

Qin'ah – The Passion

Caring enough to reconcile a neglected relationship...

For sheer clarity regarding the Ma'aseyah, Yasha'yahuw's sweeping description of Yahowsha's nature and purpose is as good as prophecy gets. Yasha'yahuw / Isaiah 9 is so descriptive and profound we have already referenced it many times. But now I want to bring these prophetic promises all together for you.

The prophet named after the mission he was predicting wrote this preamble: **“Indeed (*ky*), there will no longer be darkness or gloom (*lo' muw'aph* – no more flying to and fro in obscurity) for those who (*la 'asher*) were oppressed (*muwtsaq* – were constrained and restricted, experiencing hardship and distress, cast out and vexed), for those as in the former time when (*la ka ha ri'shyth 'eth*) He [Yahowah] receded from them, disdainfully humbling (*qalal* – He slighted, trifled with, and showed no interest in, even disdained and despised) the land (*'erets*) of **Zabuwluwn** (*Zabuwluwn* – north-central Yisra'el; from *zabal*, meaning to dwell with honor and dignity (tenth son of Ya'aqob through Leah)) and the land (*wa 'erets*) of **Naphtaly** (*Naphtaly* – northeastern Yisra'el; from *pathal*, meaning to twist and be twisted, crafty and cunning (second son of Ya'aqob through his concubine Bilhah)).**

But later, in a subsequent time (*wa ha 'acharown* – in the end, in the future, and pertaining to the last period in time), **He** [Yahowah] **will make them totally worthy** (*kabed* – significant, seriously considered, completely distinguished, and honored) **by way** (*derek* – by the path) **of the Sea** (*ha yam*) **beyond and passing over** (*'eber* – across from and on the other side of; from *'abar* – to pass over) **the Yarden** (*ha Yarden* – the Jordan; the source of the instruction and teaching regarding the descent; from *yarah* – the place from which direction and guidance flow and *yarad* – to descend and come down), *Galyl* (*Galyl* – Galilee; from *galal* – to roll away (located at the southeastern border of Naphtaly)) **of the Gentiles** (*ha*

Gowym – people from different races and places).” (Yasha’yahuw / Salvation is from Yah / Isaiah 8:23 / 9:1)

Since we scrutinized the life-saving words contained in this message in the previous “Immanu’el – God With Us” chapter, consider this quick review before we move on to the next verse. Yahowah is light, so His absence leaves darkness. Yisra’el had separated from God around the time this was written. As a result, they became less significant, 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 Yahowsha’, the *Yahuwdym* would hold this Galilean of little account. As a result, they would not be reconciled, redeemed, and made worthy until the very end of days. Many Gentiles, however, would be spared by this upcoming Passover, immersed in the living waters of the Jordan – symbolic of the Spirit’s work via the Towrah and of Yahowsha’ descending to guide us home.

Speaking of the *Yahowah*, *Yahowsha’*, and *ha Ruwach*, in light of their Towrah, God 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 the people from different races and places, accelerating their growth. By approaching them, You will increase their joy

They will become delighted and elated to approach Your presence, similar to the pleasure in the harvest, just like the benefits associated with celebrating receiving an apportionment of property and having been drawn out.

For indeed, that which is associated with the yoke of their oppressive burden and that which is associated with shouldering the rod and scepter of authority, the exploiting oppressor’s ruling club, You have destroyed and shattered as in the day of Midyam (Yasha’yahuw / Salvation is from Yah / Isaiah 9:2-4)

More accurately and completely translated, Yahowah revealed...

“The people (*ha ‘am*) who walk (*ha halak* – go through life) in darkness (*ba ha choshek* – in a void of light, ignorance and obscurity) will literally see (*ra’ah* – they will actually witness the complete revelation (qal perfect)) an enormous, great, and important (*gadawl* – a powerful, intense, and distinguished) light (*‘owr* – illumination and enlightenment). Those who live (*yashab* – those who dwell) in the realm (*ba ‘erets* – in the land and world) of death’s shadow (*tsalmaweth* – foreboding gloom and the shadow of death), the tangible expression of the light will make Himself known by shining (*nagah ‘owr* – the physical presentation of the light’s radiance, splendor, and majesty, will become

genuinely manifest and actually provide complete illuminating knowledge (qal perfect)) **upon them** (*'al* – before them as the Almighty).” (Yasha'yahuw / Salvation is from Yah / Isaiah 9:2)

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

Recently we have learned that Yahowah associated Himself with light for another reason. Light is eternal. It is. On a photon of light the past, present, and future exist simultaneously. In this regard, light is akin to Hebrew, the language of revelation. And light as energy has more power and influence than anything material, including man.

Also, by calling this “light” “*gadowl* – enormous, important, powerful, and great,” even “distinguished and intense,” a parallel is being drawn for us, prompting us to relate this statement to the prophetic proclamation made during the fourth day of creation. Then Yahowah revealed that during mankind's fourth millennia, the “greater light” would become “visible as a sign,” directing our attention to the “*mow'ed* – meeting times.”

Lastly, please don't look at darkness as the inverse of light, but instead as the absence of light. Where there is light, darkness ceases to exist. This then explains why God's light makes us appear perfect and why there is no deception or deceit in Yah's presence.

These things known, Yahowah is telling us that some (note that *'am* – people was singular, not plural) who walk in the darkness of ignorance will come to see His light. Those individuals who are mortal, and thus living in death's shadow, will come to know the tangible expression of Yah's light. They will be enlightened.

Then as we move on to the next verse, we find that most English translations errantly render *gowy*, which is once again singular, “nation” and then they equate it to Israel in the following passage. This leads to considerable confusion. In actuality, we're being told that “*gowy* – people from different races and places” will grow, becoming enriched and empowered as a result of Yah's light.

“You shall increase the people from different races, causing them to grow and become great (*rabah ha gowy* – You have reared the offspring from different places, expanding the individual, increasing their status by empowering them, accelerating their growth).

By approaching them, You will increase (*la gadal* – with them You will enjoy growing and developing) **their joy** (*ha simchah* – their gladness, gaiety, happiness, and pleasure).

They will become delighted and elated (*samach* – they rejoice, expressing a positive and upbeat attitude) **to approach Your presence** (*la paneh* – to experience being near You), **similar to** (*ka*) **the pleasure** (*simchah* – the gladness and joy) **in the harvest** (*ba ha qatsyr* – associated with gathering in the fruits of one's labors), **just like the benefits associated with** (*ka 'asher*) **celebrating** (*gyl* – appreciating the favorable circumstances and shouting for joy) **receiving an apportionment of property and having been drawn out, separated from the prey** (*chalaq shalal* – being awarded something of great value, assigning and dispersing possessions during a harvest, being separated and gathered in from the spoiled, being drawn out of the field and carried to a protective storehouse).” (Yasha'yahuw / Salvation is from Yah / Isaiah 9:3)

Yahuwdym remain Yahowah's Chosen People, His witnesses, but that does not constrain God's light. His Covenant is an equal opportunity affair. People everywhere, regardless of race or place have been given the opportunity to grow. That, and enjoying Yah's company, is after all, the purpose of the Covenant.

Beyond this, we ought not ignore the fact that the preponderance of *Yahuwdym* have rejected the Ma'aseyah Yahowsha', so most of those who have been receptive to this manifestation of His light have been “*gowym* – Gentiles.” We haven't replaced “Jews,” but we have been given access to the Covenant made with them.

Also, I think that to some degree, Yahowah has called upon people from different places and races to speak on behalf of His written Witness these past two thousand years. But thanks in part to Halal's meddling, Paul's misleading letters, and man's sinful nature, on the whole we have done the job very poorly. And we are about to be recalled, harvested in Scripture parlance, so that the final act can be played by Yahowah'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 *chalaq shalal* was translated as “receiving an apportionment of property” rather than “divide their spoil” or “apportion the plunder.” While both translations are acceptable according to our lexicons, both are not appropriate in the context of a “*qatsyr* – harvest” and “*samach* – being prepared to enjoy” God's “*paneh* – 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 testimony. Here Yahowah is speaking of us enjoying His company and growing, which He is equating to the thrill of a harvest. So we should not be surprised that the primary meaning of *shalal* is “to draw out and to remove,” not “to spoil or plunder.”

Moving into new territory, we find that this manifestation of Yahowah's light abolished the yoke of death by shattering the burden of sin, freeing us to live in *beryth*-relationship with Him. His sacrifice also ended, at least for those who choose Him, the sting of Halal's tyrannical oppression and harassment.

“For indeed (*ky*), that which is associated with (*'eth*) the yoke (*'ol* – symbolic of the means to negate freewill and to control, requiring an animal to comply; from *'alal* – to make a fool of others and then abuse them ruthlessly) of their oppressive burden (*cabal* – of their hardship and trouble), and (*wa*) that which is associated with (*'eth*) shouldering (*shakem* – bearing) the rod and scepter of authority (*mateh* – the ruling staff of government and the bow of the military), the exploiting oppressor's (*nagas* – the tribute seeker's, the tax collectors, the slave driver's, and the imposed requirements of government's) ruling club (*mateh* – the ruling rod of government and the weapons of the military), You have destroyed and shattered (*chathath* – broken and abolished) as in the day (*ka yowm*) of Midyam (*Midyam* – Midian; northwestern Arabia, where Moseh met with Yahowah and received the Towrah).” (Yasha'yahuw / Salvation is from Yah / Isaiah 9:4)

When *mateh* is accurately presented, it becomes evident that Yahowah's illuminating representative is liberating us from the “*cabal* – oppressive burden” associated with mankind's “*'ol* – deceitful and ruthless means to control” his fellow man. He is “*chathath* – shattering” the “*mateh* – the scepter of authority,” whether that be the “rod of rulers” or the “weapons of their militaries.” God is promising to “*chathath* – destroy” all forms of “*nagas* – exploitation and oppression,” including “tributes, taxes, enslavement, and governmental regulations.” God is and always has been an outspoken antagonist, in overt opposition to the oppressive influence of religion and politics.

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.” But throughout this entire presentation, Yahowah has spoken of His enlightening manifestation acting, as He is here, thereby referring to Yahowsha' as “You.”

The Ma'aseyah shattered and destroyed the yoke and burden of religion so as to free us from human deception and oppression. It is one of many ways Yahowsha' fulfilled the promise made in *Bare'syth*, where we were told that the seed of woman would strike Satan down, terminating His rule. But you wouldn't be able to tell this by reading an English bible because it was published to promote an entirely different agenda.

In this regard, the Hebrew *'eth* conveys “an association with” and the related *'owth* is “a symbol or sign.” So it should not be surprising that the bright side of

mateh represents three of the Ma'aseyah's most enduring symbols: "the Branch" which is symbolic of Yahowsha' being an offshoot of Dowd / David, "the Staff" which indicates that He would shepherd His sheep, and "the Scepter" which affirms 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 Yahowsha' breaking the yoke of religious and political oppression.

