

Zarow'a – Sacrificial Lamb

The Story of the Suffering Servant...

While the whole of the Old Covenant speaks of the Savior's nature and message, Isaiah 50 through 53 prophetically announce His mission—not so vividly the crucifixion but brilliantly of the reasons for it. The best presentation of the Good News upon which the Renewed Covenant was based, isn't in Matthew, Mark, Luke, John, or the Epistles of Paul, but instead in *Yasha'yah*—the man who was named for the mission he was announcing.

So that we might fully appreciate Scripture's most important passage, and so that we might understand that it is embedded in a sea of Messianic prophecies, let's approach Isaiah 53 in context. *Yasha'yah* 49 ends with *Yahuweh* speaking to *Yisra'el* in the last days: **“Rejoice, for *Yahuweh* has comforted His people and has taken back His afflicted ones in love.”** (Isaiah 49:13) And while that's good, this is better: **“All mankind shall know that I Am *Yahuweh*, your Savior, the Mighty One of *Ya'aqob*, your Redeemer.”** (Isaiah 49:26)

Moving back in time, *Yahweh* queries unfaithful *Yahudim* who declined His offer. **“Where is the bill of divorce? ...Why then when I came, was no one there? Why when I called, would no one respond? Is My arm too short to rescue you? Have I not the power to save?”** (Isaiah 50:1) Those are sobering questions.

The 50th chapter turns Messianic with *Yahushua* speaking in first person. But since the purpose of this review is simply to provide an introduction to the redemptive announcement contained in the 52nd and 53rd chapters, I'm going to keep my commentary to a minimum.

It begins: **“My Foundation (*'edon*), *Yahuweh*, has bestowed (*nathan*) Me with a disciple's tongue for teaching clear knowledge from God (*limud lasown*), to know (*yada'*) how to offer helpful, relieving (*'uwsh*) words (*dabar*) to the weary. The Word awakens, rouses and excites (*'uwr*) in the morning with the coming of daylight (*boqer boqer*), awakening ears to listen to Godly instruction (*limud*). My Foundation (*'edon*), God (*'elohiym*), has opened the**

door (*patah*) to the ear, to listening and obedience (*'ozen*). I was not rebellious or disobedient (*marah*), nor did I turn away. I offered My back and body to be beaten, stricken by the floggers (*nakah*), and My cheeks to them who plucked out My beard. I did not turn My face away from scornful, mocking, and humiliating insults (*kalimmah* – confused shameful reproach) and spitting. My Foundation (*'edon*), Yahuweh, helps support Me (*'azar* – increases the intensity of My state of existence as an extension; [the Akkadian root of *'azar* means to rescue and save.]). Accordingly therefore (*'al ken*) I will not be confounded, be confused, perplexed, or damned (*kalam* – reproached, discredited, or disgraced). Therefore, My presence (*paniym*) is appointed, ordained and established (*suwm*) like a Rock (*chalamish* – hard flint or quartz rock which is difficult to crack). I shall not know (*yada'*) shame or disappointment (*buwsh*). My Vindicator, the One who justifies (*tsadaq* – acquits, declaring not guilty and innocent, making right) is near (*qarowb* – in close proximity in space and time, of a personal relationship, kin in an intimate association; from *qarab*, meaning comes near, enters into, and is present). Who dares contend with (*riyb* – strive against, oppose, complain to, or quarrel with) Me? Let us stand upright, remaining and enduring (*'amad*) united together (*yachad*).” (Isaiah 50:4-8)

Speaking to the clerics who would whitewash His message and mission in their service to Lord/Baal, perverting and twisting what the Messiah said and did, Yahushua continues with: “*miy ba'al misapat*.” *Miy* is an interrogative pronoun of persons, such as “who or whoever,” and it “seeks to identify them by association.” *Ba'al* means “Lord,” and it forms the basis of the Hebrew words for “beast, being possessed, ruled over, and heap of ruins.” Specifically, *Ba'al* and *Bel* are the Adversary’s titles in the sungod religion of the Babylonians, Assyrians, Philistines, and Phoenician/Canaanites. In a word, Lord/*Ba'al* is Satan. When used as a word, *ba'al* is often translated “adversary, babbler, and confederate.” *Misapat* is “judgment, the act of deciding a legal case, dispute, or controversy.” It was usually used in the context of religiously inspired governments where people were ruled by men, rather than by law. More than just judging the dispute, a *mishpat* is the “decision” itself. It is the “sentence, verdict and official proclamation,” as well as the “penalty and punishment” which results. So, the passage could mean many things including: “**Whoever associates with Ba'al will be judged and punished.**”

The verse culminates by urging people to make a better choice: “**Let them draw near to (*nagash* – approach, be present with, and engage) Me.**” (Isaiah 50:8) Then...“**Behold, My Foundation (*'edon*), Yahuweh, supports (*'azar* – increases the intensity of My state of existence as an extension, aiding and helping**

others, saving and rescuing). **Who (*miy*) shall act wickedly and be guilty of declaring Me wrong (*rasha'*)?"** God says to the arrogant and self-reliant.

Alluding to these people's lack of, and thus need for, a Garment of Light, Yahushua adds: **"Be aware, they shall all wear a worn out and useless, decayed and decomposed (*balah*) unfaithful garment of treachery and deceit (*beqed*), it being wasted away, frail, rotten, diseased, dead, and moth eaten (*'ash 'akal*)." (Isaiah 50:9)**

As an interesting aside, the Hebrew root *'ash*, used in connection with the alternative wardrobe, carries some provocative baggage. It designates a "male ass" and a "goat," specifically those who are "stupid and obstinate." It is also a "fixed star of brilliant magnitude the constellation of Orion." Orion was identified with Nimrod, the "mighty hunter who stove against God," and thus with the formation and propagation of the Babylonian Mystery religion. The Messiah is warning us about the consequences of relying upon the Adversary, the Whore of Babylon, and his blind guides.

