

YAHUSHA -THE SUFFERING SERVANT PART 3 -
ISAIAH CHAPTER -53 THE PRICE YAHUSHA PAID



**Pierced
Bruised
Striped
Unleavened**

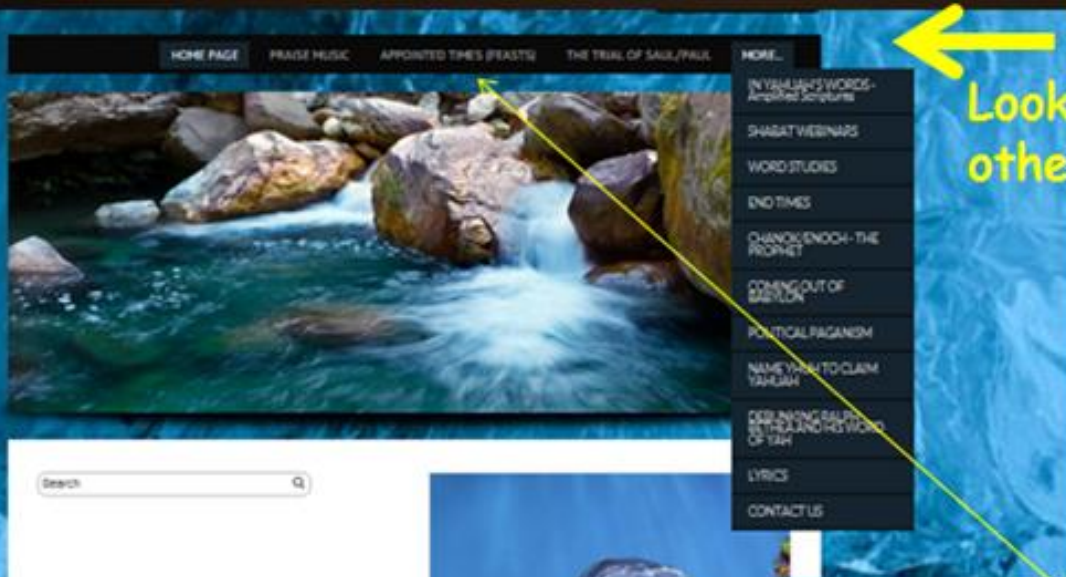


Yahusha

Part 3

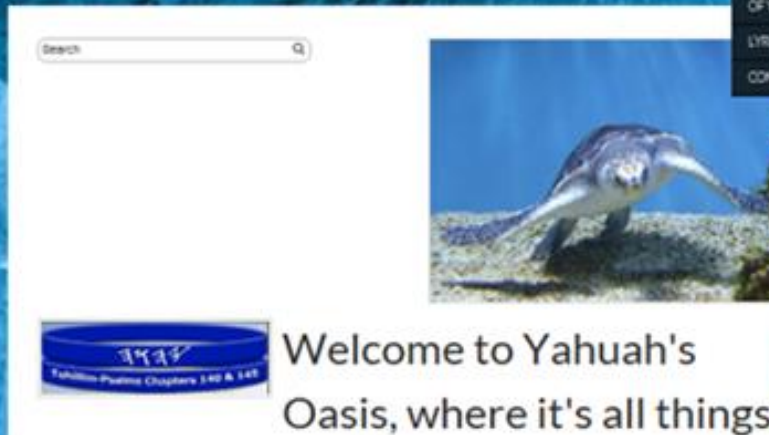
And his fulfillment of the Spring feasts

You can find the PDF for this and all webinars at [Yahuwahsoasis.com](http://www.yahuwahsoasis.com) by subject.