Likewise, there are two very different, but somehow related, ways to translate "*mateh* – the scepter of authority." It also speaks of "closely related people who are racially alike, even from the same tribe" in addition to "a rod or club used to oppress and kill." So in the context of the Ma'aseyah "shouldering the *mateh* of political and religious oppression," each connotation is valid.

You may be curious as to why Yahowah referenced "*Midyam* – Midian" in the context of His Light saving us from ourselves—from human religious and political oppression. The answer is presented in the Towrah, where we learn that Yahowah asked Moseh to work with Him to free His family from identical circumstances in the crucible of Egypt during his time with Midian. And later, while meeting with him on Mount Horeb, which is in the land of Midian, Yahowah revealed His Towrah – God's antidote for religion and politics. So, by making this comparison, God is telling us that the role Moseh played in the liberation of the Children of Yisra'el, including the revelation of the Towrah, foreshadows the role the Ma'aseyah plays in our freedom from a similar foe.

Midyan, who was 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.

Also relevant regarding Midian, Gideon delivered the Yisra'elites from Midianite oppression by following God's directions. Yahowah told Gideon that He didn't want the Yisra'elites to attack the Midianites with 32,000 men, but instead with 300, so that the people would know that their freedom wasn't a byproduct of their military might, but instead derived from relying upon His instructions. It is a lesson patriots should heed today. Ultimately, the 300 were chosen because they were the only ones who did not bow down to drink. It was yet another illustration, one the religious community should heed as well.

Then, even though the "Midianites and the Amalekites, and all of the sons of the east were lying in the valley as numerous as locusts, and their camels were without number," the Yisra'elites prevailed by following Yahowah's guidance. (As

an interesting aside, Martin Luther Junior's famous "I have a dream" slogan was plagiarized from this passage.) By blowing Yah's showphar, by carrying His torch, and by shouting Yahowah's name, the oppressive army fled in disarray. As the progenitors of the Arabs, and thus ostensibly Muslims, the Midianites raised their hands against their brothers, and their brothers hands were raised against them, so that the Midianites and Amalekites, and all of the sons of the east turned against one another.

Returning to this passage in Yasha'yah, it is interesting to note that for some, especially a relatively few Gentiles, these predictions were fulfilled by Yahowsha' in 33 CE. But what follows is prophetic of His reconciling return in 2033. 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 Yisra'el, only to be consumed by the fire of Yahowsha's presence. The moment Yahowsha' returns to the Mount of Olives as Light, armies will be no more.

“For (ky) every (kol) military boot that tramples (ca'own ca'an), causing a commotion and discord (ra'as – clamoring in riotous battle formations in an onslaught of perplexing sounds, imposing their will through fighting and fear, confusing and terrorizing), and every (wa) garment that is soaked in blood (simlah galal dam – clothing fouled by death) also (wa), it shall be burned (serephah – incinerated and cremated) as fuel for the fire (ma'akolet 'esh).” (Yasha'yahuw / Salvation is from Yah / Isaiah 9:4-5)

With His seventh and final corporeal manifestation, Yahowsha' will fulfill three prophecies. Those who curse Yisra'el with their words and deeds will be destroyed, fulfilling the prophecy Yahowah made to Abraham. Yahowsha' will personally assure Yisra'el's ultimate victory, allowing Yaruwshalaym to live in peace, fulfilling Yahowah's Towrah promise. 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 introduction takes us to one of the most recited passages in Scripture. Bereft of our normal level of amplification, 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. And His name is called out, summoned, and read aloud: Miraculous Plan and Wonderful Advice Almighty God, Eternal Father, and the Leader of Reconciliation.

Concerning the exceeding and increasing greatness and magnitude of His persistence and perseverance, and of His reconciliation and salvation, nothing will ever diminish or end throughout all of space-time.

Upon the throne of Dowd / Impassioned Love and concerning His kingdom, He will fashion and establish the foundation with it and He will

renew, restore, and uphold it by justly resolving disputes, and through vindication leading to righteousness, from this time forth and until forevermore.

The passion and jealousy of Yahowah, of the spiritual implements, will act and engage to accomplish and perform this!” (Yasha’yahuw / Salvation is from Yah / Isaiah 9:5-6)

Now that we have an appreciation for what Yah’s passion has provided, let’s focus on the words which comprise this prophetic promise. Within this context of dual advents—one for revelation and redemption and the other for reconciliation and judgment—Yasha’yah/Isaiah penned these inspiring words on behalf of Yahowah:

“For indeed (*ky* – because) **unto us** (*la* – on our behalf for us to approach) **a child** (*yeled* – a young boy) **is born** (*yalad* – he is begotten as a baby with demonstrated lineage (the pual stem reveals that while we have done noting, this is for our benefit while the perfect conjugation indicates a completed act)). **On our behalf** (*la’* – for us to approach) **a Son** (*ben*) **is given** (*natan* – He is offered as a gift, He is produced and bestowed, granted and devoted, delivered up and allowed to pay, even assigned to be afflicted (the niphal stem and perfect conjugation tells us that the Son is the complete gift)...” (Yasha’yahuw / Salvation is from 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 (not God) was born, and a Son (representing God) was given to us for our benefit. God became visible to us on this day, Tabernacles in 2 BCE 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. And that is why the child was born and the Son was given. Therefore, in the opening clause the Hebrew reads: “*yeled* – a boy child” “*yalad* – he is born, he is begotten as a baby with demonstrated lineage.” So while we can wisely celebrate God honoring His promise, we cannot celebrate the birth of God without appearing foolish.

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 Ma’aseyah must have already come and gone because it is now impossible for a

Yahuwdy to prove their genealogy. Jew's can't attribute lineage to Judah, much less David. Had the Ma'aseyah's arrival not been prior to 70 CE when the Romans burned the scribes' meticulous genealogical records, Matthew and Luke would not have been able to trace Yahowsha'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 Dowd / David who might qualify for the Ma'aseyah. Of issue, however, is that they don't have Dowd's body, so validating such a claim remains impossible.) And second, the Ma'aseyah had to arrive when He did. Otherwise He would have violated Dany'el's Passover 33CE "cut off" date and would have rendered all genealogical prophecies moot.

In this opening salvo we confront an important reality. According to Yahowah, and in complete contradiction to Rabbinical Judaism, God's representative, His Son, can take on human form. This is the corporeal manifestation of Yahowah.

By combining the first and second stanzas of this poetic prediction, we are reminded that Yahowsha' was promised to arrive "on our behalf," and for "us to approach" God, signifying that He is coming for our benefit and that He will live in our midst. Further, these statements provide an essential glimpse into the nature of Yahowsha'. The Hebrew word for "Son" is *ben*. It is derived from *banah*, which means "the builder of the family name, the one who repairs." Yahowsha' came in Yahowah's name. He built the bridge from our oppressive 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 Yahowsha' a second-generation deity, we can be confident that Yahowah 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, Yahowsha' *ben* Yahowah. This is how Yasha'yah's contemporaries would have viewed *ben*, and thus how we should consider "son" when used in reference to the Ma'aseyah—the Implement of Yah.

When we understand this reference from the perspective of the Author, everything fits. Yahowsha' came in His Father's name. He represented Yahowah 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.

Yahowah and Yahowsha' are related because Yahowsha' is the human manifestation of Yahowah—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: "bestowed as a gift, entrusted and granted." This *natan* / gift observed, and thus fulfilled, 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 Dany'el meant when he said the Ma'aseyah "will be cut off but not for Himself." In the 53rd chapter of this scroll, Yasha'yahuw will amplify the nature and mission of Yah's gift—thereby depicting the means to our salvation. We will also consider it in conjunction with Dowd's vivid discourse on the crucifixion of the *Pesach* Lamb in the 22nd *Mizmowr* / Psalm.

The prophet Yasha'yahuw told us something remarkable about this "child born to us," this "Son given to us." He will carry the full authorization of God.

"And (wa) supreme authority (misrah – sovereignty and the power to contend with everything, perseverance and persistence) was, is, and always will be (hayah – exists) on ('al) His shoulder (shakem)." (Yasha'yahuw / Salvation is from Yah / Isaiah 9:6)

The operative word here is *hayah*—past, present, and future existence. It tells us that the Son's sovereignty, like the Father's, was, is, and forever will be. The verb *hayah* lies at the heart of Yahowah's name, explaining the essence of God and thus the Son.

Rabbinical Judaism's two most fundamental errors are exposed indirectly through *hayah*. First, God has a name, one whose root, *hayah*, explains how to pronounce it while answering man's most fundamental question: Yahowah exists! Yahowah reveals: I Was, I Am, and I Will Be. In this regard, Yahowsha', also derived from *hayah*, is more than just a name. It is the answer to man's next most fundamental question: How does Yahowah Save?

Second, *hayah* tells us that Yahowsha' was, is, and will be. Thanks to rabbinical denials and deceptions, Jews are waiting for a Ma'aseyah who has already been here, not understanding that He *also* will be among us. Yahowsha', the diminished human manifestation of Yahowah 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 Towrah from Him on Mount Horeb. Samuel engaged

with Him around the Ark of the Covenant in Shiloh. Although He did not visit Earth on this occasion, Ezekiel saw Him as a vision of light, radiating above His throne. On the *Miqra*’ of *Sukah*, most especially Tabernacles in 2 BCE, the Son was given to us. His soul returned on the Called-Out Assembly of FirstFruits in 33 CE after having fulfilled the obligations of Passover and Unleavened Bread. And He will exist in our presence again on the Day of Reconciliations 2033 CE, the next Yowbel year, ushering in the Millennial Sabbath with His final and seventh corporeal manifestation. 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.” Yahowsha’ 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 therefore as His name implies: Yahowah Saving us. His gift is life, perfection, adoption, empowerment, and enrichment. That makes the authority aspect of the verse the power to facilitate the Covenant’s blessings. It’s saying that the Son has been authorized to exercise absolute control when it comes to bearing our burdens, redeeming us, so that we might live. By choosing his words with precision, Yahowah was able to convey the principle attributes of His last two advents, *hayah*, existing as One.

Speaking of “One,” not one in a million people know the Father’s and the Son’s name – and more importantly, they have no appreciation for what these names mean. And yet it is Yahowah’s name that we must summon if we want to enter His presence, and it is Yahowsha’s name which explains how that is achieved.

For those seeking such explanations, you are in the midst of one of Yahowah’s most enlightening prophetic pronouncements. And now that He has introduced the manifestation of His Great Light, our subsequent inheritance, and His intolerance of human religious, political, economic, and military institutions, and in the context of a child being born and a Son being given, we are told something remarkable about His “*shem* – name” and how He will be will “*qara*’ – be summoned and met.”

Especially interesting, the first moniker – *pale’ ya’ats* – is not only comprised of a verb and a noun, in English bible translations the noun is changed to an adjective and the verb is almost always rendered as if it were a noun. And thus *pale’ yar’ats* is grammatically convoluted to become: “Wonderful Counselor.” At issue here is that *pale’* is a common, singular, masculine, absolute noun, depicting “a wonder, a marvel, and a miracle.” It is from the verb, *pala’*, meaning “to be wonderful, to be marvelous, and to be extraordinary, to be set apart by way of distinguishing acts.”

