

Who Believes the Report?

A STUDY OF Y'SHAIYAHU (ISA.) 52-54

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THE SERVANT OF יהוה (YAHUAH)

Y'shaiYahu (Isaiah) 52 to 54 has often left people in a state of confusion. Few have done a verse by verse examination and explanation of these three chapters of Scripture. With the emergence of Catholicism, otherwise known as Christianity, New Testament writers appealed to the scriptures of the prophet Y'shaiYahu (Isa.) on numerous occasions in order to provide a sense of validation to their new religion. While **Y'shaiYahu (Isa.) 53** is often addressed as the prophecy of "The Suffering Servant," it is more accurate to call it the prophecy of "**The Exalted and Prosperous Servant.**" I provide these two titles as a contrast of polar opposites. One is the picture of a person suffering, with only gloom in sight, like Mel Gibson's movie *The Passion of the Christ*. The other is a picture of a servant, like Ayub (Job), who suffers greatly, but in the end he is restored to an abundant and long life, bearing children. It will be up to the reader to determine which title they think is more appropriate according to the original words and context of Y'shaiYahu (Isa.) 52-54.

Christianity and Messianic Judaism survive by a method called "proof-texting." It is the art of re-clothing a text to make it look like what they want to see. First they find someone who doesn't read Aibreit (Hebrew script) and rely on a modern Christian English translation. Secondly they take the person away from the original context whenever the New Testament quotes from the TaNaK (OT). And lastly, they appeal to the emotions by threatening hellfire or trying to convince people of how much love and peace they have with Yeshua/Jesus. Generally speaking, there are only two types of people that will fall for these tricks. One is a Jew who grew up in Judaism but never really read the TaNaK (OT) for himself, wasn't well-grounded or got caught up in the ecstatic emotionalism of New Testament belief. The second is a gentile person who doesn't have a clue about religion and simply falls prey to Catholic/Christian/Messianic Jewish teaching. They read a text which isn't exactly what the original text said. It is mistranslated. Words are changed. Word order is changed. Context is torn. The last part of the problem is that most people forget to consult history or archaeology to find the background, context and insight for Scriptural text.

By far the biggest downfall regarding Y'shaiYahu (Isa.) 53 is that it is isolated as a singular chapter of prophecy pertaining to Yeshua/Jesus. If people ignore the statements regarding this servant having children, prospering and dividing spoils of war, then perhaps it might have been believable. But Y'shaiYahu (Isa.) chapter 53 starts by saying "Who has believed our report? To whom has the arm of יהוה (YAHUAH) been shown" (vs. 1)? **What report?** It is a report which spans from Y'shaiYahu (Isa.) 52 through 54. If you only read chapter 53, you only got part of the report! So when YaH comes and a person is dumb-founded that it wasn't Yeshua/Jesus who came, I'm sure YaH will say "**Didn't you get My memo?**" As one author writes, "In the original Hebrew texts, there are no chapter divisions, and **Jew and Christian alike agree that chapter 53 is actually a continuation of the prophecy which begins at 52:13.** Accordingly, our analysis must begin at that verse."¹

¹ <http://www.jewsforjudaism.org/library/library-primary-228/scriptures-a-prooftexts/313-isaiah-53>.
Emphasis mine.

It is perplexing to note that this prophecy contains **no reference to terms commonly used to refer to the Meshiyakh** (Messiah) in prophecy. Yet still, people cling to Y'shaiYahu (Isa.) 53 as a "Messianic" prophecy about Yeshua/Jesus. You won't find any reference to "Meshiyakh (Messiah), bayn Da'ood (son of David), Y'shi (Jesse), branch, shepherd, anointed, or Yusap (Joseph)." What we **DO** see is the Almighty Himself fulfilling great things. It is the report of something which in our future will be hardly believable to the nations of the world.

WHO IS THE DELIVERER OF Y'SHR'AL (ISRAEL)?

Starting in the first verse of chapter fifty-two, YaH Most High is the one speaking to Y'shaiYahu (Isaiah) concerning Tsiyun (Zion), the city of Y'roosh'lam (Jerusalem) (52:1). He says there will come a day when His land and people will no longer have males who don't have their foreskins cut. Truly, **all males living in that place will have their foreskins cut. No longer will uncleanness be there.** This alone proves the future nature of this prophecy! Today, if a person goes down to the state of Israel, they would find all kinds of people who are not in an oath relationship to the Most High. Some have their flesh cut, observing the ancient practices and words of the TaNaK (OT) as best they can. Oh sure, you could find a lot of people who say they love the Most High and His TaNaK (OT), but they add and take away from His word through the writings and teachings of the rabbis. They have modernized to the point that there is hardly any difference between them and the nations around them. In truth, they are following a religion developed out of the same time period as Christianity. In the future, the land will be filled with righteousness and people who observe the words of YaH, in accordance with the ancient paths.

In Y'shaiYahu (Isa.) 52:2 the Almighty addresses Y'shr'Al (Israel) as a captive slave amongst the nations. In verse three, Y'shr'Al (Israel) was sold as a slave for nothing and without payment. But according to this prophecy, Y'shr'Al (Israel) will be **redeemed or bought back without silver** also. Christians and Messianic Jews think that Yeshua/Jesus paid for our redemption. The blood of Yeshua/Jesus was more precious than silver they say... that is how they attempt to get around Y'shaiYahu (Isa.) 52:3. Problem is, YaH never stated He has a Son (other than Y'shr'Al (Israel)) whose blood would buy the redemption of Y'shr'Al (Israel). Y'shaiYahu (Isa.) continues in verse four by referring to the deliverance from M'tsrayim (Egypt). Y'shr'Al (Israel) went down to M'tsrayim (Egypt) to dwell there and became captive. Later, after they had been liberated from M'tsrayim (Egypt), they were again taken over by Ashur (Assyria). In verse 5, you can almost picture our Father shaking His head as He says "And what have we here? **My people have been taken for nothing.** Those who reign over them cause them to cry out, and My Name is trampled all day continuously" (paraphrased). But His Name will not always be trampled. He says that His people will come to know His Name again (vs. 6). In verse 7 the prophet Y'shaiYahu (Isa.) speaks of one who goes on the mountains proclaiming peace and wonderful news of deliverance to Tsiyun (Zion). Honestly, does anyone think this has happened yet? Is there peace and deliverance in Y'roosh'lam (Jerusalem)? No, only rockets, terrorism and a secular government not under Turah (Law). **וַיָּשׁוּב יְהוָה** (YaHUAH) Himself will return physically to Tsiyun (Zion), the city of Y'roosh'lam

(Jerusalem). The eyes of the city guards and prophets will see it and shout for joy! He Himself will redeem and liberate His people (vs. 8-9)!

The redemption of **יְהוָה** (YaHUAH) is one which physically liberates people from slavery or captivity. It is a deliverance that restores peace and order according to His commandments, statutes, judgments and righteousness. This is one of the main reasons why Jews and people like our family, based on the prophecies of the TaNaK (OT), refuse to believe that Yeshua/Jesus is a means of deliverance or redemption. Y'shaiYahu (Isa.) 52:9 illustrates the joy, elation and great singing in Y'roosh'lam (Jerusalem) which will take place at this future redemption. Where was the joy, liberation from slavery and great singing when the so-called Yeshua/Jesus died according to New Testament writings? Y'shaiYahu (Isa.) 52:9 also says that **יְהוָה** (YaHUAH) Himself will comfort His people and redeem Y'roosh'lam (Jerusalem)! Again, the text doesn't say that someone other than the Most High is to comfort Y'roosh'lam (Jerusalem) and redeem His people. It is **יְהוָה** (YaHUAH) Himself who accomplishes this. We are still waiting. As we look at the transgressions the nation known as Israel commits today, the terrorist acts of the middle east, the feeble plot of land that Y'shr'Al (Israel) occupies as compared to the huge boundaries outlined in the TaNaK (OT). These, coupled with the fact that Y'shr'Al (Israel) is still scattered to the four corners of our globe, under the corrupt governments which currently exist to enslave all, and the House of YaH is not built, are proof that Yeshua/Jesus did not do what the prophet Y'shaiYahu (Isa.) said **יְהוָה** (YaHUAH) will do.

