

Comprehend & Teach

Revealing Insights...

At first blush, it may appear to those who are not attuned to Yahowah's preferences, that *Yasha 'yah* | Isaiah 7:16 might dovetail nicely with *Yasha 'yah* 9:6: **“For a child is born to us, and unto us a Son is given.”** However, as we shall soon learn, both *Yasha 'yah* | Isaiah 7 and 9 pertain to Dowd, not Yahowsha'.

This should not be a surprise, because Dowd is mentioned by name in both prophecies, and Yahowah is not. In a subsequent series, entitled, *Coming Home*, the oft-cited prophecy in *Yasha 'yah* | Isaiah 9 will be examined for our edification. Thereby, we will come to appreciate why it is evocative of God's beloved son and Messiah, not Yahowsha', who was neither, but Dowd, who was both.

As for Yahowsha', an ordinary young woman would give birth to a child and she and her husband would raise their baby as part of their family until he left to fulfill his role as part of Yahowah's Family at thirty years of age. This transformation from fully man to the *Pesach 'Ayl* | Passover Lamb occurred in the Jordan River, when the Set-Apart Spirit came upon him. He served as Yahowah's gift over the next three years by espousing the benefits of the Towrah and by fulfilling its initial *Mow'ed Miqra'ey*.

Neither *Yasha 'yah* 7:16 nor *Yasha 'yah* 9:6 would have been written as they were if not to make this point, differentiating between the mundane birth of both children, Dowd and then Yahowsha', to underscore the

profound importance of the individuals who would serve as Shepherd and Lamb – both directing our way to the Covenant.

We are currently observing the 7th chapter of *Yasha'yah* | Isaiah, so it should be noted that 7:16 reveals something I've long suspected but dared not say because it impugns the holy grail of Christian mythology. Since God has always existed, He could not and cannot be born, not on Christmas, not on Sukah, not on any day, ever.

An ordinary child was born just like every other human child, replete with all the faults which go along with being human. He cried, burped, pooped, and peed, just like any other baby. He was completely dependent upon his mother to feed him and his father to protect him. In other words, from the moment he was born until he reached the age of accountability, and perhaps even beyond while working as a stone mason, Yahowsha', like Dowd before him, was not perfect. It is why we hear so little of his childhood and nothing of his profession.

It was by observing the Towrah that the child who grew up to be the son of God (Dowd) and the Son of Man (Yahowsha') were perfected by the Towrah. Both were immersed in the Set-Apart Spirit, providing direct access to Divine inspiration.

It was only after having observed and having accepted the Towrah's provisions, by being nourished by its words and protected by its promises that both Dowd and Yahowsha' were considered perfect, one to serve as a Shepherd of his people and the other to be the Passover Lamb.

While Yahowah's Spirit never left Dowd, the Set-Apart Spirit forsook Yahowsha' on Passover, thereby allowing the Lamb to die – something that God cannot do. Having served its purpose, his body was destroyed, and His soul was sent to *She'owl* to fulfill the promise of

Matsah. Reunited with the Set-Apart Spirit upon His release on *Bikuwrym* / Firstborn Children, he became a slightly less-diminished presentation of Yahowah, thereby demonstrating the purpose of the *Beryth* and the power of the *Miqra'ey*.

As we ultimately move from chapter 7 to chapter 11 of *Yasha'yah* | Isaiah, Yahowah will explain what I have been trying to convey – or at least so I thought at the time I initially wrote this chapter. During my original composition I cited *Yasha'yah* / Isaiah 11, thinking somehow that it pertained to Yahowsha', when that is not the case. At the time, I had to dismiss the opening statement of the chapter which speaks of a “*choter* – an insignificant implement or small stem” and not of Yahowah's Shepherd or Lamb.

As we will learn in the closing chapter of the second volume of *Coming Home*, Yahowah was not trying to draw our attention to Yahowsha', but instead was interested in describing someone who would devote much of his life to more accurately conveying Dowd's testimony in a collaborative effort with God to call the Chosen People home – back to Yahowah and Yisra'el.

The prophecy wrongly attributed to Yahowsha' actually conveys...

“Then a relatively insignificant implement (*wa choter* – a stem, shoot, or secondary branch, a slender stick or twig, a sprout, a pliable wooden instrument, a secondary source of growth serving as a living entity delivering progeny, an observant individual who is willing to listen and who is committed to thinking while collecting the things Yahowah values as an unrestrained extension) **will be extended** (*yatsa'* – he will be brought forth to serve (qal perfect active sequential third person masculine singular – the *choter* will actually go forth and he will be active, albeit for a limited time)) **by means of**