Next, turning to the second aspect of this moniker, in *ya'ats* we discover a verb whose primary communicates the “act of deliberating so as to conceive a plan and then engage in the process, determined to see it through.” *Ya'ats* is about “deciding upon a specific strategy” and then “advising people about it, consulting and conferring with them so that they understand what’s happening and can respond appropriately.” And as a result, *ya'ats* can be extrapolated to convey: “providing advice and counsel on a predetermined plan to illicit an intended response.” As such, the verb *ya'ats* (to plan and advise) is acting upon and modifying the noun *pale'* (an extraordinary thing or miracle).

“And (*wa*) His name (*shem* – His personal and proper designation, status, mark, renown, brand, and authority) is called out, summoned, and read aloud (*qara'* – was invited and met with, was proclaimed and recited): the planning, execution, and advice are extraordinary (*pale' ya'ats* – a wonderful decision, marvelous purpose, and amazing act which is according to an astounding and miraculous plan surpassing all expectations to deliberately perform as promised, serving to provide outstanding advice and counsel which is intended to guide us and resolve a matter satisfactorily),...” (Yasha'yahuw / Salvation is from Yah / Isaiah 9:6)

If I were asked to state the single most impressive aspect of Yahowah’s message, this would be it. While it does not flow off the tongue as effortlessly as the grammatically invalid, “Wonderful Counselor,” the plan Yah conceived and executed on our behalf, the means He deployed to guide us to it, and His counsel, encouraging us to respond to it, comprise the most wonderful and marvelous, extraordinary and miraculous acts known to man. God conceived the Covenant relationship, articulated its terms and blessings, and then engaged to make our participation possible. This is the story of the Towrah. It is the work of Yahowsha’.

Also, speaking of the Planner and His Wonderful Plan, the primary definition of *ya'ats* isn’t “Counselor” as English Bibles are wont to render it. Further, *ya'ats* as a verb was scribed in the participle form. This means that the most inert *ya'ats* can be conveyed is as a verbal adjective, and thus actively modify a noun. That noun is of course the “miracle” of our reconciliation.

While I’ve already mentioned this, it bears repeating. The root of “*pele'* – a wonder and a miracle,” is *pala'*, giving us a clearer depiction of the Counselor’s role. *Pala'* means “separate and distinguished.” *Pala'* denotes something “wonderful that allows us to arise and accomplish miracles.” As such, 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.

Qara', translated here “is called out, summoned, and read aloud,” was scribed in the imperfect waw consecutive in the Masoretic Text. This is the closest thing, scholars say, that Hebrew has to “past tense.” And yet, before we jump on their bandwagon, recognize that the distinguishing aspect of the imperfect conjugation is that it presents an ongoing rather than completed action, negating the time-constraining aspects of their supposition. Moreover, this was a prophetic prediction, revealing something that would occur in the future, not the past. It was written 2700 years ago and still has not materialized. Most people today don't know Yahowsha's name, much less understand that His “planning, execution, and advice are extraordinary.”

That said, I opted not to comply with the usual convention here because the Dead Sea Scroll rendition of this passage simply presents “*qara'* – is called out, summoned, and read aloud” in the imperfect conjugation, indicating that the Son who would be given is very much alive circa 700 BCE. He simply is. Therefore, limiting this realization to either the past or the future tense, “was or will be,” is errant, and designed to negate the idea that Yahowsha' is an eternal manifestation of Yahowah, unconstrained by time.

Moreover, His redemptive advent was not His first visit, nor will it be His last. Adam, Abraham, Ya'aqob, Moseh, and Shamow'el all met with a diminished manifestation of God in human form. So did the Disciples and thousands of others in Yisra'el. So if you are an Yisra'elite, you need to know that Masorettes routinely copyedited Yahowah's Scripture to serve their religious agenda. Their authority was based upon denying the Ma'aseyah's existence, especially Yahowsha'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.

That said, using the past tense isn't incorrect, just incomplete. And it requires us to do some out of the box thinking. While Yahowah's plan has imperfect, and thus ongoing, consequences, since He has already accomplished everything required to enable it, even though some aspects of His plan and our collective response will materialize in our future, His promise is so certain, I understand why He could have spoken of these things as if they had already occurred if He had chosen to do so.

The manifestation of Yahowah with us today is the *Qodesh* / Set-Apart *Ruwach* / Spirit. She is our “Counselor”—the one who advises and enlightens us, helping us better understand Yahowah's Towrah Teaching. So She is the one who nurtures us on God's Word, preparing us to properly respond to the Covenant and more effectively present God's healing and beneficial message. And while that's all true, *pale'* is masculine, thereby affirming something Yahowsha' told His Disciples. He said that they would recognize the Counselor because they knew Him. So while the Spirit represents the maternal aspect of Yahowah's nature, since She is part of God

just like the Son, and since this prophecy pertains to the Son, a masculine noun is appropriate.

Also be aware, once the problem of sin was resolved by Yahowsha's fulfillment of *Pesach* and *Matsah*, our association with the Set-Apart Spirit was facilitated on the *Miqra'ey* of *Shabuwa*, *Taruw'ah*, and *Kippurym*. This passage presents a list of things, a blend of job descriptions and titles, attributable to God's involvement with humankind. So since God is one, we should view His plan, message, and manifestations as a unified whole.

To more fully appreciate these characteristics Yahowah is associating with the Son, saying that His planning, purpose, miraculous acts, and message are extraordinary, providing wonderful counsel, we have to return to sources we have previously reviewed. In the 11th chapter, through Yasha'yah, Yahowah was especially expressive in describing the unity of purpose between Son and Spirit.

“And (wa) He shall come forth (yatsa' – He [speaking of Yahowsha', the Son] will be extended, descend, and serve), a branch (choter) out of (min) the trunk (geza' – the root) of Yshay (Yshay – transliterated Jesse; from yesh, meaning to bring into existence in a substantive way) and (wa) a shoot (netsar – a living stem; from natsar, meaning to observe and save, to watch over and guard from danger, to keep close, to protect and preserve by way of a relationship) from (min) His root source (sheresheh – His established family line and permanent base). He will always and genuinely be fruitful and flourish (parah – He will be abundantly, literally, and consistently productive, producing offspring for an abundant harvest (qal stem (denoting an actual relationship) and imperfect conjugation (conveying continuous and unfolding benefits).

And (wa) She shall rest on Him (nuwach 'al – She, as the Almighty, shall totally provide His power and totally restore His energy through an actual, favorable, and genuine, mutually agreeable, alliance (qal (conveying the genuine nature of a relationship) perfect (depicting an action with is total and complete) consecutive (denoting desire))), the Spirit (ruwach – the breath of God; God's vivacity (long life), vigor (strength, health, and growth), and disposition (character and personality); divine power and influence; from ruwach, that which is perceived, accepted, and provides relief (a feminine noun)) of Yahowah (□□□□), the Spirit of Comprehension (chakamah – providing the capacity to understand) and (wa) of Discernment (bynah – providing insights which lead to an appropriate response), the Spirit (ruwach) of Advice ('esah – counsel regarding the purpose and plan) and (wa) of Empowerment (gabuwrah – awe-inspiring and incomparable strength and capability), the Spirit (ruwach) of Knowledge Leading to Understanding (da'at – information required to properly evaluate a relationship) and (wa) of

Reverence and Respect for (*yir'ah* – appreciation for the awesome nature of) **Yahowah** (□□□□).

And (*wa*) **by** (*ba*) **a reverence and respect for** (*yir'ah*) **Yahowah's** (□□□□) **Spiritual endeavors and results** (*ruwach* – the spiritual actions and accomplishments (the verbal form of “*ruwach* – Spirit” which speaks of Her (*ruwach* is a feminine noun) exploits and achievements; scribed in the hiphil stem whereby Yah's Spirit is shown acting upon Him (Yahowsha') and as an infinitive construct, which as a verbal noun, combines the Spirit's attributes with Her actions), **and not by** (*wa lo' la*) **the appearance** (*mar'eh* – the sight, manifestation, or form) **of His presence** (*'ayn* – of His visual form, by looking at Him), **will He adjudicate** (*shaphat* – He will decide to resolve issues, judge or defend, condemn or vindicate). **And not by** (*wa lo' la*) **listening to hearsay** (*'ozen mishma'* – focusing upon what others say, listening to others, nor by giving credence to statements which don't come directly from the source and which therefore cannot be verified) **He will consistently speak and reason** (*yakach* – He will always decide and continually plead and prove His case, He will convince, affirm, acquit, rebuke, correct, reprove, and/or convict).” (Yasha'yahuw / Salvation is from Yah / Isaiah 11:1-3)

We turned our attention to this passage to better appreciate the role the Spirit plays in advancing the acts of the Son, so that we would recognize why Yahowah said that people would come to be aware that Yahowsha' is best understood when one accepts His advice regarding the plan He was advancing. But we were give far more than this.

We now know that Yahowsha' was an extension of Yahowah, set apart from Him, and that He descended to serve us. He would be identified as the Ma'aseyah by way of the symbolism of the branch. He would be rooted in Yisra'el by way of Yshay, a Yahuwdy, in a most substantial way, which tells us that we should not uproot Him, placing Him into the context of a new testament, a new religion, a different people, or another place. He came to make our lives better, richer, and more abundant, helping us grow.

Beyond these insights, Yahowsha's spiritual credentials would come by way of Yahowah's Spirit. The *Ruwach* of the Almighty would empower Him and restore Him by way of a mutually agreeable and favorable relationship agreement – the Covenant.

And while that is enough information to sponsor thoughtful contemplation, Yah was get getting started. After stating (one) that the “*Ruwach* – Spirit” is Yahowah, God provides us with six additional attributes associated with the *Ruwach* so that we might appreciate Her purpose. These include: Comprehension and Discernment, Advice and Empowerment, Knowledge and Respect. The Spirit therefore enables

us to understand the things associated with God, providing counsel which facilitates an incomparable reverence for Yah.

And make no mistake, coming to respect and revere Yahowah is the desired result of everything we are considering. This understanding is affirmed by the repetition of *yir'ah*, the second time in conjunction with *ruwach*, which on this occasion was scribed as a verb. And that is particularly insightful, because the “endeavors and results of the Spirit” represent the “*pale' ya'ats* – the extraordinary planning, execution, and advice” of Yasha'yahuw 9:6. What may have seemed awkward, now makes perfect sense.

But more than this, in the 11th chapter of Yasha'yahuw, Yahowah has taught us that it's by associating the words and deeds of Yahowsha' with His overall plan that we come to understand who Yahowsha' is and what He accomplished. It isn't by focusing upon His appearance, as Christians do all too commonly. Even more enlightening, we ought not base our salvation upon hearsay – upon what others have to say about Yahowsha'. So if your eyes are open, you know that Yahowah just told us not to listen to the likes of Paul.

If you want to understand the means Yahowah has provided to engage in a relationship with Him and to be saved by Him there is only one verifiable source to consider: His “*towrah* – teaching” as it is delineated throughout His Torah, Prophets, and Psalms. So while Yahowsha's advice is reliable, it is only verifiable when He is citing Yahowah's Word.