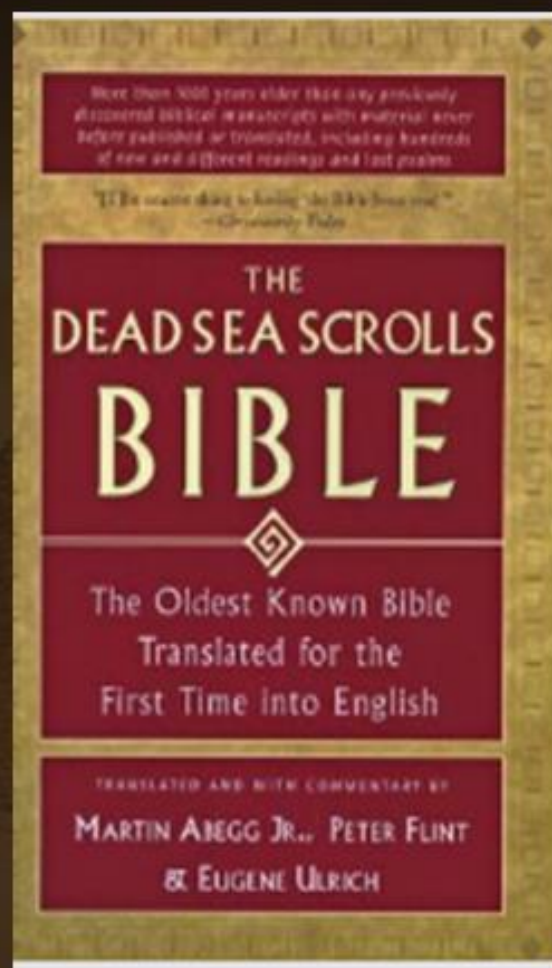
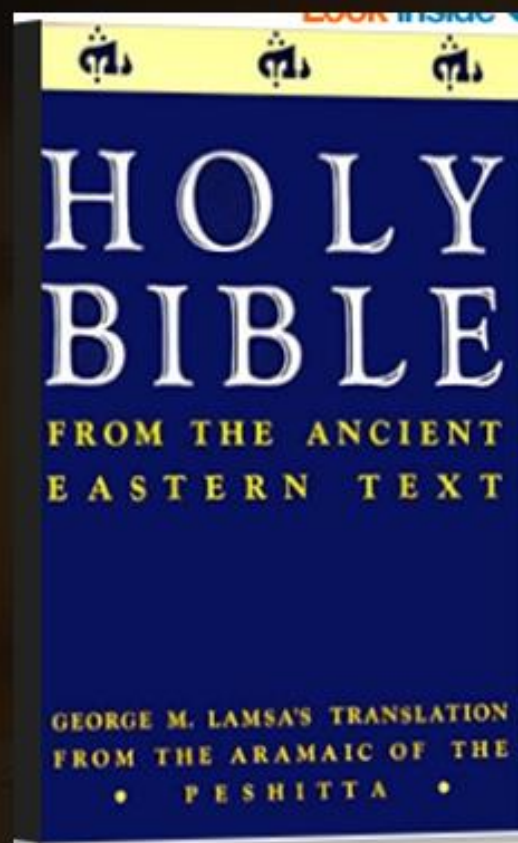


Look under the "more" Tab for other pdfs and studies.

The Feast/Exodus Webinars are under the top tab



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<http://www.peshitta.org/>

We will also check with these versions and we will be adding the **Samaritan in blue**-with their phonetic spelling, and will underscore where it differs with the Masoretic Text. **The Aramaic** (you can get a free copy at the website above, if it differs will be in **green**. Craig's and other authors will be in Time New Roman font and ours will be in comic sans. We will correct the names and titles we find offensive. Continuing were we left off - Exodus Chapter 4 and 5.

We will be using some insight as well from the sight Yada Yah and here Craig Winn goes through each invitation and what they mean.

http://yadayah.com/Yada_Yahweh-Invitations_to_Meet_The_Eternal-Qara'-An_Invitation_to_Meet_The_Eternal_YHWH

The screenshot shows the Yada Yah website interface. At the top, there is a navigation menu with links: Genesis, Invitations, Going Astray, The Way Home, Good News, God Damn Religion, Last Days, and Forum. A search bar is present with the text 'Google Custom Search'. On the right, there is a 'YADA RADIO' section indicating 'Fridays 7:30pm EST'. Below the navigation, a document viewer displays a document titled 'Qara' - An Invitation to Meet God'. The document content includes a title 'Qara' - An Invitation to Meet God' and a sub-section 'Relationship, Not Religion...'. The text discusses the meaning of 'Qara', which means 'to invite', 'to call out', and 'to meet', and its role in the seven-step plan of salvation. It mentions that the first four 'Miqra'ey were fulfilled during the sixth corporeal visit of Yahowah. A table of contents on the right side of the page lists 11 items: 1 Qara' (An Invitation to Meet God), 2 Salah (Freedom), 3 Pesach (Passover), 4 Matsah (Unleavened Bread), 5 Bikuwrym (FirstFruits), 6 Shabuwa' (Seven Sevens), 7 Taruw'ah (Shout for Joy), 8 Kippurym (Reconciliations), 9 Sukah (Shelters), 10 Yowbel (Yah's Lamb), and 11 Miqra'ey (Invitations to Meet God).

YADA YAH

Shout for Joy
7:30pm - 3pm EST

Genesis Invitations Going Astray The Way Home Good News God Damn Religion Last Days Forum

Google Custom Search

Word (DOC)
Acrobat (PDF)

Yada' Yah
Volume 2: Invitations to Meet God
...Walking to Yahowah

1
Qara' - An Invitation to Meet God

Relationship, Not Religion...

Qara', which means "to invite," "to call out," and "to meet," represents the heart and soul of the *Towrah*. Yahowah has "*qara'* - invited" us to "*qara'* - meet" Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step plan of salvation. The *Miqra'ey*, meaning "Called-Out Assemblies" or "Invitations to Meet" Yahowah, begin in the spring with Passover, Unleavened Bread, and FirstFruits. These are followed seven weeks later by the celebratory ecumenical Feast of Seven Sabbaths, known as "Weeks."

