

Yshayah'el – God Exists As Man

Can You See the Light...

For sheer clarity regarding the Messiyah, Yasha'yahu's sweeping description of Yahshua's nature and purpose is as good as prophecy gets. Isaiah 9 is so descriptive and profound we have already referenced it many times. But now I want to bring it all together.

The prophet named after the mission he was predicting wrote this preamble: **“There will be no more darkness and gloom** (*muw'aph* – dejection of the soul as the result of abandonment) **for those who experienced oppression** (*muwtsaq*). **On previous occasions He** [Yahuweh] **receded, disdainfully humbling** (*qalal*) **the land of Zabuwluwn** (from *zabal*, meaning to dwell with honor and dignity) **and Naphtali** (from *pathal*, meaning to be twisted), **holding them of little account** (*qalal* – slighting them, trifling with them, viewing them as insignificant; despicable and contemptible). **But later, in a subsequent time** (*'acharown* – in the end, pertaining to the last period in time) **I will make them worthy** (*kabed* – significant, seriously considered, distinguished, and honored) **by the way** (*derek* – the path) **of the Sea of Galilee, by passing over** (*'abar*) **the Jordan of Gentiles** (*Gowym*).” (Isaiah 9:1)

Since we scrutinized each of the life-saving words contained in this message in the “Immanu'el – God With Us” chapter, let me provide just a quick review before we move on to the next verse. Yahuweh is light, so His absence leaves darkness. Yisra'el had separated from God around the time this was written. As a result, they became insignificant, a humbled people who now served as an example of how not to live. And while Yasha'yah was about to announce the arrival of the Savior, the Yahuwdym would hold the Galilean of little account. They would not be redeemed, and made worthy, until the very end of days. Gentiles, however, would be spared by Passover, baptized in the living waters of the Jordan.

Speaking of the Messiyah and Savior, Yahweh introduces one of the most important prophetic passages with: **“The people who walk in darkness and**

obscurity shall see a great Light. Those who reside in the realm of the shadow of death will have the Light shine upon them. You shall increase and multiply the Gentile people, accelerating their growth in gladness and joy, enabling them to rejoice and take pleasure in Your presence, similar to the joyous attitude expressed at the harvest, as when by way of association they celebrate in receiving the apportionment of their ingathering. Because You have broken and bear his oppressive and burdensome yoke, and with the symbolism of the Branch, Staff, and Scepter He will rise and shoulder the people's rod of political and religious oppression over him, shattering it like in the day of Midyan.” (Yasha'yahu / Isaiah 9:1-3/2-4)

More fully amplified as a result of the Hebrew vocabulary underlying this message, this same passage says: **“The people** (*'am* – the family and kin) **who walk** (*halak* – go about) **in** (*ba*) **darkness and obscurity** (*hosek* – ignorance and confusion) **shall see** (*ra'ah* – look at, inspect, and consider) **a great** (*gadowl* – a large in magnitude and extent, an important and distinguished) **Light** (*'owr*). **Those who reside** (*yasab* – live, inhabit, and dwell) **in** (*ba*) **the realm** (*'erets* – region or land) **of the shadow of death** (*salmaweth* – of foreboding gloom and darkness) **will have the Light shine** (*'owr nagah* – the physical presence of Light dawn providing brilliant illumination and enlightenment) **upon** (*'al* – and before) **them.”** (Yasha'yah/Isaiah 9:2)

Light is the primary metaphor used to describe Yahuweh throughout Scripture. This is for a variety of reasons, not the least of which is that light enables us to see, it obliterates darkness, equated with evil, and it reveals that which is true. When Yahushua transfigured Himself before Yahuchanan, Shim'own Kephas, and Ya'aqob, they reported seeing the Messiyah as light—just as the Yahuwdym of Moseh day had been nearly blinded by Yahweh's “fire” on Mount Sinai.

English translations errantly render *gowy* the “nation of Israel,” in this next verse. This leads to considerable confusion. In actuality, we're being told that the Gentiles will be called into service as a result of the Messiyah's redemptive advent and that they shall rejoice at the restoration of the Yahuwdym during the last days. We Gentiles will be freed from the consequence of sin by Yahushua's sacrifice, live in His presence, and be lifted up, rejoicing in anticipation of the final harvest of souls—many of whom will be Jews. We have become His *ekklesia*, a people separated and divided from evil—“the called out”—who have received the Son's inheritance.

“You shall increase and multiply (*rabah* – making numerous) **the Gentile people** (*gowy* – nation), **accelerating their growth** (*ragah* – rearing and magnifying them, causing them to grow) **in gladness and joy** (*simchah* – happiness as a result of being lifted up), **enabling them to rejoice and take**

pleasure (*samach* – preparing them to enjoy and causing them to delight) **in Your presence** (*paneḥ* – and appearance), **similar to** (*ka* – just like) **the joyous attitude expressed** (*simach* – pleasure and gladness) **at** (*ba* – in and with) **the harvest** (*qatsiyr* – the reaping and the Reaper), **as** (*ka* – similar to) **when by way of association** (*‘asher* – and making a connection) **they celebrate** (*gal* – turn around, dance and sing) **in** (*ba*) **receiving the apportionment of** (*halaq* – receiving an assigned share of) **their ingathering** (*hamah salal* – descriptive of grain being harvested, drawn out of the field and being carried to a protective storehouse).” (Yasha’yah/Isaiah 9:3)

Because the Yahuwḏym rejected their Messiyah, Yahweh has called upon Gentiles to be His witnesses these past two thousand years. Thanks in part to Halal’s meddling, Paul’s writing, and man’s sinful nature, we have done the job poorly. We are about to be recalled, harvested in Scripture parlance, so that the final act can be played by Yahweh’s chosen cast of characters. Thank God, God is forgiving.

If you are comparing this translation with more familiar renderings, you may have noticed that *halaq hamah salal* was translated as “receiving the apportionment of their ingathering” rather than “divide their spoil” or “apportion the plunder.” While both translations are acceptable based upon their definitions, both are not appropriate in the context of a “*qatsiyr* – harvest” and “*samach* – being prepared to enjoy” God’s “*paneḥ* – presence.” When words convey more than one meaning, it is incumbent upon us to choose those which are most in keeping with the surrounding context and those which are most consistent with God’s overall message. Here Yahweh is speaking of our salvation, which He often equates to a harvest of purified grain. And the primary meaning of *salal* is “to draw out and to remove,” not “to spoil or plunder.”

Moving into new territory we find that the Savior abolished the yoke of death by shattering the burden of sin, freeing us to live in *beriyth*–relationship with Him. His sacrifice also ended, at least for those who choose Him, the sting of Halal’s tyrannical oppression and harassment. **“Because** (*ky* – for) **You have broken** (*chathath* – shattered, destroyed and abolished) **and bear his oppressive and burdensome** (*sobel huw’* – have taken upon Yourself the burden of their) **yoke** (*‘ol* – means of controlling and burdening someone as if they were an animal in servitude), **and** (*wa*) **with the symbolism of** (*‘eth* – *‘owth* – in association with the miraculous sign of) **the Branch, Staff, and Scepter** (*mateḥ* – representing three of the Messiyah’s most enduring symbols) **He** (*huw’*) **will rise and shoulder** (*shakem*) **the people’s rod** (*sebet* – the ruler’s club) **of political and religious oppression** (*neges* – of those in authority who govern oppressively, speaking of tyrannical lords and rulers to demand tribute and servitude at the hands of cruel taskmasters) **over** (*ba*) **him, shattering it** (*hathath* – breaking,

destroying, and abolishing it) **like (ka) in (ba) the day (yowm) of Midian (Midyan – Arabian tribe which befriended Moses).**” (Yasha’yah /Isaiah 9:4)

The Great Isaiah Scroll found in Qumran, and dating to the third-century BCE, says “You have broken” as opposed to 11th-century CE Masoretic which reads “I have broken.” Rather than acknowledge that Yahweh was promising to break and personally bear our burdens by way of the Messiyah, the Rabbis who crafted the Masoretic Text wanted man to accomplish this feat on his own.

The Messiyah shattered and destroyed the yoke and burden of religion so as to free us from human oppression. It is one of many ways Yahshua fulfilled the promise of Genesis where we were told that the seed of woman would strike Satan down, terminating His rule. This is symbolic of the redemptive and dominion advents. But you couldn’t tell this by reading your Bible because it’s based upon the Masoretic Text.

In this regard, the Hebrew *’eth* conveys “an association with” and *’owth* is “a symbol or sign.” So it should not be surprising that *mateh* represents three of the most enduring Messianic symbols: “the Branch,” symbolic of Yahshua being an offshoot of David, “the Staff,” indicating that He would shepherd His sheep, and “the Scepter,” affirming that He is the King of Kings.

Moving deeper into the passage we discover that *shakem* can be a verb or a noun, and it can mean “rise” or “shoulder,” both of which are appropriate in the context of the Messiyah and salvation. Likewise, there are two very different, but somehow related, ways to translate “*sebet* – the people’s rod.” *Sebet* speaks of “closely related people who are racially alike, even from the same tribe” and of “rulers” in addition to “a rod or club used to oppress and kill.” So in the context of the Messiyah “shouldering the *sebet* of political and religious oppression,” each connotation is valid.

You may be curious as to why Yahweh referenced “Midian” in the context of the Messiyah saving us from ourselves—from human religious and political oppression. The answer is presented in the Torah, where we learn that Yahweh asked Moses to work with Him free His family from identical circumstances in the crucible of Egypt during his time with Midian, and while meeting with him on Mount Horeb which is in the land of Midian. So, by making this comparison, God is telling us that the role Moses played in the liberation of the Children of Yisra’el, including the revelation of the Torah, foreshadows the role the Messiyah plays in our salvation from a similar foe.

Midyan, born to Abraham’s second wife Keturah, may also have been chosen for this example because He was the progenitor of the Midianite tribe, today’s Arabians. The meaning of his name serves as a prophecy, defining his race: “contentious brawlers who contest, quarrel, and cause discord and strife.”

Muslims are terrorists. Serving Satan, they have oppressed, harassed, and taxed everyone within their reach.

For some, particularly Gentiles, these predictions were fulfilled in the Messiyah's Salvation arrival. What follows is prophetic of His return. We are told that in the last hour, the last day, two hundred million soldiers will march into the valley of Migiddo for the purpose of crushing Israel only to be consumed by the fire of Yahushua's judgment. The moment the Messiyah returns to the Mount of Olives as Light, armies will be no more. **“For every military boot that tramples (sa'own sa'an), causing a fearsome quaking noise (ra'as - in an onslaught of perplexing sounds, confusion and commotion), and every garment that is soaked in blood, shall be burned (serephah - cremated) as fuel for the fire (ma'akoletth 'es).”** (Yasha'yah /Isaiah 9:4-5)

With His seventh and final corporeal manifestation, Yahushua will fulfill three prophecies. Those who curse Yisra'el with their words and deeds will be destroyed, fulfilling the prophecy Yahuweh made to Abraham. Yahshua will personally assure Yisra'el's ultimate victory, allowing Yaruwshalaym to live in peace. And rebellion against God will be no more. All evil will be wiped from the face of the earth in judgment born of fire.