These things known, let's consider something Yahowsha' said before returning to the 9th chapter of Yasha'yah. Yahowchanan records Him promising: “**I will ask My Father to give you a 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.**” (Yahowchanan / Yah is Merciful / John 14:16-17) The Spirit that made Yahowsha' the Son of Yahowah, making Him the “*Qodesh Qodesh* – Most Set Apart,” is the “*Ruwach Qodesh* – Set-Apart Spirit” of Yahowah, because both are “*qodesh* – set apart” from Yahowah. They are one, manifestations of the singular character and personality of God.

While we are on the subject of one God manifesting Himself within the context of the *beyth/family beryth/relationship* metaphor of Father, Mother, and Son, consider ‘*echad*.’ In *Dabarym* / Deuteronomy 6:4 Yahowah declares: “**Hear** (*shama'* – listen) **Yisra'el** (*Yisra'el* – individuals who engage and endure with God), **Yahowah** (□□□□), **our God** (*'elohym* – plural of Almighty) **was, is, and always will be** (*hayah*) **one** (*'echad* – singular, first, only, unique, and certain).”

Thankfully, as one would expect, Yahowah explained “one” within the context of the “*beyth beryth* – family relationship.” Scripture defines ‘*echad*’ with the very

first use of the term. In *Bare'syth* / Genesis, Yahowah brought woman to man: **“Therefore (*ken*), based upon (*'al*) that which is right and correct (*ken*) man (*'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 (*'ishah*), existing as (*hayah*) one (*'echad*) being (*basar* – body or creature).”** (*Bare'syth* / 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 Yahowah, our Heavenly Father, Spiritual Mother, and Son are *'echad*/One.

Returning to the 9th chapter of *Yasha'yahuw*, we discover that many of Yahowsha's most important 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, He became the human manifestation of Yahowah's Plan and the home of the Set-Apart Spirit of God on Earth.

But that's not all. This child, Son, Leader, Plan, Counselor, and Spirit shall also be called: **“...Almighty (*gibowr* – powerful and prevailing, confirming and strengthening) God (*'el* – mighty one), 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'yahuw* / Salvation is from Yah / Isaiah 9:6)

Yahowah has said: the Son will be called Almighty God and Eternal Father. And when you come to appreciate the concept of set apart relative to the human and spiritual manifestations of God, you know why it is possible for the Son to be called the Father and for the Counselor to be called God. This is because irrespective of the ways Yahowah chooses to manifest His nature and express His purpose, He is one. Furthermore, in this context it means that Yahowah Himself is the One who leads us to the point of reconciliation.

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 or a relationship and thus reconciliation.” 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 Leader of Reconciliation.

“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,” Yahowah 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 Scriptures. Since the rabbinical/master substituted Yahowah’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 have not yet embraced the Ma’aseyah, please take this moment to accept Yahowah’s redemptive gift. Summon Him to reconcile your relationship with Yahowah. 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*’ Yahowah and live.

Yasha’yah / Isaiah concludes one of Scripture’s most powerful passages 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 persistence and perseverance** (*misrah* – His sovereign authority and the power to contend with everything; from *sarah* – willingness to engage and ability to endure) **and of** (*wa la*) **His reconciliation and salvation** (*shalown* – recompense, restitution, and peace, favor, health, prosperity, safety, friendship, companionship, and relationship), **nothing** (*'ayn*) **will ever diminish or end throughout all of space-time** (*gets* – they are infinite, and without limit or constraint, forever).” (Yasha'yahuw / Salvation is from Yah / Isaiah 9:7) It's a worthy summary of the most profound passages ever written.

Yahowah was, is, and forever will be. There is no limit to His overall magnitude, His greatness, or His power – but most especially, there is no quit in Him. He will engage as promised and He will persevere.

Yahowah'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.

Also notice, that all Yahowah 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 by those who do know Him.

“Upon (*'al* – on and concerning) **the throne** (*kicce'*) **of Dowd / Impassioned Love** (*dowd* – of intense and fervent love; errantly transliterated David) **and concerning** (*wa 'al* – on behalf of and for the sake of) **His kingdom** (*mamlakah* – royal reign and dominion), **He will fashion and establish the foundation with it** (*'al kuwn 'eth* – He will prepare, provide, develop, support, and sustain and enduring and trustworthy base) **and** (*wa*) **He will renew, restore, and uphold it** (*ca'ad* – heal, strengthen, nourish, sustain, support, and establish) **by** (*ba*) **justly resolving disputes** (*mishpat* – by exercising sound judgment to exonerate, with the proper means to make decisions in accordance with the plan), **and through** (*wa ba*) **vindication leading to righteousness** (*tsadaqah* – innocence achieved by making things right, acquittal by 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 and jealousy (*qin'ah* – the intense feelings, deep devotion, zeal, jealous disposition, as well as enduring desire of exclusivity in a relationship) **of Yahowah** (□□□□), **of the assembled servants** (*saba'* – spiritual implements orchestrated in a command and control construct), **will act and engage to**

accomplish and perform (*'asah* – will attend to this work, fashion and effect, institute and celebrate) **this** (*zo 'th!*)” (Yasha'yahuw / Salvation is from Yah / Isaiah 9:6/7)

Unless you know that David's actual name is Dowd, and that *dowd* means “love,” you'd have a difficult time understanding why Yahowah was establishing His kingdom on this man's throne. He was after all, just a man – and not a very good one at that. But there is so much more to Dowd than his name and behavior. You see, Dowd not only understood how to properly observe Yahowah's Towrah, He shared what he had learned with us. So to appreciate Dowd's value, and to appreciate why he is listed here, if you have not done so already, I would encourage you to read the 119th *Mizmowr* / Psalm as it is presented in the Teaching section of *An Introduction to God*. There you will discover that Yah's Son, His authority and His name, this miraculous plan and wonderful advice is Almighty God's, our Eternal Father, the Leader of Reconciliation, is known and understood by those who observe the Towrah.

The purpose of all of this is to restore and renew us, to exonerate us, to vindicate us, now and forever. This is the passion and zeal of Yahowah. He is “*qin'ah* – jealous” when it comes to His Covenant, its purpose and promise. It is what God wants. This is His will.

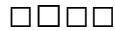
And Yahowah is committed to “*'asah* – doing” everything necessary to reconcile His relationship with His children. He has promised to “*'asah* – act and engage” personally to “*'asah* – perform and accomplish” this...

“For unto us a child is born. On our behalf a Son is given. And supreme authority shall always exist on His shoulder. And His name is called out, summoned, and read aloud: Miraculous Plan and Wonderful Advice Almighty God, Eternal Father, and the Leader of Reconciliation.

Concerning the exceeding and increasing greatness and magnitude of His persistence and perseverance, and of His reconciliation and salvation, nothing will ever diminish or end throughout all of space-time.

Upon the throne of Dowd / Impassioned Love and concerning His kingdom, He will fashion and establish the foundation with it and He will renew, restore, and uphold it by justly resolving disputes, and through vindication leading to righteousness, from this time forth and until forevermore.

The passion and jealousy of Yahowah, of the spiritual implements, will act and engage to accomplish and perform this!” (Yasha'yahuw 9:5-6)



There is some debate as to what the last word of Yasha'yahu 9:6 actually says—even in the oldest manuscript—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.”

So while that explains why most translations end with “this,” *zo'th* is only accurate if the “*qin'ah* – passion and enduring love” of Yahowah is “*asah* – engaging to accomplish” the work of “*ca'ad* – restoring and renewing,” by way of Yahowah’s maternal nature—our Spiritual Mother—the Set-Apart Spirit. And while She does these things, this passage has been about the arrival of the Son, a male child who is God Almighty. However, before we discount this aspect of the familial fullness of Yahowah’s nature and plan, recognize that the verb *asah* was scribed “She will act and engage to accomplish and perform,” prefixed with a feminine, third person singular pronoun (i.e., She). Additionally, while Yahowah 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>. On this manuscript, at the left side of line 26, you will find “*yhwh tsaba' asah...*” or “Yahowah of the assembled servants She will engage to 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 publisher 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 Yowd, a Wah, or a Zayin, there isn’t sufficient curvature to call it a Yowd, 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 Yowd 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, Yahowah will save mankind by way of a man—Yahowsha'.

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 Yowd. The second letter could be an Aleph or it could be a Heh. The third letter could be a Lamed 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 a possibility. This scribe was reluctant to process something so adverse to his religious indoctrination because *zo'th* made the one doing the redeeming 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: Yahowsha'" 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 Yahowah 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 act and engage to accomplish" was prefixed with a feminine, third person singular pronoun, especially in light of the realization that "'qin'ah – passion and jealousy" was singular feminine, Yahowah was singular masculine, "'saba' – spiritual servants" was feminine plural, which *zo'th* was feminine singular. At the very least this affirms that Yahowah manifests both paternal and maternal characteristics, and that our Spiritual Mother initiated the process by which the

human manifestation of the Ma'aseyah Yahowsha' 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 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 Yahowah's family. So I'm comfortable with renewal and restoration coming by way of Yahowah'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 Ma'aseyah 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, Yahowah 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 representing Yahowah: "Yahowsha' – Yah-Saves."

Second, it is interesting to note that an older version of Logos software linked the last word in this passage to "אִיתְיֹאֵל – 'Yaya'el" instead of "*zo'th* – this." We might speculate that the scholars who developed the interactive program had photographs of the other twenty extant manuscripts of Isaiah from the Dead Sea collection and that they attempted to render what can be seen on them. So if we are now contemplating a correct reading the evidence, then the next step in unraveling this puzzle is to recognize that 'Yaya'el is a name, not a word. Starting from the right, the first two letters of "אִיתְיֹאֵל" 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 are a contraction 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 Yahowah'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: “‘Ithy’el (אִיתְיֵאל).” 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 this role.