THE ARM OF **יְהוָה** (YAHUAH)

The "arm" of YaH is an idiom, a well-known ancient concept. But it is one which New Testament believers have a hard time with. New Testament writers and believers have long laid claim that Yeshua/Jesus is the "arm" of the Most High according to the TaNaK (OT). The "arm" of the Most High is simply His own right hand, or the instrument, person or people in His hand. "**יְהוָה** (YaHUAH) has bared (kheship) His set-apart (qod'shu) arm (at zaruai) in front of the eyes (I'ayiniy) of all (kal) the nations (ha guyim). All (kal) ends (ap'say) of the land (arawts) will see (wa ra-oo) the deliverance (yeshuait) of our Mighty One (Alahaynu)... **יְהוָה** (YaHUAH) will walk (h'lak) before you (p'niykam), and the Mighty One (Alahay) of Y'shr'Al (Israel) will be in your midst (wa'm'asapaykam)" (52:10, 12)! **יְהוָה** (YaHUAH) will pull up the sleeve of His robe and reveal His strong arm in the eyes of all the nations. As in the past when YaH Himself showed up on the scene to bring Y'shr'Al (Israel) out of trouble and bondage in the story of Sh'moot (Exodus), so also He will do in the future. He will redeem all who follow Him. He will go before all, even as He did in the past in a pillar of cloud by day and a pillar of fire by night. The power of His outstretched arm will be seen by all.

"Surely, look! The days are coming, declares **יְהוָה** (YaHUAH), and they will no longer say 'As **יְהוָה** (YaHUAH) lives, who brought up the sons of Y'shr'Al (Israel) from the land of M'tsrayim (Egypt).' ¹⁵For they will say 'As **יְהוָה** (YaHUAH) lives, who brought up the sons of Y'shr'Al (Israel) from the land of the north, and from all the lands which He exiled them to.' And I will bring them upon their land which I gave to their fathers." Y'ramYahu (Jer.) 16:14-15.

While the New Testament writers clearly portray the phrase "arm of **יְהוָה** (YaHUAH)" as referring to Yeshua/Jesus, the TaNaK (OT) says otherwise. The claim of Yeshua/Jesus being the "arm" of YaH is made in John 12:35-40 and Lukas (Luke) 1:46-55. But what do the prophets say the "arm of **יְהוָה** (YaHUAH)" refers to?

Simply speaking, the prophets refer to the literal right hand of **יְהוָה** (YaHUAH) Himself! It was the right hand of the Most High Himself that delivered Y'shr'Al (Israel) from M'tsrayim (Egypt) in Sh'moot (Ex.) 6:6; D'bayrim (Deut.) 4:4; 7:19 and 9:29. Sure, M'shih (Moses) lifted the rod and acted on behalf of YaH. But it was the finger of YaH that gave the commandments and the hand of YaH that actually delivered Y'shr'Al (Israel). He was visibly near in the pillar of fire and cloud. The writer of 2 Melakim (Kings) 17:36 wrote that it is **יְהוָה** (YaHUAH) **Himself who dragged Y'shr'Al (Israel) by His outstretched arm** out of the slavery of M'tsrayim (Egypt). He alone we are to fear. He alone we are to worship. He alone we bring offerings to. 2 Dabri h'Yoomim (Chron.) 32:8 shows that **while others trust in the arm of flesh (Yeshua/Jesus), we must trust in the arm of the Most High**, and that **יְהוָה** (YaHUAH) our Mighty One (Alahym) will fight for us Himself. Psalm 89:14 (vs. 13 in Bibles) reads "You have a mighty arm! Great is the strength of Your hand! High is Your right hand!" According to the prophet Y'ramYahu (Jeremiah), the Almighty Himself will come in great fury. "And I Myself will go to battle against you with an outstretched hand, and with a strong arm in anger and great rage" (Y'ramYahu (Jer.) 21:5). Even as every one of us has a right hand and a left hand, so the right hand of YaH has worked wonders throughout the pages of the TaNaK (OT), and will do so in the future.

Apparently Christians must think that the Almighty Father has a missing right hand, because they think Yeshua/Jesus is quite literally the right hand of the Father, through whom the Father has done all things and created all things. Their belief in this is reflected in se 1 Corinthians 8:6, Hebrews 1:2 and Ephesians 3:9. As shown earlier from texts like Revelation 22:12-13, Yeshua/Jesus is quite literally made out to be the Most High Himself. Yeshua/Jesus apparently does everything for the Father from the beginning of time according to the texts cited thus far. **New Testament believers might as well say that the Father is lazy and doesn't do anything Himself.** They should say that the Father has no right hand since their Yeshua/Jesus has usurped all the properties and mighty acts which Scripture claims are done by the hand of the Most High. Blasphemy! Heresy, to attribute to Yeshua/Jesus what belongs to the Almighty **יְהוָה** (YaHUAH).

There is a second way to understand the "arm" of **יְהוָה** (YaHUAH). It is still the work and power of the Most High, but used through the vessels of flesh and blood like M'shih (Moses). Notice that when this is the case, even then, the Most High is physically present. And no one ever exalted M'shih (Moses) for it, and prayed through him or worshipped him. In the case of the deliverance of Y'shr'Al (Israel) from M'tsrayim (Egypt), yes M'shih (Moses) was used, but YaH was there in the pillar of fire and cloud. Y'shaiYahu (Isa.) refers to Y'shr'Al (Israel) as the "arm" of **יְהוָה** (YaHUAH) in 53:1, as Y'shr'Al (Israel) will be exalted amongst the nations. He likens the right hand of M'shih (Moses) to the right hand of the Most High in Y'shaiYahu (Isa.) 63:11-12. You can find the hand of M'shih (Moses) contrasted with the hand of the Most High in Ayzra (Ezra) 7:6, 1 Melakim (Kings) 8:53-56, B'medbayr (Num.) 11: 23; 21:34, Sh'moot (Ex.) 13:3 and 32:11.

THE CALL TO GET OUT!

"Turn away (suru)! Turn away (suru)! Get out (tsa-oo) from there (me-shim)! It is unclean (th'ma)! Do not touch it (al ta'gai-oo)! Get out (tsah-oo) from its midst (me-tookah)" (52:11)! The call is to come out of uncleanness... which can be physical and spiritual. Our website stands as a witness of the Scriptural call to return to the ancient paths, in obedience to the commands of the Most High and the instruction of His TaNaK (OT). In all places of the globe, Y'shr'Al (Israel) must hear that call, even in the "state of Israel." The call goes forward to come out of the filth of the modern system, which has been destroying our planet in the name of pleasure, convenience, entertainment and opulence. At this point it is fair to say that it is a call to come out of the religion of B'bayl (Babylon), reflected in today's Judaism, Catholicism/Christianity and the world's "official" religions and governments which do not represent the TaNaK (OT). With this call to come out of B'bayl (Babylon) comes the assurance that YaH will go before His people, that is the 12 tribes of Y'shr'Al (Israel) and all others who are of different lineage, race and language who join to the Most High.