This Messianic introduction takes us to one of the most recited passages in Scripture. Bereft of amplification and the Hebrew text, God promised: **“For unto us a child is born. On our behalf a Son is given. And supreme authority shall always exist on His shoulder. His name is called out, summoned, and read aloud: ‘Wonderful Counselor, God Almighty, Eternal Father, the Leader of Reconciliation.’ Concerning the exceeding and increasing greatness and magnitude of His supreme authority and of His reconciliation and salvation, nothing will ever diminish or end throughout all of space-time. Upon the throne of Dawid / of Impassioned Love and concerning His kingdom, He will fashion, form, and establish its foundation and upright pillar and He will renew, restore, refresh, and uphold it with verdicts which are just, and with loyalty and honesty from this time forth and until forevermore. The passion of Yahuweh, of the assembled servants, will accomplish, produce, and perform this work this!”** (Yasha'yahu / Isaiah 9:5-6/6-7)

Within this context of dual advents—one for revelation and salvation and the other for judgment and dominion—Yasha'yah/Isaiah penned these all inspiring words: **“For indeed (ky – because) unto (la – on behalf of) us (‘anachnuw) a child (yeled – a young boy) he is born (yalad – begotten as a baby with demonstrated lineage). On our behalf (la' ‘anachnuw) a Son (ben) He is given (natan – produced and bestowed, granted and devoted as a gift, delivered up and allowed to pay, even assigned to be afflicted). ...”** (Yasha'yah /Isaiah 9:6)

The most often missed aspect of this passage is the precision of “unto us a child is born; on our behalf a Son is given.” A child was born, and a Son was given to us for our benefit. God became visible to us on this day, Tabernacles in 2BCE in the fourth millennia of human history, in accord with the promises He had made relative to the greater light being revealed as a sign during the fourth day of creation. This is especially relevant considering the reference to light in the preceding verses. The bottom line here is that God is eternal and thus could not be born. As a result Christmas, which is a pagan holiday, is errant on all accounts.

While the Son of God was not, and could not, be born on this or any other day, the human manifestation and corporeal representation of God would enter the world of men as a child. The Hebrew reads: “*yeled* – a boy child” “*yalad* – he is born, he is begotten as a baby with demonstrated lineage.” This quote stands in sharp contrast to rabbinical teaching. God can, has, and will manifest Himself (at least part of Himself) in human form.

Further, based upon the amplified definition of “*yalad* – he is begotten as a baby with a demonstrated lineage,” we know that for the prophecy to be accurate, the Messiyah must have already come and gone because it is now impossible for a Jew to prove their genealogy. Jew’s can’t attribute lineage to Judah, much less David. Had the Messiyah’s arrival not been prior to 70CE when the Romans burned the scribes’ meticulous genealogical records, Matthew and Luke would not have been able to trace Yahushua’s ancestry. By design, the documentation was available at the time of their writing. (As an interesting aside, an Israeli group recently did DNA testing in hopes of finding a descendant of David who might qualify for the Messiyah. Of issue, however, is that they don’t have David’s body, so validating such a claim would be impossible.)

So in this opening salvo we confront two important realities. According to Yahweh, and in complete contradiction to Rabbinical Judaism, God can take on human form. And second, the Messiyah had to arrive when He did. Otherwise He would have violated Daniel’s Passover 33CE “cut off” date and would have rendered all genealogical prophecies moot.

By combining the first and second stanzas of this poetic prediction, we are reminded that the Messiyah will be “unto us” and “on our behalf,” signifying that He is coming for our benefit and that He will live in our midst. So certain is this prophecy, Yahuweh inspired Yasha’yah/Yah-Has-Saved to pen future history in past tense, as if it had already occurred.

The second stanza of this prophecy provides an essential glimpse into the nature of the Messiyah. The Hebrew word for “Son” is *ben*. It is derived from *banah*, which means “the builder of the family name, the one who repairs.” Yahushua came in Yahuweh’s name. He built the bridge from our oppressed

world to His perfect realm by repairing the damage we had done to ourselves through rebelling against God and suppressing humankind.

Ben means “son in the figurative or literal sense of the relationship.” But since the literal use of the word “son” is literally senseless in the context of God, as it would make Yahushua a second generation deity, we can be confident that Yahweh used *son* in the figurative sense.

And since these words were inscribed 2,700 years ago, it would make sense to consider son in the context of the time the term was rendered. Back then a son represented his father. When he traveled, he arrived with his father’s authority. A son was almost always about his father’s work, employed in the same business. He was known, and he was called by his father’s name. In this case, Yahushua *ben* Yahuweh. This is how Yasha’yah’s contemporaries would have viewed *ben*, and thus how we should consider “son” when used in reference to the Messiah—the Implement of Yah.

When we understand this reference from the perspective of the Author, everything fits. Yahushua came in His Father’s name. He represented Yahuweh and manifest His authority. And He was about His Father’s business—the task of revealing Himself to mankind and reconciling us to Him. He gave Himself to us so that we might be with Him.

Yahuweh and Yahushua are related because Yahshua the human manifestation of Yahuweh—God’s earthly representative. This concept was affirmed by *Strong’s Concordance* when revealed that *ben* signifies “a quality or condition:” the essence of a manifestation.

According to the Hebrew text, God’s Son is “a gift.” Speaking to lost souls, He said: “a Son, He is given to us.” “Given” is from *natan*, meaning: “eternally bestowed as a gift, perpetually entrusted and granted.” This *natan*/gift is the fulfillment of the *Miqra’ey* of Passover, Unleavened Bread, and FirstFruits. *Natan* also encapsulates the nature of God’s gift. His “Son” will be “delivered up, handed over, and allowed to pay.” He will “be afflicted” as an “appropriation,” “injured and left hanging” to “requite us, paying the price to make us suitable.” It is what Daniel meant when he said the Messiah “will be cut off but not for Himself.” In the 53rd chapter of this scroll, Yasha’yahu will amplify the nature and purpose of this gift—which is the means to our salvation. We will also consider it in conjunction with David’s vivid discourse on the subject of crucifixion in the 22nd Psalm.

The prophet Yasha’yahu told us something remarkable about this “child born to us,” this “Son given to us.” He will have dominion over all. **“And (wa) supreme authority** (*misrah* – sovereignty and the power to contend with

everything) **shall always exist** (*hayah* – was, is, and will be) **on** (*‘al*) **His** (*huw’*) **shoulder** (*sakem*). ...” (Yasha’yah /Isaiah 9:6)

The operative word here is *hayah*—past, present, and future existence. It tells us that the Son’s dominion and sovereignty, like the Father’s, was, is, and forever will be. The verb *hayah* lies at the heart of Rabbinical Judaism’s two most fundamental errors. First, God has a name, one whose root, *hayah*, answers man’s most fundamental question: Does God exist? Yahuweh says: I Was, I Am, and I Will Be. In this regard, Yahushua, also derived from *hayah*, is more than just a name. It is the answer to man’s next most fundamental question: How does Yahuweh Save?

Second, *hayah* tells us that the Messiyah was, is, and will be. Thanks to rabbinical denials and deceptions, Jews are waiting for a Messiyah who has already been here, not understanding that He *also* will be among us. Yahushua, the human manifestation of Yahuweh walked in the Garden with Adam. He talked and ate with Abraham. Ya’aqob became Yisra’el in His presence. Moseh and the elders received the Torah from Him on Mount Horeb. Samuel talked with Him around the Ark of the Covenant in Shiloh. Although He did not visit on this occasion, Ezekiel saw Him as a vision of light, radiating above His throne. On the *Miqra’* of *Sukah*, which is Tabernacles, in 2BCE, the Son was given to us. He returned on the Called-Out Assembly of FirstFruits in 33CE after having fulfilled the obligations of Passover and Unleavened Bread. And He will exist in our presence again on the Day of Reconciliations 2033, the next Yobel year, ushering in the Millennial Sabbath with His final and seventh visit. All of these truths are imbedded in *hayah*.

Sakem, or shoulder, is majestic in its own way. The term relates to “that portion of human anatomy designed to carry a burden.” That’s important because *sakem* also means “to repeatedly consent to carry a load of trouble, raising it up early in the morning.” The Savior willingly consented to shouldering our transgressions, to bearing our burdens so we wouldn’t have to. The Son was “*natan*—delivered up, handed over, and allowed to pay.” He was “afflicted” as an “appropriation,” “injured and left hanging” to “pay the price necessary to make us suitable.” The Son is our Savior. His gift is eternity. That makes this portion of the verse more about salvation than dominion. It’s saying that the Son was, is, and shall be the Supreme Authority, exercising absolute control, when it comes to bearing people’s burdens, redeeming them, so that we might live. By choosing his words with precision, Yasha’yahu was inspired to convey the principle attributes of the Messiyah’s salvation and dominion advents, *hayah*, existing as One.

Speaking of “One,” not one in a thousand people know the Father’s or the Son’s name. Yet it is His name that we must summon to be saved, that we must call out and invite into our lives to live. “...**His** (*huw’*) **name** (*shem* – personal

and proper designation, status, mark, renown, brand, and authority) **is called out, summoned, and read aloud** (*qara'* – invited, proclaimed, and recited): **'Wonderful** (*pele'* – marvelously performing surpassing all expectations, astounding and amazing, extraordinary miraculous) **Counselor** (*ya'ats* – advisor who plans and then deliberately acts upon that plan, taking action to conclude the matter satisfactorily, one who consults with and deliberates on behalf of those who seek their advice, guiding them),..."

The manifestation of Yahuweh with us today is the *Qodesh/Set-Apart Ruwach/Spirit*. She is our "Counselor"—the one who advises us and pleads our case with the Father. And She is the one who nurtures us on God's Word, preparing us to more effectively present God's healing and beneficial message. That is why She is listed first. Once the problem of sin was resolved by Yahshua's fulfillment of *Pesach* and *Matsah*, our association with the Set-Apart Spirit was facilitated on the *Miqra'ey* of *Shabuwa*, *Taruw'ah*, *Kippurym*, and *Sukah*.

Since this is one of the most beloved passages in Scripture, you should know that the Dead Sea Scroll rendition of this passage presents "*qara'* – is called out, summoned, and read aloud" in the present tense, indicating that the Son who would be given is very much alive circa 700BCE. The future tense, "will be," is a purposeful Masoretic error designed to negate the idea that Yahushua is an eternal manifestation of Yahuweh. He has always existed and will continue to exist for all time. He was, He is, and He will be.

Moreover, His redemptive advent was not His first visit, nor will it be His last. Adam, Abraham, Ya'aqob, Moses, and Samuel all met with God in human form. So did the Disciples and thousands of others in Yisra'el. So if you are a Jew, you need to know that Masorettes routinely copyedited Yahweh's Scripture to serve their religious agenda. Their authority was based upon denying the Messiyah's existence, especially Yahshua's Passover and Unleavened Bread sacrifices. These Medieval rabbis would stop at nothing, including purposely changing God's Word, to deceive their brethren. Don't let them fool you.

The root of "*pele'* – wonderful and miraculous," is *pala'*, giving us a clearer depiction of why the Counselor is referred to as the "*Qodesh* – Set-Apart" Spirit. *Pala'* means "separate and distinguished." *Pala'* denotes something "wonderful that allows us to arise and accomplish miracles." The Counselor is the Spirit of God within us, nurturing us, healing us, comforting us, communing with us, advising us, enlightening and teaching us, clothing us, protecting us, empowering us, and purifying us so that we will rise. It's a big job and She does it wonderfully.

This passage is a list of titles attributable to God's involvement with humankind. Since it begins with "Son," a male representative, it would be odd to

attribute female gender to Him as Counselor, so *ya'ats*/Counselor was rendered as a genderless verb rather than a female noun. Also, by using a verb rather than a noun, Yahuweh could demonstrate the ongoing benefit of Her advice and urging.