The first four *Miqra'ey* were not only prophetic, they were actually fulfilled, played out in human history during the Ma'aseyah Yahowsha's sixth corporeal visit. He sacrificed Himself as the Passover lamb on *Abyb* 14, which was *Pesach* that Friday, April 1st in 33 CE on our pagan calendars. He paid the penalty for our sins, voluntarily separating Himself from Yahowah, on *Matsah*, known as Unleavened Bread the following day. This, the most important date in human history, occurred on a Sabbath, the 15th of *Abyb* in Year 4000 Yah (Saturday, April 2nd, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).

YADA RADIO
Fridays
7:30pm EST

Invitations

- 1 **Qara'**
An Invitation to Meet God
- 2 **Salah**
Freedom
- 3 **Pesach**
Passover
- 4 **Matsah**
Unleavened Bread
- 5 **Bikuwrym**
FirstFruits
- 6 **Shabuwa'**
Seven Sevens
- 7 **Taruw'ah**
Shout for Joy
- 8 **Kippurym**
Reconciliations
- 9 **Sukah**
Shelters
- 10 **Yowbel**
Yah's Lamb
- 11 **Miqra'ey**
Invitations to Meet God



Bible ▾

NIV NLT ESV BSB NAS KJV HCS ASV DBT DRB ERV GWT ISR ISV KJP NET OJB WEB WBT WYC YLT JPS KJ2 KJS

Parallel Sermons Topics Strong's Comment Interlinear Hebrew Lexicon Multi



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Bible Hub

SURROUND YOURSELF WITH



**THOSE ON THE SAME
MISSION AS YOU**

Deu 16:3 you will eat^{H398} no^{H3808} leavened bread^{H2557} because^{H5921} , seven^{H7651} days^{H3117} will you eat^{H398} unleavened bread^{H4682} because,^{H5921} *even the bread*^{H3899} of *affliction* (depression, misery) ;^{H6040} for^{H3588} you came forth^{H3318} out of the land^{H4480} ^{H776} of Egypt^{H4714} in haste:^{H2649} that^{H4616} you may remember^{H2142 (H853)} the day^{H3117} when you came forth^{H3318} out of the land^{H4480} ^{H776} of Egypt^{H4714} all^{H3605} the days^{H3117} of your life.^{H2416}

Notice this passage we have 3 different Hebrew words for 'bread'. That is the wonderful thing about the language of Hebrew is that this also points us to explore the connection of bread to other things than just a loaf of grain. Notice also, that it is the eating of unleaved bread that Yah wants us to do to cause us remember the exodus not an animal sacrifice. So let's "dig in". From Bible Hub. Here are the three with the root words.

NASB ©	Hebrew	Transliteration	Strong's	Definition	Origin
leavened bread	חֶמֶץ	cha-metz,	2557	that which is leavened	from chamets
with it unleavened bread,	מַצּוֹת	ma-tzo-vt	4682	unleavened bread or cake	from matsats
the bread	לֶחֶם	le-chem	3899	bread, food	from lacham
of affliction	עָנִי	o-ni;	6040a	affliction, poverty	from anah

leavened bread

חַמֵּץ

cha-metz,

2557

that which is from chamets
leavened

Strong's Concordance

2557. chamets

chamets: that which is leavened

Original Word: חַמֵּץ

Part of Speech: Noun Masculine

Transliteration: chamets

Phonetic Spelling: (khaw-mates')

Short Definition: leavened

NAS Exhaustive Concordance

Word Origin

from chamets

Definition

that which is leavened

NASB Translation

leaven (3), leavened (4), leavened bread (3), which is leavened (1).

NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries
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Englishman's Concordance

Strong's Hebrew 2557
13 Occurrences

hā-mêṣ — 10 Occ.
maḥ-me-ṣeṭ — 2 Occ.
mê-hā-mêṣ — 1 Occ.

2556. chamets

Strong's Concordance

chamets: leavened

Original Word: חַמֵּץ

Part of Speech: Verb

Transliteration: chamets

Phonetic Spelling: (khaw-mates')

Short Definition: leavened

Englishman's Concordance

Strong's Hebrew 2556
6 Occurrences

hā-mêṣ — 1 Occ.
hā-mūṣ — 1 Occ.
ḥum-ṣā-tōw — 1 Occ.
wə-hō-w-mêṣ — 1 Occ.
yeḥ-māṣ — 1 Occ.
yiṭ-ḥam-mêṣ — 1 Occ.

