

Yasha' – Salvation

No Greater Love...

Before we delve further into the nature of the Sacrifice Yahushua was predicted to make on our behalf, it may be instructive to dispel an egregious myth—that God wants to be worshiped. Scripture paints an entirely different picture. In fact, God knelt down to us so that we could stand with Him.

The 23rd Psalm is one of countless passages that convey the familial nature of the relationship God wants to achieve with man. Since we reviewed it at the end of the last chapter, I'd like to examine the passage which suggests otherwise, that God wants people to “bow down” to Him. The most often quoted is Isaiah 45:23 because it is restated in Romans 11:4, 14:11, and Philippians 2:10 so pastors and priests refer to it frequently, albeit always out of context.

The reason I see this as crucial, is that bowing down is completely incompatible with a loving family—the creation of which was the purpose of the crucifixion depicted in the 22nd Psalm. Bowing down is the antithesis of the *beriyth*/relationship Yahuweh described in His conversations with Abraham, where He asked the patriarch to “be at ease with Him, walk by His side, while being straightforward and conversant with Him.” Moreover, it alters the motivation that underlies the supreme sacrifice we just read about in the Psalm, changing it from love to control.

Before we begin this investigation, please understand that I see Yahuweh as He depicts Himself in Scripture, as head of the family. It's His family, and it's His home—it's even His universe. He sets the rules, and He is in charge. His existence, power, and mercy are limitless. I am nothing without Him. But that said, everything I read in His Word suggests that Yahweh desires a loving, personal, relaxed, conversational, engaged, even chummy, family oriented, relationship with us. While those who live and die outside of these familial bonds will bow down to Him in judgment, those He has redeemed will sit by His side and call him Father.

To understand that it is the proud who will bow down, I'd like to review Yahuweh's prophetic proclamation in context. Isaiah 45 is prophetic, historical, and Messianic. It begins by announcing the selection of Cyrus as Yahuweh's tool to subdue the nations, and in particular, Babylon, the seat of Satan. It's interesting that Cyrus wouldn't be born for a couple of centuries and that Babylon at the time was the world's lone superpower. In the opening, speaking of Babylon's ill gotten booty, Yahuweh says: **"I will give you the treasures of darkness, the hidden wealth in secret places so that you may know (*yada'*) that I, Yahuweh, who call you by name, am the God (*'elohiym*) of Yisra'el. For Ya'aqob, my servant's sake, and Yisra'el my chosen one (*bachiyir* – preferred and selected for the favor or a special relationship based upon affection), I have called you by name, I have surnamed and flattered you, though you do not know Me. I am Yahuweh. There are no other gods besides Me."** (Isaiah 45:3-5)

We have our first clue. *Bachiyir* is the opposite of bowing. Yahuweh chooses relationships based upon mercy and affection. But this relationship is not for everyone; God is selective. There are two distinct groups of people and spirits presented throughout this prophecy. Their status and fates differ markedly.

Satan, under the name Lord/Ba'al/Bel, had convinced the Babylonians to worship him as the sungod. Their religion, rife with secrete rites, became "Mystery Babylon," the foundation of Catholicism and Communism. So in this chapter discussing Satan's most effective religious disguise, Yahuweh puts the Adversary in his place: **"That they may know from the rising (*mizrach* – place of sunrise, east) and setting (*ma'arab* – place of sunset, west) sun (*shemesh*), that there is in the end nothing (*'epes* – everything ultimately ceases) apart from Yahuweh. There is no other.** (Isaiah 45:6) Everything ceases to exist without the One who caused everything to exist. I suppose that's why His name means "I Exist." Relying on nations even as strong and mighty as Babylon (or America), and relying upon religious institutions as strong and mighty as was the Babylonian Mystery Religion (or Catholicism and Communism), leads in the end to a state of nonexistence.

While on the subject of Satan pretending to be God, Yahuweh tells us that He created the Adversary in addition to producing the cure: **"I form light and create darkness, providing recompense and restoration (*shalowm* - prosperity, health, contentment, peace, satisfaction, blessings, and completeness) and create evil (*ra'* – malignancy, wickedness, and the Adversary). Yahuweh does all these things."** (Isaiah 45:8) Angels, like men, were created by Yahweh. But one angel, like many men, decided that he was better than his Maker. Pride and self-reliance caused his fall as it will ours.

The existence of good and evil was all part of Yahuweh's plan for establishing credible choice. Without a credible choice there would be no real love. God set

good and evil in the context of existence and nonexistence to underscore the nature of the life and death choice we must all make. In this verse Yahweh is also warning us not to fall for man's most prevalent folly—relying upon and reveling in the creation rather than the Creator.

At least He did in the original text. The opening verb in the Dead Seas Scrolls is “Shout out,” rather than the rabbinical “Drip down,” so we’ll go with that. In fact, the Masoretes were so heavy-handed with Isaiah 45, to understand Yahuweh’s message we are going to have to rely on the Qumran manuscripts. **“Shout out heavens, above the clouds, let righteousness, justice, fairness and honesty stream down upon the earth. I respond by reaching out and opening up (*patach*) salvation (*yasha*’), bearing the fruit of abundant vindication, justification, and salvation (*tsadaqah* – truthfulness; being right with God). I, Yahuweh, created these.** (Isaiah 45:8) If you are looking for vindication, justice, and truth, if you are searching for justification and salvation, you know where to find these things. They come from the Creator, not from His creation.