To more fully appreciate what Yahuweh means by “the Son’s...name shall be called Wonderful Counselor” we have to return to sources we have previously reviewed. In the 11th chapter, Isaiah defined his terms. **“There shall come forth (*yatsa’* – be born) a branch out of the trunk of Yishay (from *yaysh*, meaning I exist, I Am, and I stand up). A shoot (*netser* – branch; from *natsar*, meaning a preserver and maintainer of relationships; one who watches over and preserves) who shall be fruitful (*parah* – produce offspring for an abundant harvest) from his roots (*sheresh* – source or base). The Spirit (*ruach* – the breath of God; God’s vivacity (long life), vigor (strength, health, and growth), and disposition (character and personality); divine power, heart, and mind; from *ruwach*, that which is perceived, accepted, and provides relief) of Yahuweh shall rest and remain upon Him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Power, the Spirit of relational knowledge to facilitate reverence and respect for Yahuweh. With righteousness He shall govern, vindicating, reproving, and correcting with uprightness.”** (Isaiah 11:1-3) The prophet is saying that the one who is born of “I Am” and the “Spirit of Counsel” are one.

The One whom he was speaking of said the same thing. **“I will ask My Father to give you another Counselor to personally remain and dwell inside you eternally, the Spirit of Truth.... You know and recognize Her because She lives and exists in your immediate proximity; I shall exist, resting and remaining in you.”** (John 14:16-17) The Spirit of the Messiyah, the *Qodesh Qodesh*, is also the *Qodesh Ruach* because both are Set-Apart from Yahuweh. They are one, manifestations of the singular character and personality of Yahweh.

While we are on the subject of one God manifesting Himself within the context of the *beiyth*/family *beriyth*/marriage relationship metaphor of Husband and Wife, Father, Mother, and Son, consider ‘*echad*.’” In Deuteronomy 6:4 Yahweh declares: **“Hear (*sama’* – listen to this and understand) Yisra’el, Yahuweh our Mighty Ones (*Elohim* – plural of Almighty) was, is, and will be (*hayah*) one unity (*‘echad* – one; each, every, and another as part of a totality; first, only, unique, and certain; from *‘achad*, meaning able to go one way or another).”** Whether it’s *‘echad* or *‘achad*, “one” has more than one meaning. Yahuweh can manifest Himself one way or another depending upon our need.

Thankfully, as one would expect, Yahuweh explained “one” within the context of *beiyth beriyth*, the family marriage relationship. Scripture defines *‘echad* with the very first use of the term. In Genesis, Yahweh brought woman to man: **“Therefore (*ken*), in accordance (*‘al*), to be right and correct (*ken*) man/husband (*‘ish*) shall leave his father (*‘ab*) and his mother (*‘em*) and shall**

cling to (*dabaq* – cleave to and stay with, be joined together with) **his woman who becomes his wife through the marriage union** (*isahsah*), **existing as** (*hayah*) **one** (*‘echad*) **flesh** (*basar* – body or relationship).” (Genesis 2:24) Since through the union of marriage, husband and wife become *‘echad*/one body, and through that union become *‘echad*/one flesh producing *‘echad*/one family as father, mother, and child, we come to appreciate how Yahuweh, our Heavenly Father, Spiritual Mother, and Son are *‘echad*/One.

Returning to Yasha’yah, we discover that many of the Messiyah’s attributes have now been established. He was born to us as a child, so that we might become children of God. He was given to us as a Gift, the Son who became Savior to redeem us. He was, is, and will be the One who has repeatedly consented to carry our load of trouble, shouldering our transgressions, and bearing our burdens so we don’t have to. In addition to being the Son of God, His name will be Wonderful Counselor, the Set-Apart Spirit of God, our Spiritual Mother.

But that’s not all. This child, Son, Savior, and Spirit shall also be called: “...**God** (*‘el* – mighty one) **Almighty** (*gibor* – mighty and powerful), **Eternal** (*‘ad* – perpetual, continuous, and everlasting) **Father** (*‘ab* – head of the family), **and the** (*ha* – [extant in the DSS but not MT]) **Leader** (*sar* – chief sponsor with the power and authority to prevail, captain, commander, ruler, prince, and provider) **of Reconciliation** (*shalowm* – favor and salvation, health, peace, prosperity, safety, friendship, companionship, and relationship).” (Yasha’yahu/Isaiah 9:5/6) Yahweh has said: the Son is God Almighty. He represents our Eternal Father. Yahweh Himself is the One who Leads us to Redemption. He is our Savior, and the One who supplies the Wonderful Counselor. One God, many titles, multiple manifestations, all representing Yahuweh.

‘Ad conveys considerable truth. Yahuweh is reminding us that His name means “I Am,” and “I Exist.” And because I Am is, we ought to be real concerned about what He is like, why He created us, and what He wants from us.

By using *‘ad* and *‘ab* in addition to *‘el*, Yahuweh is affirming that He is the Messiyah. That means that the Father-Son scenario exemplified by Yahushua in the Renewed Covenant was for our benefit—to demonstrate the nature of the relationship Yahweh wants to achieve with us. And that my friend is powerful. The Creator of the Universe wants us to relate to Him as if He were our *dad*.

From this simple concept flow some important comparative truths: A son loves his father; he does not fear him. A child learns from his father; he does not worship him. When a child grows up, he or she walks along side of their father; they are at ease with him, conversant with him. A father nurtures his son, comforts him, prepares him, and protects him. A loving father gives his son the

freedom to reciprocate—to love him in return, or to reject him and choose a different path. And if need be, a father will willingly lay down his own life to save his son. Simple concepts. Profound truth.

Shalom is usually translated “peace,” but that isn’t its primary meaning. *Shalom* is principally about “renewal and restoration.” It’s God’s “favor” or gift, one that makes us “perfect and complete.” *Shalom* is from the root, *shalam*, “to pay recompense, to reward and to restore, to provide a means of return by redemption, restitution and making amends.” The Prince of Peace is really the Patron of Redemption, our Savior.

“Recompense, restitution, and restoration” are a special form of “salvation,” one in which the provider personally pays the debt of the soul he is releasing from the penalty of the crime they committed. This form of liberation requires a deep and abiding love, the compassion and mercy a parent might show for their child. But since *shalom* also means “friendship, companionship, and relationship,” Yahuweh wants to be our friend in addition to our dad. God wants us to be healthy and to prosper, to be happy and to live in peace.

If you are a Jew, there is something you need to know. When Rabbi Moshe ben Maimon, better known as Maimonides or the Rambam (1135-1204 CE), laid the foundation of Rabbinical Judaism based in part upon the premise that God was incorporeal and could not take on human form, he was writing about a different spirit than the one who inspired the Old Covenant Scriptures. Since the rabbinical/master substituted Yahuweh’s name, with that of Lord/Baal, one might reasonably assume he purposely guided twenty million Jews into Satan’s arms. Fortunately, it’s not too late for you to go a different direction.

If you are a Jew, and not yet Messianic, please take this moment to accept Yahuweh’s redemptive gift. Summon Him to be your savior and invite Him into your life. It’s long past time for you to be born anew from above in His Spirit. In so doing, you will become God’s child, a real Yahuwdaym, a family member, inheriting His riches, living forever with Him.

If you have done this, you should be as grateful as you are angry, as humbled as you are inspired, as passionate as you can be this side of paradise. Grateful, humbled, and passionate should be obvious. You have been given the most valuable gift in the universe. You didn’t earn it, and you don’t deserve it, so you should want to share it with all the passion you can muster. As for angry, you ought to be incensed that lying, self-serving rabbis have raped your brothers and sisters of their souls, causing them to endure eons of hell on earth separated from God. I pray that you are inspired to do something about it, to speak out against them, exposing them and condemning them, so that your brethren might *yada’* Yahuweh and live.

Yasha'yah/Isaiah concludes Scripture's most powerful Messianic passage with these inspirational words: **“Of the (*la ha* – concerning the) **exceeding and increasing greatness and magnitude of** (*marbeh* – abundance and augmentation of the multitude of offspring resulting from) **His supreme authority** (*misrah* – the sovereignty and the power to contend with everything) **and of** (*wa la*) **His reconciliation and salvation** (*shalom* – recompense, restitution, and peace, favor, health, prosperity, safety, friendship, companionship, and relationship) **nothing** (*'ayin*) **will ever diminish or end throughout all of space-time** (*qets* – they are infinite, and without limit or constraint, forever).” (Isaiah 9:7) It's a worthy summary of the most profound passages ever written.**

Yahuweh was, is, and forever will be. There is no limit to His overall magnitude, His greatness, or His power. God can do whatever He wants. So fortunately, His favor is limitless. Yahweh's restoration and renewal are eternal. The Eternal Father was, is, and will always be the supreme authority, yesterday, today, and tomorrow—throughout all space and time. In every manifestation, Yahweh—the Son, Savior, and Spirit—is infinite. Also notice, that all Yahuweh is saying is that His power and His forgiveness are infinite. He is not saying that He is omniscient or omnipresent, conditions that men are won't to attribute to Him. Just because God can presumably know everything and be everywhere, doesn't mean He does or is. In fact there are many indications in Scripture that God does not know those who don't know Him and that He forgets the sins committed **“Upon** (*'al* – on and concerning) **the throne** (*kicce'*) **of Dawid / of Impassioned Love** (*dawid* – of intense and fervent love) **and concerning** (*wa 'al* – on behalf of and for the sake of) **His kingdom** (*mamlakah* – royal reign and dominion), **He will fashion, form, and establish its foundation and upright pillar** (*ken* – prepare, provide, develop, support, and sustain and enduring and trustworthy base) **with it** (*'eth huw'* – in association with it [masculine in the DSS and thus referring to the throne]) **and** (*wa*) **He will renew, restore, refresh, and uphold** (*sa'ad* – heal, strengthen, nourish, sustain, support, and establish) **it** (*huw'*) **with** (*ba*) **verdicts which are just** (*mishpat* – judgments and decisions which are proper and fitting and in accordance with the Law), **and with** (*wa ba*) **loyalty and honesty** (*tsadaqah* – righteousness, doing what is required according to the Law to vindicate, making the guilty appear innocent and upright) **from** (*min*) **this time forth** (*'attah* – now) **and** (*wa*) **until** (*'ad*) **forevermore** (*'owlam* – continuously existing throughout all eternity). **The passion** (*qin'ah* – the intense feelings, deep devotion, zeal, jealous disposition, as well as enduring love) **of Yahuweh** (*YaHuWeH*), **of the assembled servants** (*saba'* – spiritual implements), **will accomplish, produce, and perform** (*'asah* – She will attend to this work, fashion, and effect, institute, observe, and celebrate) **this** (*zo'th*)!” (Yasha'yahu / Isaiah 9:6/7)

There is some debate as to what the last word of Yasha'yahu 9:7 actually is—even in the oldest text—the Great Isaiah Scroll found in Qumran. The Masoretic says that it is *zo'th*, which is a “feminine pronoun and adverb meaning this, her, here, and the same.” While that is how English translations got to “this,” *zo'th* is only accurate if the “*qinah* – passion and enduring love” of Yahweh is “‘*asah* – accomplishing the work” of “*sa'ad* – restoring and renewing,” by way of Yahweh’s feminine nature—that being our Spiritual Mother—the Set Apart Spirit. And while She does these things, this passage has been about the arrival of the Messiyah, the Son, a male child who is God Almighty. However, before we discount the familial fullness of Yahweh’s plan of redemption, recognize that the verb “‘*asah* – She will accomplish” was prefixed with a feminine, third person singular pronoun (i.e., She). Additionally, while Yahweh is masculine singular, “*saba'* – the spiritual servants” is feminine plural.