חַמֵּץ

To ferment, "fermentation,"
Complete Dictionary of

wholesome. Date.
IV. In Hith. to be in a ferment as from grief
or concern, to be soured, fretted, exasperated.
... which the

with it unleavened bread,

מַצוֹת

ma-tzo-vt

4682

unleavened bread from matsats or cake

4682. matstah

Strong's Concordance

matstah: unleavened bread or cake

Original Word: מַצָּה

Part of Speech: noun feminine

Transliteration: matstah

Phonetic Spelling: (mats-tsaw')

Short Definition: bread

NAS Exhaustive Concordance

Word Origin

from matsats

Definition

unleavened bread or cake

NASB Translation

unleavened (15), Unleavened Bread (10), unleavened bread (25), unleavened cakes (3).

Englishman's Concordance

Strong's Hebrew 4682
53 Occurrences

ham-maṣ-ṣō-wṭ — 16 Occ.

maṣ-ṣāh — 4 Occ.

maṣ-ṣō-wṭ — 30 Occ.

ū-maṣ-ṣō-wṭ — 2 Occ.

ū-ḥam-maṣ-ṣō-wṭ — 1 Occ.

4711. matsats

Strong's Concordance

matsats: to drain out

Original Word: מָצַט

Part of Speech: Verb

Transliteration: matsats

Phonetic Spelling: (maw-tsats')

Short Definition: suck

NAS Exhaustive Concordance

Word Origin

a prim. root

Definition

to drain out

NASB Translation

suck (1).

NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries

Englishman's Concordance

Strong's Hebrew 4711
1 Occurrence

tā-mōṣ-ṣū — 1 Occ.

Parkhurst Page 367 also to press, squeeze,

the bread	לֶחֶם	le·chem	3899	bread, food	from lacham
of affliction	עֲנִי	o·ni;	6040a	affliction, poverty	from anah

3899. lechem Parkhurst page 271

Strong's Concordance

lechem: bread, food

Original Word: לֶחֶם

Part of Speech: Noun Masculine

Transliteration: lechem

Phonetic Spelling: (lekh'-em)

Short Definition: bread

NAS Exhaustive Concordance

Word Origin

from [lacham](#)

Definition

bread, food

NASB Translation

bread (188), food (87), fruit (1), loaves (3), meal (7), meal* (1), meals (2), prey (1), provision (1), showbread* (4), something (1).

NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries

לֶחֶם

The radical idea of this word may, I think, with the late learned professor † Robertson, be expressed by the Latin *conseruit, inseruit*, and in Eng. by *insert, join, lay, put or engage together*, as the V. likewise signifies in Arabic.

I. As a N. **לֶחֶם** *food, victual*, in general, which is *added to or inserted into the body for the sustenance of life, whether of men*; see Gen. iii.

לֶחֶם *fruit, what is eatable, of a tree.*

II. As a N. **לֶחֶם** *bread*, which was and is the *principal part of the food of men in almost all countries, particularly of the eastern nations*, who, Dr Shaw observes (*Travels*, p. 230), “are great eaters of *bread*; it being computed that three persons in four *live entirely upon it*, or else upon such compositions as are made of barley or wheat flour. Frequent mention is made of this simple diet in the holy Scriptures.” So Niebuhr, *Voyage en Arabie*, tom. i. p. 188, tells us that “*the principal nourishment of the orientals in general is fresh-baked bread*, and that therefore they take especial care not to want for meal when they travel in the desert.” *frea. occ.* Hence

the bread	לֶחֶם	le·chem	3899	bread, food	from lacham
of affliction	עֲנִי	o·ni;	6040a	affliction, poverty	from anah

Parkhurst page 271

III. Bread-corn. occ.

IV. In Kal, *to engage in fighting, to fight*, manum seu praelium conserere. occ. Ps. xxxv. 1. lvi. 2, 3. Comp. Jud. v. 8. In Niph. *to be engaged in war or battle, to fight*. In this form it occurs very frequently; and with ל following, it denotes, *to fight for one, or on his side*. Exod. xiv. 14, 25. Josh. x. 14. (Comp. Ps. lvi. 3.) But followed by כ Num. xxi. 1. & al. freq.—by ע Deut. xx. 4. 2 K. xiii. 12.—by על Deut. xx. 19. 2 K. xii. 18. Jer. xxxiv. 22. —by אל Jer. i. 19. xv. 20.—by אה Ps. xxxv. 1. Jer. xxi. 4, 5, it signifies *to fight against* or in *opposition to another*. As a N. fem. מלחמה *engagement, battle, war*. Gen. xiv. 2, 8, & al. freq. מלחמת the same. occ. 1 Sam. xiii. 22.