(*min* – because of, from, out of, and by reason of) **the stock** (*geza*’ – the stump and root from which new growth emerges, the genealogical source or the trunk which has been cut down and yet is capable of supporting new shoots) **of Yshay | to Stand Out and Be Noticed** (*Yshay* – To Draw Attention to the Substance of Existence; from *yesh* – to exist and become substantial, to stand up and be noticed, to draw attention and to be enriched), **as** (*wa*) **an observant branch** (*netser* – a secondary stem or shoot which extends from a primary limb; from *natsar* – to observe, watch over, and preserve, to closely look after, focus on, and protect) **by means of** (*min* – from and because of) **his roots, and that which keeps him anchored, steadfast, and nourished** (*sheresh huw*’ – his base and foundation, his source and family line, that which keeps him permanent and firm), **such that he will continually bear an abundance of fruit, being productive while encouraging productivity in others** (*parah* – so that he will be consistently fruitful while causing and enabling fruitfulness on behalf of successive generations (qal imperfect – genuinely being productive with ongoing implications over time)).” (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 11:1)

“**This is because** (*wa*) **the Spirit** (*ruwach* – Divine power, influence, and energy, the mind and essence, the feminine touch and understanding, the Maternal acceptance and support, the protection and light, especially the faculty to respond) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *’elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation) **will settle and remain on him** (*nuwach ’al huw*’ – She was placed upon him, She energizes him and restores him, She is in an alliance with him, dwelling and residing within him, never departing his abode while She enriches the association and assures the most favorable outcome for him, enabling him to be composed and prevail no matter

the challenge (qal perfect third person feminine singular and third person masculine singular)),

the Spirit (*ruwach*) **providing the capacity to comprehend and teach** (*chakmah* – offering the mental aptitude and wisdom to instruct, comprehension and technical expertise to do what is required to impart understanding and to educate; from *chakam* – capacity to learn and ability to teach) **and** (*wa*) **enabling understanding by making connections to reveal insights** (*binah* – facilitating the propensity to ponder and process information, to be perceptive by being discerning, discriminating, and judgmental, making intelligent associations which lead to a conceptual understanding, revealing how to react and respond to life situations after full and thoughtful consideration; from *byn* – making connections between and among things so as to be observant, looking closely while being perceptive, to consider and distinguish, to discriminate and thereby intelligently determine insights leading to understanding and enlightenment),

the Spirit (*ruwach*) **of advice and counsel** (*'etsah* – of pertinent directions regarding how to properly respond, providing prudent consultation on the purpose of the proposal, delivering effective mentoring on how to deliberate relevant decisions) **and of being emboldened and inspiring** (*wa gebuwrah* – on how to be a strong, courageous leader who is empowering, able to accomplish the mission and perform until it is complete, providing the aptitude and capability to confirm what is true, offering the mental discipline to be unwavering, championing the cause with courage, character, and confidence, to excel by being upright, always fighting to defend God's people and affirm their rights),

the Spirit (*ruwach*) **of knowing and knowledge** (*da'ath* – of recognizing where to look for answers and acquiring information, of being aware of the evidence and

being able to discern what is relevant and accurate, of discriminating between fact and fiction and right and wrong, so as to recognize and acknowledge the truth, or being perceptive; from *yada'* – to learn and to know, to recognize and acknowledge, to consider and comprehend, to distinguish between good and bad, truth and lies, and to become acquainted and personally familiar) **so as** (*wa*) **to respect and revere** (*yira'ah* – to appreciate the awesome nature, outstanding character, superlative ability, and astonishing greatness and be inspired by) **Yahowah** (*Yahowah* – the proper pronunciation of the name of '*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration).” (*Yasha'yah* / Liberation is from Yah / Isaiah 11:2)

“**Additionally** (*wa* – in addition), **by accepting the offer and responding appropriately, he will be perceptive** (*ryach huw'* – his acceptance and perceptiveness, his nose for the truth, his capacity to distinguish right from wrong and willingness to reply, providing answers after his virtual meeting will be pleasing, bringing him very close; from *ruwach* – Spirit (hifil infinitive perfect – empowered by the Spirit he will for a time embody Her characteristics)) **with regard to developing a profound admiration and respect for** (*ba yira'ah* – with the ability to appreciate the awesome wonderment and astonishing greatness so as to be inspired by) **Yahowah** (*Yahowah* – an accurate transliteration of the name of '*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).

Therefore (*wa*), **it will not be by an appearance or vision** (*lo' la mare'ah* – and will not be through the visual form which can be seen nor from any spiritual revelation, miraculous vision, or supernatural phenomenon; from *mah* – to seek answers by *ra'ah* – seeing) **seen with his**

eyes (*'ayn huw* – of his own perceptions or perspectives, appearances or personal understanding) **that he will decide** (*shaphat* – that he will confront the evidence and should judge, making decisions).