The Adversary’s problem was identical to mankind’s. We get ourselves into trouble when our pride gets in the way and we think we are smarter than God. Politics and religion are comprised of this stuff—especially socialist, secular humanism where man replaces God. **“Woe to them who oppose their Makers, quarreling and complaining.... Woe to the one who says to the one who formed Him, ‘What are you doing?’”** (Isaiah 45:9) Yes, according to the Dead Sea Scrolls, Yahweh said “Makers,” plural. And that’s because God the Father wasn’t alone when He created the universe: the Spirit and Son were by His side as reflected in *‘Elohiym*.

Yahuweh’s question drives to the heart of an important issue. Sunday worship, Halloween, Christmas, Lent, Good Friday, and Easter Sunday were designed to replace the Sabbath, FirstFruits, Tabernacles, Atonement, Unleavened Bread, and Passover because the Catholics thought they had a better plan. A self-aggrandized, dictatorial clergy acting as intermediaries and promoting the myth of hell fire and bowing down in submission to a god who should be feared, replaced Yahweh’s personal and loving, familial relationship. Pride and self-reliance caused them to oppose their Maker and quarrel with His Word and plan.

If you don’t know the Miqra, you won’t understand that they are prophetic signs pointing to Yahushua, or that they are designed to explain Yahuweh’s plan of redemption. **“Thus says Yahuweh, the Creator of the signs [the Masoretic says: the Holy One of Israel, and His Maker.]: Ask Me of things to come (*‘actah* – the change of state and time) concerning My children, and concerning the work of My hands.”** (Isaiah 45:11) The miracle of redemption as outlined in the seven Miqra explains that all who chose Yahuweh become His children. While we experience a marvelous change of state, and are able to maneuver in time,

becoming immortal, the real blessing of the signs is becoming part of Yahweh's family, living in His home, and receiving His inheritance. Understanding this transformation, restoration, and reward should be at the top of our agenda.

The reason Yahuweh ties “the signs” to “things to come” is that the 7 Miqra, like the 7 days of Creation, collectively tell us precisely when the seminal events in His plan will unfold. An astute reader in Yasha'yah's day would have been able to pinpoint the Messiah's arrival in Jerusalem (Daniel 9's 173,880 days from Nisan 1, 444 BCE, correlated to our Georgian calendar sets the arrival at March 28, 33 CE), the day of His crucifixion (Miqra #1, Passover, Friday, April 1, 33 CE; known to God as Nisan 14, 4000) the day His Soul descended into Gehenna (Miqra #2, Unleavened Bread, a Sabbath, April 2, 33 CE) the day of His resurrection (Miqra #3, FirstFruits on the first day of the week, April 3, 33 CE), the day the Spirit would anoint those who were called-out (Miqra #4, Feast of Weeks/Pentecost, May 22nd, 33 CE), the day He will return for His children (Miqra #5, Trumpets, Tishri 1, falls in late September or Early October on our pagan calendars), the first day of the Tribulation (November 14, 2026), the day of His return in power and glory (Miqra #6, Day of Atonement, Monday, October 3rd, 2033; known to Yahuweh as Tishri 10, 6000) and the first day of the Millennial Sabbath (Miqra #7, Tabernacles, the Sabbath of October 8, 2033—40 Yowbel from the Passover crucifixion in 33 CE).

Speaking of the Son, our Redeemer, Yahweh says: **“I aroused His righteousness, making His ways upright. It is He who will rebuild My city and reach out, freeing My exiles without payment says Yahuweh.”** (Isaiah 45:13) Biblical scholars will tell you that “the Lord” is addressing Cyrus here but that's crazy. Cyrus was a sungod worshiping pagan idolater. He was never righteous or upright. His decree didn't include the rebuilding of Jerusalem. And Babylon's punisher didn't issue the decree that freed the Jews from captivity, starting Daniel's countdown to the Messiah. This is a telescope of Yahushua's redemptive and ruling advents.

What comes next should cause Catholics to shudder. It is the reason we have turned to this chapter. We learn that men who sound an awful lot like Roman Catholic Cardinals and Popes will walk behind the Messiah, bowing down in chains. **“Men of stature wearing priestly robes (*midah*), who intercede and intervene (*palal*), will come to walk behind You in shackles and chains, bowing down. ‘Surely God (*'el*) is in You, and there is no other God (*'elohiyim*). Indeed, you are the covering (*seter*) of the God of Yisra'el, the Savior (*yasha'*).’ They will be humiliated and shamed (*bowsh*), also disgraced, despairing over their loss of honor and respect (*kalam*), all the pagan sorcerers who make and display religious idols, will walk united in reproach, confusion, and ignominy.”** (Isaiah 45:14-16)

In His open letter to the Philadelphians, Yahushua confirms Isaiah's prophetic conclusion. Based upon the letters which preceded it we know that those who prostrate themselves will be Catholics and Muslims. **“Behold (*idou* – indeed), I will deliver (*didomi* – compensate; produce and assign; deposit) the separated (*ek* – those from), the gathering (*sunagoge* – the binding together, assemblages, congregations, and unions) of the Adversary, Satan (*Satanas* – the Accuser), who say (*lego* – profess and maintain) they are Yahudim (*Ioudaios* – a transliteration of the Hebrew Yahudi) and are not. As the antithesis and in opposition (*alla* – but to the contrary) they deliberately deceive (*pseudomai* – purposely utter untruths and falsehoods; they knowingly lie). Behold, I will make them (*poieo*) come (*heko*) and prostrate themselves (*proskuneo* – fall upon their knees and touch the ground with their forehead as an expression of submission), in the presence of (*enopion* – before, in sight of) your feet (*pous*) so that (*kai*) they know (*ginosko* – learn, come to understand, being absolutely and clearly aware) that I have loved you (*agapao* – that I am pleased with you, that I have welcomed you, and that I dearly adore you).”** (Revelation 3:9)

Now we know that those who continue to promote the Babylonian Mystery Religion will bow down before Yahushua. That will include most of the world's clerics. Roman Catholicism, and her stepdaughter, Protestant Christianity, are deeply corrupted, riddled with the cancer of Babylon's sun-god culture. But they are not alone. The cornerstone of rabbinical Judaism, the Babylonian Talmud, reflects the religious milieu of the culture in which it was written—as do the Masoretic corruptions of the Tanach. The first Qur'ans were written in a suburb of Baghdad, and are based largely upon the Talmud. The History of Islam's birth, Muhammad's lone Biography, and all three revered Islamic Hadith collections were compiled just outside the ruins of Babylon. They secrete her dark past.