Moreover, prior to vowel pointing, the textual basis of ‘ashar was identical to one of the most oft repeated terms associated with the Ma’aseyah: ‘asher (אֲשֶׁר). ‘Asher is used to demonstrate linkage and a beneficial association. It is a relational term. We first encountered ‘asher in the 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 Ma’aseyah 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 “ אִיתְיֵאל” is a compound of ‘eth (אֶת) and ‘el/God (אֱל). ‘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 Yahowah’s corporeal mission. So the NASHD could be right, too. Yahowsha’ was God “beside, among, and near” men. Yahowsha’ 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 (אִיתַי) ‘el (אֱל) is the Hebrew cognate for “there is God.” In context: “the Ma’aseyah 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.” Yahowsha’ is Yahowah 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 ‘Iyty’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’yahuw’s soaring witness, works in concert with the prophet Dany’el to establish the timeline for the Ma’aseyah’s arrival. The man whose name means “Yahowah’s compassion consoles and comforts,” bemoaning the captivity of Yahuwdym, and noting Yahowah’s promises to generously reward those who observe His Towrah, 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 (*shabat*) and the renewing (*chodesh*) Appointed Meeting Times (*mow’ed*) for the Set-Apart Sanctuary (*qodesh*) and as a purifying offering for sin to make reconciliation and atonement (*chata’th*) for Yisra’el (*visra’el* – individuals who engage and endure with God) and all of the spiritual work (*mala’kah* – heavenly service) of the House and Family (*beyth* – 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 (Yahowah *ya’ad* – Yahowah’s designated assembly meetings), Padyah (*padah* Yahowah – Yahowah’s redeeming and rescuing ransom), Qowlyah (*qowl* Yahowah – Yahowah’s voice), Ma’aseyah (*Ma’asehyah* – Yahowah’s work, business, and implement), ‘Yhay’el (*’Ysh hayah ’el* – God exists as man), and Yasha’yah (*Yasha’* Yahowah – Yahowah Saves).”** (*Nachemyah* / Nehemiah 11:7)

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

And while we are pondering the “one who does Yahowah’s work,” the only significant difference between *Ma’aseyah* and *Mashyach* (מָשִׁיחַ, beside the soft versus hard “h,” is the addition of an *Ayin*, which is often silent. That being the case, *Ma’aseyah* means the “Implement of Yah,” the “One Who Does Yahowah’s Business.” If we were to take this one step further, *Ma’aseyah* also implies that the

proper transliteration of Ma'aseyah is actually Ma'aseyah, 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 Yahowah." The root, *yasha'*, written as "יִשָּׁע" denotes "salvation and savior." The Ma'aseyah reversed the order, creating Yahowsha' (יְהוֹשֻׁעַ), "Yahowah 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, Yahowah told Yasha'yahuw:

"Indeed, there will no longer be darkness or gloom for those who were oppressed, for those as in the former time when He receded from them, disdainfully humbling the land of Zabuwluwn and the land of Naphtaly.

But later, in a subsequent time, He will make them totally worthy by way of the Sea beyond and passing over the Yarden of the 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 the people from different races and places, accelerating their growth. By approaching them, You will increase their joy

They will become delighted and elated to approach Your presence, similar to the pleasure in the harvest, just like the benefits associated with celebrating receiving an apportionment of property and having been drawn out.

For indeed, that which is associated with the yoke of their oppressive burden and that which is associated with shouldering the rod and scepter of authority, the exploiting oppressor's ruling club, You have destroyed and shattered as in the day of Midyam.

For every military boot that tramples, causing a commotion and discord, and every garment that is soaked in blood also, it shall be burned as fuel for the fire.

For unto us a child is born. On our behalf a Son is given. And supreme authority shall always exist on His shoulder. And His name is called out, summoned, and read aloud: Miraculous Plan and Wonderful Advice Almighty God, Eternal Father, and the Leader of Reconciliation.

Concerning the exceeding and increasing greatness and magnitude of His persistence and perseverance, and of His reconciliation and salvation, nothing will ever diminish or end throughout all of space-time.

Upon the throne of Dowd / Impassioned Love and concerning His kingdom, He will fashion and establish the foundation with it and He will renew, restore, and uphold it by justly resolving disputes, and through vindication leading to righteousness, from this time forth and until forevermore.

The passion and jealousy of Yahowah, of the spiritual implements, will act and engage to accomplish and perform this as ‘Yshayah’el!’ (Yasha’yahuw / Salvation is from Yah / Isaiah 9:1-6)

Thus, in context, ‘Yshayah’el (אִישׁיָהוּאֵל) is being used to summarize the prophecy. It is designed to depict Yahowah (יְהוָה) representing (‘asher (אֲשֶׁר)) Himself in the form of a man (‘iysh (אִישׁ)) who is God (‘el (אֵל)). ‘Yshayah’el says that Yah (יָהּ) exists as (hayah (הָיָה)) man and God. ‘Yshayah’el (אִישׁיָהוּאֵל) tells us that Yahowah has, is, and will associate with (‘asher (אֲשֶׁר)) mankind so as to set man right with (‘ashar (אָשַׁר)) God (‘el (אֵל)). The compound title ‘Yshayah’el confirms that Yahowah is beside, among, and before (‘eth (אֶת)) 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 Ma’aseyah is a manifestation of Yahowah designed to affirm (‘itay (אִתִּי)) 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 Yahowah, 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’yahuw wrote next provides a prophetic peek at what the apostle Yahowchanan would write in the opening stanza of his eyewitness account regarding Yahowsha’.

“And (wa) Yahowah (□□□□) dispatched, sending out (shalach – reached out to send) the Word (dabar) to Ya’aqob (Ya’aqob – one who digs in his heels, Israel’s patriarch who became Yisra’el and gave birth to Yahuwdah)...”

This is one of many places in the Towrah, Prophets, and Psalms where the human manifestation of Yahowah is called the “*dabar* – Word.” In this way it serves as the basis of Yahowchanan’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.”

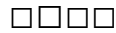
In this passage, we find that the Medieval Masoretes struck again. Your bible probably says “And the Lord/’*adonay* sent the word to Jacob.” While Satan surely did that very thing through the rabbis, God did not say “Lord.” He asked Yasha’yahuw to write: “And Yahowah sent the Word to Ya’aqob.” This error 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. Yahowah was erased and ‘*adonay*’ was scribbled into the Scriptural text. And since most of the substitutions are found in 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 Yahuwdym who witnessed the “Word made flesh” were not of like mind. According to Yashayah / Yah Saves / Isaiah’s prophecy and subsequent history, many Yahuwdym rejected their Ma’aseyah. Speaking of ‘Yshayah’el, the prophet wrote: “...and (wa) **He will elect to be neglected, cut down, and fall** (naphal – be cast down) **in (ba) Yisra’el (Yiwra’el).**” (Yasha’yahuw / Salvation is from Yah / Isaiah 9:8) Of this, Dany’el would later write: “Ma’aseyah would be cut off, but not for Himself.”

The revelations contained in the 9th chapter of Yashayah / Yah Saves are among the most significant prophecies in the Tanakh. 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 Dowd. Only one man met these Scriptural criteria. Yahowsha’ 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 Dowd, 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 Yahowah and Yahowsha’ in heaven and to have reported back to us what they saw. Ezekiel set the scene:

“The heavens (*shamaym* – 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 (*‘elohym*).... The Word (*dabar*) of Yahowah (□□□□) 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 Yahowah (□□□□) became manifest (*hayah*).” (*Yachezq’el / God Grows / Ezekiel 1:1-2*)

Ezekiel will describe Yahowah’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 (*hineh* – calling attention to the details) a windstorm (*sa’ar*) of the Spirit (*ruwach*) 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.” (*Yachezq’el / God Grows / 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 Yahowah 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." Yahowah'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.**" (Yachezq'el / God Grows / 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** (*'iysh*) **walked** (*halak*) **alongside** (*'eber*), **before** (*pane*) **God's** (*'el*) **presence** (*pane*), **walking** (*halak*) **in association with** (*'asher*) **the glorious nature and authority** (*shem*) **of God's** (*'el*) **Spirit** (*ruwach*), **walking** (*halak*) **without** (*halo'*) **turning aside** (*sabab*) **as they proceeded** (*halak*)." (Yachezq'el / God Grows / 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 lightning coming forth as flames.**" (Yachezq'el / God Grows / Ezekiel 1:13)

Ezekiel was careful and precise in describing Yahowah'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 Yahowah'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**), but instead the hard "h" sound often transliterated "ch." So the "c" was added to help transliterate the first syllable of "khaw yaw," the sound of the Hebrew word. But from the perspective of the Hebrew letters actually rendered in the text, *chayah* is remarkably similar to *hayah* (**הָיָה**), the root and meaning of Yahowah'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 Yahowah’s and Yahowsha’s names, *hayah* shares attributes common to the Ma’aseyah: “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 Yahowah’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 Yahowsha’ as our Savior and are born anew by way of Yahowah’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 lightening (*bazaq*).”** (Yachezq’el / God Grows / Ezekiel 1:14)

From this we can reasonably assume that Yahowah’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 Yahowsha’.

“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’*).” (Yachezq’el / God Grows / 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 (*’asher*), the name, glory and nature (*shem*) of the Spirit’s (*ruwach*) 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 (*ruwach*) renewing and restoring to life, nurturing and preserving life (*chayah chayah*) in the wheels (*’owpan*).” (Yachezq’el / God Grows / 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 Yahowah’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 (*‘erets*), the wheels (*‘owpan*) lift up and bear, sustaining and supporting those (*nasa’*) in close proximity to (*‘umah* – in juxtaposition with) the Spirit (*ruwach*) renewing and restoring life, nurturing and preserving (*chayah chayah*) by way of the wheels (*‘owpan*).”** (Yachezq’el / God Grows / Ezekiel 1:21-22)

What comes next may be one of Scripture’s most profound explanations of how Yahowah can manifest Himself simultaneously as the Maternal Set-Apart Spirit and the Son, as our Protector and our Savior.

“On (*‘al*) top (*ro’sh* – 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 (*raqya’* – 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’sh* – their top, crucial parts or source), under the substance and expanse (*raqya’*) 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 (*shanyaym* – both in combination) covering and clothing, protecting (*kasha*) the living human bodies (*gawyah*) 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).” (Yachezq’el / God Grows / Ezekiel 1:23)

Yahowah is one entity, simultaneously and eternally existing as our Heavenly Father, Spiritual Mother, and Redeeming Son. Yahowah is: One existence with two manifestations, all affirming His nature. Eternal life in the household and family of Yahowah 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: Yahowah 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)." (Yachezq'el / God Grows / 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 (cappyr '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)."** (Yachezq'el / God Grows / Ezekiel 1:26) The prophet was looking up at Yahowsha'—God manifest in human form.

"I noticed (ra'ah – intently observed and discerned) the appearance (mar'eh) of a physical body (matnaym – 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 ('esh) all around and about (musab) His dwelling (beyth – house), and from the appearance (mar'eh) of His body (matnaym) 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 (huw') appeared in the image of the glorious presence and manifestation of power (kabowd – the person) of Yahowah." (Yachezq'el / God Grows / 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* (a blended corruption of *mishpat* and *mitswah*) out of the prescriptions contained in the Towrah, in essence turning a liberating and loving relationship with the living God into the repressive and ritual laden religion of men.

But Yahowah was not taken by surprise. He knew that men would value their words more than His. Thankfully, Yachezq'el wasn't one of them.

“When I saw Him I fell prostrate (*naphal*) upon my face (*pane*) 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 pane*), 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), Yahowah.

Whether they listen or revolt in bitter opposition (*mary*) against My house, family, and home (*beyth*), know (*yada*) a prophet will exist (*‘ehayah* – I Was, I Am, and I Will be) in their midst.” (Yachezq'el / God Grows / Ezekiel 1:28-2:5) God was obviously aware of the rabbis who would mislead His people and He clearly wasn't pleased.