Also (*wa*), **it will not be by hearsay** (*lo' la mishma'* – not by rumors or innuendo, not by word of mouth or that which is passed around person to person, nor by listening to information which cannot be verified; from *my* – to question and *shama'* – listening) **heard with his ears** (*'ozen huw* – by him simply listening) **that he will make judgments or prove his arguments** (*yakach* – should he offer advice or seek to resolve disputes, should he make decisions regarding vindication, complain, or hurl accusations, should he chide, attempt to disprove, or determine who is right, nor debate).” (*Yasha'yah / Deliverance is from Yah / Isaiah 11:3*)

“He will exercise good judgment (*wa shaphat* – he should decide, judging for himself, adjudicating the matter, argue and resolve disputes) **by** (*ba*) **seeking to be accurate, honest, and forthright** (*tsedeq* – being fair and correct, in accord with the truth, avoiding any conflict or inconsistency with the established standard) **with regard to opening the doorway for the discerning** (*dal* – advice on providing a way in for the few and otherwise insignificant, using spoken words to disclose the entrance on behalf of the needy, powerless, distressed, and unpretentious who have been deprived; from *dalah* – to draw conclusions and thus be discerning).

He will provide proof using sound arguments (*yakach* – he will use evidence and reason to decide, to judge and correct, engaging in dialog to resolve disputes while criticizing, accusing, and condemning, making the case to vindicate or convict (hifil perfect)) **with** (*ba*) **everything out in the open, doing so fairly** (*myshowr* – by putting everything on the table, on the level, nothing hidden, justly and equitably in a very forthright and direct

manner; from *yashar* – to be right, approved, and candid) **on behalf of (la) the sincere who are seeking straightforward answers** (*'anaw* – those who are unpretentious and willing to respond but who need some assistance from a witness with answers to their questions who is constantly thinking about making such declarations; from *'anah* – to answer and respond, to seek and receive answers, and to testify as a witness) **of the Land** (*'erets* – of the material realm).

Then (wa) he will strike, verbally attacking and disabling (*nakah* – he will confront, crippling and incapacitating, sarcastically mocking, chastising, and judging, while pointing out the irony of it all to ravage and defeat, ending lives within (hifil perfect masculine singular – he will use the staff to strike a debilitating blow for a time at the direction of another)) **the material realm** (*'erets* – those who live on the earth) **with the rod and staff** (*ba shebet* – on behalf of the nation and tribes of which it is comprised with the versatile tool, implement, and stem associated with the scepter and on behalf of him to whom it was given by means) **of his mouth, and thus his voice** (*peh huw'* – of his audible communication; from *pa'ah* – to separate and shatter).

And with (wa ba – in addition to or along with) **the Spirit** (*ruwach* – the wind, the Divine power, mind and disposition) **of his lips and resulting language** (*saphah huw'* – his speech), **he will devastate** (*muwth* – he will destroy) **the wicked and the wrong** (*rasha'* – the Godless whose thoughts, words, and deeds are criminal and evil, of those deserving condemnation for having been in violation of the standard, of those guilty of creating disunity and disharmony).” (*Yasha'yah* / Salvation is from Yah / Isaiah 11:4)

“Being right, correct, and honest (*wa tsedeq* – being accurate, righteous, upright, fair, and just, redeemed, vindicated, and innocent, rational and in

accord with the standard) **will be** (*hayah* – shall become (qal perfect masculine singular)) **the belt around his waist** (*'ezowr mothenym huw'* – the sash, band, and cloth around his midsection, supporting his back while protecting his core) **and** (*wa*) **the trustworthy and reliable nature of the witness** (*'emuwnah* – the integrity and dependability of the individual and testimony, by keeping it real and genuine, steadfast and truthful, honest and valid; from *'aman* – to support and confirm that which is trustworthy and reliable, upholding and nourishing, established and verifiable) **will be the band girding him** (*'ezowr chalats huw'* – the belt and sash around his manhood, virility, and loins; from *chalats* – to be rescued and delivered, withdrawn and invigorated).” (*Yasha'yah* / Liberation is from Yah / Isaiah 11:5)

After a number of references to the Last Days, the prophecy continues by saying...

“Then (*wa*) **it shall come to pass** (*hayah* – it will actually happen, albeit briefly (qal perfect)) **in that day** (*ba ha yowm ha huw'*), **the root which anchors and nourishes** (*sheresh huw'* – the base and foundation, the source and family line, that is steadfast and focused on the root of the matter) **of Yshay | to Stand Out and Be Noticed** (*Yshay* – To Draw Attention to the Substance of Existence; from *yesh* – to exist and become substantial, to stand up and be noticed, to draw attention and to be enriched), **who showed the way to the benefits of the relationship** (*'asher* – who served as a guide, leading and directing others to the correct path to walk to give meaning to life and to experience the greatest blessings and joy), **will stand up, present and accounted for** (*'amad* – will stand before someone who is superior, presenting the means to evaluate the One who appointed and sustains him, providing the means to assess the evidence and make a thoughtful decision, being evaluated himself while standing and unbowed (qal participle)),

approaching as (*la* – regarding and concerning an extension toward the goal of producing) **a signal and banner** (*nec* – a standard bearer, a sign and ensign, something which is lifted up to communicate a message to those who are observant; from *nacah* – to assess and prove, to examine, analyze, evaluate and test, *nacac* – to lift up and display, and *naca'* – to set forth on a journey) **for the family** (*'am 'el* – for the people who are related (describing the Children of Yisra'el and the Covenant)).