There will be no reprieve for socialistic secular humanists either. Communism's inventor, Adam Weishaupt, was reared by Jesuits and became a Qabbalist and Freemason. He founded the New World Order on the mysteries of ancient Babylon. Like Karl Marx, he was an avowed devotee of Halal ben Shachar, the dark angel of false light.

There is a possibility that the words which serve to identify the Savior, placed in quotes within the 15th verse, will be spoken by the Catholic clergy, as well as by Rabbis and Imams. If that's the case, it won't help them. Simply recognizing the Redeemer is insufficient. Satan knows Yahuweh and trembles.

Isaiah's 45th chapter is a cohesive whole. Those who will bow down in chains and be humiliated are those who out of arrogance, pridefully elevated themselves. Men who questioned their Maker's plan, and thought theirs was superior, those who replaced the Sabbath and the Miqra with Babylon's Mysteries, are sorcerers,

servicing Satan. All of these men and women will kneel before their Judge, being held accountable for creating confusion.

Fortunately, there is another group of people, the chosen, those who strive with and are empowered by God: **“Yisra’el shall be saved (*yasha*) by Yahuweh with an eternal and everlasting (*’owlam*) salvation (*tashuw’ah*). You shall not be ashamed and confounded into perpetuity (*’ad*), forever (*’owlam*).”** (Isaiah 45:17) In an earlier chapter, speaking to an unfaithful nation, Yahweh said that He would blind the Yahudim to the Word so that they would not be able to understand Scripture. Here He is saying that one day their eyes will be opened, and that they will no longer be confounded. This time is irrevocably linked to the time of their eternal salvation. Hosea quantifies this time, saying that it will follow the healing act (the Passover sacrifice) by two days (2,000 years or 40 Yowbel), so that on the start of the third day (the Millennial Sabbath), there would be restoration.

The 20th verse reconfirms that we have transitioned into the last days, when Yahudim will draw together, having fled the Gentile nations and their complement of idols and false teachings. The prophet tells his brethren to obliterate all knowledge of those who lift up carved images. Speaking of ancient religious rites, especially the Catholic “Mary, Mother of God” devotional Rosaries, He says: **“Don’t pray for intervention or mediation to carved images of gods who cannot save.”** (Isaiah 45:20) **“I am Yahuweh, there is no God beside me, an Upright God and a Savior (*yasha*). Turn to Me and be saved.”** (Isaiah 45:21-22) Devotion to Mary is pagan. She was not the “Mother of God.” That is a Babylonian myth, the reason behind Easter and Christmas. Yahushua always was. Mary provided a womb for the body but had nothing to do with His Spirit or Soul. Moreover, Mary cannot hear prayers nor can she intercede on behalf of anyone. That is what Scripture says.

Still speaking to those who remain immersed in the reincarnation of the Babylonian sungod religion, which would be all Communists, Socialists, Qabbalahists, Muslims, Catholics, and most Protestants, Yahweh says: **“I have sworn an oath, the Word has gone forth from My mouth in righteousness and truthfulness, and I shall not take it back. To Me every knee shall kneel down, bowing in prostration (*kara*). And every tongue shall swear, saying, ‘Surely only Yahuweh’ one will say of Me ‘He is vindication and salvation (*tsadaqah* – truth and justification), power and might, fortification and safety.’ To Him will come all who were incensed, angered and enraged (*charah*); against Him and they will be disappointed and shamed.”** (Isaiah 45:23-24) Those who bow their knee to Ba’al will kneel before their Maker.

Yahuweh is forewarning religious clerics and politicians, as well as those who follow them, that He is not going to change His mind. Those who mislead will be

shamed. Advancing the doctrines of desolation is an unforgivable crime. Those who have sanctified “the Lord’s” agenda will be disappointed. There will be no last minute reprieve. Acknowledging the truth as “one” will say “Surely only Yahuweh,” will be too little too late. All paths do not lead to God. There is one Way, one God, one Maker, one Savior and one plan of redemption. Those who know Him and rely upon it will be adopted into His family. They will not bow and they will not be disappointed. However, Yahweh says, mark My words: those who rely on men’s adaptations of the Whore of Babylon, will bow down in humiliation before Him with whom they were incensed.

The prophet has answered our theological question, confirming that those who bow before Yahuweh are those who are *excluded* from His family, those who propagate the desolate doctrines of the Babylonians. They will kneel before the Judge and be disgraced.