The Yahuwdym were given the best job in the world. They were offered the inheritance of Yahowah, 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 suffering on earth has been their reward. But even that would be unsatisfactory for those who did the misleading. For corrupting Yahowah'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 Yahowchanan 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)

Yahowchanan 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 Yahowah! 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)

Yahowchanan would later add: **“I heard a loud voice from the throne, saying, ‘Behold, the Tabernacle of Yahowah is among men, and He shall dwell among them, and they shall be His people.’**” (Revelation 21:3)

Speaking of the New Jerusalem, Yahowchanan reported: **“I saw no temple in it, for Yahowah 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 Yahowah 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 Yahowsha’s brilliant nature is presented in Matthew and Mark. **“Yahowsha’ took Shim’own, Ya’aqob, and Yahowchanan, and brought them up to a high mountain by themselves. And He was transfigured** (*metamorphoo* – changed into another from, 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*).” (Mattanyah / Yah’s Gift / Matthew 17:1-2) The portrait is eternally consistent. God is light. Yahowsha’ is God.

“And behold, Moseh and ‘El’yah (commonly transliterated Elijah, but meaning Yah is God) **appeared** (*horao* – 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** (*episkiazo* – overshadowed) **Him, and lo, a voice from the cloud said** (*lego* – 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.**” (Mattanyah / Yah’s Gift / 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 Yahowsha’ was still only a pale shadow of His natural and whole self—Yahowah. Yes, light is light, and Yahowsha’ is Yahowah, but without the full intensity. If Yahowah didn’t ratchet His energy level down when communing with us, we mortals would be incinerated in His presence.

Yahowsha’ said, **“I Am the Light of the cosmos. He who follows Me shall not walk in darkness, but shall have the Light of Life.”** (Yahowchanan / Yah is Merciful / John 8:12)



Yasha’yahuw 42 tells us a great deal about the Ma’aseyah’s nature as well as His purpose. It is one the few places in Scripture where a *nepesh*-soul is attributed to Yahowah, as God is a *ruwach*-Spirit. Another is Psalm 22, a painful experience we’ll save for the next chapter.

As we shall soon discover, even Yahowah needs a soul if He is to live among men and reach out to them as a man. So let’s jump into the first of these prophecies which ascribe a *nepesh*-soul to the Creator of souls and see what we learn.

In context, Yasha’yah 42 is predictive of the Ma’aseyah. In fact, Yahowsha’ is quoted in Mattanyah / Matthew 12 reciting the first four verses, confirming that they were written of Him.

“Behold, here is (*hen* – look now at this present time and see, for surely this is) **My servant** (*‘ebed* – My associate and coworker). **My support is continuously with Him** (*tamak ba* – My hand is consistently upon Him, I genuinely uphold Him, and accept Him (qal imperfect)) – **My Chosen One** (*bachyr* – My Elect, the instrument of My desire, the extension of My preferred relationship).

My soul (*nepesh* – speaking of the unique consciousness of a living being) **is pleased to make amends and provide restitution, facilitating fortuitous acceptance by having satisfied the punishment** (*ratsah* – to provide favor and enable reconciliation by paying and satisfying the debt, thereby removing the penalty).

I have bestowed (*natan* – I have placed) **My Spirit** (*ruwach*) **upon Him** (*'al*) **so that** (*ken* – forasmuch then reliably and justly) (from 1QIsa)) **He will bring forth** (*yatsa'* – He will extend, spread, and disseminate) **His means used to achieve justice and resolve disputes** (*mishpat* – the basis upon which His judgment will be exercised and His sound decisions will be made (in 1QIsa suffixed in the third person masculine singular)) **to** (*la*) **the people from different races and places** (*ha gowym*).” (Yasha'yah / Salvation is from Yah / Isaiah 42:1)

This declaration is very similar to Yahowah's statement during Yahowsha's transfiguration. And that is because even God quotes Scripture.

In this passage, we learn that the Savior is Yahowah'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 “One Doing the Work of Yah” connotation resident in Ma'aseyah.

Hen tells us that there is a time certain when Yahowah will make Himself known, even visible. And “*'ebed* – servant” serves as another affirmation that Yahowsha's title is actually Ma'aseyah, meaning “the work of Yah.”

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 Yahowah's relationship with the Ma'aseyah. Yahowah 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.

Here, *tamak ba*, were scribed in the qal imperfect, revealing the source of the Ma'aseyah's success. He is “continuously upheld” and “actually supported” by Yahowah, who is speaking in first person throughout this passage. Yah is the source of His acceptance and ours. He is the reason Yahowsha' stood up for us so that we could stand, upheld, by Him.

This means to resolve the issues which separate us from God was Yah's choice—His preference. He decided that He would personally pay the price to redeem us, which is what we learn from “*bachyr* – the extension of My desire.” Further, *bachyr*, reveals that He was “selected based upon a special relationship and affection,” and thus is far more insightful than “chosen,” especially when applied to a people or a person. It conveys Yahowah's mindset, purpose, and character.

The next phrase is essential to our understanding of how Yahowsha': “*ratsah* – made us acceptable to Yahowah, pardoned our sins, restoring us to perfection so that we could be reconciled with God.” To accomplish this miracle, Yahowah who is *Ruwach* / Spirit, needed a *nepesh* / soul. Without a soul, Yahowah could not have manifest Himself in the form of a man because all animals, and that would include humans, have souls.

Also, without a physical body, Yahowah's Servant Yahowsha' could not have fulfilled Passover. On Pesach His body died, fulfilling the role of the Lamb. And without a soul, Yahowsha' could not have been separated from Yahowah, enduring our penalty on Unleavened Bread. Similarly, without a Spirit, there would have been no celebration of FirstFruits when soul and Spirit were reunited.

Yahowah'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. Without one of these, Yahowah would not have been able to separate Himself from Yahowsha' and thus pay the price required to redeem our sins. Our ransom required Yahowsha's soul descending into *She'owl*, the place of separation, while His Spirit returned to Yahowah and His body lay in the tomb until it was destroyed that night.

Once again, by definition, Yahowah can't go to the place of separation from God, but Yahowsha's soul could and did. It is the price He paid to redeem us and pardon us, vindicating, restoring, and saving us.

There is a reason that Yahowah has a "*nepesh* – soul," which is the Hebrew term for "animal consciousness." For God to accept human form, for Him to set-apart and diminish some of His spiritual energy, and manifest Himself as a man, He has to have a soul.

But since Yahowah is "*ruwach* – spirit," for His Chosen One to represent Him, His *ruwach* must "*natan* – be bestowed" upon His soul. This then tells us that the Ma'aseyah Yahowsha' had a physical body in addition to God's soul and spirit. While there is no Trinity, Yahowsha', Himself, was triune.

The reason for this threefold nature is then explained using *ratsah* and *mishpat*. The "*mishpat* – means used to achieve justice and resolve disputes" requires Yahowah's soul to "*ratsah* – provide restitution by personally satisfying the penalty, thereby facilitating our acceptance." This occurred on the *Mow'ed Miqra'* of *Matsah* when His soul went to the place of separation to accept the punishment we deserved. And since *She'owl*, the place of separation, is by definition the one place Yahowah's Spirit cannot go, His "*nepesh* – soul" was sent there to "*ratsah* – make amends, and to satisfy the debt" otherwise required of our souls.

And in this way, the Ma'aseyah Yahowsha', as Yahowah's Servant, "*yatsa* – extended" the "*mishpat* – means used to achieve justice and resolve disputes" to the "*gowym* – people from every race and place."

So it is fair to say, this was an especially revealing prophetic promise. The information required to explain Yahowsha's nature, and to understand what He accomplished during the three most important days in human history, has been laid before our eyes.

As I have mentioned, a *nepesh*/soul alone was insufficient for Yahowsha' to represent Yahowah. So for Yahowsha' to be set-apart from Yahowah, for Yahowsha' to be a diminished material manifestation of Yahowah, Yahowsha' required Yahowah's *Ruwach* / Spirit as well. That is why we read: **"I have given and applied, bestowed and placed, set-apart and distributed, My *Ruwach* / Spirit upon Him."** The Spirit made Yahowsha' Almighty God, ultimately making it possible for the Son to represent the Father.

As part of Yahowah, Yahowsha' could be "*yatsa*' – sent out" to us to "*yatsa*' – bring forth" justice. He accomplished this by serving our sentence for us, His body dying in our stead, His soul 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 Yahowsha' did. It was His "plan," and our "privilege," the "prescription" for what ails us.

Restoration and renewal was for everyone. Yasha'yah wrote "*Gow*," not "Yahuwdah, Yahuwdym, or even Yisra'el." Seven centuries before the deed was done, the proclamation had gone out. Yahowah'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 Yahowsha' would act during his stay with us. It further affirms, that rather than being received as the human manifestation of God, He would not be respected by men. In fact, those He created wouldn't even listen to Him. Therefore, Yasha'yahuw wrote:

"He will not speak loudly or cry out for help (*lo' tsa'aq* – He will not summon assistance), and He will not be lifted up nor desired (*lo' nasa'* – He will not be respected or honored). And (*wa*) the sound of His voice (*qowl*) will not be heard (*lo' shama'* – will not be listened to) in the public places (*ba ha chuwts* – outside in the streets)." (Yasha'yah / Salvation is from Yah / Isaiah 42:2)

What I find particularly ironic in this regard is that Christians, who errantly boast that their religion was based upon the testimony of their "Lord Jesus Christ," don't actually listen to Him. They either ignore or reject most everything He had to say—especially regarding the enduring and saving nature of the Torah.

That said, this amplified rendering is considerably different than most English translations, none of which make much sense. Yahowsha' 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 *tsa'aq*/cry out, *nasa'*/exalt, and *shama'*/listen. 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 Yahowsha' actually did on many occasions, must mean that the Ma'aseyah 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, Yahowsha' 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 regard” the political and religious leaders of the day.

The next verse is equally nonsensical in most English translations, as they have the Ma'aseyah “not breaking bruised reeds.” Since Scripture tells us that *qaneh* is “a standard of measure,” and that the Towrah is the standard upon which our responses are measured, I see the prophecy as being profound, rather than obtuse. So as we endeavor to translate this next prophetic revelation, we are required to examine every potential vocalization of each word, and then contemplate their symbolism in context with the work of the Ma'aseyah.

“The opposition to and the harassment associated with trying to break (*ratsats* – the struggle crush (qal passive)) the branch, the standard, and the means to acquire and redeem (*qaneh* / *qanah* – that which is an extension from the foundation, the standard and the measure, and means to ransom someone; serving as metaphors for the *Ma'aseyah*, the *Towrah*, and the *Miqra'ey*) will not destroy Him (*lo' shabar* – will not cripple Him or break Him, nor will they cause Him to cease).

And (*wa*) the healing and restoring (*kehah* – alleviating) flax (*pishtah* – the plant whose blue blossoms in the early spring signal the season to observe *Pesach*, *Matsah*, and *Bikuwrym*, while the fibers of the plant were used to make white linen garments and wicks for oil lamps; symbolic of the Spirit's Garment of Light) He shall not quench or extinguish (*lo' kabah* – He shall not snuff out or cease to be effective).