A STRANGE SERVANT

Y'shaiYahu (Isa.) 52:13 enters the concept of Y'shr'Al (Israel) as the "Servant" of YaH, which chapter 53 expounds on. **New Testament believers have a hard time accepting Y'shr'Al (Israel) as the servant** of the prophecies of Y'shaiYahu (Isaiah). They have a hard time believing the "report" of Y'shaiYahu (Isaiah). I guess that is **only fitting, since Y'shaiYahu (Isa.) asks "Who (me) has believed (h'ahmeen) our report (I'sh'mai-tanu)?** And to whom (ayl-me) is the arm (wa-zaruai) of אֵלֹהֵינוּ (YaHUAH) shown (n'galatah)" (53:1)? What New Testament belief refuses to acknowledge is that **"servant" is never a reference to the Most High.** It is always a subjective reference to someone in service to someone higher. How then can Yeshua/Jesus be the servant and also the Most High come in the flesh? The Almighty does not lower Himself to become a "servant." He never said He would. Throughout the TaNaK (OT) we have over 500 references to the word "servant" as rendering service. All of these references show people in subjection to other people, or people who are servants of the Most High. The Almighty called Abraham His servant in B'rasheet (Gen.) 26:24. The servant who worked for Abraham acknowledged Y'tsakheq (Isaac) as the servant of the Most High (B'rasheet (Gen.) 24:12-14). Sh'mu'Al (Samuel) was considered the servant of the Most High (1 Sh'mu'Al (Sam.) 3:10). M'shih (Moses) was deemed to be the servant of אֵלֹהֵינוּ (YaHUAH) (Sh'moot (Ex.) 4:10; 14:31). 1 Dabri h'Yoomim (Chron.) 16:8 identifies Yaiqob (Jacob), a.k.a. "Y'shr'Al" (Israel) as the servant of YaH. One does well to note the phrase "Abraham, Y'tsakheq (Isaac), and Yaiqob (Jacob)" in texts as D'bayrim (Deut.) 34:4, Sh'moot (Ex.) 3:6, and 2 Melakim (Kings) 13:23. The three great forefathers were all called the "servant" of the Most High, along with Sh'mu'Al (Samuel) and M'shih (Moses).

Is it reasonable to expect that the "servant" of various prophecies would be different from what we have cited above? Actually, no. According to the prophet Melaki (Malachi), the Almighty is sad that His servant Y'shr'Al (Israel) does not honour Him as their Ruler (1:6). Instead, the multitudes honour Yeshua/Jesus. The prophet Y'khezq'Al (Ezek.) made a number of prophecies regarding Y'shr'Al (Israel) as the

"servant" of אֲדָמָה (YaHUAH) (28:26), as also Da'weed (David) (34:23-31; 37:22-28 (vs. 24 spells Da'ood (David) without the yood). The prophet Y'ramYahu (Jer.) identified the "servant" of his prophecies to be Y'shr'Al (Israel) (30:8-10; 46:25-28). And if you would actually read the prophecies referenced in this paragraph, there would be no doubt in your mind that we are still waiting for these prophecies to come to pass... significant prophecies which Yeshua/Jesus the fake "servant" never accomplished.

Throughout the writings of the prophet Y'shaiYahu (Isa.) we find that Y'shr'Al (Israel) is identified several times as the servant of אֲדָמָה (YaHUAH). "And you (wa'atah), Y'shr'Al (Israel), are my Servant (aibdi), Yaiqob (Jacob) whom I have chosen (b'kher'tee'ka), the seed (zarai) of Abrahaym (Abraham) My friend (akhebi). You whom I will grab (h'khezaq'tee'ka) from the ends (me q'tsoot) of the land (ha'arawts), and out of the nobles (wa-m'atseelay'ha) will call you (qoratee'ka). To you I will say (wa'ahmer laka) 'You are My Servant (aybdi atah), I have selected you (b'kher'tee'ka) and have not abandoned you (wa'la m'astee'ka). Fear not (al teera) For (kee) I am with you (aym'kh Ani) Do not fear (al tash'tai), for I (kee Ani) am your Mighty One (Alahay'ka) and will help you (amets'ti'ka). I will strengthen you (ap ayz'rati'ka) and uphold you (ap tamek'ti'ka) with My right hand (b'y'min), My righteousness (tsad'qi)' " (41:8-10). On a side note, there is something very interesting about the relationship between the word for "arm" and the word for "seed" in ancient Aibrete. They are both spelled exactly the same, excepting for the letter waw. Arm is "zaruai" - zayin, rawsh, waw, ayin - and "seed" is "zarai" - zayin, rawsh, ayin. Clearly, there is a relationship between these two. It is that one's seed or lineage is their right arm or inheritance and strength. But we are not to trust in our lineage, the arm of flesh, the strength of our sons or other flesh. We are to trust in YaH.

In Y'shaiYahu (Isa.) 42:1 Y'shr'Al (Israel) is prophesied to be a "Servant" of YaH who brings judgment (meshpayth) to the nations (la'guyim). At 43:10, Y'shaiYahu (Isa.) again writes that Y'shr'Al (Israel) is the Witness (aydi) of אֲדָמָה (YaHUAH) and His Servant (aybdi). In no less than four verses of chapter 44, Y'shaiYahu (Isa.) again states that Y'shr'Al (Israel) is the servant of YaH (verses 1,2,21, and 26). For similar texts in Y'shaiYahu (Isa.) see 45:4; 48:20; 49:3-7; 50:10. Lastly, the prophet Y'shaiYahu (Isa.) uses the term "servant" in 52:13 and 53:11, which we must now inspect. But honestly, **if Y'shr'Al (Israel) is the servant of YaH right up till chapter 50:10, can we expect that the "servant" of 52:13 and 53:11 would apply to anyone else?**

Concluding chapter fifty-two, the prophet makes a wonderful promise regarding the future of Y'shr'Al (Israel). "Look (haynuh)! My Servant (aybdi) will act wisely (y'shikeel), be exalted (y'room), and raised up (wa'n'sha), and very high (wa'gabeh m'ad).¹⁴ Like which was made (ka'ashir) to be heard about you (shimemu aylee'ka) among the multitudes (rabim). Saying, 'Yes (kan), disfigured (meshikhet) from among males (m'aish) in appearance (merahu), and his figure (wa'taru) from the sons of Adawm (me'b'ni adawm).' ¹⁵Yes (kan), he (the Servant of YaH) will sprinkle (y'zah) great nations (guyim rabim). Over him (aylayu) the rulers (melakim) close their (y'qop'tsu) mouths (pay'haym). For (kee) what (ashir) was not said (la-sapayr) to them (lahaym) they will see (ra'oo). And what (wa'ashir) was not heard by them (la-sh'mai-oo) they will understand (hayt'bu-nunu)." Now that you have the true breakdown of this, in the original word order, without changing words or mistranslating, perhaps you can understand what the original thought of the prophet is here. To sum it up, he is saying that even as it was said of Y'shr'Al (Israel) that he (the nation/people) was greatly disfigured or abused more than any other male (nation/people), yet **now Y'shr'Al (Israel) is greatly**

exalted above the great nations in their eyes. Now **THAT** is hard to believe! That Y'shr'Al (Israel) will be above the other nations of our globe? When has that ever been so? The rulers of the nations will shut their mouths and they will understand that all along, this whole thing was about YaH and His people Y'shr'Al (Israel). Suddenly they will understand prophecy. They will finally get it. The question now for Christians and Messianic Jews is, "Do you get it?" Because now it has been revealed. Now it has been said and heard. The Servant Y'shr'Al (Israel) will be redeemed and exalted. That is the theme and message of Y'shaiYahu (Isa.) 52. Although Y'shr'Al (Israel) has been scattered among the nations, taken into slavery, hidden amongst the nations, disfigured from their original beauty under the direct rule of the Most High... yet there is coming a time when YaH will redeem His people and bring them back from their exile amongst the nations. Y'shr'Al (Israel) will be exalted once more. **Yeshua/Jesus didn't do that.**