The opening verse of the 46th chapter, only one line removed from kneeling down, reminds us that the participants in this exercise will be those who follow Lord Bel/Ba’al: **“Bel (the chief Babylonian deity, meaning Lord) bowed down (*kara*’); Nebo (the Babylonian deity who presided over learning and letters, corresponding to the Greek Hermes, Egyptian Thoth, and Roman Mercury) stoops, bending down. Their idolatrous images are on beasts and living creatures (*chayyah*) and upon cattle. Your burdens and tributes are exhausting.”** (Isaiah 46:1-2)

Before we move on, let’s ponder the last line of the 45th chapter as it confirms one of the most important teachings of the 22nd Psalm. **“In Yahuweh all the seed of Yisra’el will be vindicated and justified (*tsadaq* – be made right with God), radiating His brilliant source of clear light (*halal*).”** (Isaiah 45:25) Yisra’el means “those who abide with, strive with, and are empowered by God.” Yisra’el’s seed is Yahushua. He represents Yahweh’s cure for Ba’al’s Babylonian curse. It is “in Yahweh” that we are “vindicated.” Justified by grace, we “radiate His Light.”

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Let’s turn now to Yasha’yahu 49 and consider this prophetic Messianic message. **“Listen to Me and receive the news (*sama*’), O land surrounded by water (‘y – by default, America), and pay attention (*gasab* – accept, heed, and respond to the message) people (*la’om* – nation) at a distance (*rahoq* – far away from the source spatially and symbolically, alienated and no longer in close association).”**

Of the 40 uses of ‘y in Scripture, all are found in end-times prophetic references and depict an important, powerful, prosperous nation surrounded by water. The nation is distant from Israel, and the people who live there are alienated from Yahweh, and yet vitally interested in what occurs there. These things known, it would be hard to make a case for other than America, Britain, or Australia.

The following can only be claimed by the Messiyah—the anointed implement of Yah: **“Yahweh summoned (*qara’* – called out to) Me from (*min*) My mother’s (*‘em*) womb (*beten*) before my birth. From the fountain and source of life (*ma’yan* – spring of living waters), He proclaimed and memorialized (*zakar* – pronounced, mentioned, and make unforgettable) My personal name (*shem* – renown, reputation, proper designation, identity and status).”** (YashaYahu / Isaiah 49:1) If nothing else, appreciate the fact that Yahweh pronounces and proclaims the Redeemer’s name. Following His example, so should we.

Speaking of the most effective weapon that can be wielded against evil, **“He made (*sym*) My mouth (*peh*) like a sharp (*had* – piercing) sword (*hereb*). In the shadow (*sel* – representation of an entity formed by light in one less dimension) of His hands (*yad*), He concealed and protected (*haba’*) Me. He caused Me to be like a pure (*barar* – brilliant and shining, purifying, cleansing and perfect manifestation of an) arrow in His quiver, being My shelter, covering, and refuge.”** (YashaYahu / Isaiah 49:2) Yahushua was “hidden and protected” from Herod in Egypt as a child, but He was the opposite of concealed as Yah’s witness beginning in 30 CE. It is also possible that *haba’* is really *habab*, rendering the phrase, “He loved and cherished Me.”

The “purifying and brilliant shining arrow” metaphor is a good one because it conveys the notion of a beam of light being sent out from the source with a specific aim. And thanks to the Set Apart Spirit, there is more than one arrow released from God’s quiver.

“And He said (*‘amar*) to Me, ‘You are My Servant (*‘ebed*), Yisra’el (one who strives with and is empowered by God), in whom by relationship (*‘asher*) My glory and splendor will be displayed (*pa’ar* – status and exalted nature will be revealed).” (YashaYahu / Isaiah 49:3) Yahshua was sent to us to “display,” in a tangible way, Yah’s “glory and splendor.” Through Yahshua we come to know Yahweh.

But Yahshua’s mission was two fold. He also came to redeem us, to ransom us from the consequence of sin. He personally paid the penalty we deserved, vindicating us. And while most Christians have been led to believe that He paid that price on the cross, that isn’t accurate. Death isn’t the consequence of sin—

separation from God is. So that is why Yahshua's soul descended into the depths, into the place of separation. **“I said, ‘I am poured out (*riq*), laboring (*yaga*’ – toiling and growing weary) in the depths (*tahowm* – from *tohuw*, formless, empty void, ruinous wasteland of destruction, chaos, confusion, and false testimony (a.k.a., Sheol)). My strength (*koah* – power, resources, and energy) and breath (*hebel* – soul, the vapor of life) are finished (*kalah* – gone). Surely (*‘aken*) My case and cause (*mispat* – My sentence in deciding the dispute) is Yahuweh’s. My recompense (*pa’ulah* – authority, reward, and situation) is I am (*‘ani*) God (*‘elohym*).”** (YashaYahu / Isaiah 49:4) As God, Yahshua is perfect, and thus His is the only one qualified and capable of accepting the sentence of those who are actually guilty.

Next, God explains the purpose serving as the Sacrificial Lamb. **“And so then Yahuweh says, ‘He formed (*yasar* – fashioned and forged) You from the womb (*beten*) to be His Servant (*‘ebed* – from *‘abad* meaning implement who serves) to return (*suwb* – change and restore) Ya’aqob (father of the 12 tribes) to (*‘el*) Him (*hu*), gathering (*‘asap* – bringing together and harvesting) Yisra’el (those who strive with and are empowered by God) to Him.”** (YashaYahu / Isaiah 49:5) One of the most repeated predictions in Scripture, second only to the arrival of the Messiyah, is the restoration of Yisra’el.