The 50th chapter of Isaiah ends with a query that suggests an alternative and superior choice of apparel, as well as directions as to where to go to receive the Garment of Light: **"Who (*miy*) among you reveres Yahuweh and listens to (*shama'* – hears and heeds) the voice of His Servant? Who associates with (*'asher*) those who walk in darkness (*chasekah* – mystery, concealment, and confusion) and have no shining brightness (*nogahh* – radiant light, knowledge, or enlightenment; lacking the splendor and majesty of a beautiful appearance)?"** (Isaiah 50:10)

The solution is simple: **"Trust in (*batach* – place your reliance upon, have confidence and be secure in) the name of Yahuweh and lean upon (*sha'an* – rest next to, depend upon, and stand upright relying on and trusting) God."** (Isaiah 50:10)

The Yahudim, of all people, should have known this, as they served as Yahweh's witnesses. But alas, they listened to, and trusted themselves, more than their God. And therein lays Satan's temporal victory: religion, that which binds by threatening the damnation of hell-fire. **"Be aware, you all kindle fire (*qadach 'es* – a fiery glow, and feverous disease) which encircles, binds, and clothes (*'azar*) you. Fettered firebrands (*ziqowt* – flaming torches used for lighting a path for walking in darkness; one who burns, creating unrest and strife) walk by the flame (*'uwr*) of your own fire, and by torches (*ziqowt*) that you have lit and set ablaze (*ba'ar*)." (Isaiah 50:11)**

As we have grown accustomed, Yahweh selects His words with precision. *'Azar* and *ziqowt* define religion and politics. Their proponents use circular

reasoning to encompass, bind, fetter, and mislead, guiding the foolish down the path to the pit.

Ba'ar is similarly telling, as it is “a very destructive and demonic blaze.” *Ba'ar* means “to burn with anger, to be stupid and immoral, to be senseless and to behave senselessly, stupidly and stubbornly.” *Ba'ar* denotes: “violence, brutality, and destructiveness.” It also conveys the result of foolishly relying upon man’s satanically inspired light: “to no longer exist, to be consumed, purged, and removed, taken from one place and discarded in another, completely destroyed.”

Simply stated, *'azar*, *ziqowt ba'ar* represent man’s religious notions and political schemes—the source of violence, brutality and destructiveness. Even worse: the souls of those who rely on the light of men will be annihilated—ceasing to exist. Having studied the formative basis of rabbinical Judaism, as well as Adam Weishaupt’s creation of the Illuminati, the foundation of Communism, Secular Humanism, and the New World Order, and the inspiration behind Islam and Roman Catholicism, Yahuweh’s words of warning resonate with profound prophetic clarity.

And make no mistake, this is a warning and a prophetic proclamation. Yahuweh wants us to know who He is and what’s at stake when we ignore His Light, kindling one of our own, and using it to lead others to their doom. In the Messiah Yahushua’s voice He concludes the discussion and chapter with: **“I Am** (*'ehayah*) **'Yshayah'el** [God Existing As Man]. **Out of My hand** (*yad* – power, strength, and dominion) [read separated from Yahuweh/Yahushua] **you shall lie down and sleep** (*shakab*) **in the place of emotional suffering, punishing pain, grieving vexation, and torment** (*ma'atsebah* – a torturous prison of writhing and bitter despair).” (Isaiah 50:11) There is something far worse than having your soul annihilated. The “perpetual condemnation” detailed in Matthew 23 and affirmed here, awaits those clerics, politicians, teachers, judges, and journalists who “born of serpents” promote and advance the beguiling, deceitful, and lifeless doctrines of men, leading others to their death. This is the message behind the Third Commandment, highlighting the reason why *nasa*’/lifting up *shav*’/desolation is an unforgivable crime.

I cannot imagine a more apt preamble to Scripture’s most important prophecy. God has drawn a line in the sand. If you are with Him, you will radiate His light and live. If you are with men you will die in darkness. If you mislead men you will suffer the consequences. While the choices are clear, we have not yet reached our destination.

Isaiah 51 opens with Yahweh pleading: **“Listen to Me, you who pursue vindication, deliverance, justification, and truthfulness** (*tsedeq* – being right with God), **you who seek to find, desire, and require** (*baqas*) **Yahuweh: Look**

to and regard (*nabat* – gaze upon, observe, and consider expectantly) **the Rock** (*tsuwr*) **you were hewn from** (*haseb* – the stone mason who separated you), **and to the pierced** (*maqebet* – hammered and perforated with holes bored in) **cistern** (*bowr* – well cut out of stone which contains water) **by whom you were cut out in great pain** (*naqar* – quarried).” (Isaiah 51:1) The gift of salvation is free to us because of what it cost God. The Rock of our Salvation is Yahushua. He is also the cistern, the source of living water.

David and Daniel weren’t alone in telling us that the Messiah would be pierced. Nor were Isaiah and Moses the only prophets who used “the Rock” as a symbol of the Redeemer. And for you Catholics who think that “the Rock” is Peter, sorry, but he was just a man. The *Ekklesia*/Calling Out is built upon Yahushua, the Rock of our Salvation, the one we pierced, the cistern of living waters, our Creator, ‘Yshayah’el—God existing as man.

The comparison that follows is interesting. It harkens to John 3, and the need to be born of water and Spirit. Yahushua is equating our Spiritual rebirth to the pain of His sacrifice. In this passage, Abraham is being used as a prototype for the Messiah who will follow. **“Look back to Abraham your father** (*‘ab*) **and Sarah who writhed to give you birth in pain and anguish** (*chuwl* – travail, the pain of childbirth). **Indeed, when** (*kiy*) **he was one** (*‘ehad* – one essence or union [in marriage with Sarah]), **I called out to him** (*qara’*), **making him fruitful and numerous** (*rabah* – multiplied him into many).” (Isaiah 51:2) There was also a great and multiplicitous result derived from Yahushua’s redemptive sacrifice. As a result of His suffering, many souls have been reborn and restored. That is the reason the actual text recorded in the Dead Sea Scrolls says “I made him fruitful” as opposed to the Mesoretic “I blessed him.”

“Indeed, Yahuweh has compassion on and comforts Zion (*nacham siywn* – vindicates and restores, suffering grief to change the thinking of the desolate Signpost by punishing another in her stead). **He will have compassion on and comfort, suffering grief on behalf of and vindicating** (*nacham*) **all desolate, destroyed, dry, and lifeless places** (*charbah*), **making** (*suwm* – appointing and establishing) **the barren wilderness** (*midbar* – wasteland virtually devoid of life; from *dabar*, thus meaning place of lifeless words) **to be like Eden** (*‘Eden* – a luxurious and delightful place, a pleasurable time, a good, glad, joy-filled, satisfied and content life), **and her desert** (*‘arabah* – dry and dark wilderness) **like the enclosed Garden** (*gan* – the protected, surrounded, and defended shield of deliverance) **of Yahuweh.**” (Isaiah 51:3)

‘Edon and *‘Eden* are differentiated in the Hebrew text solely by the initial letter which is silent. *‘Edon*, meaning the foundation of the Tabernacle, the upright pillar, and the golden legs of the Messiah in the Song of Solomon, begins with an *Aleph* while *‘Eden* starts with an *Ayin*. Eventually, they will become one

as the foundation of the New Jerusalem, the eternal Tabernacle of Yahuweh, and ‘Eden, the place and time of joyous, satisfied living, will become one. This will occur in stages. Yahweh will allow men to virtually destroy planet and most all life on it before He wipes all wickedness and evil, desolate lifelessness, from the face to the earth, reconstituting ‘Eden—a paradise where Yahushua shall rule for a thousand years during mankind’s final Sabbath. Then, the heavens and the earth will be destroyed and replaced with a new creation devoid of desolation. Along these lines, *gan*, speaks more about the Set-Apart Spirit’s protective garment of deliverance, and Yahweh being our fortress than it does of an actual “garden.”