One last note. What does it mean that the servant sprinkles (y'zah) the nations? Jewish translations often change this to "astonish," meaning the nations are surprised at this servant. But the word "y'zah" is used with regards to sprinkling, particularly the sprinkling of blood, throughout the TaNaK (OT). This is also consistent with Y'shaiYahu (Isa.) 63:3 where YaH states that His garments will be "sprinkled" (y'za - no letter hay (h) here) with the blood of the nations. This is found throughout the offerings of Wa'y'qora (Lev.) as well (see 6:20 (vs. 27 in Bibles)). We have the picture of the hand holding the mattock/weapon ready to strike in "y'zah" (זֶרַע). Sprinkling involves striking, like the use of a weapon. New Testament believers interpret this to be Yeshua/Jesus sprinkling the nations with His blood. But this is something Y'shr'Al (Israel) will do to the nations for their acceptance in the future, as was done when M'shih (Moses) sprinkled the people and the Turah (Law) in Sh'moot (Ex.) 24:6-8. Keep in mind that this was a symbol of YaH taking His people unto Himself, in acceptance of the government of YaH (Turah - Law). Most people will never see the parallel between Sh'moot (Ex.) 24:6-8 and Y'shaiYahu (Isa.) 52:15! Indeed, much like when the people were sprinkled in acceptance of the government of YaH in the days of M'shih (Moses), so also the nations will be sprinkled in acceptance of the government of YaH, when Y'shr'Al (Israel) His servant is exalted. Heavy stuff.

THE SERVANT SONGS OF Y'SHAIYAHU (ISAIAH)

To give a little more background and overview of what is going on in the writings of the prophet Y'shaiYahu (Isa.), it should be noted that chapter fifty-three is part of four "Servant Songs." These songs are much the same as others throughout the TaNaK (OT), like T'haylim (Psalms) or Shir h'Shirim (Song of Songs). They are poetic, use idioms known well to ancient Y'shr'Al (Israel), have sad pauses and victorious endings. In chapter fifty-two we saw the future of the redemption of Y'shr'Al (Israel) and the return of YaH Himself, along with the establishment of Y'shr'Al (Israel) as marvellous to the nations and rulers of the world. Chapter fifty-three, as we will soon see, dials it back a notch.

The prophet moves from the victorious future of the ending of chapter fifty-two (vs. 15) back to the current state of Y'shr'Al (Israel) suffering in exile (53:2-7). Not for long though! Near the end of chapter fifty-three the prophet moves back again to the future victory of long life and future generations (children, verses 10-11), dividing the spoils of victorious war (verse 12) and the prayers of Y'shr'Al (Israel) on behalf of the wicked (verse

12 also). And don't forget that this continues into chapter fifty-four, the last and greatest part of this prophecy! This is truly a song and 54:1 begins with "Sing out" (ra-nee)! What follows is simply a song of the greatness that awaits Y'shr'Al (Israel) in the future after the suffering and exile spoken of in chapter fifty-three. **Focusing on the suffering of chapter fifty-three, to the ignorance of victory in chapters fifty-two and fifty-four, is one of the greatest blunders in all of New Testament history.**

Y'SHAIYAHU (ISA.) 53, PART 1: THE ROOT OF Y'SHI (JESSE)

Y'shr'Al (Israel) becomes a "Suffering Servant" for a short time. He is beaten, afflicted and spoken of as a singular person representing the nation and people of the Most High. The prophet Y'shaiYahu (Isa.) makes it very clear that this servant was beaten and afflicted for someone's transgressions. And this is the tricky part where Christianity and Messianic Judaism start to mess things up. One very important teaching to understand is that **transgression is communal in the TaNaK** (OT). When a male transgresses, he brings it upon his children and so forth. He may lose his child as Da'ood (David) did (2 Sh'mu'Al 12:15-23). If one does evil or wrong, and the cycle is continued in consecutive generations, "to the third and fourth generation" without repentance, there are repercussions or punishments from YaH (Sh'moot (Ex.) 20:4-5). To those that love YaH and keep His commands will receive favour upon their children up to the thousandth generation (*ibid*, vs. 6). A person may be cast out of the camp so that disease doesn't spread to the camp (Num. 5:2). Or in the case of Adawm, we all have to suffer mortality, susceptible to death. Yes, our actions affect others and often redemption and atonement are communal. When the whole camp or nation has transgressed, it is communal, as in Y'shaiYahu (Isa.) 53, or as in Yoom ha'Kapayrim which is the "Day of Coverings." "Kapayr" is related to the "kapayrat" or "cover" of the ark. That is the throne of YaH, which we come to for forgiveness. The transgressions of Y'shr'Al (Israel) are forgiven or "covered" by the compassion of יְהוָה (YaHUAH). A few examples of communal punishment and atonement or deliverance are found in Sh'moot (Ex.) 32:32-34, B'medbayr (Num.) 21:5-9 and D'bayrim (Deut.) 9:16-29). **These are a must read.** You'll quickly see how M'shih (Moses) bore the transgressions of the people and interceded on their behalf. **Did the people lift up M'shih (Moses) and proclaim him as their "lamb" who bore their transgressions and worship him or pray to the Father through him?** No. We will get to the meaning of communal intercession and transgression in Y'shaiYahu (Isa.) 53:10 onward.

As chapter fifty-three begins, "the prophet vividly describes the surprised reaction of the gentile kings of nations at the end of days as they finally behold the righteous remnant."² This is about the exaltation of Y'shr'Al (Israel) in the eyes of the nations. Rulers of the nations can hardly believe the report which the prophet gives throughout chapter fifty-three. "And he **came up** (Y'shr'Al (Israel)) (wa'y'ayl) like a seedling (ka yunooq) before His Presence (the Most High) (l'payniyu) and like a root (wa'ka'shirash) from dry ground (m'arawts tsiyah). He (lu) had no (la) beauty (or "form" – t'ar) and no (wa'la) greatness (h'dar). And we saw him (wa'n'rahu) and there was no beauty (wa'la mer'ah) that we should desire him (wa'n'khem'dahu)." Notice that I have highlighted "came up." This is past tense. Obviously Y'shr'Al (Israel) in the past was a seedling planted by YaH that sprouted up

² <http://www.outreachjudaism.org/isaiah2.html>.

before the nations. But of course New Testament believers somehow apply this to Yeshua/Jesus. One of the ways they do that is by causing the English text to read "For he **shall** grow up before him as a tender plant, and as a root out of dry ground." But their own English text makes no sense as they switch from past to future and back and forth. They go on to write in present tense as "he **hath** no form nor comeliness." Then they change it yet again to future tense as "when we **shall** see him." Then they change it back to present tense "there **is** no beauty that we should desire him." **How confusing is that?** And still people buy this stuff. They clearly want this to say that Yeshua/Jesus will be a future branch or root that grows up, and that when people see him, they say that he has no beauty that we should desire him. This is not what the text stated originally at all. It refers to the planting of YaH in the past. Sovereigns of the nations are reminiscing on the past of Y'shr'Al (Israel), and of how they did not desire or want Y'shr'Al (Israel). They thought there was nothing special about Y'shr'Al (Israel).