There is a picture of the Great Isaiah Scroll’s rendering of this passage online at: <http://www.ao.net/~fmoeller/qum-8.htm>. There at the left side of line 26 you will find “*YHWH tsaba' 'asah...*” or “Yahweh of the assembled servants She will accomplish...,” followed by four letters (three of which are subject to debate) and then a long diagonal comment, word, and/or name that is unique to the scroll.

The author of the site picturing the Great Isaiah Scroll wrote: “regarding the last word at end of line 26: The Taw of the word *zo'th* (translated “this”) is obscured by what may be an ink mark or chipping of the page. But the major anomaly here is an attempt at an editorial addition in the margin extending from the last letter of line 26 to the bottom of the page. The letters are too faded to read but a Tsade is easily read just above the last letter of line 28.”

In actuality, there is only one clearly recognizable letter in the last word of the line, the second which is an Aleph. An Aleph is silent when used as a consonant and it represents the “a” sound when used as a vowel. The first letter/symbol is comprised of a straight vertical line. While it could be a Yod, a Waw, or a Zayin, there isn’t sufficient curvature to call it a Yoht, the leftward thickening of a Waw is nonexistent, and there is no diagonal at the top of the letter moving down to the right to indicate a Zayin, or “z.” Therefore, I don’t think the first symbol is a letter at all, but instead the scribe’s way of separating that which he understood from that which he did not.

Recognizing that the second symbol is the Hebrew letter Aleph, the third letter looks like a Yoht but there is a small dot beneath it which confuses the picture somewhat. The last letter before the diagonal addition starts out looking like a Heh (or a Shin), but then rather than finishing it, I think that the scribe put our equivalent of an asterisk beneath the letter and then replicated that image beneath the letters that he added diagonally downward from right to left at the edge of the parchment. It is even possible that the last letter is a messy looking Shin which,

with the first vertical symbol discarded, spells *'ysh*, the Hebrew word for “man.” In other words, Yahweh will save mankind by way of a man—Yahshua.

The first three of these letters of the diagonal word are not faded but they are reduced in size and they are not as clearly written as those which form the larger horizontal text. While I cannot be dogmatic here, the first letter is quite clear. It is a Yod. The second letter could be an Aleph or it could be a Heh. The third letter could be a Lamid or even another Shin. What follows them fades into the torn edge of the parchment and is unrecognizable. Even the Tsade, the site’s author said was clear, is rotated ninety degrees from the previous letters suggesting that it is not part of the same thought.

So here is what I think. The Scribe wasn’t able to process the meaning of *zo'th*, *'ysh*, *'yshayah'el*, or even *'ysh: Yahushua* in this Messianic and redemptive context. *Zo'th* made the one doing the redeeming and renewing a woman and both *'ysh* and *'yshayah'el* destroyed the crux of rabbinical teaching—that God was incorporeal. So he drew a vertical line to separate that which he understood from that which he did not. Then he wrote either “man: Yahushua” or “Yshayah’el,” followed by an indiscernible comment.

The date the Great Isaiah Scroll was scribed is important because it may explain the copyist’s mental meltdown. 1QIsa has been carbon-14 dated four times producing calibrated date ranges between 335 BCE to 107 BCE. The scholars who published the Dead Sea Scrolls Bible say that 1QIsa dates to about 125 BCE. I share this timing with you to make a point. The scribe of the Great Isaiah Scroll lived during the birth of rabbinical Judaism. He could not cope with what Yahweh was telling him because it was the opposite of what the rabbis he worked for were telling him.

There may be nothing to this controversy. And there may be another explanation for the scribe’s apparent meltdown and editorial comments. But even if that is the case, we can still learn a great deal from the fact that the verb “*asah* – She will accomplish” was prefixed with a feminine, third person singular pronoun, especially in light of the realization that “*qin'ah* – enduring passion” was singular feminine, Yahuweh was singular masculine, “*saba'* – spiritual servants” was feminine plural, which *zo'th* was feminine singular. At the very least this affirms that Yahweh manifests both paternal and maternal characteristics, and that our Spiritual Mother initiated the process by which the human manifestation of the Messiyah Yahushua became the “Son,” and “Almighty God.”

And if that was all there were to this, the insights would be profound. And yet this entirely feminine conclusion to this soaring Messianic prophecy seems out of sync with the beginning which overtly states that a male child would be born to us

and that a Son would be given for our benefit. And at its heart, this prophecy says that “He will fashion and establish,” and that “He will renew and restore.”

I fully appreciate the renewing aspects of the *Ruwach* (also feminine in Hebrew). I understand the concept of being reborn from above by our Spiritual Mother. And I recognize the fact that this prophecy is about us becoming part of Yahweh’s family. So I’m comfortable with renewal and restoration coming by way of Yahweh’s Set-Apart Spirit, even though the text says “He will renew and restore.” But in light of the masculine theme of this prophecy, there just isn’t sufficient evidence to confirm that *zo’th* is the right concluding word—reliant as we are on the meddling Masoretes for it. So, since “this woman” isn’t a satisfying solution, please consider the plausible, albeit hypothetical, alternative based upon the scribal scribbles found in the Great Isaiah Scroll.

First, the Messiyah and Redeemer was predicted to be a man and He arrived as a man. So I see no problem rendering ‘*ysh* as man at the end of the passage. After all, Yahweh referred to Himself as an “‘*ysh* – male individual” during His discussions with Abraham. And if that is the case, the notation which followed simply identified the name of the man who would be both Yahweh and Savior: “Yahshua – Yah-Saves.”

Second, it is interesting to note that my original version of Logos software linked to “אִתִּי־אֵל – ‘*Yshayaha’el*” instead of “*zo’th* – this” at the end of the passage. We might speculate that the scholars who developed the interactive program had photographs of the other twenty other extant manuscripts of Isaiah from the Dead Sea collection and that they correctly rendered what can be seen on them. So if we and they are correctly reading the evidence, then the next step in unraveling this puzzle is to recognize that ‘*Yshayah’el* is a name, not a word. Starting from the right, the first two letters of “אִתִּי־אֵל.” form the consonant base of ‘*iysh*/man (אִישׁ). Since there is no “i” listed among the Hebrew consonants, man should be transliterated “*ysh*,” as I have done it in ‘*Yshayah’el*.

The next two letters form the consonant base of *hayah* (הָיָה), the Hebrew word for “exists.” However, these two letters could just as easily represent the consonants used in the formation of Yah (יָה), the shortened form of Yahuweh’s (יְהוָה) name, and that portion which permeates Hebrew compound names and titles, such as this one. The final two letters are unmistakable. They are ‘*el*/God (אֵל) as in Immanu’el and Yisra’el. (As an interesting note, this same scribe wrote “Immanuel” (“God-With-Us”) as one continuous form, and thus as a title or name. And yet the Masoretes changed the name into a phrase by breaking it up—“with us-God.”)

As straight forward as this seems to be, there are other clues worth considering before we fit these pieces together. *Strong’s*, in an attempt to make

sense of the compound ‘Yshayah’el, proposed a rather poor transliteration: “‘*Ithiy’el* (אִיתִי־אֵל).” They adroitly suggest it was derived from a compound of ‘*ashar* (אָשַׁר) and ‘*el*, which may well be true since ‘*ashar* means “to set right and to make upright, to lead and to bless,” all of which God does in His Messianic role.

Moreover, prior to vowel pointing, the textual basis of ‘*ashar* was identical to one of the most oft repeated Messianic terms: ‘*asher* (אֲשֶׁר). ‘*Asher* is used to demonstrate linkage and association and is a relational term. We first encountered ‘*asher* in the Messianic prophecy that reads: **“I was, am, and will be (*hayah*) His Father, and He was, is, and shall always be (*hayah*) My Son. When distortion and perversity are associated with (‘*asher* – linked to) Him, I will punish Him with a kindly intent (*yakach* – reprove and discipline Him, make right by Him, vindicate, having a reasoned legal dialogue so as to resolve the dispute) with the rod (*shebet* – offshoot or branch) of men, with the blows of the sons of ‘Adam.”** (2 Samuel 7:14) Therefore, “associate with” is a valid choice, as is “set right,” especially with regard to the redemptive, renewal, and vindicating nature of the Messiyah and of ‘Yshayah’el, the title, name, and/or phrase we are coming to understand.

The *New American Standard Hebrew Dictionary*, also seeking to solve the puzzle, states that “אִיתִי־אֵל” is a compound of ‘*eth* (אֵת) and ‘*el*/God (אֵל). ‘*Eth* means “beside, among, and before.” It is sometimes translated “within, together with, in the presence of, accompanying, near, concerning, including, and knowing.” Each of these concepts is harmonious with Yahuweh’s Messianic mission. So the NASHD could be right, too. Yahushua was God “beside, among, and near” men. Yahshua was God because God was “within” Him, “together with” Him. He was the very “presence of” God, “before” men so that men might “know” God and be “included” in God’s family.

The *Theological Workbook of the Old Testament* suggests that ‘*itay* (אִתִּי) ‘*el* (אֵל) is the Hebrew cognate for “there is God.” In context: “the Messiyah is God in the flesh.”

The *Dictionary of Biblical Languages* seems to agree, saying ‘*itay* is “a marker which affirms the existence of an object.” Since the compound word ends or begins, depending upon the way the pieces are put together, with ‘*el*, the object being manifest and affirmed is “God.” Yahushua is Yahuweh manifest as a man for the purpose of affirming His nature, purpose, and existence.

The *Complete Word Study Dictionary of the Old Testament* recognizes that the word/term Isaiah wrote was ‘Yshayah’el, and that it is a proper noun and thus a name or a title. But they make no attempt to convey its meaning. They do, however, tell us that ‘Yshayah’el or ‘Iyiy’el is used in Nehemiah 11:7. And sure

enough, it follows *Ma'aseyah* (מַעֲשֵׂיָהּ), a compound of “*ma'aseh* – the work and business of,” and *Yah*.

In this light, Nehemiah’s prophetic testimony, written three centuries after Yasha’yahu’s soaring Messianic prophecy, works in concert with the prophet Daniel to establish the timeline for the Messiyah’s arrival. The man whose name means “Yahuweh’s compassion consoles and comforts,” bemoaning the captivity of Yahuwdym, and noting Yahweh’s promises to generously reward those who observe His Torah, solicits promises from the leaders of Yisra’el to follow God’s instructions. After the long list of cosigners in the tenth chapter, we find the names of “volunteers who lived in Yaruwshalaym” who committed themselves to serve as examples, and observe: **“the Sabbath (*sabath*) and the lunar renewal (*hodes*) Appointed Meeting Times (*mow’ed*) for the Set-Apart and Purifying Sanctuary (*qodesh*) and as a purifying offering for sin to make reconciliation and atonement (*hata’th*) for Yisra’el (*yisra’el* – those who live with God) and all of the spiritual work (*mala’kah* – heavenly service) of the House and Family (*beiyth* – Home) of our God (*’elohym*).”** (*Nachemyah* / Nehemiah 10:34) The prophet then presented a very telling assemblage of names: **“the sons (*beny*) of Binyamyn (*ben yamyn* – son of the right hand): sons (*beny*) of Saluw (*salah / saluw* – to be a thorn and to make light and toss aside, rejecting), Mashulam (*mashal shalam* – the salvation parable), Yow’ed (*Yahuweh ya’ad* – Yahuweh’s designated assembly meetings), Padyah (*padah Yahuweh* – Yahuweh’s redeeming and rescuing ransom), Qowlyah (*qowl Yahuweh* – Yahuweh’s voice), Ma’seyah (*ma’aseh Yahuweh* – Yahuweh’s work, business, and implement), ‘Yhay’el (*’Ysh hayah ’el* – God exists as man), and Yasha’yah (*Yasha’ Yahuweh* – Yahuweh Saves).”** (*Nachemyah* / Nehemiah 11:7)

In this verse, we have “the sons of Benyamyn (read Sha’uwl of Tarsus) being a thorn to make light of and reject the salvation parable, Yahuweh’s designated assembly meetings, Yahuweh’s redeeming and rescuing ransom, Yahuweh’s voice, Yahuweh’s work and implement, God’s human existence, and Yahuweh’s salvation.”