Through him (*'el huw'* – toward him as he leads, providing direction to God (*nec* is masculine singular)) **gentiles** (*gowym* – people unrelated to or living outside of Yisra'el) **have and will continue to seek** (*darash* – they will have inquired about, searched for, and investigated, expecting to find a responsible presentation about engaging in the relationship which is nourishing and keeps them safe with ongoing implications throughout time as they strive to investigate and learn all that can be known, always enquiring and inquisitive (qal imperfect active – literally and continuously search)).

And so therefore (*wa*), **his restful residence** (*manuwchah huw'* – his place of repose and reflection, His comfortable habitation; from *nuwach* – spiritual contentment and *nawah* – living in a spiritual dwelling where sheep abide) **will exist as** (*hayah* – will be) **a reward and a source of enrichment and empowerment** (*kabowd* – a valuable and dignified gift, existing as a place of abundance, as a manifestation of power, and as an attribution of an inheritance of impressive splendor).” (*Yasha 'yah* / Deliverance is from Yah / Isaiah 11:10)

“**So** (*wa*) **it will have come to pass** (*hayah* – it will have occurred (qal perfect)) **in that day** (*ba ha yowm ha huw'*), **my Upright One** (*'edowny* – the Upright Pillar of my Tabernacle) **will once again associate** (*yacaph* – will increasingly add, again joining (hifil imperfect active)) **His hand** (*yad huw'* – His influence, power, and control)

a second time (*sheny*) **to reacquire, bring forth, and redeem** (*qanah* – to provide rebirth to, recover, and obtain) **the remnant** (*'eth sha'ar* – the remainder and direct relatives who are genetically similar) **of His family** (*'am huw'* – His people (the Children of Yisra'el)) **which remains** (*'asher sha'ar* – which to show the way to the benefits of the relationship) **out of** (*min* – away from) **'Ashuwr | Northern Iran & Iraq** (*'Ashuwr* – To Tread Upon / Assyria), **from** (*wa min*) **Mitsraym | Lower Egypt** (*Mitsraym* – Crucibles of Oppression / Northern Egypt), **out of Pathrows | Upper Egypt** (*wa min Pathrows* – Subject to a Deceptive Interpretation / perhaps the Copts and Bedouins from Southern Egypt), **from** (*wa min*) **Kuwsh | Arabian Peninsula** (*Kuwsh* – Dark and Unknown / Horn of Africa, the Southern Sinai, all of Arabia, Yemen, and Oman and perhaps including Northern Mesopotamia), **out of** (*wa min*) **'Elam | Southwestern Iran** (*'Elam* – Conceal / Persia), **from** (*wa min*) **Shin'ar | Iraq / Babylon** (*Shin'ar* – Confluence of Rivers / Babylonia), **out of** (*wa min*) **Chamath | Syria** (*Chamath* – Military Fortress / Syria), **and from** (*wa min*) **the coastlands** (*'y* – the inhabited shores of countries between or surrounded to some extent by large bodies of water / notably: Lebanon, the United States, Canada, Central and South America, Western, Southern, and Northern Europe, Turkey, India, New Zealand, Australia, and North and South Africa) **of the sea** (*ha yam* – of the gentiles).” (*Yasha'yah* / Salvation is from Yah / Isaiah 11:11)

“**So** (*wa*) **He will lift up** (*nasa'* – He will at a point in time raise and bring forth, He will bear and carry (qal perfect)) **a signal and banner** (*nec* – the standard bearer, a sign and ensign, something which is designed to communicate a message on behalf of those who are observant; from *nacah* – to assess and prove, to examine, analyze, evaluate and test, *nacac* – to lift up and display, and *naca'* – to set forth on a journey) **for the gentiles and**

their nations (*gowym* – for ethnicities, people, and places other than Yisra’el).

Then (*wa*) **He will gather together and remove** (*‘acaph* – He will collect and assemble as in a harvest, bringing together and withdrawing (qal perfect)) **the straying and scattered** (*nadach* – the banished of the diaspora who were expelled and forced to live in a different place) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God).

And (*wa*) **the dispersed** (*puwts* – the scattered who are away from home and shattered) **of Yahuwdah** (*Yahuwdah* – Beloved and Related to Yah) **He will gather up and obtain** (*qabats* – He will collect, assemble, and relocate as a result of the relationship, harvesting them (piel imperfect)) **from** (*min*) **the four** (*‘arba’*) **extremities** (*kanaph* – distant places, corners, or borders; from *kanaph* – to be thrust aside and hidden from view, to be cornered) **of the earth** (*‘erets* – material realm).” (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 11:12)

This is the longest I have gone without interrupting with explanations, insights, or commentary. And yet, at least for now, I’m going to leave this prophecy without another word, as they would all be premature. Suffice it to say, this was not about Yahowsha’ as I had previously thought. And it is about what we are called to accomplish on behalf of Yahowah’s Covenant Family.