From this root may be derived not only the Islandic *lem*, and northern English *to lamme*, beat, and Greek *λυμαινω* to *destroy, ravage*, *λοιμος* a *pestilence*, *λοιμος* the *gullet*, *λαιμαζω* or *λαιμασσω* to *gorge or eat immoderately*, but also the Etruscan *lucumo*. For the ancient “Etruria was divided into twelve tribes or cantons, called in the Tuscan language *lucomonies*: each of these was governed by its own prince or *lucumo*, and over the whole a king presided.—As the Etruscans were a very *warlike nation*, and spoke at first a language not very different from the Hebrew or Phenician, the word *lucumo* might possibly have denoted *a warrior or captain*. The Hebrew *לחם* had undoubtedly such a signification.” Universal History, vol. xvi. p. 38.

the bread	לֶחֶם	le·chem	3899	bread, food	from lacham
of affliction	עָנִי	o·ni;	6040a	affliction, poverty	from anah

Strong's Concordance

lacham: to use as food, eat

Transliteration: lacham

Short Definition: eat

3898b. lacham

NAS Exhaustive Concordance

Word Origin

a prim. root

Definition

to use as food, eat

NASB Translation

consumed (1), dine (1), eat (4).

NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries

Strong's Concordance

oni: affliction, poverty

Transliteration: oni

Short Definition: affliction

6040a. oni

NAS Exhaustive Concordance

Word Origin

from [anah](#)

Definition

affliction, poverty

NASB Translation

afflicted* (1), affliction (33), great pains (1), misery (2).

NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries

6031. anah

Strong's Concordance

anah: defile

Original Word: עָנָה

Part of Speech: Verb

Transliteration: anah

Phonetic Spelling: (aw-naw')

Short Definition: defile

Englishman's Concordance

Strong's Hebrew 6031

83 Occurrences

The connection between leavened bread and the consequence of sin is further advanced in this verse. **Yahuah** has called *Matsah*/Unleavened Bread: **“the bread (*lechem*) of oppression, persecution, and suffering (*’ony*).”** *’Ony* is from *’anah*, meaning “to be bruised” and “to be cast down.” It speaks of “humbling humiliation” by way of “human oppression and suppression.” **Yahowsha’** was bruised by the whip and by the nails driven through His wrists and ankles just before Passover, only to find His soul-Nephesh cast down into *She’owl* during Unleavened Bread.

At the time, an oppressive political and religious regime of Romans and religious Jews, had chosen to suppress **Yahusha’s** message and plan by persecuting Him, causing unimaginable suffering. But more telling still, *’anah* and *’any* convey “a commitment to humble oneself and to bow down to respond to and serve those who are downcast, poor, weak, meek, and needy.” **Yahowsha’** endured these very things so we, the souls who are in need, wouldn’t have to, and on this very day—the second of three fateful days in 33 CE.

Isaiah 53

**THIS CHAPTER WILL
CHANGE YOUR LIFE**

He suffered and endured great pain for us.

MoellerHaus

P U B L I S H E R

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This is a wonderful website that has done painstakingly awesome work in translating the Dead Sea Scrolls and notating issues. Mr. Moeller has also provided his translations which we will be including in white and will correct "lord and god" with the proper word. This is such a major and high voltage chapter we wanted to provide as many options as possible for translations as we go through this.

The Rabbis do not normally discuss this chapter except to say that it does not relate to Yahusha. And for the most part they do not teach from it, (which they defend as no big deal as we will see) so it would be quite startling and is startling when people are shown this chapter how the light bulb goes on.