“Joy and gladness (*sasown* and *simchah* – rejoicing, exultation, gaiety, and pleasure with a focus on the state of happiness which results from sensory input which entertains the senses) **shall be found there** (*matsa’* – discovered, attained, encountered, and experienced), **songs of praise and confessions of thanksgiving** (*towdah*), **the sound and audible voice of music and melody.**” (Isaiah 51:3) To this, the Dead Sea Scrolls add: **“Sorrow and mourning will flee away.”**

This sounds like a nice place. And fortunate for me, I have a confirmed reservation. While I can’t prove it, knowing Yahuweh, I suspect that our eternity is going to be exciting, a time of great adventure, discovery, entertainment, and joy. I believe, and these words seem to confirm, that we will be able to sense and see more that we can now. When we are elevated from three dimensions to four to seven, I think Yahweh is going to provide us with the ability to discover and discern things which currently evade our notice.

What comes next is profoundly important. Yahuweh is introducing the Messiah, the Way, His Word, and His Light. From this point on, Isaiah remains focused on the Messiah in the context of Him being the manifestation and fulfillment of the Torah: **“Pay attention to Me** (*qashab* – listen attentively, accept this information as true and respond to it accordingly) **My family** (‘*am* – kin and followers), **hear Me and perceive this** (‘*azan*) **My people** (*laom* – nations), **because a Torah** (*towrah* - instruction, direction, teaching, prescription, and law) **is going forth from Me that will provide instant favor and continual rest** (*raga’* – great energy and power to stir up, instantly providing perpetual peace and tranquility, putting an end to all struggles), **a fitting plan for justice** (*mispat* – a proper preparation to resolve disputes), **a light** (‘*owr* – lamp, source of enlightenment) **for My family** (‘*am* – kin and followers).” (Isaiah 51:4)

Yahushua is the Word and thus He is the embodiment of the Torah. He is the Light of the world. He is the prescription for what ails us. His sacrifice provides instant and eternal healing. His redemptive gift is the fitting plan to resolve the issue of mankind’s sin while allowing God remaining just. Empowered by the great energy of Yahuweh, Yahushua stirs our souls. Welcome to the Renewed Covenant.

“My righteous vindication (*tsedeq* – uprightness) draws near (*qarowb* – approaches in space and time via a personal relationship with kin), My salvation (*yasha*) exists and will go forth (*yatsa*’ – will come into view to produce offspring).” (Yasha’yah/Isaiah 51:5) The purpose of redemption is to make us God’s children, living as part of His family, in His home, inheriting all that is His.

Most literally, *tsedeq qarowb* says something quite profound: “vindication is by way of an intimate personal relationship.” This confirms what Yahushua told Nicodemus, that the gift of eternal life is dependent upon being brought closer to God by being born anew from above through the Set-Apart Spirit, thereby becoming spiritual sons and daughters of God. The “Torah/Prescription” that Yahuweh was promising to “send forth,” His “fitting plan for justice,” His “light” for His “family” is “vindication and salvation by way of a personal relationship” with Yahshua, the “Savior.” The Torah, the Word of God, became flesh and tabernacled among us, sacrificing Himself to redeem us.

While on the subject of His role in vindication, Yahuweh is about to introduce a word that is almost always translated “arms” even though it is almost always singular. On previous occasions, when Yahweh has used *zarow’a* (Genesis 49:24, Exodus 6:6, Exodus 15:16, Numbers 6:19 & Deuteronomy 18:3) in His Torah instructions, He was speaking of the role His “sacrificial lamb” plays in the atonement and redemption of mankind. In that light, I’m convinced that *zarow’a* is used in the following verse to announce that salvation will come by way of the Lamb of God, who will voluntarily shoulder our burdens. In the following passage, the point is often missed because the Mesorettes changed the first word of the verse from “His” to “My” and replaced the singular *zarow’a* with its plural form to suggest that God’s arms would bring redemption rather than Yahushua’s sacrifice. **“His sacrificial lamb (*zarow’a*) shall vindicate, deciding the controversy (*shaphat* – shall act as law/torah-giver and judge, adjudicating and defending the accused). The family (*’am* – people who are related) in the coastal regions (*’i* – land surrounded by oceans) shall wait, hopefully and eagerly to be gathered together and collected in mass (*qawah* – desiring and looking forward with confidence to being to be beneficially brought together in one body and place) unto (*’el* – becoming intimately close to God) Him. Unto God’s (*’el*) sacrificial lamb (*zarow’a*) they shall rest, placing their hope of resolution (*yachal* – trusting, awaiting and expecting fulfillment).”** (Yasha’yah/Isaiah 51:5)

The hardest part of lying is knowing when to stop. Once the Masorettes altered the first “His” to “My,” they felt compelled to edit God a second time at the end of the verse, hoping to obfuscate a clear reference to the redemptive advent of the Messiah as Savior—the Lamb of God.

Outside of the context of man’s salvation, *zarow’a*, at least in its plural form, can mean “arms and shoulders.” And even in the context of redemption,

Yahushua is the arm of God who shoulders our burdens. The “shouldering burdens” reference is developed in Isaiah 53 where Yahuweh tells us that His sacrificial Lamb will “bear our burdens.”

Another interesting word in this passage is ‘i. Of the thirty-six times “‘i/land surrounded by water” is used in Scripture, thirty-four are found in prophetic passages. In this case I think Yahuweh is referring to Europe and the Americas. This is where the “gathering together and collection in mass,” better known as the “rapture” will be the most fruitful because it is in these places that people eagerly and hopefully await the Messiah’s return, His final fulfillment of prophecy, and to being joined into the body of God. *Qawah* is very similar to *harpazo*, the Greek word translated “rapture,” that actually means “to be snatched and caught up,” making this an Old Covenant preview of the Renewed Covenant’s most anticipated event, one which will be fulfilled on the Miqra of *Taruach*/Shouting for Spiritual Joy, better known as the Festival of Trumpets.