The only person qualified to say these words without bragging is Yahshua: **“For I am massively important, honored, and glorified (*kabed* – extremely significant and distinguished, holding a highly exalted status) in the eyes (*‘ayin* – perception and presence) of Yahuweh. God (*‘elohym*) was, is, and will be (*hayah* – exists as) My supporter (*‘azar* – helper, assistant, and aid).”** (YashaYahu / Isaiah 49:5)

Yahweh is speaking and... **“He says, ‘He is a diminished (*qalal* – smaller in energy and mass and lower in elevation) part of (*min* – from) Me, on behalf of (*la* – to, toward and concerning) you (*‘atah*), existing as (*hayah*) My (*‘ani*) servant (*‘ebed* / *‘abad* – implement for work and service) to stand up for and establish, to restore (*quwm* – validate, confirm, and raise up) the tribes (*sebet* – clans, family, and people) of Ya’aqob, and to change, restore (*suwb* – turn around, alter, recover, renew, return) and preserve (*nasar* – protect and keep, spare and shelter) Yisra’el (those who strive with and are empowered by God).”** (YashaYahu / Isaiah 49:6) Everything you need to know is encapsulated in these words. Yahshua is the “diminished manifestation of” Yahweh, “part of” Him, sent to us, for our benefit. And before Yisra’el, or us for that matter, can be “preserved, sheltered, and protected” we must first be “restored, changed and renewed.” That process is the direct result of Yahweh “standing up for us, establishing us” so that we can stand with Him. God is saying that He will stand up for you and me, accepting our sentence.

But this turn of fortune was not limited to Yisra'el...**“I will give You as a gift** (*natan 'atah* – bestow, deliver, and entrust you as a present) **to** (*la* – in order to) **provide light to** (*'owr* – to shine brightly, illuminating) **Gentiles** (*gowyim* – non-Jewish nations and peoples), **existing as** (*hayah*) **I Am** (*'ani* – as a marker of affirmation, of identity, and of being present as) **Yashuw'ah** (salvation) **to the distant limits** (*qaseh* – far extent or ends of) **the land, earth, world, and space** (*'erets*), **says** (*'amar* – promises and declares) **Yahuweh, Redeemer** (*ga'al*) **of Yisra'el, the Set Apart One** (*qadowsh*).” (YashaYahu / Isaiah 49:6-7)

Ga'al is a very specific, very costly, form of salvation. As you consider the meaning of the term, used here as a title, consider the price and who paid it.

A *ga'al* is “one who redeems.” To “redeem” is “to buy back, to free from captivity by the payment of a ransom, to release someone from blame and debt, to remove an obligation by trading something of value.” It is to repair, restore, and renew, to atone and reconcile.” A *ga'al* is defined as “a savior who ransoms, a deliverer who pays the price to buy back, a kinsman who frees and reclaims what is his, reestablishing a relationship,” **says Yahuweh, Redeemer of Yisra'el.**”

Yahweh has confirmed that He, Himself, personally is the Redeemer, the Savior. Therefore you can call Him by His name, Yahweh, by His purpose Yahshua / Yah-Saves, or by any one of His titles: Yashuw'ah / Savior, *Ga'al* / Redeemer, or *Qadowsh* / Set Apart One.

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There is a Psalm which depicts Yahushua's gift, emphasizing His Soul rather than His sacrifice. It is Psalm 88. It begins with the three most important names in creation: **“Yahuweh 'Elohiym Yashuw'ah.”** (Psalm 88:1) Yahuweh is *'Elohiym*/God as is Yahushua, the diminished manifestation of Yahuweh in human form. In the next chapter, “*Ga'al*-Redemption,” we will study the Hebrew root of Yashuw'ah in depth because, as we have just seen, Yasha'yah/Isaiah uses the Messiah's name frequently in his prophetic introduction to the Suffering Servant.

The reason I say that Yahushua is the diminished form of Yahuweh, the reason Yahshua follows Yahuweh in this verse, is because Yahshua said it was so. Speaking of laying down His life for His sheep so that He might give them eternal life, the Messiah said: “My Father who has given them to Me is greater than all,” and “I and the Father are One.” (John 10:29-30) Yahshua would later clarify this

further with: “The Father is greater in dimensions, mass, power and stature (*megas*) than I.” (John 14:28)

The reason that Yahshua is a reduced form of Yahuweh is because the Father’s undiminished presence would incinerate the earth and evaporate mankind. A power great enough to provide matter sufficient to form the universe would be comprised of energy equivalent to an infinite quantity of hydrogen bombs, a hundred of which would extinguish all life as we know it. For us to know God, for us to see God, for us to experience God, while still in our mortal bodies, God must manifest Himself in a form we can observe without dying and relate to without our senses being overwhelmed. Yahshua was as much God as could fit into a finite, three dimensional, human construct.

Speaking of Him, the Psalmist reveals: “**I have summoned You for help** (*tsa’aq* – cried out for vindication) **day and night before Your conspicuous visual presence** (*neged* – face which is obvious to the eye and mind, straight forward, in plain sight, near and facing me).” (Psalm 88:1)

Neged helps us understand “*Yahuweh ‘Elohiym Yashuw’ah*” in that it denotes a “counterpart, an object which corresponds to or is like another.” *Neged* is the “visual, even conspicuous” manifestation of the unseen God who abides “in our presence, with us and near us.” Yahushua explained *neged* when He said, “He who has seen Me has seen the Father.” (John 14:9)

Confirming this, *neged* (נָגַד) is based upon *nagad* (נָגַד), meaning: “to be conspicuous, to expose and make known, to avow, acknowledge, and to confess.” *Nagad* means: “to announce a verdict, report a warning, to expound on a message, to publish important information, to declare and proclaim.” A *nagad* is a “messenger.” Further, *neged* is related to *nagah* (נָגַה), meaning “to radiate light, to shine and give light in the physical world.” These are all Messianic terms, confirming that Yahuweh became a man to save and enlighten men.