While we are on the subject of correcting the record, there is another prophecy which is purported to speak of the Passover Lamb. And while it begins in *Yasha’yah* | Isaiah 42, it is what God says before it that seems to suggest that He is speaking of someone else.

Chastising the useless nature of religious and political leaders, especially among *Yahuwdym* | Jews, *Yasha’yah* | Isaiah asks:

“Who (*my*) has been informative, conspicuously reporting (*nagad* – has been openly revealing (hifil perfect)) from the source (*min ro’sh* – from the summit and beginning) so that we may choose to know (*wa yada*’ – so that we can elect of our own freewill to become aware and acknowledge (qal cohortative imperfect)), and without turning away (*wa min la paneh* – by paying attention to the presence and appearance) so that we might say (*wa ‘amar* – we can confess (qal imperfect)), ‘This is right (*tsadaq* – this is correct [from 1QIsa])?’

Indeed, it is disheartening (*‘aph* – surely it is disappointing), there was no one (*‘ayn* – not one) who made an informative declaration (*wa nagad* – who announced and reported the evidence).

It is also discouraging (*‘aph* – even infuriating) that there was no one (*‘ayn*) who would even listen (*shama*’).

Surely, it is aggravating (*‘aph* – it is annoying), that there were none (*‘ayn* – no one) willing to hear Your words (*shama*’ *‘emer* *‘any* – listen to Your declarations).” (*Yasha’yah* / Freedom and Salvation are from Yah / Isaiah 41:26)

Our Creator revealed Himself through His people and prophets and yet not one *Yahuwd* | Jew was willing to listen to God. Not a single *Yisra’elite* | Israeli could be found to report what Yahowah had said. *Yisra’el*’s religious and political leaders had become blind mutes – as dysfunctional as they were annoying.

If you wonder why Yahowah stooped to using a lowly Gowy to read His testimony and share His message with His people, you know.

Yasha’yah explained...

“Initially (*ri’shown* – first) **for Tsyown** (*la Tsyown* – concerning the Signs Posted Along the Way) **there was a lack of awareness** (*nuwm* – slumber [from 1QIsa]).

So on behalf of (*wa la*) **Yaruwshalaim** (*Yaruwshalaim* – Source from which Guidance and Teaching Regarding Reconciliation Flow) **I wanted to offer** (*nathan* – I constantly sought to provide) **an ordinary person to proclaim the news** (*basar* – a mortal being who will convey information which is remarkably positive).” (*Yasha’yah* / Freedom and Salvation are from Yah / Isaiah 41:27)

It is always Yah’s preference to work through His people. But sometimes, through no fault of His own, His desires are thwarted.

“But when I looked (*wa ra’ah*), **there was not a single individual** (*wa ‘ayn ‘ysh* – there was nobody, not a soul), **not one among them** (*wa min ‘eleh wa ‘ayn*), **who would provide thoughtful guidance** (*yow’ets* – who was willing to convey rational advice, inspired thoughts, valuable directions, or considered counsel) **nor even respond by speaking** (*wa shuwb dabar* – nor return a word) **when I asked them** (*wa sha’al hem* – when I enquired of them and made the request to them).” (*Yasha’yah* / Freedom and Salvation are from Yah / Isaiah 41:28)

The Chosen People chose not to be God’s people over a protracted period of time. And since Yah isn’t about to force anyone to listen to Him, much less speak for Him, there would be a resounding silence between God and man for centuries, even millennia.

“Behold (*hen*), **they are all** (*kol hem*) **delusional and deceitful** (*‘awen* – immoral and corrupt, an impediment to the relationship).

Their customs, occupations, and achievements (*ma'aseh hem* – their works and ambitions, their practices and patterns of behavior) **are nothing but** (*'ephes*) **that of the ruinous and destructive** (*wa tohuw* – the wasteful and empty, idolatrous and vain, false) **spirit** (*ruwach*) **of their false gods** (*neseq hem* – of pagan deities they have anointed and cast).” (*Yasha'yah* / Freedom and Salvation are from Yah / Isaiah 41:29)

While that was extraordinary, rather than announce the arrival of the Passover Lamb, the prophecy explained the reason Yahowah had to stoop to using a *choter* | insignificant implement from a different place and time to reach His people.

Taken out of context, the prophecy which follows is often claimed on behalf of the Christian Jesus, when it, like so many others, speaks about Yahowah's enduring relationship with His beloved son, the Messiah, Dowd. As we will discover, *Dowd* | David is Yahowah's Chosen One. Yahowah's Spirit came upon him the day he was anointed as the Messiah and remained throughout his life. Moreover, it is Dowd who will be returning with Yah to judge the nations.

“Pay close attention because (*hen*) **My associate** (*'ebed 'any* – is My coworker and servant), **whom I uphold** (*tamak* – who I accept and embrace, grasping by the hand), **whom I have chosen** (*ba huw' bachyr 'any* – with him being My chosen one, the one I favor for a special and affectionate relationship), **My soul** (*nepesh 'any*) **enjoys and delights in him** (*ratsah* – is pleased with him and accepts him fondly).