And while we are pondering the “one who does Yahuweh’s work,” the only significant difference between *Ma’aseyah* and *Mashiyach*/Messianah (מְשִׁיחַ), beside the soft versus hard “h,” is the addition of an *Ayin*, which is often silent. That being the case, Messiyah means the “Implement of Yah,” the “One Who Does Yahuweh’s Business.” If we were to take this one step further, *Ma’aseyah* also implies that the proper transliteration of Messiah is actually Messiyah, with the emphasis on the Yah.

Continuing with our investigation, the name which follows ‘Yhayah’el in Nehemiah’s list is Yasha’yah, the name of the prophet who may have concluded the prophecy we are reading with the title ‘*Yhayah’el*. Yasha’yah is of course,

Isaiah, and means: “the Savior is Yahuweh.” The root, *yasha*’, written as “ישע” denotes “salvation and savior.” The Messiyah reversed the order, creating Yahushua (יהושע), “Yahuweh is the Savior.”

Now that we have all the pieces out on the table and facing us, let’s put this puzzle together. In context, Yahuweh told Yasha’yahu: **“Later, in a subsequent time, during the last days, I will make them significant and worthy by the Way of the Sea of Galilee, passing over the Jordon of Gentiles. The people who walk in darkness and obscurity shall see a great Light. Those who reside in the realm of the shadow of death will have the Light shine upon them. You shall increase and multiply the Gentile people, accelerating their growth in gladness and joy, enabling them to rejoice and take pleasure in Your presence, similar to the joyous attitude expressed at the harvest, as when by way of association they celebrate in receiving the apportionment of their ingathering. Because You have broken and bear his oppressive and burdensome yoke, and with the symbolism of the Branch, Staff, and Scepter He will rise and shoulder the people’s rod of political and religious oppression over him, shattering it like in the day of Midyan.”**

“For unto us a child is born. On our behalf a Son is given. And supreme authority shall always exist on His shoulder. His name is called out, summoned, and read aloud: ‘Wonderful Counselor, God Almighty, Eternal Father, the Leader of Reconciliation.’ Concerning the exceeding and increasing greatness and magnitude of His supreme authority and of His reconciliation and salvation, nothing will ever diminish or end throughout all of space-time. Upon the throne of Dawid / of Impassioned Love and concerning His kingdom, He will fashion, form, and establish its foundation and upright pillar and He will renew, restore, refresh, and uphold it with verdicts which are just, and with loyalty and honesty from this time forth and until forevermore. The passion of Yahuweh, of the assembled servants, will accomplish, produce, and perform this as ‘Yshayah’el.”

Thus, in context, ‘Yshayah’el (אֵיתֵיֵאל) is being used to summarize the prophecy. It is designed to depict Yahuweh (יהוה) representing (‘asher (אֲשֶׁר)) Himself in the form of a man (‘iysh (אִישׁ)) who is God (‘el (אֵל)). ‘Yshayah’el says that Yah (יה) exists as (hayah (הָיָה)) man and God. ‘Yshayah’el (אֵיתֵיֵאל) tells us that Yahuweh has, is, and will associate with (‘asher (אֲשֶׁר)) mankind so as to set man right with (‘ashar (אֲשָׁר)) God (‘el (אֵל)). The compound title ‘Yshayah’el confirms that Yahuweh is beside, among, and before (‘eth (אֵת)) mankind, even within mankind (‘iysh (אִישׁ)), so that we might know God and be included in His family. And finally, the name ‘Yshayah’el announces the profound truth that the Messiyah is a manifestation of Yahuweh designed to affirm (‘itay (אֵיתֵי)) God’s existence.

We cannot be certain how to properly vocalize the term. But this I do know: with the four consonant/vowels which can be pronounced, the first syllable is 'ysh for man. The middle syllables are a combination of yah for Yahuweh, hayah for exists, and/or 'asher for with. The last syllable is clearly 'el for God. And since Hebrew reads from right to left, the compound meaning might as well. Simplified to its core, therefore, 'YshHaYah'El is: "God-Exists-As-Man," "God-Yah-Exists-With-Man," "Yah-Exists-With-Man-to-Set-Man-Right-With-God," or "Yah-Manifest-As-Man-Affirms-God," or all three. 'Yshayah'el indeed!

What Yasha'yahu wrote next provides a prophetic peek at what the apostle Yahuchanan would write in the opening stanza of his eyewitness account of the Messiyah. "**And Yahuweh sent** (*shalach* – and will send) **the Word** (*dabar*) **to Ya'aqob** (Israel's patriarch, thus all Yahuwdym and Yisra'el)..." This is the basis of Yahuchanan's: "In the beginning was the Word, the Word was with God, and the Word was God...and the Word became flesh and tabernacled among us."

In this passage, we find that the Medieval Masoretes struck again. Your bible probably says "And the Lord/'adonay sent the word to Jacob." While Satan surely did that very thing through the rabbis, God did not say that. He wrote: "And Yahuweh sent the Word to Ya'aqob." This error represents one of 132 times in which religious Jews actually erased God's name and replaced it with Lord/Ba'al's designation. Rather than writing the Devil's title above God's name, as they did elsewhere 6,868 times, this was a blatant substitution. Yahuweh was erased and 'adonay was scribbled into the Scriptural text. And since most of the substitutions are found in Messianic passages like this one, we know that the rabbinical deception was deliberate.

Thankfully, a Bedouin boy stumbled into the Qumran cave in 1947 and unwittingly uncovered twenty-one Isaiah manuscripts (along with 27 Psalms scrolls and 30 from Deuteronomy). The editors of the *Dead Sea Scroll Bible* wrote: "These scrolls (most notably 1QIsa) contain hundreds of highly instructive variants from the traditional Masoretic Hebrew text—variants that teach us much about the late stages of the history of the book's composition and provide many improved readings." Simply stated, the Masoretes became plagiarizers and copyeditors, changing the Word of God while claiming credit for themselves.

Sadly, those Yahudim who witnessed the "Word made flesh" were not of like mind. According to Isaiah's prophecy and subsequent history, many Yahuwdym rejected their Messiyah. Speaking of 'Yshayah'el, the prophet wrote: "...**and He will be neglected, cut down, and fall in Yisra'el.**" (Yasha'yah/Isaiah 9:8) Of this, Daniel would later write: "Mesiyah would be cut off, but not for Himself."

The revelations contained in the 9th chapter of Isaiah are among the most significant prophecies in the Tanach. They confirm that Almighty God will

become a man, be born into our world as a child, as a son, and as a physical heir to the throne of David. If the prophet was right, this man who would be God would also be our Savior. Only one man met these Scriptural criteria. Yahushua has never had any credible rivals.

‘Yshayah’el arrived right on time, in the place where it was predicted He would be born. He came in His Father’s name, in the line of Abraham, Ya’aqob, and David, going where it was predicted He would go. And then He sacrificed Himself in His city, on His Mountain, for His people, confirming His Scripture, so that we might live.

* * *

The prophet Ezekiel and the apostle John are the only men to have seen Yahuweh and Yahushua in heaven and to have reported back to us what they saw. Ezekiel set the scene: **“The heavens (*shamayim* – abode of God) were opened up and I saw (*ra’ah* – looked at, inspected, and observed) visions (*mar’ah* – supernatural revelations designed to communicate visually and verbally) of God (*‘elohiym*).... The Word of Yahuweh was manifest, came to, and existed with (*‘ehayah*) Ezekiel (Yachezq’el – from *chazaq*, to be restored, to be strong and prevail with *‘el*/God), a priest and minister (*kohen*) in the land of the Chaldeans (*Kasdim* – a synonym for Babylonia meaning astrologers, fortune-tellers, and magicians)...there the hand and power of Yahuweh became manifest (*hayah*).”** (Ezekiel 1:1-2)

Ezekiel will describe Yahuweh’s spiritual and human forms, as well as His angelic attendants. To paint a word picture of what he observed, this Levitical priest will call upon most every radiant, light emitting, and reflecting term available to him. **“I looked and behold (*hinneh* – calling attention to the details) a windstorm (*sa’ar*) of the Spirit (*ruach*) coming in from the north, a great cloud with fire continually taking the form of (*yaqah*) bright shining light with radiant splendor (*nogah* – enlightening like the beautiful brightness of daylight) on every side and in its midst, glowing like an alloy of gold and silver (*chahmal* – a shining substance like an amber stone or glowing metal) in the midst of the fire.”** (Ezekiel 1:3-4)

The reason this is important is to dispel two myths. First, light energy has physical properties, further confirming that Maimonides was wrong when he errantly concluded that God was incorporeal. Second, the “burning bush,” the “mountain top ablaze,” and the “upright pillar of fire” that Yahuweh used to

manifest His presence among the Israelites wasn't actually "fire" in the sense of plasma gas but instead, energy manifest in the visual spectrum. To our senses, observable energy takes the forms of light and heat, so "fire" was simply the most descriptive term in the Hebrew nomenclature. What the Yisra'elites saw was probably as spectacular visually as Ezekiel's portrait: "bright shining light with radiant splendor, beautifully enlightening like daylight, glowing like gold and silver, and yet warm and pleasing like the translucent color of an amber stone." Yahuweh's radiance is beautiful beyond words.

Ezekiel went on to describe four angelic beings, **"fashioned in a likeness resembling four living beings** (*chayah chayah* – entities who live forever, remaining alive, restoring and renewing life, nurturing and sustaining life eternally) **with the appearance of human form, each having four faces and four wings.**" They too **"gleamed** (*natsats* – shined and sparkled beautifully) **in similar fashion to highly polished bronze.**" (Ezekiel 1:5-6) It must have been quite a sight.

Heaven's eyewitness tells us that the angel's wings spread out and touched one another just as they do on the Mercy Seat of the Ark of the Covenant. This is where God's Spirit resided, at least during this revelation. **"The beings** (*'ish*) **walked** (*halak*) **alongside** (*'eber*), **before** (*paneh*) **God's** (*'el*) **presence** (*paneh*), **walking** (*halak*) **in association with** (*'aser*) **the glorious nature and authority** (*shem*) **of God's** (*'el*) **Spirit** (*ruach*), **walking** (*halak*) **without** (*halo'*) **turning aside** (*sabab*) **as they proceeded** (*halak*)." (Ezekiel 1:12) The priest is testifying that he witnessed God's glorious Spiritual presence.

The radiant light that emanates from the angelic beings continues to be portrayed in the words at Ezekiel's disposal. **"Their living existence appeared like burning hot coals, a spectacle or phenomenon similar to living torches or lamps existing as fire and bright, radiant light, as living lightening coming forth as flames.**" (Ezekiel 1:13)

Ezekiel was careful and precise in describing Yahuweh's attendants. They are alive, have shape, but do not have souls. While he says they have wings, he does not call them angels or cherubs. He uses the term *'ish*, for "a man-like being which is extant," and *chayah* in parallel, meaning "a being which exists and is alive." *Chayah* represents Yahuweh's wish for man: "to have life and to live forever, to remain alive." *Chayah* conveys a restoration and renewal of life, the nurturing of life, preserving it eternally, sparing and saving life forever."