To and for those who trust and rely (*la' emeth* – on behalf of the trusting and reliant) He will bring forth (*yasa'* – He will descend and serve by producing and extending) the means used to achieve justice and resolve disputes (*mishpat* – the basis upon which judgment will be exercised and sound decisions will be made).” (Yasha'yah / Salvation is from Yah / Isaiah 42:3)

God is not saying that the Towrah “diminishes,” but instead, that Yahowsha' would be crushed for accepting our rejection of it. In that way, Yahowah could be faithful to His Word and be just, and yet still save us.

Again, the standard of measure throughout Scripture is the Towrah. But sadly Yah's Teaching was repressed, relegated to a subservient role by rabbis because they preferred their Oral Law. And later the Torah was dismissed, replaced by Church doctrine. Therefore, without redemption, without the prescriptions in Yah's Towrah, souls are ultimately "crushed and diminished to nothingness." So we are being told that Yahowsha' wouldn't violate the Towrah, making Him perfect, and thus able to redeem us rather than Himself by His sacrifice.

Qaneh, or *qanah*, depending upon the application of diacritical markings, is translated "reed" in most all Christian bibles, even though that represents its tertiary definition. And yet its primary characterization as "branch," represents Scripture's most prevalent metaphor for the Ma'aseyah. This is because His genealogy followed the Dowd/David branch of the family tree which, once rooted in the Land, was initiated by Abraham, Sarah, and Yitschaq—the first family of the Covenant.

That is not to say that "reed" is irrelevant, however, only that "branch" is more telling. You see, Moseh, the implement Yahowah used to reveal His Towrah, was "*masah* – drawn out of" the reeds along the banks of the Nile in Egypt.

And speaking of the Towrah, *qaneh* also depicts "the standard, the unit of measure, and the scales of justice." Each of these concepts serves as a symbol of the Towrah.

And if that were not enough, as part of its principle definition, *qaneh* is said to represent "an extension from the foundation or base." This is precisely what '*edon*, "the upright pillar and the foundation," represents.

Further, *qaneh* is sometimes rendered "bone" and "shoulder joint." This too is prophetic because Yahowsha's bones were not broken as He hung on Mowryah's upright pole on Passover. And by His willingness to be punished in this way, He shouldered our burdens. *Qaneh* is even the "shaft of a lamp stand," which is relevant because Yahowsha' serves as a Light along the Way to God.

As we have learned, the verb form of most nouns often defines them. Written identically in the text, *qanah* is active. It means "to purchase or to acquire something or someone in exchange for a payment so as to redeem them." This of course speaks to the means Yahowsha' used to "*mishpat* – achieve justice by resolving the disputes" which once separated us from Yah.

Regardless as to how many of these connotations apply, *qaneh* is flanked by two verbs: *ratsats* and *lo' shabar*. And so it is that we find religious and political individuals then and now "*ratsats* – in opposition to" the Towrah and the Ma'aseyah, "breaking" one while "opposing" the other. They wanted "to crush" Yahowsha' and they "created all manner of hardships" for those who have chosen to observe Yah's Instructions. But their animosity "*lo' shabar* – did not destroy

Him or break Him.” He continued without ceasing to complete the work Yahowah had assigned to Him.

As we well know, His work involved “*kehah* – healing and restoring” humankind. That being true, why do you suppose Yahowah associated *kehah* with “*pishtah* – flax,” and not with man?

I think the answer to that question lies in what flax represents. It was first used in *Shemowth* / Exodus, where the emergence of the plant’s blue flower in the early spring was used in conjunction with budding of barley to indicated when we are to observe *Pesach*, *Matsah*, and *Bikuwrym* – the means Yahowsha’ used to “*kehah* – heal and restore us.”

But more than this, the fibers of the “*pishtah* – flax” were used in two revealing ways: to make wicks for oil lamps and to weave linen garments. The plant is therefore symbolic of the Set-Apart Spirit’s Garment of Light which makes those who observe *Pesach*, *Matsah*, and *Bikuwrym* appear perfect in Yah’s eyes.

It is this light, and the influence of these days, that the Ma’aseyah Yahowsha’ “*lo’ kabah* – shall not quench or extinguish.” Indeed, that is precisely how He “*mishpat* – achieved justice and resolved the dispute” between humankind and God. Moreover, the means to benefit from this promise is “*la’ emeth* – to trust and rely” upon the Ma’aseyah Yahowsha’s fulfillment of the Towrah’s promises.

So, while I cannot say for certain that Yahowah intended for us to see all of these remarkable symbols, I’m fairly certain that He did not say: “A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth,” as the *King James Version* published. But to be fair, I know Him, and Sir Francis Bacon’s associates did not.

The reason we turned to this passage is found in the following statement. “**He will not become incapacitated or falter** (*lo’ kahah* – He will not become disheartened, be restrained, or be disabled), **and** (*wa*) **He will not always be oppressed or harassed** (*lo’ ratsats* ‘*ad* – He will not struggle or be opposed forever). **He will bring about** (*sym* – cause, establish, direct, appoint, place, and preserve) **the means to resolve disputes and achieve justice** (*mishpat* – the basis upon which judgment will be exercised and sound decisions are made) **in the land** (*ba ha’erets*), **and** (*wa*) **from whence** (‘*ay* – from which and where) **accordingly** (*la*) **they will inherit** (*yarash* – come to receive and possess through an inheritance (1QIsa features *yarash* – inherit in place of *yachal* – to wait in the MT)) **His Towrah** (*Towrah* – His Torah Instruction and Teaching, His Source of Guidance and Direction; derived from: *tow* – His signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from Him, which *tuwb* – provides answers to facilitate our restoration and

return, even our response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing us, thereby *towr* – providing us with the opportunity to change our attitude, thinking, and direction toward Him).” (Yasha’yah / Salvation is from Yah / Isaiah 42:4)

‘Ay is a particularly challenging term. Written Ayin Yowd, it is rendered as a noun and translated “isle, isles, or islands” thirty-five times. The second most popular rendering, and occurring on sixteen occasions, is “from whence, from which, and from where,” which is how I’ve translated it here. In my mind, it makes no sense whatsoever for “islands” to “*yarash* – inherit” anything, much less the Towrah. However, when we inherit Yah’s Towrah’s Guidance we receive Yah’s redemption and we are adopted into our Heavenly Father’s family, thereby making us entitled to an inheritance from Him. Not only does one flow from the other, the only way to inherit the Covenant is through the Towrah.

So, while there are two options regarding ‘ay, there is no mistaking the fact that the Great Isaiah Scroll, written in Yahuwdah/Judah, found in the caves above Qumran, and dating to the second century BCE, features “*yarash* – inherit,” while the Masoretic Text, authored one-thousand-three-hundred years later in Spain in the 11th-century CE, deploys “*yachal* – to wait for.” Recognizing that the DSS witness is considerably older and closer to the source, and that the MT variation of “islands waiting” is senseless, how do you suppose the *King James Version*, the *New American Standard Bible*, the *New International Version*, and the *New Living Translation* rendered this verse? Did any of these publications refer to the Dead Sea Scrolls?

KJV: “He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.” NASB: “He will not be disheartened or crushed Until He has established justice in the earth; And the coastlands will wait expectantly for His law.” NLT: “He will not falter or lose heart until justice prevails throughout the earth. Even distant lands beyond the sea will wait for his instruction.” And the NIV: “He will not falter or be discouraged till he establishes justice on earth. In his law the islands will put their hope.”

Of course, you and I know that *Towrah* does not mean “law.” But, and this is relevant, since the “His” in this passage is addressing Yahowsha’, if it was “His Law,” this means that He did not replace His Law with Grace. And this means that Paul lied and that Christians are wrong. Recognizing this vulnerability, after what can only be called a reckless and undisciplined rendering, the NLT translated *towrah*, a singular noun and title, “instructions.”

But in actuality, it does not matter. Yahowsha's Towrah and His Instruction are indistinguishable. And when it comes to His Directions, God will not tolerate a rival or any alterations. The one and only Towrah provides the lone means to participate in the Covenant and to be saved by God.

As we contemplate the full meaning of this prophetic passage, we can celebrate the fact that Yahowsha' was, is, and forever will be the Light of the world and the Light of life. This was reinforced in Yasha'yah's / Isaiah's 9th chapter, which noted that 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 Mowryah's pole. The secondary meaning of *ratsats* applies as well. Yahowsha' did not oppress; He never burdened anyone by abusing His power or authority.

Yahowsha', as the living embodiment of the Towrah, demonstrated that Yahowah's terms and conditions are liberating, not oppressive, easy, not hard. That is why people around the world would put their trust in them and Him. But do not be misled. Yahowsha's Teaching is Yahowah's *Towrah*. In every aspect of His life, in His every word and deed, Yahowsha' was *Towrah* observant. Every jot and tittle, every letter of every word, of God's Handbook for Living stands. Yah's *Towrah* is as vital today as the day it was inspired. It remains our Operating Manual—the means to get the most out of life.

Quite often, I check the Dead Sea Scrolls to see if the Masoretes have altered a text – especially those pertaining to the Ma'aseyah. 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 Towrah. 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 Towrah through the Ma'aseyah. It's the central message of this book. The Towrah 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 Ma'aseyah and His gift you have to understand the Towrah first.

It's ironic in a way. The Towrah 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 Towrah. Rabbis viciously harass brethren who rely on the Towrah's promises and acknowledge the Ma'aseyah, saying that the Torah is

so vaguely written that it must be interpreted by them and seen through the lens of their Oral Law, as argued in the Talmud, Mishnah, and Zohar, etc.

The Church isn't any better. Clerics erroneously teach (based upon Pauline Doctrine and 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 Towrah. It is Yahowah's gift to us. 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.

“This is what (*koh*) Yahowah (□□□□ - *hwhy*) said (*'amar*), the God (*ha 'el*) who created (*bara'*) the heavens (*ha shamaym* – the spiritual realm), expanding them (*natah* – and stretching them), and (*wa*) who stamped out and spread out (*raqa'*) the land (*ha 'erets* – the material realm), giving (*natan* – bestowing upon) its offspring (*tse'etsa'*) a conscience (*nesamah* – ability to exercise good judgment and discriminate between right and wrong, truth and lies, good and bad, life and death, that which is of God and is reliable and that which is of man and is unreliable) for the people (*la ha 'am* – on behalf of the family (singular masculine absolute)) upon it (*'al*) and (*wa*) the Spirit (*ruwach*) for the walk (*la ha halak*) through it (*ba*).” (Yasha'yah / Salvation is from Yah / Isaiah 42:5)

I find *raqa'* to be an intriguing term when it is deployed to say that God “stamped and hammered out” the “*erets* – land and material realm” as well as its “*tse'etsa'* – offspring.” Once the energy required to establish the universe, both spiritual and material, was “*bara'* – created,” matter and life were stamped out, just as books are printed on a press. Matter is just organized energy following Yah's design, and life is the result of His DNA code.