The Translation of Isaiah 53 From the dead sea scrolls

כֹּה נִדְבַר יְהוָה בְּאָזְנוֹתַי וְאָתְּ אֵשֶׁר עָמַד שְׁפִירוֹ מִתְּבַשֵּׁב
5 כִּי אֲחַפְּזֵה לְעֹרֵעֵי מָוֶת וְדוֹדֵי אֲלֻפֵי נְלִתָהּ וְאֵלֵי עַמּוּנָה לִבְנֵי 5
וְעִשְׂרֵי עָרָע עֲרֵאֵה לֹא וְתֵאֵר לִי וְלֹא דִדְחִירוֹ נִטְאֵשׁ הוּא שְׂאֵר 14
וְנִצְנִיטֵשׁ נְבוֹד וְחִיל אֲשִׁמְךָ וְאִישׁ מְאֹדִים מְאֹדִים וְדוֹחַ אֲדִיר 14
וְעִנְיָתָהּ בְּנֵי עַמּוּנָה וְנִכְוָהֶיהָ דִלִּם אֲשִׁמְךָ אֲנִי אֲלֵמֵשׁ אֲדִיר 14
נִשָּׂא וְעֲרֵאֵהֶם לְכִפְלֵת וְאֲנִי אֲשִׁמְךָ נְגִוֹעַ וְנִצְנִיטֵשׁ אֲשִׁמְךָ 14
10 וְעִנְיָתָהּ וְהִיא אֲשִׁמְךָ כִּי שִׁעִיר וְנִכְוָהֶיהָ כִּי עִנְיָתָהּ וְנִכְוָהֶיהָ 10
שִׁעִיר עִיר וְכֹחֲבֵרָתָהּ עִיר לֵי עִיר עִירָהּ וְעִירָהּ אִישׁ לִירָהּ 10
וְהִיא אֲשִׁמְךָ כִּי אֲשִׁמְךָ עִירָהּ אִישׁ וְהִיא אֲשִׁמְךָ לִירָהּ 10
כִּי כִּי עִירָהּ אִישׁ לִירָהּ אִישׁ לִירָהּ אִישׁ לִירָהּ וְלֹא כִּי כִּי 10
כִּי כִּי עִירָהּ אִישׁ לִירָהּ אִישׁ לִירָהּ אִישׁ לִירָהּ אִישׁ לִירָהּ 10
15 אֲנִי כִּי עִירָהּ אִישׁ לִירָהּ אִישׁ לִירָהּ אִישׁ לִירָהּ 15
15 וְהִיא אֲשִׁמְךָ כִּי אֲשִׁמְךָ עִירָהּ אִישׁ לִירָהּ 15
כִּי לֹא אֲשִׁמְךָ לֹא כִּי אֲשִׁמְךָ עִירָהּ אִישׁ לִירָהּ 15
אֲשִׁמְךָ אִישׁ לִירָהּ אִישׁ לִירָהּ אִישׁ לִירָהּ אִישׁ לִירָהּ 15
כִּי וְעִירָהּ אִישׁ לִירָהּ אִישׁ לִירָהּ אִישׁ לִירָהּ אִישׁ לִירָהּ 15
20 עִירָהּ אִישׁ לִירָהּ אִישׁ לִירָהּ אִישׁ לִירָהּ אִישׁ לִירָהּ 20
וְאִישׁ עִירָהּ אִישׁ לִירָהּ אִישׁ לִירָהּ אִישׁ לִירָהּ אִישׁ לִירָהּ 20
עִירָהּ אִישׁ לִירָהּ אִישׁ לִירָהּ אִישׁ לִירָהּ אִישׁ לִירָהּ 20
17

Here is his translation all in one place

Translation of Qumran Scroll Isaiah 53 begins with line 5 of Column 44

5. (Chapter 53:1) Who has believed our report and the arm of YHWH to whom has it been revealed (2) And he shall come up like a suckling before him

6. and as a root from dry ground *there is* no form to him and no beauty [+to him+] and *in* his being seen and *there is* no appearance

7. that we should desire him. (3) He is despised and rejected of men, a man of sorrows and knowing grief

8. and as though hiding faces from him he was despised and we did not esteem him. (4) Surely our griefs he

9. is bearing and our sorrows he carried them and we esteemed him beaten and struck *by* God

10. and afflicted. (5) and he is wounded for our transgressions, and crushed for our iniquities, the correction

11. of our peace *was* upon him and by his wounds he has healed us. (6) All of us like sheep have wandered each man to his own way

12. we have turned and YHWH has caused to light on him the iniquity of all of us (7) He was oppressed and he was afflicted and *he did* not

13. open his mouth, as a lamb to the slaughter he is brought and as a ewe before her shearers is made dumb he did not open

14. his mouth. (8) From prison and from judgement he was taken and his generation who shall discuss *it* because he was cut off from the land of
15. the living. Because from the transgressions of his people a wound was to him (PP)

16. (9) And they gave wicked ones *to be* his grave and [a scribbled word probably accusative sign "eth"] rich ones in his death

17. although he worked no violence neither deceit in his mouth (10) And YHWH was pleased to crush him and He has caused him grief. (PP)

18. If you will appoint his soul a sin offering he will see his seed and he will lengthen *his* days and the pleasure of YHWH

19. in his hand will advance. (11) Of the toil of his soul he shall see {+light+} and he shall be satisfied and by his knowledge shall he make righteous

20. *even* my righteous servant for many and their iniquities he will bear. (12) Therefore I will apportion to him among the great ones

21. and with the mighty ones he shall divide the spoil because he laid bare to death his soul and with the transgressors

22. he was numbered, and he, the sins of many, he bore, and for their transgressions he entreated.

Here is some house keeping that he has done that is very helpful!

There are no words in the Masoretic text of Isaiah 53 without its mate in a corresponding word in The Great Isaiah Scroll. There is only one extra word in the Scroll text that is not in the Masoretic text. The texts of both are nearly identical.

The Essenes in Qumran are not to be considered the protectors of an accurate text identical with the Tanach which would have been revered by the Rabbis. They were actually far from the main stream **and it is clear that the Q text of Isaiah is a "dialect" of Hebrew. It is not a translation**, but is characterized by modifications in spelling and personal pronouns to match the then current Aramaic dialect that the Essenes would have spoken. **It was much like changing "ye," "thee" and "thou" to "you" and "thine" to "yours" would be to us**. Thus the preservation of an identical letter for letter received text was not the motivation in their use of the scriptures. ***The Qumran texts that I have translated (1Qalsa) and (1QpHab) are dialects of Hebrew and not the Hebrew of the Tanach.*** Preservation of the original Hebrew letter for letter text was the role played by the Rabbis of the "main stream" in Jerusalem and Babylon (Pumbedita) and they had a special class, an office called Scribes, who carefully copied manuscripts then kept the new and destroyed the old.