There is something that New Testament believers don't know about what the TaNaK (OT) says about the "shirash" or "root" of YaH. In **2 Melakim (Kings) 19:30**, there is a prophecy which matches up with this prophecy of Y'shaiYahu (Isa.) 53:2. YaH says that although calamity will come on Yahudah (Judah), there will still be **a remnant to take root again... shirash**. They will grow and bear fruit. **Y'shaiYahu (Isa.) mourns the past, the root of Y'shr'Al (Israel) growing up, but then being despised, uncared for and forgotten.** Such is the same with Y'shaiYahu (Isa.) 53.



Psalm 80:9 to the end (vs. 8-end in Bibles) is a great prophecy coinciding with the whole chapter of Y'shaiYahu (Isa.) 53. The Psalmist writes that YaH took Y'shr'Al (Israel) out of M'tsrayim (Egypt) and planted them as a tender grapevine (vs. 9).³ They took root (**sh'rashi'ha - vs. 9**). But they suffer in tears (vs. 6). They became abused by people that passed by and pulled their fruit (vs. 13). Animals like the pig⁴ - a euphemism perhaps for Y'wan (Greece) or Rome - came by and abused Y'shr'Al (Israel) also (vs. 14). But

the Psalmist doesn't let it end there, and if people would read through to the end of Y'shaiYahu (Isa.) 53 into chapter 54, they would know that Y'shaiYahu (Isa.) does the same. The writer of Psalm 80 finishes by praying to bring Y'shr'Al (Israel) back to life, in order that they can proclaim the Name of the Most High (vs. 19-20).

What we have in Y'shaiYahu (Isa.) 53 is **a resurrection of Y'shr'Al (Israel)** as a dead people and nation. This is like **Y'khezq'Al (Ezek.) 37** regarding the prophecy of Y'shr'Al (Israel) as dry bones rising to life.⁵ Funny enough, you won't hear New Testament believers saying Y'khezq'Al (Ezek.) 37 is about Yeshua/Jesus dying and raising from the dead. But that is the understanding they apply to Y'shaiYahu (Isa.) 53.



³ Picture of hanging grape vine taken from <http://theclipartwizard.com/true-vine-coloring-pages.htm>.

⁴ A euphemism perhaps for Y'wan (Greece) or Rome.

⁵ Photo of dancing skeleton taken from <http://www.halloweenclipart.org/2011/08/dancing-skeleton-clip-art/>

The prophecy of Y'shaiYahu (Isa.) regarding **the "root" of the Most High in chapter 53 is based on** his earlier prophecy in **chapter II**. He proclaims that YaH will raise up a "root from Y'shi (Jesse)" (vs. 10). Y'shi (Jesse) was the father of Da'ood (David) (Root (Ruth) 4:17). So this is basically saying that YaH will raise up again the rule of Da'ood (David), being the nation of Y'shr'Al (Israel), and that the gentiles will come to them. Verses 11 to 12 predict that **YaH will gather a remnant back to His land from the nations, the islands and far places**. Again, this is why Yeshua/Jesus is not the Meshiyakh (Messiah) nor the prophesied "Branch" (shirash) of Y'shaiYahu (Isa.). He did not gather Y'shr'Al (Israel) from their places of exile. The nations will see the regathering of Y'shr'Al (Israel) as a sign or banner. Now do you have a better view of what prophecy in relation to the "root" is all about? Context and the fullness of the TaNaK (OT) in its references to any given term are very important. It is something New Testament believers must learn. Yeshua/Jesus did not reign on our planet, and people of the first century down to ours have yet to witness the remnant of Y'shr'Al (Israel) restored to life and brought back to the land of YaH. **We have yet to witness the sign and banner of this coming "root," and of the gentiles and nations coming to Y'shr'Al (Israel)**. New Testament believers, in light of the inability of Yeshua/Jesus to accomplish these aspects of prophecy, continue to wait in vain and think that one day Yeshua/Jesus will come back to do these things.

Y'SHAIYAHU (ISA.) 53, PART 2: THE SICKLY SERVANT

When we reach verse three, the Servant is sickly. "He was loathed (n'bayzah) and separated (wa khedal) from males (ayshim), a male (aysh) of sufferings (mek'ahboot) and knowing (wa'y'duai) sickness (**kheli**).⁶ As one we would hide (wa'ka'mes'tar) our faces from (payneem m'menoo) and we did not (wa'la) think of him (khashib'nuhu)." Wait a second! Loathed? Forgotten about and hidden from? Everyone excepting the leadership of Y'shr'Al (Israel) in the first century supposedly loved Yeshua/Jesus! At least if people take the "gospels" at their word. Sufferings?



Yeshua/Jesus only had one "suffering" if you could say that, being his supposed "sweating of blood" in Gat Shimen (Winepress of Oil – Gethsemane), and his supposed execution on a Roman stick. Sickness? **Yeshua/Jesus was never reported as sick or diseased**. The exact word used in 53:3 is "kheli" or "diseased." It is someone who is **literally sick and separated from the populated cities** as an outcast among other diseased people, like lepers. **That is why the people hide their face... they are afraid of catching disease or sickness!** This injunction to separate lepers and diseased people from the camp of Y'shr'Al (Israel) was an ancient command in Scripture. As shown in the picture above, this kind of person would be inspected by the priest (kahayn - B'medbayr (Num.) 5). This type of person would be certainly despised by others and people would cover or hide their face from such a person to avoid catching

⁶ Picture of priest inspecting leper taken from <http://thebiblerevival.com/clipart/lev%208%20-%20priest%20examining%20for%20leprosy.jpg>.

disease or sickness. Yeshua/Jesus doesn't fit the bill. **יאֲהוּאֵה** (YaHUAH) **does not accept sick or lame for offerings** (Melaki (Mal.) 1:13).

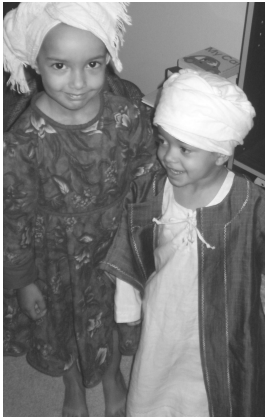
Lastly, Y'shr'Al (Israel) is described as a forgotten person. It is like a homeless person whom no one thinks about and everyone passes by as if they were unnoticed and undesirable. Again, Yeshua/Jesus doesn't fit the bill for that... he is memorialized and worshipped in various ways, claimed to have resurrected and is believed upon by multitudes. Over little more than a 24hr period, Yeshua/Jesus supposedly rose from the grave and was memorialized and worshipped ever since. Yeshua/Jesus was never forgotten from the minds of the multitudes and nations, as Y'shr'Al (Israel) has. But YaH is going to exalt Y'shr'Al (Israel). Like dry bones, YaH will raise up Y'shr'Al (Israel) and His arm will be made bare in the sight of the nations. It will be a report which goes to the ends of the globe. YaH will be known by all.