Yahushua, as our Redeemer, intercedes on our behalf, offering a petition to the Father. So the Psalm says: “**Intervene and petition** (*tapilah* – offer a plea; from *palal*, meaning intercede and mediate), **arrive and return, come inside and enter** (*bow’* – pursue and include, bear, carry, and harvest Me) **in Your presence** (*paniym*). **Incline** (*natah* – extend) **your ear to my entreaty** (*rinnah* – plea for intercession, humble and earnest request).” (Psalm 88:2) In John 14, Yahushua confirms this when He tells His disciples that He would return to them as the Comforter, living with them and in them.

The following words help explain those which were prophesized to fall from the Messiah’s lips during His crucifixion: “**My Soul** (*nepesh*) **has had its fill of** (*saba’* – has experienced sufficient [adversity] to satisfy, is overwhelmed with) **evil** (*ra’ah*), **and My life** (*chayah*) **is reaching out to and touching** (*naga’* – is

approaching and arriving at; is plagued and diseased with) **Sheol** (*sha'owl* – the abode of the dead).” (Psalm 88:3)

There is considerable confusion as to what the textual consonants “*r’h* (רְחַהֵ)” represent. A case can be made that “My Soul has experienced sufficient: ‘friends and companions, personal advisors, associates, shepherds, rulers who govern with authority over people, groom’s attendants, evil, trouble, distress, or that which consumes and destroys.’” But considering the context, “evil” is the most rational choice.

To better understand *Sha'owl* (לְאִשׁוֹל), let’s consider the Hebrew words which surround it in our dictionaries. *Sha’ul* (לְאִשׁוֹל) is “of Esau,” the man and his descendants who God hates and pledges to annihilate. *Sha’owm* (לְאִשׁוֹמ) means: “waste, destruction, desolation, ruin and corruption.” It is a “depressed slime pit from which nothing escapes.” As such *sha’owm* describes what happens in the Gehenna side of Sheol: “it is a lifeless place where corrupt souls are destroyed.” *Sha’owm* also describes hell on earth because it is “a place of rebellion, confusion, and chaos where people roar in disorderly agitation.” Lastly, *sha’awh* (לְאִשׁוֹחַ) is a “wind storm which causes destruction,” a metaphor for Satan’s destructive spirit.”

The root of *Sha'owl* (לְאִשׁוֹל) is *sha'al* (לְאִשׂוֹל), meaning: “to intently ask, enquire, and question, to find out, and to borrow and beg, seeking permission for a leave of absence.” It sounds as if souls upon their arrival in Sheol will question what they are doing there and upon finding out, they will beg for permission to leave.” And interestingly, *sha'al* is also “the divorcee of a foreign wife.” Divorcing themselves from Yahuweh and marrying Satan is what got many souls into this predicament to start with.

Confirming Isaiah’s prophecy predicting that the Messiah would be numbered with criminals and surrounded by those who were in rebellion against God at His death, the Psalmist reveals: “**I am reckoned** (*chashab* – counted) **among** (‘*im* – with) **those who go down to** (*yarad* – descend and are lowered, prostrating themselves to) **the pit** (*bowr* – the prison of shame and disappointment).” (Psalm 88:4) *Yarad* helps to explain why souls descend because it also means to “abandon so as to be subjugated and brought down.”

These are words only the Messiah would say because only He was both Yahuweh/I Am and man: “**I Am** (‘*ehayah* – I exist, the basis of Yahuweh’s name) **as a great man** (*geber* – strong, powerful, and mighty man who confirms, strengthens, and prevails) **without** (‘*ayin* – devoid of) **strength and help** (‘*eyal* – vigor, health, and assistance).” (Psalm 88:4) As He hung on the upright pole of our salvation, the most powerful and mighty man who ever lived was deprived of

His Strength and Helper—the Set-Apart Spirit who forsook Him just as His Soul was about to descend into Sheol.

‘*Eyal* (עַיִל) is textually identical to, and is based upon, ‘*ayil* (אֵיִל). ‘*Ayil* is: “the Ram, the male sheep who serves as the perfect and clean sacrifice, the Upright Pillar, the Door Posts, and the Shepherd who leads his flock.” The full symbolism of Passover and Messiah resides in this word. And let us not forget, ‘*Eyalut* – feminine form of ‘*eyal*, is the name David ascribed to Set-Apart Spirit in Psalm 22:19. They are obviously related.

“Forsaken and separated (*hapasi* – abandoned to be punished) **unto death** (*muwth* – to die via execution) **like** (*kamow* – the same as) **those who are pierced and profaned** (*chalal* – fatally wounded and defiled) **lying down in their graves** (*qeber* – tombs, burying places, and sepulchers) **who relationally** (*‘asher* – by way of linkage and connection) **You remember** (*zakar* – recall, record, or are reminded of) **no more** (*halo’ ‘owd* – never again, no longer). **They are cut off, separated and divided** (*gazar* – cut down, destroyed and exterminated) **from** (*min* – out of and away from) **Your hand and power** (*yad*).” (Psalm 88:5)

This passage serves to affirm that those who don’t know Yahuweh aren’t known by Him. Those who are not born anew in ‘Eyalut are like a stillborn child, who is unknown to its parents. Life is the result of forming a relationship with Yahuweh. Death is the consequence of being separated from Him. The place of separation is Sheol—the lightless abode of those awaiting the extermination and destruction of their souls.

In Isaiah 53:9 Yahuweh will use *maveth* (מָוֶת) and *qeber* rather than *muwth* (מוּת) as He does here in Psalm 88:5, giving the appearance that these prophetic passages aren’t perfectly parallel. But in the original consonant text, *maveth* and *muwth* are indistinguishable. *Chalal*’s reference to “piercing and profaning” is also hauntingly familiar, echoed as it is in Psalm 22.

