be righteous is “to be right,” but not in the sense of “accurate” unless that is understood to mean possessing a truthful understanding of the Word, Yahuweh, Yahushua, the Set-Apart Spirit, and God's plan of redemption that leads to justification. To be “right” in relation to and in the context of God, sinful man must have his debt paid, which is to be “vindicated and declared innocent.” Vindication is the result of redemption. It is what makes us right with God. Yahushua's sacrifice as depicted in the 22nd Psalm provides the means to vindication, saving us from the penalty of death.

Yahuweh has repeatedly used *tsadaq* and *tsadaqah* throughout every prophetic passage focusing on the Messiah's redemptive advent. So that we might appreciate more fully what it means to “be made right with God,” let's examine “vindication” and “justification” more closely. Webster defines “vindication” as “to set free, delivering the accused from all allegations and blame, to provide a defense which protects by way of justification.” Under the synonyms Webster lists under “vindication” we find “deliver, confirm, substantiate, justify, defend, exculpate, and maintain.” To “deliver” is “to set free.” To “confirm” is “to provide approval, to ratify and strengthen, removing all doubt.” To “substantiate” is “to provide substance by way of embodiment.” To “justify” is “to show sufficient reason to prove that someone is absolved and thus right, just, worthy,

and qualified.” To “defend” is “remove from danger, maintaining and supporting someone in the face of hostile criticism, answering questions on their behalf so as to prevent an adversary from prevailing.” To “exculpate” is “to clear from alleged fault or guilt, to absolve, exonerate, acquit, and vindicate, setting someone free from all charges, clearing them from blame, releasing them from any obligation that binds as a consequence of disobeying the law or committing a sin.” According to Webster, “this form of exoneration implies a complete clearance from all accusations.” And finally, “maintain” is “to keep in an existing state, repaired and valid, preserved from failure or decline, upheld and defended, preserved, affirmed, and sustained.” *Tsadaq* represents all of these things because collectively they describe the process and benefit of “being made right with God.”

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

Before we leave the subject of being “right,” however, I’d like to share something about “rights.” We have only one God given right: the right to choose. Life, liberty, and happiness are the result of making the right choice. “Human rights,” and “the rights of man,” as pontificated by the poligious proponents of the New Word Order, are designed to be incompatible with Yahuweh’s instructions, elevating man to the status of God and Judge.

Now, by way of conclusion, I do not know how anyone can read this passage and not be moved to conviction, to action. Prophecy doesn’t get any more relevant than this. No words sing more beautifully or more clearly. Yahuweh predicted his role in the single greatest act in human history—the vindication of man. He committed it to writing three thousand years ago so that when it happened we would know that He had bestowed His gift—His sacrifice—because He loves us and wants us to live eternally with Him.

* * *

The 22nd Psalm ends with powerful and affirming words, but they don’t represent the end of the story. The words which follow aren’t prophetic, nor are they germane to the subject of crucifixion and resurrection, but they speak volumes about the nature of our relationship with God. Yahuweh endured the

torments depicted in Psalm 22 so that we might enjoy the blessings of the 23rd Psalm.

The opening line speaks to the notion that abandoned and forsaken souls are diminished in mass and dimensions to nothingness. That is followed by confirmation that Yahuweh restores the souls of his sheep, changing them so that they can return to Him. **“Yahuweh is my Shepard, I shall not be without** (*chaser* – go down, be diminished in mass, position, or dimension; decrease or be abated; be deprived, lacking or wanting anything). **He lays me down in green pastures. He leads me beside restful waters. He restores** (*shub* – changes, renews, and returns) **my soul** (*nepesh*). **He guides** (*nachah* – leads, creating opportunities in a reliable state of trust for) **me in the paths** (*ma’gal* – teaching, directions in life, the encampment, and the way) **of vindication** (*tsadaq* – justification and salvation, truthfulness, being right with God) **for His name’s** (*shem* – position’s, authority’s, character’s) **sake** (*ma’an* – purpose and intent, account, answer, and response).”

Our defense against the Adversary, darkness, and death is Yahuweh. **“Even though I walk through the valley of the shadow of darkness and death, I fear no evil** (*ra’* – adversary), **for You are with me** (*immad* – in my presence and company, striving beside me). **Your rod** (*shebet* – staff and scepter) **and Your support and substance** (*mish’edah*), **they comfort and console me. You prepare a table before me in the presence of the one who binds and distresses** (*tsarar* – the adversary who oppresses, confines, gives birth, and weakens).” Once again, the Adversary has been linked to “binding” and thus to religion.

The following use of *dashen* helps confirm that my concerns regarding the standard English translations of the 22nd Psalm were well founded. **“You have anointed** (*dashen*) **my head with oil** [a metaphor for the Set-Apart Spirit]. **My cup overflows with abundance. Surely goodness** (*tab* – good things and good health), **unfailing love and enduring kindness** (*chesed* – mercy and favor) **will follow me all the days of my restored life** (*chayay*). **And I will dwell and remain in** (*yashab* – settle in, marry into, live in, and inhabit) **Yahuweh’s family and home** (*bayith* – household and temple) **forever.”** (Psalm 23) The greatest story ever told ends “happily ever after.”

The same Hebrew root of *chesed*/mercy and favor, vocalized *chased*, designates “the Set-Apart One.” This confirms that the source of “steadfast love, enduring faithfulness, and everlasting favor” is Yahuweh manifest as the Set-Apart Spirit. When we are born anew by way of our Spiritual Mother we get to live forever as family in the home of our Heavenly Father.