Take a look at any Christian Bible and let us point out a number of things that they changed in the original text. In Y'shaiYahu (Isa.) 53:2-5 They wrote that this servant was "**REJECTED**" instead of "**ISOLATED**" from people, like a leper would be. They said "Acquainted with **GRIEF**" rather than "**ILLNESS**." They translated this as "**GRIEFS**" instead of "**SICKNESSES**" because they know Yeshua/Jesus was never reported as sick. Such would also make for a rejected offering. "We esteemed him **STRICKEN**" rather than "**DISEASED**." So you see, the Christian Bible changed the words in a number of places and wanted Yeshua/Jesus to be "stricken, beaten and grieved," rather than "isolated, ill, diseased and sick."

Verses four to seven of chapter fifty-three are best understood as a unit, in the context of gentile rulers mourning the fact that Y'shr'Al (Israel) suffered because of their rebelliousness... gentile rebellion. You will notice that everything in this text is written in the past tense. Prior to Catholicism/Christianity, this text was always clearly understood as Y'shr'Al (Israel) suffering for the gentile nations (guyim). "But truly (ahkan) our illnesses (khelaynu) he carried (hua n'sha), and our sufferings (wa-mekabaynu), he bore them (sabaylam). And we (wa'anukhnu) regarded him (kheshib'nuhu) stricken (n'gu'ai), beaten from (meka) the Mighty One (Alahym), and humbled (wa'm'ainuh). ⁵And he (wa-hua) was in pain (m'khalal) from our transgressions (m'paysh'aynu) beaten from (m'daka) our crookednesses (m'aywanu-taynu). The discipline (musar) of our peace (sh'loomenu) was upon him (aylayu), and in his wounds (wa-b'khebayratu) we were healed (n'rapa lanu). ⁶All of us (kalanu) like sheep (ka'tsawn) have strayed (taynu). Each male (aysh) to his own path (l'dar'ku) turned his face. And **יאֲהוּאֵה** (YaHUAH) had laid (h'paygee-ai) on him (bu) the crookedness (at aywan) of us all (kalanu). ⁷And he was (wa'hua) persecuted (n'gash) and suffered (n'aynuh); and did not (wa'la) open his mouth (y'paytakh payu) like a sheep (ka'shih) to slaughter (la-thebaykh) is brought (yubayl), and like an ewe lamb (wa'ka'rakhel) to the presence (l'payni) of the shearers (gazazi'h) is quiet (n'ahlameh), and he did not (wa'la) open his mouth (y'paytakh payu)." Plainly, someone is suffering on behalf of someone else. We do well to note that it is a **punishment** which inflicts **pain, bruising, sickness and physical wounds by the Most High**. But what New Testament believers do not know is that in **Y'shaiYahu (Isa.) 10:5** there is a similar example which explains this for us. We already covered the fact that the context for Y'shr'Al (Israel) suffering in slavery to Ashur (Assyria) was stated in Y'shaiYahu (Isa.) 52:4. Earlier in Y'shaiYahu (Isa.)10:5 the Almighty says "Woe (hui) to **Ashur** (Assyria), **rod** (shibayth) **of My rage** (ahpi). And his staff (wa-oo-matteh-hu) in their hands (b'yoodam) is My wrath (z'aymi)." This goes back to our explanation of 52:13-15, where Y'shr'Al (Israel)

suffers, but then is exalted in the eyes of the gentile rulers. They suffer for the transgressions of the gentile nations and rulers whom they have become slaves to and abused by. Why do they suffer? Because Ashur (Assyria) is used as a rod of punishment to Y'shr'Al (Israel), amongst other aspects of Y'shaiYahu (Isa.) 53. Due to consecutive transgression the governments which followed Ashur (Assyria) have continued to keep Y'shr'Al (Israel) in captivity. The contemporary prophet **Y'ramYahu** (Jer.) **also spoke of Y'shr'Al (Israel) going astray like sheep because of false leaders** in chapter fifty, verse six. Thus, Y'shr'Al (Israel) became exiled and enslaved amongst the nations because of their own transgressions. They suffered in sickness and abuse because of their own transgressions and the transgressions of the gentile nations. The suffering of the Servant Y'shr'Al (Israel) is due to their lack of obedience in an oath relationship with YaH and the rebellion of the nations. **Now are you ready for the triumph and exaltation of Y'shr'Al (Israel) as the true Servant of יְהוָה (YaHUAH)?**

Y'SHAIYAHU (ISA.) 53, PART 3: THE TRUE RESURRECTION



Something very remarkable begins to occur in verse eight. The Servant here has children! "From prison (m'aytsar) and from judgment (wa'm'meshpayth) he was taken (laqokh). And **his descendants** (wa'at duru), who (me) could have imagined (y'shukhekh)? Because (kee) he was removed (n'gazar) from the land (m'arawts) of the living (kheyim). From the transgressions (m'payshai) of my people (aymi - that is the people of Ashur (Assyria)), he (lamu) was stricken (n'gai)."

Descendants? Yeshua/Jesus never had any children! New Testament believers often change the context from literal to spiritual, and say they are the children of Yeshua/Jesus as his followers. So far, nothing in the writings of Y'shaiYahu (Isa.) has been spiritual without a literal connection. Y'shaiYahu (Isa.) used the term "**duru,**" which means "**his**" literal "**descendants**" (door) in the physical sense... descendants of Y'shr'Al (Israel). You can't change the text from literal to spiritual and make whatever interpretation you want.

Y'shaiYahu (Isa.) uses another physical and literal term regarding the descendants of Y'shr'Al (Israel) in **verse ten**. It is the word "**seed**" as we have seen throughout this book as "**zarai**." This is the literal male offspring. You see, although Y'shr'Al (Israel) has been a suffering servant amongst the nations and died numerous deaths among the wicked in the nations, yet there are still descendants of Y'shr'Al (Israel). That fulfills the text.

Some scholars, Jewish ones included, have argued that "lamu" should be translated as "them." To see that this is a plural term meaning "them," see Y'shaiYahu (Isa.) 16:4 and 44:7. In the case of Y'shaiYahu (Isa.) 53:8, Y'shr'Al (Israel), used in a plural sense as a people, has suffered. **Much like the term "Alahym" can be a plural term used to refer to a single person, such as YaH, so also "lamu" refers to Y'shr'Al (Israel) as the suffering servant in this chapter.** This happens quite often in the text of the TaNaK (OT). Michael Brown, a popular Messianic Jewish blasphemer, tried to sidestep this issue by pointing out that there are examples where "lamu" (lamo) is used for

"him" or "it," as in Y'shaiYahu (Isa.) 44:15. There "lamu" is used in the singular for a male idol. He makes an idol and bows down to him (it). So what is the bottom line on the "lamu" issue? The bottom line is that **Y'shr'Al (Israel), as a people, can be referred to as a singular person or servant, as well as in the plural as a large population.**

Yeshua/Jesus can't be both! Whether we translate verse eight as "he was stricken" or "they were stricken" makes no difference to those who understand this prophetic text and that it refers to Y'shr'Al (Israel). But for the Yeshua/Jesus believer it makes a BIG difference to try to make this say "HE (Yeshua/Jesus) was stricken." That is incorrect. Now we need only address the point of "duru" (דורו) or "his descendant" (or 'generation') also mentioned in verse eight.