The preamble to Yahuweh’s most important prophecy continues with a scientifically advanced thought, a sobering warning, and a reassuring promise: **“Raise (*nasa’* – lift up) your eyes (*ownah* – perspective and understanding) to the heavens (*shamayim* – the abode of stars) and look upon (*nabat* – consider) the earth (*erets* – world and land) beneath (*mithah*) from which material it was made out of (*min*) because (*kiy*) the heavens shall dissipate into nothingness (*malah* – shall be diminished to the point of vanishing, disappear, be no longer seen, irrecoverably losing their energy, dispersed like) smoke (*ashan* – infinitesimal ashen particulates of carbon or earthen dust which collectively form a cloud dense enough to be opaque to radiant light; an ominous term of complete irradiation) and the earth (*erets*) shall become a worn out (*balah* – decayed and decomposed, rotten, useless, worthless, and obsolete) garment of unfaithful treachery and deceit (*beged* – immoral apparel inconsistent with the righteous standard, a deceptive robe).”** (Yasha’yah/Isaiah 51:6)

Scientists have only recently come to recognize that the earth and the life forms which occupy it are comprised of the residue of extinguished stars where heavy elements, like carbon, were formed in their final and fatal explosions. God knew it all along, and He told us so. He wasn’t bragging; He was trying to convey a message. If you see yourself as nothing more than conscious stardust, therein lays your fate. Worship the creation and it will be as if you were never created. Cling to any of the satanic astrological religions based upon Mystery Babylon, like Communism and Catholicism, and your destiny will be with the luminaries they immortalized.

Scripture tells us that all people will arrive before their Maker in one of three ways: radiant, wearing the Set-Apart Spirit’s Garment of Light. Those who do will live forever. The second, and by far most popular option, is to arrive wearing

Satan's deceitful, deceptive, and worthless robes which block all radiant light. Those devoid of Yahuweh's Light are destined to perish in darkness. Their souls will disappear, be diminished to the point of vanishing. The third option is to be born of serpents. Isaiah 50:11 spoke of this choice. Satan's associates actively promote false and lifeless ideas as blind guides, having kindled their own light. This condition is presented most vividly in Matthew 23 when Yahushua exposes and condemns political and religious leaders. It is the fate of Popes and Presidents, and it represents the worst possible outcome.

In the verses which follow, Isaiah will focus on the middle ground, that of being cloaked in material garb, while not being reborn of the Set-Apart Spirit or Satan's spirit. This scenario involves the death and destruction of the soul rather than perpetual torment. Vividly presented here, this option is deeply troubling to Christians because their clerics, pontificating doctrines derived from Babylonian dogma, have offered only two choices and two destinations: eternal life in heaven or eternal suffering in hell. Not thinking, those who advance such deceptions don't recognize the absurdity of their position. A God who would say, "Love Me or I will torture you forever," isn't lovable. He would be a sadist.

That is why this verse, and the middle ground it describes, is so essential to our understanding of what Yahuweh is like, and more importantly, what God likes and dislikes. If you choose not to love God and rely on earthly things instead of trusting Him you will endure the fate inherent in your choice. Earthly beings live and die. And when they die, their corruptible bodies rot, returning to the earth from which they were comprised. That's it. It's totally fair. There is nothing mean or torturous about it. You do not know God. God does not know you. No one suffers. Of you there will be no remembrance.

If on the other hand, rather than just relying upon yourself and material things, you opt to advance teaching that leads others to make that same choice, you will earn the perpetual torment, eternal emotional anguish in the abyss. That fate was described earlier by Yasha'yah and it's detailed by Yahushua in Matthew and in Revelation. As we discussed in the last chapter, consistent with this discussion in Isaiah 51, the Great White Light Throne Judgment seems to suggest that eternal death/separation occurs within a black hole, a lightless place where nothing escapes and where every dimension is compressed to a point except time which exists eternally.

Malach dissipation has two additional meanings which help shade Isaiah's message. When the saved are gathered and collected in mass, the heavens shall be "seasoned with their salt." Yahushua asked the *ekklesia*/called-out to be the "salt of the earth," that which keeps people from spoiling and becoming rotten. When the *ekklesia* is *qawah*/collected in mass at the *harpazo*/rapture, the earth and souls

who remain on it, shall decay to the point they nearly annihilate the earth and everything on it.

A *malach* is also a “garment,” one made of natural things, thus the residue of stars and therefore inadequate. Those wearing this “garment” will “dissipate into nothingness” according to the prophecy.

Speaking of those covered in “immoral apparel and deceptive robes” Yahuweh completes the verse with: **“Those who dwell therein (*yashab*) shall die (*mut* – be dead in a state absent of life, destroyed) in like manner at the same point in time (*kamow ken* – accordingly and simultaneously).”** (Yasha’yah/Isaiah 51:6) This serves to confirm that for most the choice isn’t between eternal life and eternal suffering but between life and death. Those who are adorned in worthless material apparel will suffer the fate of stars. They will “dissipate into nothingness, be diminished to the point of vanishing, disappear, no longer seen, irrecoverably losing their energy, dispersed like infinitesimal ashen particulates of carbon or earthen dust which are collectively opaque to radiant light.” Their souls will be annihilated which is a vastly superior fate to the perpetual condemnation that awaits those who led them to their death.

Of the three choices and three destinations, only one is good and there is only one way to get there. **“Yahushua (*Yashuw’ah*) was, is, and shall exist (*hayah*) forever (*’owlam* – eternally, perpetually, continuously, forevermore). And vindication (*tsadaqah* – justification that leads to salvation by making us right with God) shall not be abolished or destroyed (*chathath*).”** (Yasha’yah/Isaiah 51:6) The stairway to heaven rests upon the upright pole upon which Yahuweh’s sacrificial Lamb was nailed. This is the Torah, the prescription Yahweh sent forth to cure us so that He could abide with us and in us.

As an interesting note, related to this verse, Yahushua’s name, spelled as it is above, is found 77 times in the Tanach. Yahuweh’s name appears exactly 7,000 times (6,832 times in the Masoretic plus the 132 occasions the Dead Sea Scrolls prove that it was removed by the rabbis). Yahuweh’s favorite numbers are seven and three. There are three sevens in 7,077.

An alternative rendering of this verse is: “My Salvation exists forever, and My Vindication shall not be discouraged.” *Yashuw’ah* and Salvation are synonymous. The former is the embodiment of the latter. One flows from the other. Yahushua, Salvation, and Justification belong to Yahuweh. They exist to serve Him and to redeem us.