The suffering speaker in this Psalm equates Yahushua with Yahuweh and sees both as God. He has a relationship with Him and clearly understands that He is the source of redemption. Having not yet been there, He knows precisely what Sheol is, that His Soul is headed in that direction, and He possess a keen awareness of what Yahuweh’s perception is of those who are detained for that place. Even He claims to exist as both Yahweh and a mighty man, one on the cusp of separation and death. I share this summary so that you might recognize that the One who is speaking to us is the Messiah Yahushua.

The Son tells the Father: **“You have put Me in** (*shiyth* – caused an event or condition to occur that places Me in, imposes that I take My stand and be laid waste in) **the lowest part of** (*tachtiy*) **the pit** (*bowr* – the prison of shame and disappointment), **in the darkest place.”** (Psalm 88:6)

Alluding to the price the Messiah paid to offer us His gracious gift, Paul reports: “He descended into the lowest part of the earth. He who descended is Yahushua who also ascended far above the heavens that He might fulfill all things.” (Ephesians 4:9-10) The lowest part of the pit is the darkest because it is the most separated from Yahuweh’s light. And speaking of light, there could not have been “fires” in the depths of hell, because if there were, there would have been light.

The Messiah accepted and bore the punishment we deserved for having rebelled against and offended God. **“Your indignation** (*chemah* – wrath, anger, and displeasure) **was laid upon, supported and upheld by** (*camak ‘al* – was embraced, and sustained by) **Me. And You have afflicted** (*‘anah* – occupied, bruised, and humbled) **Me with all breaking, shattering, crushing, cessation, and annihilation** (*mishbat* – extreme pressure which diminishes something), **rejecting and repudiating Me and tossing Me aside** (*selah* – making Me insignificant).” (Psalm 88:7)

In this context, *selah* can also mean: “used Me as a possession to pay for and buy” the redemption of all mankind. I find it interesting that most English translations (JPS, KJV, NASB, & NIV), relying mindlessly on Mesoretic vocalization, transliterate “Selah” as if it were a name and then correlate it with “an unknown musical note.” It only takes a second to discover that *salah*, a word which is indistinguishable in the Hebrew text, is appropriate in this context because it means: “to reject, repudiating the existing relationship, tossing it aside, holding the person in low esteem.” Again, Yahushua volunteered to receive our punishment. Had He not redeemed us we would have been rejected by God. He would have repudiated any relationship to Him, tossing us aside and holding us of low esteem. We would have been shattered, crushed into nothingness, and annihilated. There would have been no remembrance from us as we would have been cut off from and forgotten by God.

Some would say that *selah* means “pause” in a musical context. If that is true, then it is meaningless musically because we no longer possess the notes. If “pause” is said to mean “stop and reflect,” then it provides an important contribution to the text, but only if *selah* is translated “(Pause and reflect upon this.)” That being the case, Yahuweh wants us to carefully consider the choice that leads to the consequence of being annihilated.

The very next verse confirms the meaning of *salah*. **“Sent far away** (*rachaq* – removed and distanced) **from** (*min*) **You knowing Me in a relational sense** (*yada’*), **You have laid upon Me** (*shiyth* – placed on Me) **disgusting things, abominations** (*tow’ebah* – the wickedness of unclean idolatrous worship and the repulsiveness of mixed marriages; error, confusion, and perversion; lies which mislead; and all the things God abhors and detests). **Restrained and shut up**

(*kala'* – restricted and refused, forbidden to escape, confined and withheld in a state of cessation), **I cannot get out** (*yatsa'* – leave).” (Psalm 88:8)

The thought of this makes me nauseous. The madness of men’s minds, the refuse of religion, the poison of politics, the sadisticness of Satan, were all placed upon Yahushua. Our God was burdened with every abominable and repulsive thing ever thought and perpetrated by man. It boggles the mind.

And while that’s horrid, it’s the witness which follows that I find haunting. We have no concept of how long Yahushua suffered in Satan’s lair. Thirty-six hours of time from our perspective here on earth could have been made to seem like an eternity. Yahshua’s depiction of the Pit suggests that it exists within the core of the earth, a lightless place of enormous pressure where the essence which comprises our *nepesh*/soul/consciousness would be crushed to virtual nothingness. In that massive, energy-rich environment time could be made to stand still. Ultimately, all things satanic will be cast into the Abyss, which sounds like a black hole. In that lightless realm from which nothing escapes, spatial dimensions are dissipated to virtual nothingness while time becomes infinite.

Languishing in the darkness of the pit, the Messiah Yahshua says: **“My eyes become faint** (*da’ab* – unused and suffering from neglect, dispirited, depressed, feeble, and weak) **on account of** (*min*) **My affliction, impoverishment, and misery** (*’oniy* – persecution and pain).” (Psalm 88:9)

The one suffering did not suffer on His own account because He knew Yahuweh personally. The One who stretched out the palms of His hands so that they could be pierced, descended into the pit so that we wouldn’t have to. **“Yahuweh, I have called out to You by name** (*qara'* – summoning and inviting You) **all the time** (*kol yowm*). **I have stretched out the palms of My hands.**” (Psalm 88:9)

Having made the sacrifice on the upright pole, He said while suffering in the dark and lifeless pit: **“Finish the job, accomplish the mission, produce the result, prepare the way** (*’asah*), **perform the marvelous and extraordinary wonder for** (*pala’/pele'* – be marvelous and wonderful, surpassing all human understanding and power on behalf of) **the dead** (*muwth*) **so that deceased soul-spirits** (*rapha’im* – a class of departed souls who possess the Spirit but no material substance) **rise** (*quwm* – arise and stand upright, become powerful and mighty, are confirmed, ratified, and established, roused to life, and restored) **confessing and thanking You, lifting You up in exaltation** (*selah*).” (Psalm 88:10)

The purpose of the sacrifice, the result it accomplished, was to prepare the Way to miraculously resurrect dead souls, establishing them in a confirmed state

of life. It remains Yahuweh's most wondrous, marvelous and extraordinary accomplishment, better even than creating the universe.