I also like His transition, from energy to matter to life, because that is how the process actually occurred. But God did not stop there. He gave one form of life, “*am* – people,” a “*nesamah* – conscience” so that we might choose to “*halak* – walk” in His “*ruwach* – Spirit.” The *nesamah* is the means we use to direct our steps so that we, by way of the Towrah, and its Covenant, come to receive Yah's *Ruwach*—thereby being born anew into His family.

Yahowah has now used *nepesh*/soul, *nesamah*/conscience, and *ruwach*/Spirit in the opening verses of this 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 *nesamah*/conscience. A *nepesh* provides temporal life. A *nesamah* can cause us to seek eternal life. A *nepesh* provides a general awareness and the instinct to live, but only the *nesamah* can inspire us, telling us how to live. To inherit Yahowah's estate, and to live eternally, we must

be born anew from above in His *Ruwach*/Spirit. The *nesamah* 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.

Hopefully, you have been inspired by the majesty of the instructions that accompany Yahowah's 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 *nesamah*/conscience to save our *nepesh* / soul, and we'd all be walking with Yahowah's *Ruwach*/Spirit.

Throughout this next passage, we are challenged to decide if Yahowah is still speaking singularly of the “*am* – people and family” or if He has returned to addressing the Ma'aseyah, speaking prophetically of Him. All of the pronouns are masculine singular, which work equally well for '*am* and the Son, but do not distinguish between them.

Also relevant, most every time Yahowah summons us to meet with Him so that He can vindicate us and save us, the invitation is offered on an individual basis—one at a time, and thus is singular. Moreover, the “*am* – people who comprise God's family” were chosen by God to scribe His eternal witness – the testimony which enlightened the world regarding the Covenant and means to salvation. Therefore, since we cannot be certain, I'm going to make a case for both and translate the passage twice, once with it referring to the “*am* – family” and then again with these words being prophetic of Yahowsha'.

“I (*any*), Yahowah (□□□□ - hwhy), have invited you (*qara'* – have genuinely called, summoned, and welcomed you to meet and totally encounter Me [speaking of the '*am* – family (qal perfect – affirming that this is to be interpreted literally not symbolically of a completed act, but without reference to time)) in righteousness along with vindication (*ba tsedeq* – in honesty, fairness, and justice, providing innocence). And I have chosen to firmly and powerfully grasp you by the hand (*chazaq ba yad* – I have provided overwhelming encouragement, continual strength, and consistent opportunity to you, reliably holding onto your hand (hiphil imperfect jussive – saying that Yah is empowering, encouraging, and firmly establishing His family, that the benefit is ongoing throughout time, and that this is Yahowah's decision and desire)). I have watched over you and have saved you (*natsar* – I have continually observed, protected, and preserved you (qal imperfect – once again requiring a literal interpretation with the anticipation of unfolding results)).

And (wa) I have dedicated you (natan – I have placed and appointed you, constituted and established you (qal imperfect – similarly requiring a literal interpretation in the anticipation of ongoing benefits)) as (la) the family ('am – the assembly of related people in a (masculine, singular, absolute)) Covenant (beryth – relationship (singular construct – telling us that there is only one Covenant and that it is eternally associated with the 'am – family)) to (la) shine upon ('owr – to enlighten) people from different races and places (gowym – the nations), to (la) open the eyes of (paqach 'ayn – to provide sight for (qal infinitive construct which serves as a verbal noun)) the blind ('owr – those who cannot see the light, those without enlightenment), to (la) bring out (yatsa' – to serve by bringing forth) captives held in detention ('acyr – prisoners who are not free) from (min) being shut out (macger – being on the wrong side of a closed door, or a prison), and those (wa – (from 1QIsa) from (min) the house (beyth – family and home) of imprisonment and captivity (kele' / kala' – confinement and restraint, of being restricted, restrained, and withheld, even forbidden) who are abiding in (yashab – who are living in) darkness (choshek – which is the absence of light)." (Yasha'yah / Salvation is from Yah / Isaiah 42:6-7)

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. Yahowah'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, Yahowah 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.

Also, since "restrain and bind" comprise the root meaning of "religion," synagogues, cathedrals and churches are "the dark houses which imprison." Yahowah's light shining brightly from our lives is the key to liberating those who have been bound and blinded by such institutions.

I have presented this passage as if the subject of this prophecy, and the agent Yahowah would use to accomplish His ultimate goal, is His "'am – family," but there is good reason to suspect that it is actually Yahowsha'. Our first clue in this regard is derived from the context itself. In most cases, the identity of a pronoun is ascertained by looking at the last time a subject was specified—and in this case, that is the "'am – family or people." So we are compelled to prioritize this clue. Moreover, here is another: while Yahowsha' embodies the *Miqra'ey*, which is based upon *qara'*, it is awkward to suggest that Yahowsha' would be invited to

meet Yahowah or to be summoned to Him. And that is because Yahowsha' is part of Yahowah. So this also favors the “*am* – family” over the “*ben* – Son.”

The verbal phrase “*ba tsedeg* – in righteousness and along with vindication” works for both the Ma’aseyah and the people. And that is because these things are God’s doing. Also, since Yahowsha' is the hand of God, and since He displays the power of God, *chazaq ba yad* is appropriate when applied to Him, even though Yahowah is on record using this exact phrase to say that He firmly grasped hold of His people by the hand to lead them away from the Crucible of Egypt.

Natsar is equally comfortable being rendered “watched over” as it is “saved.” Both connotations favor the family over the Son. The salvation aspect of this verb is much more at home describing the benefit Yahowah has offered to His children.

The primary meaning of *natan* is “to give,” which is how it was translated in the previous passage, but that doesn’t fit exceptionally well regardless of the subject. But if we consider *natan*’s secondary connotations, those being “to dedicate, to place and appoint, to constitute and establish,” the verb performs beautifully for both potential subjects. And what is important here is that Yahowah “*natan* – established” the “*am beryth* – family Covenant” – of which there is only one.

Especially revealing is the use of *’owr*, which as a noun means “light,” but as a verb means: “to shine, to provide sight, to brighten, and to enlighten.” This distinction is important because in the text, *’owr* and *gowym* are juxtaposed. If they are both nouns, it would be “light people.” The “*la* – to” preposition was scribed before, not after *’owr*. This means the passage cannot be accurately translated “a light to the nations” without artificially adding a verb in the place of the preposition, and then adding a preposition where there is none. But as a verb, these problems are all resolved.

Continuing to evaluate these phrases, we find that since the *’am* represents the “*am beryth* – people of the Covenant,” and the “family” who brought us Yahowah’s Towrah, Prophets, and Psalms, both are equally at home enlightening, opening eyes, and freeing the people of the world from being shut out of Yahowah’s home. Without the Towrah, and without Yahowsha' its human manifestation, we would all be blind and destined to live in darkness, separated from God. One is only valuable when connected with the other – the promise and its fulfillment.

All things considered then, the preponderance of the evidence compels us to identify the singular, second person, masculine pronouns, with the “*am* – family” who brought us Yah’s Word and who comprise His Covenant. But always remember that the most important member of that family is Yahowsha'.

Recognizing that Yah's people are Yahuwdym, and that His Servant is Yahowsha', next we read: **"I am ('any) Yahowah (□□□□ - hwhy). This is My name (huw' shem). And (wa) My glory (kabowd – My manifestation of power, splendor, and status, My abundance and honor) I will not give (lo' natan – I will not bestow (qal imperfect – signifying a literal interpretation with ongoing implications)) to (la) another ('acher – someone or something different, something which materializes subsequently or later) or (wa) My renown and reputation (tahilah – the adoration and appreciation I have earned) to (la) religious images (pacyl – paintings, carvings, statues, symbols and icons used during worship, along with idols; from *pacal* – that which is crafted and shaped by men)."** (Yasha'yah / Salvation is from Yah / Isaiah 42:8)

So much for Allah and the Lord Jesus Christ. But that is just the beginning. Say goodbye to the Christian cross, the Black Stone of the Ka'aba, and the Jewish Star of David, as well as to all of the religious images and names of false gods which permeate the human culture.

But what do you suppose the chances are that religious institutions with economic schemes to protect, revealed Yahowah's testimony accurately? For that answer, consider this sampling: KJV: **"I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images."** "LORD" isn't in the text and it isn't a name. So this, from the NASB, is no better: **"I am the Lord, that is My name; I will not give My glory to another, Nor My praise to graven images."** Giving substance to the notion that there is a conspiracy to hide the truth, the NLT crafted: **"I am the Lord; that is my name! I will not give my glory to anyone else, nor share my praise with carved idols."** So the moral of this story is: you can't trust religious people.

Yahowah may not have intended to include every aspect of *kabowd* in His list. But since *kabowd* provides the key to unlocking the Second 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 Yahowah. That is His name. It's important to Him, and it is life and death to us. He underscores the significance by using *huw'* for "that is." *Huw'* 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." *Huw'* "serves to bring things together," such as: Yahowah'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, Yahowah has the power to restore and renew in spite of man’s feeble attempts to thwart Him. This particular revelation from Yahowah concludes with:

“Behold (*hineh* – look now and see), that which is first and foremost (*ha ri’shown* – beginning and primary things) has occurred (*bow’* – has come to be (qal perfect – speaking of that which is genuine and complete)), and (*wa*) that which is renewing and affirming (*ha chadash* – restoring) I am (*’any*) reporting (*nagad* – conveying and making known) in advance of (*ba terem* – before) this happening (*tsamach* – they bud and grow). I am enabling you all to hear this (*shama’ ’eth* – I am reporting this news to you (hiphil imperfect)).” (Yasha’yah / Salvation is from Yah / Isaiah 42:8)

And therein lies the essential truth which fulfills Yahowah’s promise to reconcile His children back into a relationship with Him. The Covenant points the way to a wondrous Spring, a Passover, and to an amazing Fall, a Day of Reconciliations, when all who walk to Yahowah along the path He has provided will be renewed and restored—repaired for life. Yahowah announces His plan, shares it with us, explains it, and then He fulfills it.

And take notice, the first and foremost is Yahowah, 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.

From Yahowah’s perspective, everything He has planned and promised has already occurred, but that is not the case for us, as we are currently stuck in the ordinary flow of time. So God is affirming that He has already accomplished the big things, the important things, relative to our existence, relationship, and salvation. We will be restored and renewed, and we will grow, just as He has reported in advance.

And this is the result...**“Sing (*shyr*) to (*la*) Yahowah (□□□□) a renewing and restoring (*chadash* – an affirming) song (*shyr* – with lyrics supported by melody and music) of adoration (*tahilah* – thanksgiving and appreciation) to the extremity of (*min qatseh*) the earth (*ha ’erets* – the material realm)... Let them shout for joy (*ranan* – sing a happy and uplifting song) from the tops of the mountains (*min ro’sh har*), singing loudly (*tsawah* – calling out the message passionately). Let them give (*sym* – offer) the glory (*kabowd* – the honor and respect) to (*la*) Yahowah (□□□□ - hwhy) and (*wa*) their appreciation and adoration (*tahilah*).” (Yasha’yahuw / Salvation is from Yah / Isaiah 42:10-12)**

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