Because Yahushua *hayah*/exists we shall exist. Because Yahushua is *’owlam*/eternal, we shall live forever. Because Yahushua’s *tsadaqah*/vindication cannot be *chathath*/abolished, we will never be judged and therefore our souls will never experience the dissipation of death.

Yahuweh has used *tsadaq* and *tsadaqah* throughout passages focusing on Yahushua's redemptive advent. So that we might know what it means to "be made right with God," let's examine "vindication" and "justification" more closely. Dictionaries define "vindication" as "being set free." It is that which delivers the accused from all allegations and blame, providing a defense which protects by way of justification." Synonyms are: "deliver, confirm, substantiate, justify, defend, exculpate, and maintain." To "deliver" is "to set free." To "confirm" is "to provide approval, ratifying removing all doubt." To "justify" is "to show sufficient reason to prove that someone is absolved and thus right and worthy." To "defend" is "remove from danger, supporting someone in the face of hostile criticism, answering questions on their behalf so as to prevent an adversary from prevailing." To "exculpate" is "to clear from alleged fault or guilt, to absolve, exonerate, acquit, and vindicate, setting someone free from all charges, clearing them from blame, releasing them from any obligation that binds as a consequence of disobeying the law." This form of exoneration implies "a complete clearance from all accusations." *Tsadaq* represents all of these things because collectively they describe the process and benefit of "being made right with God."

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

"Listen to (*shama'* – pay attention, understand, and regard) Me, those who know in a relational sense (*yada'*) vindication (*tsadaq* – acquittal, being declared not guilty; justification and exoneration; being released from all obligations which bind; being made right with God), the family (*'am* - relatives) in whose heart (*leb* – inner person) is My Torah (*towrah* – prescription, direction, instruction, law, written word, code, and body of prophetic teaching)." (Yasha'yah/Isaiah 51:7)

To know Yahuweh in a relational sense is to know vindication as redemption is the precursor to relationship. Vindication is what makes us innocent before God, returning us to compliance with the standard which is the Torah.

The root of *towrah* (תּוֹרָה) is *towr* (תּוֹר), meaning "dove, a clean bird acceptable for sacrifice." In the Renewed Covenant we see the Set-Apart Spirit descending upon Yahshua at His baptism in the form of a dove. This visual picture conveys the concept of rebirth and renewal. Emersion in water provides a tangible outward sign of being reborn in the Spirit from above, represented by the

dove. When this occurs, God's Word, His Torah and Spirit, takes up residence within us.

Towr also means "a single occurrence whereby one engages another." And that is the nature of vindication leading to redemption and salvation. Yahushua, with a singular sacrificial act, shed His blood as a ransom for all mankind. And through a singular act of acceptance, His gift becomes ours eternally.

But there is more. The same three textual consonants, *twr*, describe "an ornament which enhances one's beauty, status, and honor." As such, *towr* conveys the Set-Apart Spirit's primary function, to make us appear clean and pure before God by adorning us with a Garment of Light. Moreover, *towr* means "to explore, to investigate, inform and search out." This describes the Set-Apart Spirit's secondary purpose. She illuminates the *Towrah*, helping us understand the Word of God so that we might know ourselves and Yahuweh better.

Lastly, the Torah, the tangible manifestation of Yahuweh's Word, and Yahushua, the Word made flesh, are one in the same. They both represent Yahweh, exposing what He is like, while providing the way to Him.

Yahuweh, in Yasha'yah's prophetic account, continues by telling His family that we aren't to be concerned about the "insults, taunts, and slurs" we will receive from men who advance worldly doctrines. Our lives and witness diminish their ability to deceive, and thus to control and fleece, so we should expect them to object vehemently to the truth, disgracing us as messengers. **"Do not fear the reproach and rebuke (*cherpah*) of mortal men ('*enowsh* – mankind). Do not be dismayed or discouraged (*chathath*) by their reviling taunts (*gidduwph* – verbal abuse), because indeed, that which wastes away ('*ash* – a nocturnal clothes moth which devours fabrics) consumes ('*akal* – eats, devours, burns up, and destroys) their treacherous and deceitful garment (*beqed* – faithless, immoral, and deceptive robes), and the worm (*sas* – plant and animal consuming insect, maggot, or worm which voraciously devours natural organic matter) shall eat them like wool."** (Yasha'yah/Isaiah 51:7) I think God just said that mortal men who cloak themselves in deceitful garments will become worm rot.

From a more serious and unfortunately sinister perspective, according to the *Theological Wordbook of the Old Testament*, "'*Ash* is the most brilliant star in the constellation of Orion.'" Therefore, this "moth" is modeled after Nimrod and his Babylonian Mystery religion, the basis of Constantine's Catholicism and Weinhaupt's Communism. '*Ash* represents Satan. While he may entice men with grandiose temporal rewards of sex, power, and money, he is a fraud, a wolf in sheep's clothing.

Yahuweh says of the alternative: **"My vindication, justification, and salvation (*tsadaqah* – remedy, declarative verdict of innocence, truth and**

abundance) **are eternal** (*'owlam* – everlasting). **Yahushua** (*Yashuw'ah*) **is for all generations** (*dowr dowr* – age to age, generation to generation, for living and dwelling in the home and tabernacle, for all people and for all time).” (Yasha'yah/Isaiah 51:8) Unlike the ceremonial atonement prescribed in Leviticus which temporarily covered over the sins of the people, Yahushua's vindication is redemptive and everlasting. He accepted the entire penalty, paid the complete price, to exonerate us forever.

His Garment of Light, which makes us appear right in God's eyes, is ours for the taking. **“Awaken and be alert** (*'uwr 'uwr* – be excited, passionate, aware, and ready). **Be fully clothed in** (*labash* – be dressed in and wear the garments, accept the covering over your body that elevates you to an extended state of existence) **might, power, and protection** (*'owz* – the fortification and place of safety; the great force which is capable of withstanding and accomplishing anything), **in the sacrificial Lamb** (*zarow'a*) **of Yahuweh.**” (Yasha'yah/Isaiah 51:9)

The “garment” Yahuweh wants us “to wear,” the “clothes” which “extend our state of existence,” are “mighty and powerful,” “protecting” us with “a force capable of withstanding and accomplishing anything.” This miraculous Godly garment is based upon *zarow'a*, so it behooves us to examine who the *zarow'a* really is.