The most revealing part of the verse is the Hebrew word *rapha'im*. Those who rise from the dead are "deceased souls who possess the Spirit." To better understand *rapha'im* (רָפְאִים), we need to recognize that it is the plural of *rapha'* (רָפָא). Those who are *rapha'* are: "healed, mended, restored, repaired, and renewed." The *rapha'* are the "beneficiaries of redemption and its resulting restoration." The *rapha'* have been "reborn" in Yahuweh's Spirit. The *rapha'* are thus the offspring of Spirit and soul, the union of God and man. This is one of the reasons that *pala'* also means "to separate [souls] by a distinguishing act of redemption."

"Your lovingkindness and goodness (*cheched* – loyal and unending love, affection, and devotion based upon relationship, glory and favor) **shall be counted on and related, declared and rehearsed** (*caphar*) **in the grave** (*qeber*), **and Your fidelity and firmness** (*'emunah* – the state of being exacting, dependable, and resolute, honest and true) **in the place of destruction** (*'abaddown* – the place where corrupt people perish, are exterminated, and vanish; from *'abad*, meaning to blot out and do away with in Divine judgment)." (Psalm 88:11)

Yahushua said that Yahuweh's love, His glory, and His favor shall be counted on and declared in the *qeber*/grave where *rapha'im* sleep, which is the good news. The bad news is that He said that Yahuweh will be known for His firmness and exactness in *'abaddown*/the place of destruction where corrupt souls perish. By way of confirmation, the souls who find themselves separated from God and are unknown to Him will be "blotted out and exterminated so as to completely vanish." There will be no eternal torment for the corrupted, only for their corruptors.

"Your marvelous and extraordinary wonders (*pala'/pele'* – surpassing all human understanding and power) **shall be known** (*yada'*) **in darkness and obscurity, and Your vindication, justification, and salvation** (*tsadaqah* – justice and truth) **in the land** (*'erets* – world) **of forgetfulness** (*nashiyah* – oblivion)." (Psalm 88:12) This means that Yahuweh will be known even in the land of Yisra'el, one of the darkest and most forgetful places on earth.

Knowing this good news, aware that the victory over death will be won, but also aware, personally and awesomely cognizant that His sacrifice is the reason for the miracle of resurrection, the Suffering Servant, continues to agonize over His fate, over the price He is paying, over the burden He is now carrying, over the anguish He is currently enduring to ransom man. **"Unto God ('el) I cried out for relief, requesting help** (*shawa'* – desperately imploring His aid), **praying**

(taphillah) to come before and be received by *(qadam)* Yahuweh in the morning *(boqer – break of day, sunrise).*” (Psalm 88:13)

And that is the way it happened. “Now late on the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to look at the grave. And behold, a severe earthquake had occurred, for a messenger of Yahuweh descended from heaven and came and rolled away the stone and sat upon it. His appearance was like lightning and his garments as white as snow. He said to the women, ‘Do not be afraid, for I know that you are looking for Yahushua who was crucified. He is not here, for He has risen.’” (Matthew 28:1-6)

As if they were groping in the dark with an entirely different text, the KJV translates ‘*el*’ as “but unto thee,” *shawa’* as “I cried,” ignoring its reference to “help,” *YHWH* as “O LORD,” *boqer* and *tapilah* as “morning and prayer” but in a senseless order, and *qadam* as “prevent thee.” The KJV, entirely missing the prophetic miracle of the Messiah’s morning resurrection, reads: “But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.” Say what?

While the miracle of the morning resurrection was predicted and fulfilled, the Messiah was still separated from Yahweh at the time He spoke these words, words which are echoed in Psalm 22:1, Matthew 27:46, and Mark 15:14: **“Yahuweh, why (*lamah*) cast off, reject, and spurn (*zanach*) My Soul (*nepesh*), concealing (*satar – vanishing so as to be unknown*) Your presence (*paniym*) from (*min – out of and away from*) Me?”** (Psalm 88:14)

The Suffering Servant knew the answer so this question was for our benefit. To be *rapha’im/a* restored soul joined with Yahweh’s Spirit, we need to understand the nature of the sacrifice Yahshua made and why Yahuweh’s presence, His Spirit, had to be removed from the Messiah before His Soul could suffer the indignity of death as a ransom for our redemption. Yahweh humbled Himself, manifesting His nature in human form, suffering for us, because He loves us and wants to be our Father.

He demonstrated sacrificial love...**“Humbled, weak, and afflicted (*‘aniy – completely unpretentious, devoid of arrogance, hubris, and pride; persecuted and pained, suffering great hardship*), ready to die (*gava’*) in My youth (*no’ar*), I bear and carry away (*nasa’*) terrible horrors and dreadfully sick things (*‘eymah*).”** (Psalm 88:15) Yahshua said: “No greater love has one than this, that He lay down his life for his friends.” (John 15:13)

And that is the moral of the story. Yahuweh became a man and sacrificed His Soul, laying down His life to save His friends—you and me.