I have placed (*nathan* – I have given, providing) **My Spirit** (*ruwach 'any*) **upon him** (*'al huw'*)

He will come forth (*yatsa'* – He will be brought back and extended, descending) **to judge** (*mishpat* – to determine the fate, deciding what will occur to resolve the

disputes regarding) **those of different ethnicities and cultures** (*la ha gowym* – the gentiles and their nations).” (*Yasha’yah* / Freedom and Salvation are from Yah / Isaiah 42:1)

Most of us have been led to believe that God will judge the nations. That seems especially disconcerting since God said otherwise. According to Yahowah, His Chosen One, the one He has accepted and upheld, the one who pleases Him, the one whose company He enjoys, the one who has received His Spirit, is the one who will return to judge the Gentiles. There is only one such person – one individual who meets all these criteria – *Dowd* | David.

We are told: “**He will not cry out** (*lo’ tsa’aq* – he will not speak loudly or shout) **nor will he raise his voice** (*wa lo’ nasa’ qowl huw’*) **such that it is heard in the broad or open way** (*wa lo’ shama’ ba ha chuwts*).” (*Yasha’yah* / Freedom and Salvation are from Yah / Isaiah 42:2)

Dowd will not be soliciting gentiles. He will not be inviting them to join him or summoning them to his God. The time for that is over. The Church that had been expecting the Second Coming of Jesus Christ won’t know what hit them. We know this to be the case because Christianity is the broad and open way. The faithful haven’t listened and that isn’t going to change.

The harassed stem which has been extended could well be a reference to the beleaguered choter described previously. The previous prophecy in *Yasha’yah* seemed to suggest that he may be among the witnesses who will be badgered by a world spun out of control.

“**The harassed stem which has been extended** (*qaneh ratsats* – the oppressed branch which has been brought forth) **will not be allowed to suffer or be destroyed** (*lo’ shabar* – he will not be broken or injured).

This restoring and healing (*wa kehah* – this renewing and repairing) **wick** (*pishtah* – flax as a source of linen of material for garments or to illuminate oil lamps), **he will not allow to be quenched** (*lo' kabah* – he will not allow to be extinguished or snuffed out).

He will reliably (*huw' la 'emeth* – he will honesty and dependably such that it is lasting) **bring forth** (*yatsa'* – descend to extend, disseminating) **justice** (*mishpat* – judgment, deciding the fates of the accused, resolving disputes through conviction or vindication, all while exercising good judgment).” (*Yasha'yah* / Freedom and Salvation are from Yah / Isaiah 42:3)

The *choter* | stem will seek to restore Yisra'el unto Yahowah, healing the rift between God and His people. With the help of Yahowah's Spirit, he will lead them back to their Shepherd, Messiah, and King, the Chosen One: Dowd. And even in the midst of the raging storm his flickering light will not be extinguished. It appears that Dowd will rescue the lowly one who has admired him from afar.

Should you think that rescuing the *choter* before his light is extinguished is too trivial for Dowd, or that bringing justice to the Earth is too great a responsibility for any man, even if he is empowered by God's Spirit, then you'd be missing the point. Every word Dowd has spoken to us has been inspired by Yahowah. And all of Dowd's decisions have been predicated upon his Father's Towrah. Dowd is Yahowah's son, but he is also our brother.

“He will not be incapacitated nor disheartened (*lo' kahah* – he will not be anxious or rebuked, nor will he lose his intensity or lack sufficient resources), **nor will his everlasting witness ever be challenged** (*wa lo' ratsats 'ad* – will his testimony be opposed or demeaned throughout the remainder of time, neither harassed nor

oppressed forevermore) **as he sets in place and establishes** (*sym* – he has appointed and preserved) **good judgment and justice** (*mishpat* – rational decision making regarding the official plan to resolve disputes) **within the Land and upon the Earth** (*ba ha 'erets* – in the material realm) **and in accord with** (*wa la*) **pondering the implications of** (*'ey* – considering the purpose of and reason for) **inheriting** (*nachalah* – receiving as a birthright from one's Father (from 1QIsa]) **H/his Towrah Guidance** (*Towrah huw'* – H/his Towrah Teaching, Direction, and Instruction).” (*Yasha'yah / Freedom and Salvation are from Yah / Isaiah 42:4*)

From the moment Yahowah conceived man, He has sought our company. Everything He has done since that time to garner our attention and speak to us has been through the men He has created. So why wouldn't we expect God to remain consistent, judging the gentiles and their nations through His beloved son, the man he entrusted to shepherd His flock. His witness will endure forever, unchallenged, by which he will establish the kind of thinking which propelled him to such brilliance. And we will all use it to explore our inheritance: the Towrah.

It is indeed perplexing that Christians have been hoodwinked into believing that this speaks of their Jesus because they have sought to do away with the very thing we will be inheriting: Yahowah's Towrah. Moreover, it is by exercising good judgment, not by faith, that Dowd, and those who he establishes, will endure.