* * *

Zarow'a is first used in Genesis 49:24. In the passage Ya'aqob, now Yisra'el, is providing each of his twelve sons with a prophetic portrait of their tribe's destiny, two of whom foreshadow the Messiah. In that it is germane to this discussion, you should know that He has told Yahuwdah/Judah that **“the scepter** (royal authority) **shall not depart Yahuwdah/Judah until Shiyloh comes. To Him shall be the cleansing and blamelessness** (*yaqahah*) **of the family.**” Shiloh is the Messiah, defined as “He to whom the Scepter belongs, the source of tranquility.” It is based upon the word for Counselor. He and the Spirit clean us of our sin, making us blameless, and thus right, before God. Then providing a prophetic look at the Renewed Covenant, the Messiah, in this discussion, is called **“the choicest vine”** and it is said that **“He washes His garments** (*labuwsh*) **in wine and robes in blood.**” (Genesis 49:10-11) At His last Passover, Yahushua **“took the cup of wine and gave thanks, and gave it to them saying, ‘Drink all of it, for this is My blood for the renewed covenant which is shed for many for the remission of sins.’”** (Matthew 26:27-28)

By the 22nd verse, Yisra'el has turned his attention to Yowceph, his eldest son by Rachael, and the man for whom Joseph, Yahushua's legal guardian, would be named. He suggests in his conversation with Joseph that his adopted son (Yahushua) would be fruitful and that his wife (Mary) would see a vision and behold a son who will do battle with Satan. **“Yowceph (from *yacaph*, meaning to increase and to be joined onto) bears fruit (*parah*) through a son (*ben*), a fruitful son, and by ('*al*) the vision ('*ayin*) of a woman of marital age (*bat*) who steps out (*tsa'ad* – extends herself) over and beyond by ('*al*) seeing and beholding (*shuwr*). The Lord/Ba'al (*Ba'al* – the confederate and adversary, the false god who is the master of many) shoots arrows which grieve and wound (*chets*) out of bitterness (*marar* – rage, fury, and hate), opposition and animosity (*satam* - hatefully bearing a grudge; the one who eternally resents and reviles, verbally assailing by way of slander to punish and vanquish).”** (Genesis 49:22-23)

Then, depending upon how one vocalizes the consonants “*ashh*,” we are told something about Yowceph's bow *qesheth* (קֶשֶׁת) or his burdens *qashah* (קָשָׁה). Complicating this choice, the Hebrew word for “bow” is based upon the word for “burdens.” Further, since a “bow” is a tool which defends, and since the context is Satan's embittered verbal assault, I suggest that Ya'aqob said: **“His defense against these burdens shall remain (*yashab* – dwell and abide) perpetually ('*eythan* – eternally flowing), freed of imperfections and unwanted burdens (*pazaz* – refined showing agility) by (*min* – out of or because of) the sacrificial lamb (*zarow'a* – the arms and shoulders which bear burdens) and hands (*yad* – power, strength and support) of the Mighty One ('*abiy*) of Ya'aqob, out of (*min*) whom there will be seen (*sam*) a Shepherd (*ra'ah* – a companion and friend, the best man), the Rock who reestablishes ('*eben* – the stone, from *banah*, meaning the one who rebuilds) Yisra'el (those who live with and are empowered by God)—out of (*min*) 'el/God the Father ('*ab* – the Head of the household and family) who shall help and support you ('*azar* – strengthen, empower, and assist you, accomplishing the task), by the Almighty (*shadday*) who kneels down (*barak*) presenting a gift (*barakah* – blessings of peace, relationship, and prosperity as a present) from (*min* – out of) heaven to a special position that is close by ('*al* – to a place which is near), blessed gifts which stretch out from (*rabas*) the bosom (*shad*), blessed gifts from the depths (*tahowm*) of the womb (*rechem*).”** (Genesis 49:24-26) Yahushua was Yahuweh kneeling down to man, humbling Himself to become a man so that He could suffer to save men.

In this context, *zarow'a* is the perfect sacrificial Lamb of God who bears the sins of world, our perpetual and flawless defense against Satan, the Mighty One of Ya'aqob, the Shepherd, the Rock who restores Yisra'el, the Son of God, our

Father, the Almighty's Gift to mankind. At least that is the meaning when the words are translated correctly. Not understanding the message, or perhaps hostile to it, most English translators have made a mockery of this passage.

Zarow'a makes its second Scriptural appearance in Exodus 6:6. The discussion begins: **"God spoke further to Moses and said to him, 'I Am Yahuweh.' I appeared to Abraham, Isaac, and Ya'aqob as God Almighty.... I established My beriyth/covenant relationship with them."** But now, with His people held in bondage, Yahweh says: **"Say therefore to the sons of Yisra'el, I, Yahuweh, will go out and bring you forth from being under the burden of the Egyptians (*Mitsrayim* – the crucible), rescuing and saving (*natsal* – snatching you away and delivering) you from (*min*) work (*'abodah*). And I will redeem you (*ga'al* – ransom you as a kinsman redeemer) by extending the offer of a (*natah* – an outstretched) **sacrificial lamb (*zarow'a*), a great (*gadawl* – important, powerful and mighty) leader who vindicates (*shephet*)." (Exodus 6:6)** Once again, *zarow'a*/the sacrificial lamb, is descriptive of the Messiah, saving us by stretching out His arms at His crucifixion. Interestingly, the text reveals that the Yahudim were saved from "work," a foreshadowing of the fact we cannot earn, or even contribute to, our salvation. It is a gift.**

The third use of *zarow'a* is found in Exodus 15:16. The discussion begins, as do the others, talking about redemption: **"In Your mercy (*chesed* – lovingkindness and grace) You have guided and led (*nahah*) the family (*'am*) whom You have redeemed (*ga'al*). You have guided and sustained (*nahal*) them by your strength and might (*'oz*) into God's (*'el*) Set-Apart (*qodesh*) abode (*naveh* – place where shepherds and their flocks dwell)." (Exodus 15:13)**

Within this context of redemption and living with God, Moses reveals: **"By the greatness and magnitude (*gadawl*) of Your sacrificial Lamb (*zarow'a*), they [the Lord/Ba'al serving adversaries] will be silenced (*damam*). Now and forever (*'ad* – eternally and continually throughout time) the Rock (*'eben* – the stone which establishes and restores) passes over (*'abar*) the family (*'am*) of Yahuweh, eternally (*'ad*) passing over (*'abar*) the family (*'am*) whom (*zu*) You acquired by purchasing them in a redemptive act (*qanah*)." (Exodus 15:13)** Here we have the "mighty sacrificial Lamb," the "Rock who restores," two "passovers," and the "family" who has been "acquired at a price." This *zarow'a* provides another wonderful preview of the Renewed Covenant.