There is actually no "c" in *chayah* (חַיָּה). It is only added by some sources to transliterate the "khaw yaw" sound of the Hebrew vocalization. But from the perspective of the Hebrew consonants actually rendered in the text, *chayah* is virtually identical to *hayah* (הָיָה), the root and meaning of Yahuweh's name: "I

Was, I Am, and I Will Be.” If you look closely, you’ll notice that the left upright of the first letter reading from right to left, touches the horizontal stroke in *chayah* but doesn’t in *hayah*.

The primary meaning of *hayah* (pronounced “haw yaw”) is: “to be,” and “to exist.” *Hayah* can also be used to convey: “to take place, to happen, or to come to pass.” In addition to forming the basis of Yahuweh’s and Yahushua’s names, *hayah*’s Messianic connotations include: “to come, to appear and to arise, to be manifest, instituted and established.” *Hayah*’s redemptive qualities include: “to abide,” which is to “endure, living without yielding, to bear patiently, and to accept without objection.” In this regard, *hayah* means: “to accompany, fulfill, stand, and complete.” When these qualities are added to *chayah* we achieve a comprehensive understanding of Yahweh’s plan of salvation leading to eternal life: “to have life and live forever, to remain alive, to be restored and renewed.” It is “the nurturing of revived life, preserving and sustaining it, sparing souls and saving them so that they can live prosperously and eternally.” This becomes even more evident when we see *chayah* (חַיָּה) as the source of these redemptive, renewing, and life-sustaining benefits: “the vigorous, energetic, and healthy ease of childbirth.” The “ease of rebirth” denotes “a state of comfort, freedom from care, pain, difficulty, embarrassment or constraint.” It provides a “release from all obligations.” When we rely upon Yahushua as our Savior and are born anew by way of Yahweh’s Maternal Set-Apart Spirit, we become God’s children, healthy, energetic, and vigorous, living forever as part of His family, inheriting all He has to give.

The fourteenth verse begins by saying: **“Those who exist and are perpetually alive, nurturing, preserving, and sustaining life (*chayah chayah*) sped forth (*rasa’*) and returned (*sub*) appearing visually like the phenomenon (*mar’eh*) of lightning (*bazaq*).”** (Ezekiel 1:14) From this we can reasonably assume that Yahuweh’s attendants are very much alive and are about the business of renewing and restoring life. Visually, they are as bright, warm, and energetic as lightening and appear to move just as swiftly—that is to say at the speed of light. And that is important because traveling at the speed of light would enable them to maneuver in time and at the same time, make them eternal.

Moving on, Ezekiel describes a form of locomotion that is comprised of beryl-colored wheels within wheels working together and yet not appearing to turn. And since every translator seems to have their own interpretation of the prophet’s word’s eye view, I have included most every Hebrew word he used. But fair warning: this isn’t easily discernable. Yet it’s important based upon where it leads. Being able to visualize the implement God was using, isn’t central to this discussion, but appreciating how hard Ezekiel was working to describe what he

saw to us is relevant because he will soon apply the same diligence to his word picture of Yahushua.

“I saw and inspected (*ra’ah*) those who are alive, renewing and restoring life (*chayah chayah*), and behold (*hineh*) one wheel (*’owphan*) was in the earth (*’erets*) beside (*’esel*) those who live eternally, nurturing life (*chayah chayah*): four wheels (*’owphan*) visually appearing (*mar’eh*) to be working (*ma’aseh*), outwardly appearing to the eye (*’ayin*) as a silicate of beryllium with prismatic colors of bluish green, yellow, and pink (*tarasis*), four acting as (*damuwth* – in the likeness of) one (*’echad*), appearing to work as (*mar’eh ma’aseh*) broken or disengaged (*ka’ah*) wheels within the midst (*tawek*) of wheels, traversing, coming and going (*halak halak*) in four directions or dimensions (*’araba’ reba’*) without turning (*halo’ sabab*) or moving (*halak*). The convex surface (*gab* – rim of a wheel, projection of a shield, base or back) was elevated and grand (*gobah* – tall, lofty, majestic in its spatial dimensions). Exceedingly awesome (*yir’ah*) projected shields (*gab*) and four (*’araba’*) full (*male’*) visual sources (*’ayin* – eyes, or appearing to the eye) were placed round about in a circuit (*musab*). Those who exist and are perpetually alive, nurturing, preserving, and sustaining life (*chayah chayah*) traveled with, leading and escorting (*halak* – coming and going with) the wheels (*’owpan*), traveling with those who restore and renew life (*chayah chayah*), lifting (*nasa’*) the wheels up from the earth and raising them (*nasa’*).” (Ezekiel 1:15-19)

The “wheels” of this “vehicle” appear to be symbolic of the apparatus of renewal and restoration of mankind and of the Spirit’s interaction with human souls. The concept is developed further as Ezekiel turns his attention to the Spirit of God. **“According to and on account of (*’al*), in association with (*’aser*), the name, glory and nature (*shem*) of the Spirit’s (*ruach*) coming (*halak*) and going (*halak*), Her position here and there (*sham*), the wheels (*’owpan*) rise and are lifted up (*nasa’* – are desired and exalted, accepted and forgiven) in close proximity to (*’umah* – in juxtaposition with, side by side with, parallel to) the Spirit (*ruach*) renewing and restoring to life, nurturing and preserving life (*chayah chayah*) in the wheels (*’owpan*).” (Ezekiel 1:20)**

As a clue as to the symbolic meaning of these *’owpan*, and the Set Apart Spirit’s association with them, the term is used in conjunction with the four four-spoke wheels of brass that were placed beneath the lavers (purifying and cleansing waters) of Yahuweh’s Temple. (1 Kings 7:33) Metaphorically then, they would have exemplified our movement from sin to sanctification by way of the Spirit purifying and cleansing, Her renewing and restoring us, nurturing and preserving us, ultimately preparing us for life in God’s House.

That seems to be the message of the following verse. **“Coming and going (*halak halak*), taking a stand (*‘amad*), remaining and enduring (*‘amad*), standing upright so as to enable others to stand (*‘amad*), ordaining and presenting (*‘amad*) forgiving and lifting up (*nasa*) from the earth (*‘eres*), the wheels (*‘owpan*) lift up and bear, sustaining and supporting those (*nasa*) in close proximity to (*‘umah* – in juxtaposition with) the Spirit (*ruach*) renewing and restoring life, nurturing and preserving (*chayah chayah*) by way of the wheels (*‘owpan*).”** (Ezekiel 1:21-22)

What comes next may be one of Scripture’s most profound explanations of how Yahuweh can manifest Himself simultaneously as the Maternal Set-Apart Spirit and the Messianic Son, our Protector and Savior. **“On (*‘al*) top (*ro’s* – the head, crucial part or source) of those who exist and are perpetually alive, nurturing and sustaining life (*chayah chayah*), fashioned in the likeness of (*damuwth*) space and matter (*raqiya*’ – expanse and firmament), awesomely and reverently (*yare*’) appearing to the eye (*‘ayin*) as crystal (*qerach* – ice) spread (*natah* – stretched out and extended) over (*‘al* – upon) the upper part (*ma’al*) of their heads (*ro’s* – their top, crucial parts or source), under the substance and expanse (*raqiya*’) of their wings (*kanap*) is the Upright One (*yashar* – one who stands upright, is correct and pleasing), God (*‘el*), female (*‘isah*) beloved relative (*‘achowt*) and male (*‘ish*), two (*shanyim* – both in combination) covering and clothing, protecting (*kasha*) the living human bodies (*gaviyah*) of mankind (*‘ish*). They (*hem*) were present in the same existence (*henah* – as a predictor and affirmation of an attribute and property; the logical connectiveness and simultaneousness of an essence in the same space, position, and time).”** (Ezekiel 1:23)

Yahuweh is one entity, simultaneously and eternally existing as our Heavenly Father, Spiritual Mother, and Redeeming Son. Yahuweh is: One existence with two manifestations, all affirming His nature. Eternal life in the household and family of Yahweh is the result of the restoration and renewal achieved by the Spirit and the Son simultaneously manifesting God’s essence in the roles of Savior and Preserver. This passage confirms, with absolute certainty, what the many clues have suggested: Yahuweh has a paternal and maternal nature. God is both our Heavenly Father and our Spiritual Mother. Yes, God made mankind in His image: “male and female He made them.”

Continuing to paint the scene, Ezekiel presents the resonant roar of people saved by the liberating wings of living waters. They are equated to the Almighty’s voice. **“I heard the sound of wings, the noise of abundant, powerful, and mighty (*rab*) waters, and the moving (*halak*) voice (*qowl*) of the Almighty (*Shaday*), as the sound of the roaring loud resonance of a large group of people taking a stand (*‘amad*), remaining and enduring (*‘amad*). I Am’s**

(*Ehayah*) voice was thundering above matter and space (*raqi'a*), over the heads of those who were present, standing upright and sustaining (*'amad 'amad*) with relaxed wings (*rapah kanap*).” (Ezekiel 1:24-25) Don't you wish you had been there?

Now, out of the greater dimensions of heaven, God took the form of a man appearing above a throne. **“Out of (*min*) the higher dimensions (*ma'al* – greater positions or elevated orientations) of matter and space (*raqi'a*), above (*'al*) the top (*ro's*) of something resembling (*damut*) a throne (*kise'* – seat of honor) of stone (*'eben*), blue sapphire and lapis lazuli precious stones (*cappiyr 'eben*), appearing visually (*mar'eh*) in the likeness of (*demut*) a seat of honor, dignity, authority, and power (*kise'*) originating from and as part of (*min*) the greater dimensions (*ma'al*) was the likeness (*demut*) and appearance (*mar'eh*) of a man (*'adam*).”** (Ezekiel 1:26) The prophet was looking up at Yahushua—God manifest in human form.

“I noticed (*ra'ah* – intently observed and discerned) the appearance (*mar'eh*) of a physical body (*matnayim* – an entire person used in the purely physical and anatomical sense, referring to the middle of the body: waist, back, side, and loins), the upper part (*ma'al*) visually appearing (*mar'eh*) to be glowing metal (*hasamal* – a shining substance with the color of an illuminated amber stone or glowing bronze electrum, the natural pale yellow of gold and silver) appearing like (*mar'eh*) fire (*'es*) all around and about (*musab*) His dwelling (*bayith/beiyth* – house), and from the appearance (*mar'eh*) of His body (*matnayim*) downwards I saw something resembling fire radiating light majestically (*nogah* – shining brightly) all around, also the appearance (*mar'eh*) of a rainbow and clouds on a rainy day. Thus was the visual appearance surrounding the brilliant radiance and majestic light (*nogah*). He (*hu'*) appeared in the image of the glorious presence and manifestation of power (*kabowd* – the person) of Yahuweh.” (Ezekiel 1:27) Despite what the most revered rabbis would have Jews believe, God can, has, and will manifest Himself in a physical body.

The Medieval Maimonides the Rambam based the third plank of the religion of Judaism on the false premise that God could not become a man and take on human form. Oh the souls that have been lost based upon his preposterous lie. This arrogant rabbi would go on to create 613 stifling laws called *mitzvot* out of the prescriptions contained in the Torah, in essence turning a liberating and loving relationship with the living God into the repressive and ritual laden religion of men.