But this is not a victory for Judaism either. It's Yahowah's Towrah, not their Talmud, which is being restored to prominence. And according to Dowd, we will all have the capacity to understand it without others having to interpret it for us. Moreover, HaShem has a name...

“Thus says (*koh ‘amar* – therefore declares), **the Almighty** (*ha ‘el* – the one and only God), **Yahowah** (*Yahowah* – an accurate pronunciation of YaHoWaH based upon His ToWRaH instructions regarding His *HaYaH* existence), **who created** (*bara’* – who conceived and brought into existence, uniquely fashioning and forming for the first time) **the universe and spiritual realm** (*ha shamaym* – the heavens, the atmosphere, the stars, and the abode of God) **and then expanded them** (*wa natah hem* – enlarged them, extending them by inflating their size) **while stamping and spreading out** (*raqa’* – hammering out and overlaying) **the material realm along with the Earth** (*ha ‘erets* – the Land) **and that which is produced within it** (*wa tse’tsa’ym hy’* – what is conceived and evolves, coming to exist from it), **who provides** (*nathan* – who gives and places, offering) **a conscience** (*neshamah* – the capacity to reason, the ability to think rationally, the aptitude to distinguish between good and bad, right and wrong, truth and deceit) **for the family** (*la ha ‘am* – on behalf of the people who are related to one another) **upon it** (*‘al hy’* – within her), **in addition to** (*wa*) **the Spirit** (*ruwach* – the Maternal nature, power, and influence of God, the breath of God, and the ability to identify with Yah) **to those who walk within Her** (*la ha halak by hy’* – for those who travel through life pursuing Her, conducting their life in association with Her),...” (*Yasha’yah* / Freedom and Salvation are from Yah / Isaiah 42:5)

From this we can be assured:

- 1) God is Yahowah’s title and Yahowah is God’s name.
- 2) Yahowah speaks directly to us and interacts with us through men like Dowd and Yasha’yah.
- 3) Yahowah created the universe.

4) The universe is expanding because Yahowah designed it such that it would continue to grow.

5) The transition from energy to matter was orchestrated by God in such a manner that the result would be productive and always evolving.

6) Yahowah gave mankind a *neshamah* | conscience so that we would have the capacity to reason, to think rationally, and distinguish between right and wrong so that we would be able to relate to Him.

7) The *neshamah* | conscience is for the family of God, a.k.a., the Covenant.

8) The Spirit of God is given to the family members who use their *neshamah* to travel through life enjoying an association with Her.

That's a whole lot more interesting and useful than the Christian approach which is to deify the Passover Lamb. Now if we could only get Yahuwdym to open their ears to Yahowah's pronouncement.

“...**I am** (*any*) **Yahowah** (*Yahowah* – an accurate pronunciation of YaHoWaH based upon His ToWRaH instructions regarding His *HaYaH* existence).

I have invited you, calling you out by name to meet with you (*qara' 'atah* – I have summoned you, welcomed you, and read and recited to you) **with the means to be right and to be vindicated** (*ba tsadaq* – so that you can be correct and acquitted based upon that which is accurate and fair, honest and just).

I will firmly grasp you by your hand, empowering and strengthening you (*wa chazaq ba yad 'atah* – I will be strong for you, enabling you, restoring you by My hand).

And I will protect and preserve you (*wa natsar 'atah* – I will keep you safe, sparing you, keeping you out of harm's way, so that you can branch out).

Then I will give to you (*wa nathan 'atah* – I will offer to you and appoint for you, producing and bestowing for you), **accordingly** (*la* – therefore, and to approach), **a Covenant** (*beryth* – a family-oriented relationship agreement) **for the family** (*'am* – for those people who are related), **as a light** (*la 'owr* – concerning and to the point of being a brilliant luminary for enlightenment) **for people of other races and nations** (*gowym* – gentiles), (42:6) **to open eyes which have been blinded** (*la paqah 'ayn 'iwer* – to facilitate sight, improving the vision of the blind, and thus unenlightened and ignorant), **to bring out, liberating** (*yatsa'* – to extend oneself to serve and free) **those who are bound and confined** (*min masger 'asyr* – those held against their will and shut off) **from houses of imprisonment** (*min beyth kele'* – from captivity and from being a possession under the authority of others) **and those who live in the darkness and confusion** (*yashab choshek* - who dwell in the blackness where there is no light).” (*Yasha'yah* / Freedom and Salvation are from Yah / Isaiah 42:7)

Based upon this declaration we know:

1) Yahowah wants us to recognize His name and know who He is. And Yahowah does not want anyone to associate Him with a god of man's making by any other name.

2) Yahowah established and fulfilled the Miqra'ey to invite His people to engage in a relationship with Him. Yahowah has called us out of this world to be with Him. He has read and recited His testimony to us so that we can meet with Him and so that He can welcome us into His family.

3) Yahowah's message to humankind was conveyed so that we could be right and thus vindicated, correct, and acquitted.