The fourth occurrence of *zarow'a* is found in Numbers 6:19. It leaves no doubt that *zarow'a* represents the Sacrificial Lamb of God, the Upright Pillar, the Door to Salvation, the Living Waters, the fulfillment of Unleavened Bread, the Gift, and the Nazarene. **"The priest (*kohen*) shall take (*laqach* – lay hold of, acquire, and accept; receive as if in a marriage covenant) the sacrificial lamb (*zarow'a*), the clean and perfect ram symbolizing the upright pillar and**

doorway ('ayil) which has been boiled in water (bashel), one unleavened cake of bread (masah halah) out of (min) the basket, and one unleavened wafer (masah raqiyq) and give them as a gift (nathan) unto ('al) the hands of the Nazarite (Naziyr – the separated one)." (Numbers 6:19)

* * *

With the meaning of *zarow'a* settled, let's return to Yasha'yah. Speaking of the One who wove the Garment of Light from that which He Himself was comprised, Yahweh tells us something significant about its utility against the Adversary and his deceptive, worm-eaten apparel. **"Long before time ('owlam 'owlam – an eternity before the unending past) You as a Stone Craftsman (chotseb (חֹצֵב)) flashed a brilliant light upon (chatsab (חַצֵּב)), wounding and burying (chatseb (חַצֵּב)), breaking and separating (chatsah (חַצָּה) – dividing and setting apart an entity in space and time, breaking them into lesser parts) Rahab, the proud and arrogant one who blustered, promoting falsehood (rahab – the monstrous storm, the one who behaves insolently, boisterously in contempt to pompously disturb, confuse and terrorize), Halal, the one who profanes, defiles, besmirches and corrupts, pollutes, desecrates, dishonors, pierces, and fatally wounds, harming unto death (halal (חָלַל)), the Serpent and venomous snake (tanniyn)." (Yasha'yah/Isaiah 51:9)**

The three Hebrew consonants rendered "*chatsb*" revealed in the Mesoretic text can be vocalized in any of four ways, all of which seem to fit. So while the word was used once, I have included each connotation. The Dead Sea Scrolls report that the Messiah "broke and shattered" *Rahab*, so that may be the most likely meaning. You will also notice that I have elected to relate both the name and its connotation in reference to *Rahab*, *Halal*, and *Tanniyn*, the Serpent. I did this so that Yahweh's choices could be more clearly understood.

Associations between Satan, *Rahab* (pride and arrogance), *Halal* (desecration and corruption), and the serpent (as the venomous snake), permeate Scripture so this passage does not stand alone. According to Isaiah 14, pride is what caused *Halal ben Shachar* to fall. In that passage, Satan is directly identified with the oppression and greed manifest in the poligious doctrines of Babylon. In fact, *Halal* is the leader and instigator, the very Whore of Babylon. Likewise, *Rahab*, is identified with Babylon and its political sungod religion in Psalm 87, and then with Satan again in the 89th Psalm. Job 26 goes on identify *Rahab* as the Serpent. And then in the 9th chapter of Job, *Rahab* is recognized as a Babylonian deity.

Halal (ללח) the Serpent is rendered in the Mesoretic with slight variation from the *halal* (ללח) used in Psalm 22 which means to radiate Yahuweh's clear and brilliant light. The difference is the connection of the vertical stroke on the left leg of the first letter, changing the *He* (ח) to a *Cheth* (ח).

Satan's name as presented in Isaiah 14:12, is similar, adding a silent "y," or *yod* to Halal (ללח) making it Haylal (ללח). But since we are told that *Haylal* is based upon *halal* (ללח) from which it derives its entire meaning, and since the second reference to Satan's name omits the *yod*, the silent letter only serves to obfuscate the implication of the transliterated moniker.

Also, considering the imperfect nature of parchment, papyrus, ink, stylus, and scribal hand of the day, such subtleties as a *yod* (י) and a *He* (ח) versus a *Cheth* (ח) are suspect over the chasm of a thousand year's time. Moreover, Isaiah wrote in paleo-Hebrew with characters that bear almost no association or similarity to the Babylonian Hebrew alphabet developed while the Yahuwdym were guests of *Halal ben Shachar's* associates. The original autograph was clear. The *Yod*, *He*, and *Cheth* were all distinct and differentiated. Man's manipulations of it have only served to muddy the message.

Interestingly, before we leave the Isaiah 14:11 reference which introduces the Adversary by name, consider the fact that we are told that Satan is "covered in a garment (*makacch*) of maggots (*rimmah*) and worms (*towle'ah*)." That ties nicely into this verse which portends that his followers will suffer the same fate.

The context of the Yasha'yah 51 passage is crucial to our understanding. Satan has been introduced by name, title, and description into a discussion on the effect of being clothed in worthless and deceitful material garb and trusting in the dogmas of mortal men. Accepting and wearing Yahuweh's Garment of Protection and Power is presented as the solution to the arrogant one's false and corruptive blustering. By studying this chapter we have come to understand our choices and their consequences more clearly. We have also come to know Yahweh and His redemptive plan of salvation in addition to becoming more aware of who the Adversary is and how he intends to deceive us.

Linking one Passover to another, the Exodus to our Redemption, the Savior revealed one of Scripture's most profound verses: "**You dried up** (*charab* – laid waste and made desolate) **the Sea** (*yam*), **the waters** (*mayim*) **of the great** (*rab* – exceeding and abounding) **deep** (*tahowm* – the abyss at great depths below the surface of the waters; a dark, inexhaustible, and mysterious place controlled by supernatural powers), **making in** (*suwm* – placing in with determination and purpose, intentionally directing and putting in) **the depths of the Sea a way** (*derek* – path) **for the redeemed** (*ga'al* – those who have been ransomed by the act of a kinsman redeemer) **to pass over** (*'abar*)." (Yasha'yah/Isaiah 51:10)

Ga'al/redeem is a wonderful word. It describes a very specific form of salvation—that of paying the price to liberate someone from captivity, death, and destruction. Webster defines redeem as: “to buy back, to release from blame or debt, to free from the consequence of sin, to extricate and liberate someone from captivity, distress, and death by the payment of a ransom, to repair, reform and restore.” By the Messiah Yahushua’s sacrifice we have been redeemed, vindicated from blame, our debts paid in full, liberating us from death and extricating us from the abyss. He personally paid the ransom to restore His family. This is the meaning behind and purpose of Passover. It is the Way. It is the Truth. It is Life.