But Yahuweh was not taken by surprise. He knew that men would value their words more than His. Thankfully, Ezekiel wasn't one of them. **“When I saw Him I fell prostrate (*naphal*) upon my face (*paneh*) and heard the thunderous voice**

(qowl) saying *(dabar)*, **‘Son of ‘Adam, stand upright and remain on your feet. Speak with Me and I will speak with you.’ Then the Spirit entered me. She caused me to stand upon my feet, listening and speaking. He said, ‘Son of ‘Adam, I Am sending you to the sons of Yisra’el, a rebellious and disobedient (*marad*) nation (*gowy* – [Having imitated their religious practices, Yisra’el had become one with the heathens]) who relationally (*‘asher*) have rebelled against Me, and their fathers have transgressed against Me to this very day. I Am sending you to hard headed, cruel, and difficult, stiff necked (*qasheh paneh*), obstinate and stubborn (*hazaq*) children who boast and act arrogantly. Thus says the Father and Upright Pillar and Foundation (*‘dn* – most likely *‘edon*, the foundation of the Tabernacle and the Upright One), Yahuweh. Whether they listen or revolt in bitter opposition (*mariy*) against My house, family, and home (*beiyth/bayit*), know (*yada’*) a prophet will exist (*‘ehayah* – I Was, I Am, and I Will be) in their midst.”** (Ezekiel 1:28-2:5) God was obviously aware of the rabbis who would mislead His people and He clearly wasn’t pleased.

The Yahudim were given the best job in the world. They were offered the inheritance of Yahuweh, eternal life in the family of God. And yet they chose to rely upon the lifeless, arrogant, errant, and rebellious notions of men. Two thousand seven hundred years of hell on earth has been their reward. But even that would be unsatisfactory for those who did the misleading. For corrupting Yahweh’s chosen people rabbis like Maimonides the Rambam will endure the greater and perpetual condemnation. Had he not been so arrogant, obstinate and stubborn, had he paused to humbly consider what Ezekiel had seen, had he listened to what Ezekiel reported, it wouldn’t have turned out that way.

Six centuries later, the apostle John would affirm Ezekiel’s testimony, witnessing to a similar experience. He would say of heaven: **“At once I was in the Spirit and behold, a throne was there in heaven, with the One sitting on the throne. He who was sitting resembled a bluish-green translucent stone and one reddish in appearance. There was a rainbow round about and circling the throne, like an emerald to the eye... Twenty-four elders sat around the throne clothed in garments of dazzling light with golden crowns on their heads. From the throne proceeded flashes of lightning and sounds of thunder. And there were seven lamps of fire burning before the throne which are the seven Spirits of God. Before the throne there was as it were, a sea of glass like crystal and in the midst, surrounding the throne, living beings (*zoon zoon* – from *zao*, to live and be among the living, to be worthy of life, enduring with God).”** (Revelation 4:2-6) John continued to describe what he experienced using the same word pictures Ezekiel had painted. The attendants had four faces, that of a lion, calf, man and eagle. Each possessed multiple wings and eyes.

The apostle went on to say: **“Praise Yahuweh! Salvation, glory, and power belong to our God.”** (Revelation 19:1) **“I saw the heavens opened, and behold, brilliant light** (*luke* – dazzling white light and shining white garments of light)... **His eyes are a flame of fire, and upon His head are many crowns.... He is clothed with a robe dipped in blood and His name is ‘The Word of God.’”** (Revelation 19:11-13)

John would later add: **“I heard a loud voice from the throne, saying, ‘Behold, the Tabernacle of Yahuweh is among men, and He shall dwell among them, and they shall be His people.’”** (Revelation 21:3) Speaking of the New Jerusalem, John reported: **“I saw no temple in it, for Yahuweh Almighty and the Lamb are its Temple. And the city has no need of the sun or of the moon to shine upon it, for the radiant glory of God has illuminated it, and its Lamp is the Lamb. The nations shall walk by its light.”** (Revelation 21:22-24) **“And there shall no longer be any night. They shall not have need of the light of a lamp nor the light of the sun because Yahuweh shall illuminate them. And they shall live forever, and ever.”** (Revelation 22:5) Times and men changed; Heaven and God did not.

One of my favorite affirmations of Yahushua’s brilliant nature is presented in Matthew and Mark. **“Yahushua took Peter, James and John and brought them up to a high mountain by themselves. And He was transfigured** (*metamorphoo* – changed into another form, transformed, altering one’s essence and appearance) **in their presence. His face shined** (*lampo* – produced and emitted light) **like the sun. His garments became** (*ginomai* – existed as) **dazzling and brilliant, radiant and gleaming, white** (*luekos*) **light** (*phos*).” (Matthew 17:1-2) The portrait is eternally consistent. God is light. Yahushua is God.

“And behold, Mosheh (Moses) and ‘El’iyah (Elijah, meaning Yah is God) appeared (*horaio* – and could be seen with our eyes, experienced and known), **talking** (*sullaleo* – communing) **with Him.... While He was still speaking, a cloud composed of light and full of brilliant illumination** (*nephele photeinos*) **threw a shadow upon** (*episkiazoo* – overshadowed) **Him, and lo, a voice from the cloud said** (*legoo* – affirmed, maintained, advised, and taught) **on behalf of Him** (*eis* – in reference to Him and within Him), **‘He is My dearly loved, esteemed, and worthy** (*agapetos*) **Son, with whom I Am pleased. Listen to** (*akouo* – hear and understand, comprehend, teach and announce the news regarding) **Him.”** (Matthew 17:3-5)

The reason the “cloud of light” “overshadowed” the One whose “face shone like the sun,” and whose “garments were dazzling, brilliant, radiant and gleaming light,” is because even transfigured, the more energized Yahushua was still only a pale shadow of His natural and whole self—Yahuweh. Yes, light is light, and

Yahushua is Yahuweh, but without the full intensity. If Yahweh didn't ratchet His energy level down when communing with us, we mortals would be incinerated in His presence.

Yahushua said, **“I Am the Light of the cosmos. He who follows Me shall not walk in darkness, but shall have the Light of Life.”** (John 8:12)

* * *

Isaiah 42 tells us a great deal about the Messiyah's nature as well as His purpose. It is one of only two places in Scripture where a *nepesh*-soul is attributed to God as Yahuweh is always presented as *ruwach*-Spirit. The other is Psalm 22, a painful experience we'll save for the next chapter.

Come to find out, even Yahuweh needs a soul if He is to live among men and save men. So let's jump into the first of the two prophecies that ascribe a *nepesh*-soul to the Creator of souls and see what we learn.

As we might expect, Yasha'yah 42 is Messianic. In fact, Yahushua is quoted in Matthew 12 reciting the first four verses, confirming that they were prophetic of Him. **“Behold, My Servant whom I support** (*tamak* – grasp hold of, making a physical attachment to so as to empower and uphold), **My Chosen** (*bachir* – selected based upon a special relationship and affection) **in whom My soul** (*nepesh*) **is pleased** (*ratsah* – is satisfied, approves, and delights; finds acceptable; the favored one who makes acceptable, pardons, restores, and reconciles)! **I have bestowed** (*nathan* – given, applied, and assigned; set apart and distributed) **My Spirit** (*ruach* – breath of life) **upon Him. He will go out and bring forth** (*yatsa'*) **a just verdict** (*mishpat* – justice, a formal decree and privilege; a plan and a prescription) **to the Gentiles** (*Gowym*).” (Isaiah 42:1) This declaration is very similar to Yahuweh's statement during Yahushua's transfiguration. It seems that even God quotes Scripture.

In this passage we learn that the Savior is Yahuweh's servant, His implement, the one who does His work. It is not unlike our hands and feet working for us. They are part of us, and designed by our Maker to serve us. So in a way we've returned to the “Anointed One Doing the Deeds of Yah” connotation resident in Masehyah.

Tamak, meaning “to grasp hold of, making a physical attachment, and uphold,” validates the vocalization of *'dn* as *'edon* rather than *'adon* when applied to Yahuweh's relationship with the Mesiyah. Yahweh is the foundation which

holds the upright pillar of the Tabernacle; He is the mechanism of attachment, or grasping hold, and the upright pole itself.

Bachir, meaning “selected based upon a special relationship and affection,” is far more insightful than “chosen,” especially when applied to a people or a person. It conveys Yahuweh’s mindset, purpose, and character.

The next phrase is essential to our understanding of how Yahushua: “*ratsah* – made us acceptable to Yahuweh, pardoned our sins, restoring us to perfection so that we could be reconciled with God.” To accomplish this miracle, Yahweh who is *Ruach*/Spirit, needed a *nepesh*/soul. Without a soul, Yahweh could not have manifest Himself in the form of a man because all animals, and that would include humans, have souls. Without a physical body, Yahuweh’s Servant Yahushua could not have died in our place. Yahuweh’s very name, I Am, I Was, and I Will Be, tells us that He is immortal. By definition, an immortal Spirit cannot die. But bodies can die and souls can be separated and extinguished.

And that brings us to the third soul related requirement. Without one of these, Yahuweh would not have been able to separate Himself from Yahushua or pay the price required to redeem our sins. Our ransom required Yahshua’s soul descending into Sheol, the place of separation, while His Spirit returned to Yahweh and His body lay in the tomb. Once again, by definition, Yahweh can’t go to the place of separation from God, but Yahushua’s soul could and did. It is the price He paid to redeem us and pardon us, vindicating, restoring, and saving us.

Yet a *nepesh*/soul alone is insufficient. For Yahushua to be set-apart from Yahuweh, for Yahushua to be Yahuweh, Yahushua required Yahuweh’s *Ruach*/Spirit as well. That is why we read: **“I have given and applied, set-apart and distributed, My *Ruwach*/Spirit upon Him.”** The Spirit made Yahushua Almighty God, ultimately making it possible for the Son to be our Savior.

As part of Yahuweh, Yahushua could be “*yatsa*’-sent out” to us to “*yatsa*’-bring forth” justice. He accomplished this by serving our sentence for us, dying in our stead, being separated instead of us, all so that we wouldn’t have to be declared guilty, pay for our sins, and be separated from God. That is the very definition of “redeem.” It is what a Redeemer does. It is what Yahushua did. It was His “plan,” and our “privilege,” the “prescription” for what ails us.

Restoration and renewal was for everyone. Yasha’yah wrote “*Gow*y,” not “Yahuwdah, Yahuwdym, or even Yisra’el.” Seven centuries before the deed was done, the proclamation had gone out. Yahuweh’s Tabernacle was being enlarged; His family was being expanded. The door was wide open; the welcome mat was placed before it, and a huge sign was hung above. God’s family would include all people. Gentiles would be adopted with open arms.

The following verses predict how Yahushua would act during his stay with us. Yasha'yah wrote: **“He will not cry out loud for help** (*sa'aq* – summoning people to His aid), **nor exalt** (*nasa'* – lifting up, honoring, desiring, enduring, sustaining, or forgiving) **Himself, nor listen to or obey** (*shama'* – hear, regard, and yield to) **the voices heard outside and in the street** (*hus*).” (Isaiah 42:2)

This amplified rendering is considerably different than most English translations, none of which make much sense. Yahushua did cry out during His crucifixion, but He never summoned people to assist Him. In fact, at every turn He overtly refused human help, fulfilling the prophecy.

Rather than say that He “will not raise His voice” a second and third time, as English translations are wont to communicate, we find three distinctly different meanings in the words themselves. As evidence of diverse concepts, the Hebrew word for negation, not, or nor, *halo'*, appears before *sa'aq*/cry out, *nasa'*/exalt, and *shama'*/listen to and obey. If they represented similar thoughts one “not” would have been sufficient. Therefore *nasa'*, rather than indicating that He won't raise His voice or listen, both of which Yahushua actually did on many occasions, must mean that the Messiyah won't forgive Himself and thereby escape punishment. He will accept our transgressions and pay the price for them. Rather than honor Himself, He will honor us. Rather than desiring His life, He will aspire to save ours.