The Essenes were not and did not claim to be copyists of the same genre.

With this fact in mind, that the Qumran scribes used their own discretion to alter the text *to fit their own dialect*, the correspondence between the text of the Great Isaiah Scroll and the Masoretic text of Isaiah is all the more remarkable. In the following translation I am only changing word order within some lines but not between lines; for instance the Hebrew word order in line 6 is "ground dry" and I am changing it to dry ground. In English adjectives usually precede nouns and in Hebrew they follow after the noun they modify. If you are able to make sense out of the word order even though it is clumsy in English I am leaving it as it is in a word for word order where possible.

I am making as nearly as possible a word for word translation and using the person and number of verbs and number and gender of nouns and pronouns that is in the Q text. If the person number or gender of nouns, pronouns or verbs differs from the M text in this translation you can be fairly certain that the Q text contains that reading. There are idioms that are difficult to translate word for word. For instance "he has healed us" in verse 5 in line 11 is a possible rendering of the text. Most translators have chosen "with his stripes we are (or were) healed" The word for word Hebrew is idiomatic and hard to translate word for word.

It is "in the wounds of him we are healed to us." (Heb. "u-va-chavuratiyv nirp'a lanu)

House keeping to keep and read later...

Words that are implied but not in the actual text I have placed in italics. I am certain that the rendering below is accurate but as it is possible for humans to make mistakes I would appreciate it if you find one to point it out to me.

The only additional word in Q not found in M is in line 19. It is marked {+ +}. There is also a repeated possessive form also marked [+ +] in line 6, ninth word "lo" (to him). The text is the same except for the person and number of some words which will be evident in the translation. If you check it with an English translation you will find that the KJV is more faithful to having an equivalent word in the translation for each word in the text.

One other variation that is frequent in Q but not in the M text is a superfluous use of the conjunction waw (and) which I am including as "and" each time it occurs however clumsy it makes the translation. Beside "and" the waw conjunction, is also often rendered by translators "also, for, but, as, when, then, etc."

House keeping to keep and read later...

Relative to the time of a verb: as to it being past or present time: Hebrew verbs are not time defined. Only the context can determine the time (past, present, or future) Thus in the translation it is legitimate for you to change the tense of the verb to suit what you believe to be the case. For instance line 8 it would be just as accurate to write "he is despised and we do not esteem him. Surely our griefs he bore."

I have not corrected idioms but left them word for word: for instance in line 15 at the end of verse 8 I have left the literal words "a wound was to him" instead of smoothing it out to "he had a wound" or "he was wounded."

Paragraphs which are part of the Q text are shown by adding (PP) to the end of the paragraph and leaving a blank line between the numbered lines.

House keeping to keep and read later...

Q Scribal Spelling:

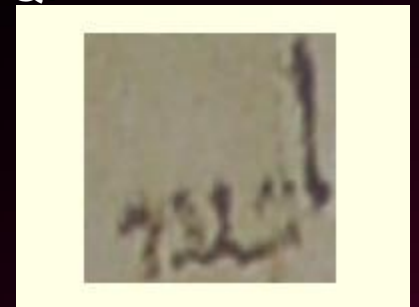
For an example of addition of "he" to 2ms suf to distinguish it from 2fs see the first word in line 2. An example of waw standing for any vowel can be seen in line 23: 6th word: An example of adding yod to 2fs suffix is seen in the last word in line 24. See [intro page](#) for other examples of addition of yod to make a sure 2fs suf.

Variations in Q from the Masoretic Text:

Line 2: 4th word: Q = addition of yod to a noun (mishchat) making it plural construct instead of sing. as in M. **last word:** Q = article "he" not in M.

Line 3: 5th word: Q = "ve- eth" conj + accus. not in M.

Line 5 last word: Not him but us. This is the first line of Isa 53. The last word written in the margin is a bit faded and M has **lephanayv** meaning "before him" or in his presence. But the Q scribe has clearly written **lephannu** meaning "before us" or in our presence. see the enlargement to note different spelling in Q



House keeping to keep and read later...

Line 6: 3rd word: Q = addition of aleph to middle of word not requiring aleph. **9th word:** Q = "lo" (to him) not in M. **10th word:** Q = "ve-nir'e:nu" cj + verb 1cpl + suf 1cpl (that we see us) and M = "ve-nir'e:hu" same + suf 3ms (when we see him) Q must be a simple mistake with the wrong suf since the sentence does not make sense with a 1cpl suf.