Accept His gift and live. Reject it and die.

Redemption defines the meaning of: **“God gave His only Son so that whosoever relies upon Him shall receive eternal life.”** (John 3:16) And: **“For by a gracious gift of lovingkindness (*charis* – a favor which affords joy, pleasure, and delight) you have been saved (*sozo* – rescued from danger, death and destruction; restored to health and preserved) by way of trust and reliance (*pistis*), and not of yourselves, it is a gift, a present (*doron* – an offering) from God.”** (Ephesians 2:8)

As for me, I have chosen to accept the gift delivered by the Passover Redeemer. **“The ransomed and redeemed (*padah* – rescued and delivered) of Yahuweh will return, repent, change, and be restored (*shuwv*), arriving at and entering (*bow*) Zion (*Tsiyown* – the Signpost on the Way which Protects) rejoicing and singing (*rinah*). Eternal and everlasting (*owlam*) joy (*simchah* – happiness and cheerfulness, gladness and delight, pleasurable sensory entertainment) shall exist upon their heads. They shall grasp hold of extreme enjoyment, living in a state of ultimate happiness (*sasown*) and joy (*simchah*). Sorrow, grief, anguish (*yagown*), distress, and mourning (*anachah* – emotional and physical pain) shall no longer exist (*nus*).”** (Yasha’yah/Isaiah 51:11) It sounds like the ideal place to spend eternity.

To help us appreciate the connection between Yahuweh and His act of redemption, God says: **“I Am He who has compassion upon, consoles, and comforts (*nacham*) you.”** (Yasha’yah/Isaiah 51:12)

The words which follow should haunt us all. Relying upon the messages of mortal men we have forgotten Yahuweh. **“Who are you that you revere (*yare*’ – stand in awe of) mortal men (*enowsh*) out of (*min*) whom comes death (*muwth* – murder, killing, mayhem, oppression, destruction and death)?”** (Yasha’yah/Isaiah 51:12) Our Maker is asking us who we are because He no longer recognizes us, corrupt and convoluted as we have become.

Speaking of corrupt and convoluted, every English translation skips over *min* as if it were not there, but it is there because it is essential to the message. They all

translate *yare* 'fear,' even though this context clearly requires "revere," as in "to stand in awe of." And they convey the meaning of *muwth* with a simple "die." By doing so, religious scholars avoid Yahuweh's stinging indictment. It is "out of" the religious and political, the academic and social, enterprises of "mortal men" that "murder, killing, mayhem, oppression, destruction and death" flow. As a result, Muslims, Catholics, and Communists revering the words of men have murdered millions upon millions, leaving mayhem, oppression, and destruction in their wake. So our God asks: who are we and what have we become and done?

Having butchered the beginning of the verse, the translators didn't do any better with the end. It actually says: "**The son (*ben*) of man ('adam) paid to give as a gift (*nathan* – bestowed, granted as a present, permitted, entrusted, and delivered, having paid the price) a place to live (*chatsiyr* – an abode, a dwelling place, a protected enclosure).**" (Yasha'yah/Isaiah 51:12) Translated correctly, the verse confirms John 3:16 and Ephesians 4:8, 800 years before they were written.

The NASB has: "and the son of man who is made like grass." The KJV says: "and the son of man which shall be made as grass." The JPS renders it: "and mortals who fare like grass." But *nathan* doesn't mean "like." It means "to pay the price so as to be able to give a gift, to bestow and deliver a present." So, if they are right about "grass" the verse says: "The son of man gave grass." While *chatsiyr* (חֲצִייר) does, in fact, mean "grass," *chatsiyr* (חֲצִיר), the preceding word alphabetically, and one spelled identically in the text, means "a dwelling place, an abode which is protected and safe." The Son of man, the term Yahushua most frequently applied to Himself, provided this very thing.

Interestingly, *chetsen* (חֲצִין), the Hebrew word immediately following *chatsiyr* in *Strong's Lexicon*, describes the apparel worn by those who will be admitted into the home of the Son of man: "a protective garment which holds one firmly in the bosom." Paradise is defined in the Renewed Covenant as "Abraham's Bosom."

In John 14 we have testimony of Yahushua saying: "**Let not your heart be anxious or troubled. Trust God. Rely on Me. In My Father's family and home there are many dwelling places. If it were not so, I would have told you. For I go from one place to another (*poreuomai* – lead, carry, transfer, and depart from life) to prepare and make ready for (*hetoimazo* – to make the necessary preparations; to condition and ready people by way of resolution for) passage to this place and position (*topos*). And when I go from one place to another, departing from this life (*poreuomai*) to accomplish the necessary preparations to condition and ready people by way of resolution (*hetoimazo*) for passage to this place and position (*topos*), I will come forth (*erchomai* – traveling from one place to another) again to renew (*palin*) and receive you (*paralambano* – taking you in to join Me, bringing you to My side, welcoming**

you) **to Myself, that where I Am** (*eimi* – I exist and am present), **there you may be also. ...Yahushua said, I Am the Way, the Truth, and the Life. No one comes to** (*erchomai* – arises, journeys from one place to the other, and appears before) **the Father but through** (*dia* – by way of) **Me. If you know** (*ginosko* – recognize, acknowledge, experience, and understand) **Me, you belong to the home and family** (*oikeios* – household and dwelling place) **of the Father also. And now, at this very moment** (*arti* – at this time and place) **you are familiar with and know Him and have seen Him with your eyes.”** (John 14:1-6)

While this is the literal fulfillment of Yahsa'yah's prophecy, there is more than meets the eye at first glance. Yahushua states that “in My Father's home there are many dwelling places” indicating that they already exist. Then He says “I go to prepare you for passage to this place.” He was headed down the road to His crucifixion to redeem us. Without His sacrificial gift, His ransom, we are ill prepared to enter Yahuweh's presence, to live as part of His family in His home.

Returning to the 51st chapter of Yasha'yah, the prophet explains how men missed the Messiah and rejected His gift. **“You have forgotten, ignored, and cease to care about** (*shakach* – have become lame and crippled, withering away without) **Yahuweh who made you.”** (Yasha'yah/Isaiah 51:13) Yahuweh reciprocates. If you cease to care about Him, He will ignore you. While the gift of eternal life is offered to everyone very few people actually accept it.

Over the course of the next ten verses, Yahuweh warns the Yahudim prophetically that the consequence of them forgetting Him will be severe. Their adversaries will wipe their feet on their backs as Satan has his way with them. God says that the Jews become intoxicated with a spirit other than wine and thus there is no one to guide them. It is why they remain oblivious to the obvious.