Lastly, Yahushua routinely made His voice heard outside and in the streets. Communicating with us was half of His mission. But what He didn't do was “listen to or obey, regard or yield to” the political and religious leaders of the day.

The next verse is equally nonsensical in most English translations, as they have the Mesiyah “not breaking bruised reeds.” Since Scripture tells us that *qaneh* is “a standard of measure,” and that the Torah is the standard against which we are measured, I see the prophecy as being profound, rather than obtuse. **“He will not break** (*sabur* – injure or fracture) **the standard** (*qaneh* – measuring rod) **that oppresses, crushes and diminishes** (*rasas*). **And the dimly lit** (*keheh* – faint, faded, smoldering, and weak, pertaining to a flame which can hardly be seen due to the blind condition of the viewer's eyes) **wick He will not extinguish, faithfully, surely, and reliably** (*emeth* – truthfully by way of testimony and instruction) **delivering a just verdict** (*mishpat* – a decree and privilege; a plan and prescription).” (Isaiah 42:2-3)

Again, the standard of measure throughout Scripture is the Torah. The Torah was repressed by being relegated to a subservient role to oral law and church doctrine by men who found that abusing their authority was profitable. And truthfully, without redemption, the law “crushes,” souls “diminishing them to nothingness.” So we are being told that Yahushua wouldn't break the Torah,

making Him perfect, and thus able to redeem us rather than Himself by His sacrifice. And by doing so, He reduced our burden, liberating us from the oppressive penalty phase of the law.

Qaneh can also be the “shaft of a lamp stand.” Since Yahushua is the Lamp, by not breaking the stand, we are being told that His bones will not be fractured which was the actual and unusual case regarding His crucifixion. *Qaneh* can designate a “shoulder joint,” too. These were separated during His ordeal, but not crushed or broken.

Pishtah is another interesting word. It is often indicative of intertwined flax fibers twisted into a lamp wick, and thus would symbolize the faint light that was now barely visible after having been faded by centuries of rabbinical corruptions and distortions. *Pishtah* can be “linen,” too, “woven to make a garment.” In this case the *pishtah* would be the Garment of Luminosity woven by our Spiritual Mother which makes us appear perfect in God’s eyes. Either way, light was now a rare commodity, hardly visible among people whose eyes had been blinded by politicized religions.

“Nor will He falter, be dimmed or darkened (*kahah* – grow faint or fail, become incapable of providing light), nor be broken into pieces (*ratsats* – fractured or splintered) until (*‘ad* – even to the place in space and point in time that) He establishes (*suwm* – constitutes, fashions, and institutes) justice on earth. And the coastal regions (*‘i*) shall wait, putting hope in (*yahal* – finding favorable resolution in) His Torah (*towrah* – instructions and prescriptions).” (Isaiah 42:4)

Yahushua was, is, and forever will be the Light of the world and the Light of life. As we learned in Isaiah’s 9th chapter, nothing will ever diminish His power, authority, or ability to restore our broken lives. When it came to accepting our blows upon His back, and our nails in His wrists and feet, He did not falter. Fulfilling the prophecy, His shin bones were not broken as He hung upon Moriah’s pole. The secondary meaning of *ratsats* applies as well. Yahshua did not oppress; He never burdened anyone by abusing His power or authority.

Yahushua’s prescriptions were liberating, not oppressive, easy, not hard. That is why people around the world would put their hope in them and Him. But do not be misled. Yahshua’s Torah is Yahuweh’s Torah. Yahshua accepted the penalty phase of the law. Every aspect of God’s Handbook for Living stands; it is as vital today as the day it was inspired. It remains our Owner’s Manual—the means to get the most out of life.

Occasionally, I check the Dead Sea Scrolls to see if the Masoretes have altered a Messianic text. In the case of “*yahal*/hopefully await putting hope in,” they have been at it again. Scrolls that predate the Masoretic Text by 1,300 years

say that we will “inherit” His Torah. Inheritance is consistent with being born or adopted into a family and includes the riches of the Father’s estate.

Correctly rendered then, the verse contains a profound truth: we inherit the Torah through the Messiyah. It’s the central message of this book. The Torah holds the keys to eternal life and the means to unravel every Scriptural mystery, including the mystery of time and life itself. If you want to understand the Messiyah and His gift you have to understand the Torah first.

It’s ironic in a way. The Torah is an unused document—kind of like the U.S. Constitution. Both are usually ignored, but sometimes twisted to serve political and religious agendas. They could both disappear and hardly anyone would notice.

Observant Jews are much more familiar with Rambam’s *mitzvot* and rabbinical tradition than they are with the Torah. Rabbis viciously harass brethren who rely on the Torah’s promises and become Messianic, saying that the Torah is so vaguely written that it must be interpreted by them and seen through the lens of the oral law, the Talmud, Mishneh, and Zohar, etc.

The Church isn’t much better. Clerics erroneously teach (based upon careless translations, of course) that the Torah has been “nailed to the cross.” They arrogantly claim that Church doctrines supersede Scripture.

But that’s not what the Word says. We have inherited the Torah. Now, if we could only get people to open it, read what it says, contemplate its import, and then apply what they have learned, we’d have heaven on earth. **“Thus says God, Yahuweh, who created the heavens and stretched them out, He who stamped out the earth, and the offspring that it bestows.”** (Isaiah 42:5)

Hopefully, you have been inspired by the majesty of the instructions that accompany the Old Covenant prophecies. God didn’t predict the future so that He could fulfill it. He provided prophecy to fulfill us.

For example, had we valued our inheritance, as opposed to discarding it, we would have understood how to use our *nashamah*/conscience to save our *nepesh*/soul, and we’d all be walking with Yahuweh’s *Ruach*/Spirit. **“He who gave consciences (*nashamah* – a special awareness or inspiration related to birth and life that causes mankind to seek God and enables humans to know God; the inner part of a person that allows us to respond to God; an elevated form of the *nepesh*/soul universal to all animals) to the people, to the family (*‘am*), and the Spirit (*ruach*) to those who walk by it (*halak* – are guided by and follow it [it being their *nashamah*/conscience], behave and live by it).”** (Isaiah 42:5) Yahuweh has now used *nepesh*/soul, *nashamah*/conscience, and *ruach*/Spirit in the opening

verses of this Messianic prophecy, defining them by putting them into the proper context.

And in this context, inherit, becomes vital and operative. All animals have *nepesh*/consciousness. But only man has a *nashamah*/conscience. A *nepesh* provides temporal life. A *nashamah* can cause us to seek eternal life. A *nepesh* provides a general awareness and the instinct to live, but only the *nashamah* can inspire us, telling us how to live. To inherit Yahuweh's estate, and to live eternally, we must be born anew from above in His *Ruach*/Spirit. The *nashamah* can lead us there, especially if we are guided by the Word. To find God, we must initially rely upon our conscience, that part of us that is made in the image of God, that is receptive to God, that enables us to commune with our Creator. Once we find Him, the Spirit takes over and becomes our Counselor and Guide. But the Spirit isn't for everyone. She only accompanies those who know God and walk with Him.

Yahuweh confirms all of this in the next verse. **“I have called you vindicated** (*tsadaq* – justifying you and delivering you, redeeming and saving you), **firmly grasping your hand and restoring your strength** (*hazaq yad*). **I have watched over and preserved** (*natsar* – guarded and protected) **you, giving you the gift of** (*nathan*) **a relationship, covenant, and marriage** (*beriyth*), **to a family** (*'am*) **as a light** (*'owr*) **to the Gentiles** (*Gowym*).” (Isaiah 42:6) What a wonderful picture. God is grasping our hand and giving us a gift which restores and preserves our lives. He is offering this special treatment to everyone. Yahuweh's Light is available to the nations; His Covenant is for all people. The Family of God is an equal opportunity affair.

As insignificant as we may be in the scale of the heavens and earth, Yahuweh doesn't see it that way. He personally watches over us, preserving and protecting us, so that He can establish a relationship with us. We become God's people, His children, born into His family, moving into His house, walking with and communing with Him. His Light shines within us so that we in turn can share it with the world.

His light, shining in us, will: **“Open blind eyes, releasing those who are bound and abandoned** (*masagar* – caged in, enclosed, dungeons; from *sagar*, meaning forsaken), **dwelling in** (*yashab* – living in) **dark** (*choshek* – obscure and lightless) **houses of imprisonment** (*kele'* – restraint and religion).” (Isaiah 42:7) Since “restrain and bind” comprise the root meaning of “religion,” synagogues, cathedrals and churches are “the dark houses which imprison.” Yahuweh's light shining brightly from our lives is the key to liberating those who have been bound and blinded by such institutions.

Yasha'yah's prophetic portrait of the Messiyah continues to be vivid and bold; **"I Am Yahuweh. That is My name. My glorious presence, manifestation of power, inner nature, splendor, significance, reward, riches, respect, reverence, and reputation (*kabowd*) I will not entrust (*nathan* – deliver up, yield to) another, so do not praise, pray to, or sing to, adore, ascribe attributes to, or give thanks to (*tahillah*) graven images (*paciyl* – carved things or idols of worship)."** (Isaiah 42:8)

Yahuweh may not have intended to include every aspect of *kabowd* in His list. But since *kabowd* provides the key to unlocking the Fifth Commandment's instruction pertaining to the relationship with our Heavenly Father and Spiritual Mother, leading to a prolonged life, I thought it wise to provide every possible nuance.

Of one thing I am certain. God's name is Yahuweh. That is His name. It's important to Him, and it is life and death to us. He underscores the significance by using *hiy'* for "that is." *Hiy'* is used to "emphasize a subject." It "is placed in front of a noun to provide greater precision." It "indicates identity, provides agreement, and demonstrates meaning." *Hiy'* "serves to bring things together," such as: Yahuweh's *shem*/name and His *kabowd*/essence.

But of course, the clerical establishment, those who blind and bind with religion, seeing themselves as more significant than God, caught up in their own self-absorbed presence, copyedited the Creator, rendering the verse: "I am the LORD, that is My name." It's enough to make you want to cry and vomit all at the same time.

Fortunately, Yahuweh has the power to restore and renew in spite of man's feeble attempts to thwart Him. **"Behold, look and see (*hinneh*), the first, former, and foremost (*ri'sown* – pertaining to a series of things evolving in space and time, from first to last) have come to pass (*bow'* – have arrived and happened, been fulfilled) and I am announcing (*nagad* – declaring, reporting, publishing, and providing a messenger to confess) renewed, restored, repaired, and reaffirmed conditions (*chadash*). Before they/I spring up (*tsamach* – sprout and grow, happen to complete) I share them with you."** (Isaiah 42:9) And therein lies the essential truth that unites the Covenants, providing purpose for both. The Old Covenant exists to explain and predict the New Covenant. It points the way to a wondrous Spring, a Passover, when all who walk with Yahuweh will be renewed and restored—repaired for life. Yahweh announces His plan, shares it with us, explains it, and then He fulfills it.

And take notice, the first and foremost is Yahuweh, Himself. He arrived and fulfilled. He did not do away with anything He had spoken, written, predicted, or promised. He affirmed it. That is the essence of renewal.

And this is the result...**“Sing to Yahuweh a renewed and restored song of praise to the extremity of the earth... Let them shout for joy from the tops of the mountains. Let them give the glory to Yahuweh.”** (Isaiah 42:10-12)