Y'shr'Al (Israel) has been removed from the land of the living at times through captivity, oppression, the wrath of YaH and punishment for their straying and idolatry. But YaH made a promise to the forefathers of Y'shr'Al (Israel). Their descendants are scattered amongst the nations and have often suffered on behalf of the nations/gentiles. But who can imagine the day when Y'shr'Al (Israel) is gathered back to the land which YaH promised to His people? Who can imagine the day when יהוה (YaHUAH) Himself will physically return, accomplish mighty wonders and make bare His mighty arm? Imagine when all followers of the Most High will unite with Y'shr'Al (Israel) under HIS government! Only the heathen and rebellious amongst the nations will find this hard to believe. It is these unbelievers who are speaking, beginning in Y'shaiYahu (Isa.) 53:1. It is they who will be astonished and confused in that day. It will happen.

Let us continue our prophecy in Y'shaiYahu (Isa.) 53:9. "And given (wa'y'tan) amongst the wicked (at-r'shayim) his grave (qob'ru), and amongst the wealthy (wa'at ayshir) in his death (b'metayu). There was no violence (la khemes) he made (ayshih), and no (wa'la) deception (mer'meh) in his mouth (b'payu)." Again we have some debate regarding "b'metayu" (commonly 'b'motav'). Some say it ought to be translated as "his deathS." I am more privy to sticking with the context. The context states that he did not open **HIS mouth (b'payu), and HIS grave (qob'ru)**. I think the context demands the singular male use. It is true that "his death" is often written as "mutu," like in B'rasheet (Gen.) 27:10. So Jewish scholars say that if this is what Y'shaiYahu (Isa.) wanted to say, he could have used that expression. But it is also true that Y'shaiYahu (Isa.) could have used "b'metam" for "their deaths" if he wanted to (Wa'y'qora (Lev.) 11:31-32). So we have to do some application and context here. Thus far, the context has been Y'shr'Al (Israel) as a male servant, in the singular. The servant is a plural people. Again, this cannot apply to Yeshua/Jesus. **To this very day, the supposed burial tomb of Yeshua/Jesus has never been found, although attempted forgeries have been made and a lot of guesswork has been done.** But there is no proof he was buried among the wicked or of his grave in general. There is little room for failure in this regard, as extensive archaeology has been done in the area where he was supposedly buried. But yet we have numerous archaeological tombs regarding the people of the TaNaK (OT), like the tomb of Yehusap (Joseph - for "yahu" in this name, see Psalm 81:6 (vs. 5 in Bibles)).

Some Christian teachers, believing the Jewish standpoint that "b'metayu" (b'motav) is plural, have taught that Yeshua/Jesus died more than one death. They say Yeshua/Jesus died on the Roman cross and also died in hell. Hilarious. Of course, there is no current "hell" according to the TaNaK (OT) and no one can confirm this. Another thing to be taken on blind belief. While Christianity teaches that there is an everlasting burning fire

since the fall of Adawm (Man) until eternity future, there is nothing in the TaNaK (OT) which supports such a teaching. According to the TaNaK (OT), when fire consumes a person, it has permanent consequences. According to the prophecy of Melaki (Mal.), the wicked will in the future be reduced to ashes under the feet of the righteous (4:3). The Almighty is not such a being that He would cause people to suffer indefinitely throughout ceaseless ages for the transgressions they commit in the short span of 70 to 120 years. Given the non-existence of "hell" in the TaNaK (OT), Yeshua/Jesus could not have died more than one death... if he even died at all. We have no historical record of such matters by direct living witnesses in writing or archaeology of the first century CE. But Y'shr'Al (Israel), as a nation and people, can be referred to as "he" or "him," while being a plural people, and they have died NUMEROUS deaths! Either way you cut it, Y'shr'Al (Israel) works with "b'metayu" (b'motav), but Yeshua/Jesus does not. **Y'shaiYahu (Isa.) the prophet uses this phrase in a very specific way to refer to the death (or deaths) of Y'shr'Al (Israel) in their exile amongst the nations, being buried with the wicked.**

At the end of Y'shaiYahu (Isa.) 53:9, it is said that there is **no deception** in the mouth of Y'shr'Al (Israel). This parallels the prophecy of TsapaynYaH (Zephaniah) 3:12-20. There it is written that "The remnant of Y'shr'Al (Israel) will not work wickedness and they will not speak falsehood (vs. 13). No more will be found in their mouths a lying tongue." **The phrase for "lying tongue" in TsapaynYaH (Zeph.) 3:13 is "lashun tar'meet" and corresponds directly with the word "mer'meh" or "deceit" used in Y'shaiYahu (Isa.) 53:9.** So Y'shaiYahu (Isa.) prophesied that the servant, Y'shr'Al (Israel) would have no deceit in his mouth. TsapaynYaH (Zeph.) prophesied similarly that Y'shr'Al (Israel) would no more have a deceitful tongue. TsapaynYaH (Zeph.) continues to say, like Y'shaiYahu (Isa.), that YaH is the Mighty one of Y'shr'Al (Israel) and He will take care of all enemies, gather Y'shr'Al (Israel) from the lands that He dispersed them to and make the name of Y'shr'Al (Israel) a praise in the land, amongst all peoples. All should see by now that it is only a failure on the part of the New Testament believer to read all of the prophets that causes them to distort prophecy to suit Yeshua/Jesus. Both TsapaynYaH (Zeph.) and Y'shaiYahu (Isa.) have presented a prophetic picture regarding Y'shr'Al (Israel) as the servant of the Most High. In the future, there will be no more lying or deceit. Yeshua/Jesus deceived people and caused them to transgress against the laws of the Most High, as seen in Matt. 5:31-33 regarding divorce, and vs. 33-37 regarding the swearing of oaths. These, amongst other examples which could be provided.

It must be painful for New Testament believers to read beyond verse 9 in Y'shaiYahu (Isa.) 53, due to the contradictions with their belief in Yeshua/Jesus.

¹⁰And 𐤀𐤃𐤁𐤁𐤁 (YaHUAH) was pleased (khepayts) to strike him (dakau), with his sickness (h'kheli). If (am) he would make (tashim) as a **trespass offering (ashim)** his being (n'payshu), he would see (y'r'ah) **seed/children** (zarai), live long days (y'ahreek yoomim), and the pleasure (wa'khepayts) of 𐤀𐤃𐤁𐤁𐤁 (YaHUAH) in his hand (b'yoodu - hand of the servant) would push forward (y'ts'lakh)." The word "ashim" (commonly "asham") can be translated simply as "transgression" or used in reference to the animal "transgression offering" that was brought for atonement. In most cases it refers to the animal offering. It is our belief that the language of this text is directly referencing the offering of Y'tsakheq (Isaac) in B'rasheet (Gen.) 22, where the word "ashim" (burnt/trespass offering) is used for Y'tsakheq (Isaac). Now when Abrahamaym (Abraham) offered his son, YaH did not allow Y'tsakheq

(Isaac) to be a burnt offering. Nor is that the meaning here in Y'shaiYahu (Isa.) 53. Yeshua/Jesus was in no way related to a burnt offering either. There is a deeper meaning here. Y'shr'Al (Israel) here carries the guilt of their own transgressions and the nations as an offering to YaH. Y'shr'Al (Israel), as we will see in verse eleven, carries the crookednesses (aiwan'tam) of the people to the Most High as an offering. **It is not the body of a person that is being an offering here.** The original text is vividly depicting the offering of prayer and repentance using pictorial offering language. It references the subject, Y'shr'Al (Israel) as the one to have children and live long. The subject is Y'shr'Al (Israel) giving an offering **TO** the Most High, **NOT** the Most High making an offering to Himself, by killing Himself (Trinitarian mindset) or killing His Son Yeshua/Jesus.