4) God wants to grasp us firmly by the hand to restore and enable us, to strengthen and empower us.

5) As our Father, Yah is committed to protecting His children, keeping us safe and out of harm's way, so that we can branch out and grow.

6) Yahowah's ultimate gift to His creation is the Covenant. This is His Family-Oriented Relationship Agreement whereby we are adopted into His family so that we can live with Him in His home.

7) As members of the Covenant, it is Yah's intent that we serve as a light unto a dark world. This is how God envisions Yisra'el, His People serving as His Light for all mankind.

8) The Gentiles are not the light, they don't provide the light, nor are they the source of the light. They are a secondary beneficiary after Yahuwdym – at least that is how it was intended to work.

9) Light illuminates and thus enlightens the observant. It enables the vision-impaired to see.

10) Yahowah is a liberator while man is an enslaver. God frees while man confines.

11) The Light realizes that His creation has been deliberately restricted and confused, purposely left in the dark, so that men could keep those under their control from knowing the truth about God.

“I am (*any*) **Yahowah** (*Yahowah* – an accurate pronunciation of YaHoWaH based upon His ToWRaH instructions regarding His *HaYaH* existence). **That is My name** (*huw' shem any* – this is my personal and proper designation).

My significance and status, My presence and power (*wa kabowd 'any* – My personal nature and abundant reward) **I will not give** (*lo' nathan* – I will not bestow or offer) **to another** (*la 'achar* – to someone else who is different in any way) **nor My renown and reputation** (*tahilah 'any* – My adoration and manifestation of power, even My praiseworthy accomplishments; from *halal* – brilliant light which clearly shines and illuminates) **to other representations of gods** (*la ha pasyl* – to idols and images claimed as divine).” (*Yasha 'yah* / Freedom and Salvation are from Yah / Isaiah 42:8)

God’s one and only name is Yahowah. God’s name is not HaShem, Adoni, the Lord, God, Jesus, Christ, Allah, Jehovah, or any other substitution. Based upon the pronunciation of “*towrah* – teaching” and “*hayah* – existence” Yahowah is readily pronounceable.

For the pathetic Christians desperate to give their Dionysian god some semblance of credibility, be aware, Yahowah isn’t sharing His presence or power with anyone, and that would include “Jesus Christ.” And for the rabbis desperate to enforce their claims of authority, be forewarned: Yahowah isn’t sharing His status with anyone – and that would include you.

Men have made many gods but there is only one God who made man.

There is the myth that the Almighty was suggesting here that He would be changing directions, and that His old plan would be replaced with a new one. But that is not what this says or any part of this prophecy has been about.

“The first and foremost things (*ha ri'shown* – the initial and primary things) **to pay attention to** (*hineh* – to behold and notice) **have come to be** (*bow'* – have arrived, having been pursued and happened).

And (wa) that which is renewing and reaffirming (*chadash* – that which is not previously known; from *chadash* – to renew, restore, reaffirm, and repair) **I openly declare** (*‘any nagad* – I am conspicuously reporting to inform, making known and expounding upon) **before (ba terem) they unfold** (*tsamach* – they sprout and grow) **so you may listen** (*shama’ ‘eth ‘atem* – so that you may hear of them).” (*Yasha’yah* / Freedom and Salvation are from Yah / Isaiah 42:9)

Yahowah is affirming that He has done what He has promised. If we are alert, if our eyes are open, we, Yahuwdym and Gowym, will recognize what Yahowah has done for us and appreciate why His actions have been so beneficial, both renewing and reaffirming. And yet most of what Yah has just shared is still in our future. God is revealing it in advance of it happening so that we might be prepared and responsive, ready for what is about to happen.

But there is a caveat, to be informed, to benefit, to know what is about to unfold, we have to be willing to listen. And for that to occur, we must first close our ears to those who have misled us, to the rabbis, priests, pastors, imams, and politicians. It is only then that Yahowah’s message will resonate to the point we will be able to go where His words lead.

That was exceptional prophecy. We have been introduced to the Second Coming of Dowd, whereby Yahowah’s king, messiah, and son will judge the earth. We have been invited to listen to Yahowah’s invitation as He calls His family home. We have been introduced to the purpose of the Covenant, whereby Yah’s people can enlighten the world. We have learned that all of this is Yahowah’s doing, and that Yahowah is God’s one and only name.

We have also discovered that there is no other God – nor anyone with whom Yahowah is going to transfer His presence or power. And that means that this prophecy could not have been addressing Yahowsha’ as I had once thought. It also means that while Jews failed to acknowledge the Pesach ‘Ayl, Christians have attempted to turn the Passover Lamb into God. They even pray to their dead god on a stick.

As we shall discover in subsequent chapters after reading portions of the Canaanite bible, mothers of gods and virgin births, in addition to gods who die and are resurrected, those are stories which were woven into the lore of the most popular pagan myths. These irrational claims were brought into Christianity to synchronize it with prevailing religions, making it easier to impose the new faith.

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