YaH can choose whatever He wants as an acceptable offering. In this case, there is an exchange. The "ashim" ("transgression" or "transgression offering") in exchange for children, long life and victorious success in the hand of Y'shr'Al (Israel). In the case of Yeshua/Jesus, this simply doesn't work. **Yeshua/Jesus did not live very long...** he was supposedly killed by his thirties. **Yeshua/Jesus had no children...** unless you buy into the lie that he has "spiritual" children through his followers. **His hand was unsuccessful in accomplishing the gamut of prophecies contained in Y'shaiYahu (Isa.) 52 to 54, such as the re-gathering of the tribes of Y'shr'Al (Israel) from their dispersion.** Rather, the guilt of the being (ashim n'payshu) of Y'shr'Al (Israel) will be acceptable to YaH, as in the Day of Atonement. This is seen throughout the TaNaK (OT) by the compassion of the Most High. Y'shr'Al (Israel) will live long, have children and be victoriously successful. As one source reveals, "The Hebrew word *zerah* (seed) used in Isaiah 53:10 can only refer to biological offspring when used in connection with a person's children, never metaphoric children, such as disciples. The Hebrew word that can refer to metaphoric children is *ben*."⁷ Not only that, but the phrase used for "**long life**" (y'ahreekh yoomim) **is not a reference to "everlasting life."** **Rather, it is used in reference to a life lived in the here and now for a long period.** New Testament believers cannot say that this is a reference to Yeshua/Jesus raising to everlasting life. **When Scripture refers to everlasting life, it uses phrases is like "Ikhey-ee ayulam"** in Dani'Al (Dan.) 12:2. Thus, New Testament believers can't twist Y'shaiYahu (Isa.) 53:10 to say that it refers to the everlasting life Yeshua/Jesus now enjoys (in their minds).

We move on now to Y'shaiYahu (Isa.) 53:11. Y'shr'Al (Israel), "from the suffering (m'aymel) of his being (n'payshu) will see (y'r'ah) and be pleased (y'sh'bai)." Then יְהוָה (YaHUAH) Himself says "**In his knowledge (b'dai'tu) he makes righteous (y'tsadeeq) - My righteous Servant (tsadiq ayb'di) - great multitudes (la'rabim), and their crookednesses (wa'aywanutam) he (hua) carries (y'sabayl).**" Stated differently, we could say that through wise knowledge, Y'shr'Al (Israel) causes others to be made right with the Most High. And Y'shr'Al (Israel) carries their crookednesses to יְהוָה (YaHUAH). This is intercessory prayer or priestly work on the part of the Righteous Servant, Y'shr'Al (Israel)... not someone dying on a Roman stick. Most of all, the text states that "in his knowledge" Y'shr'Al (Israel) will make multitudes righteous. **It doesn't say "by his death he will make others righteous."** This is extremely important for New Testament believers to come to grips with. It is the knowledge of the Most High and of His TaNaK (OT) which

⁷ <http://www.outreachjudaism.org/isaiah2.html>. Emphasis mine.

Y'shr'Al (Israel), the servant of the Most High, imparts to others. It is through a knowledge of the Creator and turning to Him in repentance and obedience of His laws which causes others to be righteous. Righteous equals "right action." It is not a state of belief or "faith" as New Testament followers grope blindly for.

At last we come to the last verse of our study. It is by far the most contradictory to the belief that Y'shaiYahu (Isa.) 53 applies to Yeshua/Jesus. "Therefore (la-kan) I will give to him (akhelaq-lu) in the multitudes (b'rabim), and **with the strong** (wa'at aytsumim) He will split (y'khelaq) treasure (sh'lal) **as his plunder** (takhet). Because he (ashir) poured out (h'ayrah) unto death (l' moot) his being (n'payshu). And with the rebellious (wa'at payshai-im) he was counted (n'menuh). And he (wa'hua), the punishment (kheta) of the multitudes (rabim) carried (n'sha). And for transgressors (wa'l'payshai-im) he mediated (y'paygi-ai)." New Testament believers are quick to attempt to make this look like a reference to Yeshua/Jesus dying and praying for the wicked. But they forgot something. **The Servant of this chapter goes to war and receives treasures which he splits with the strong.** The original text and words are here provided. They speak for themselves. This is war language... **Yeshua/Jesus never went to war.** Oh right, he is supposed to do that when he comes back. How could I forget? Funny how everything is supposedly going to be done with the second coming of Yeshua/Jesus. Funny how he didn't really do much at his supposed first appearance.

Y'SHAIYAHU (ISA.) 54: THE BARREN SERVANT TRANSFORMED!

In Y'shaiYahu (Isa.) chapter 54, the Servant of chapter 53 is transformed from a barren Servant to a **Servant with numerous children!** This is proclaimed in verse one. Verses two to three declare that the tents of Y'shr'Al (Israel) will become great and enlarged. Their offspring and people will spread in all directions of the land of Y'shr'Al (Israel), inhabiting desolate cities. They will no longer bear shame and humiliation (vs. 4). For אֱלֹהֵינוּ (YaHUAH) declares that He is the Maker of His Servant and He is their Redeemer. He is called "Alahay kal ha'arawts" - The Mighty One of all the Land (vs. 5).

Verses six to seven declare that the Most High is taking Y'shr'Al (Israel) unto Himself as His wife again. **REMARRIAGE.** It never said that He was giving Y'shr'Al (Israel) as wife to His Son Yeshua/Jesus. This is also brutal to New Testament belief, because such belief states that followers of Yeshua/Jesus or Y'shr'Al (Israel) compose the "bride" of Yeshua/Jesus (see 2 Corinthians 11:2; Yahukhanan (John) 3:29; Ephesians 5:22-27). Sorry, but the TaNaK (OT) says that **Y'shr'Al (Israel) is the wife of the Most High אֱלֹהֵינוּ (YaHUAH).** **Don't think YaH would give His own wife to a "Son Yeshua/Jesus" of His.** I know I wouldn't give my wife to my son. This is very contradictory to the laws of marriage in the TaNaK (OT). The Most High reminds Y'shr'Al (Israel) that He is their Redeemer (G'alakh) in verse eight... not Yeshua/Jesus. He wants to impress upon Y'shr'Al (Israel) that even as He swore to Nuakh (Noah), so also His kindness and oath-relationship will always be established with Y'shr'Al (Israel) (vs. 9). Not an oath with Yeshua/Jesus. He declares that it is the "Oath of My peace" (wa b'reet sh'lloomi) with them (vs. 10). **He identifies Y'shr'Al (Israel) as the "afflicted one" (ayni'h) in 54:11, the same word used for the suffering Servant in Y'shaiYahu (Isa.) 53:4-7!**

The Most High moves on to how He will lavish Y'shr'Al (Israel) with precious stones and borders (54:11-12). **YaH is pictured directly teaching (lamudi) the**

children of Y'shr'Al (Israel) and the **children being at peace** (vs. 13). That word "lamudi" is taken from the concept of the letter "lamed" - ל - meaning the leading of the Shepherd's staff. It is to teach and lead. Only righteousness will remain and there will be **no** (la) **more fear** (teerai - vs. 14). The enemies of Y'shr'Al (Israel) will fall (y'pul - vs. 15). No weapon prepared against Y'shr'Al (Israel) will be successful. The chapter concludes with the statement that **יְהוָה** (YaHUAH) Himself is the righteousness of Y'shr'Al (Israel) (not Yeshua/Jesus)! And Y'shr'Al (Israel) is His Servant (aybdi).

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