Line 8: 4th word: Q = "ve-nibuzhu" (and we despised him) and M = "nibzeh" (he was despised).

Line 9: next to last word: Q = waw cj not in M.

Line 10: last word: Q = cj waw not in M.

Line 10 and 11 (10: 6th and 11: 3rd) Q adds yod to make these words plural and in M sing.

Line 13: 2nd word: Q = "piyhu" and M = "piv" for (his mouth). **First and Last words:** Q = "petach" pf 3ms and M = "yiphtach" imp 3ms (he opens)

Line 16: 1st word: Q = "va-yitenu" cj + imp 3mpl (and they shall give) and M = "va-yiten" cj + imp 3ms (and he shall give) **4th word:** See under [Editorial Additions](#) above. **5th word:** Q = "'ashiyriym" (wealthy ones) but it appears that an attempt to erase the plural ending was made; and M = "'ashiyr" (wealth or wealthy)

House keeping to keep and read later...

Line 17: 6th word: Q = "be-piyhu" (in his mouth) and M = "be-piyv" (in his mouth).

Last word: Q = "Ve-yechallehu" cj + verb imp 3ms + suf 3ms (and he shall grievously afflict him) and M = "hecheliy" 5th stem pf 3ms. (he shall cause grief) no suffix but "to him" is understood.

Line 18: 2nd word: Q = a mistake in the first letter is heavily overwritten to leave a tau showing. **7th word:** Q adds waw cj not in M.

Line 19: 4th word: Q = addition of "he" to the end of the word "nephsho" (his soul).

6th word: Q = an extra word " 'or" (light).

Line 20: 4th word: Q = a good example of the addition of waw as pronunciation guide in Q. The word is the same as in M but has 8 letters instead of the 6 in M. Each of the "o" sounds is indicated by waw as well as the 2 consonantal waws making 4 waws in the word "ve-'avonotham" (and their iniquities)

House keeping to keep and read later...

Line 22: last 2 words: Q = "ve-laposh'aeyhemah yiphgia' " cj + prep + noun pl cnst + suf 3mpl and verb 1st stem imp 3ms (and he shall intercede for their transgressions) and M = "ve-laposhiym yaphgiya' " cj + noun ms and 5th stem verb 3ms (and he shall make intercession for the transgressors) .

Line 23: 7th word: Q = waw cj not in M.

Line 24: 7th word: Q = a spelling or "typo" mistake. first letter is aleph, should be "he." This may be the same kind of scribal error made in isaiah 63:3, where an Aramaic speaking scribe unconsciously substituted a 5th stem preformative "alep" for the required Hebrew 5th stem preformative "he." See a discussion of the same probable mistake as is done with this word above in [Isaiah 63:3](#).

Line 26: next to last word: Q = "yiyrashu" imp 3mpl (they [your seed] shall inherit) and M = "yiyrash" imp 3ms (it [your seed] shall inherit)

Before we break down the Chapter we will take a look at the controversy surrounding it from the Jewish-Jews for JC and Christian perspective and then look at the translation from Yahuah's perspective. We will set up a debate between the Jews for Judaism and Jews for J about how they interpret Isaiah 53.

[Jews For Judaism](#) **Isaiah 53 – A Jewish Perspective by Rabbi Bentzion Kravitz**

<https://jewsforjudaism.org/knowledge/articles/answers/jewish-polemics/texts/isaiah-53-a-jewish-perspective/>

The Rabbis' Dilemma: A Look at Isaiah 53 by Rachmiel Frydland (A Talmudist)

<http://jewsforjesus.org/publications/issues/v02-n05/isaiah53>

Who's the Subject of Isaiah 53? You Decide! by Efraim Goldstein

One hundred Jews on the streets of Tel Aviv were asked, "Who do you think the 53rd chapter of Isaiah describes?" Most were unfamiliar with the passage and were asked to read it before answering. After doing so, many conceded that they did not know to whom it referred. Some thought it was Jesus, but when it sunk in that the passage was a citation from the Tenach, they were put off. Others shrugged off the passage as too difficult to understand. Some repeated what they had heard from Jews more religious than themselves: that it referred to the Jewish people or perhaps even the gentile nations. All seemed to think that whomever it referred to, it wouldn't make much difference in their daily lives.

But Israel is not unique when it comes to the Jewish response to [Isaiah 53](#). There is really no consensus based on personal knowledge of the passage. People either have not read it or they have accepted a status quo interpretation, or both. One might think the passage is obscure and irrelevant based on the fact that so many people are unfamiliar with it. That unfamiliarity in part stems from the fact that [Isaiah 53](#) does not appear in the regular synagogue calendar readings. Yet it could be argued that the very fact that it is left out shouts out the importance of this passage. Even the reasons for omitting it point to the uniqueness of this passage. For example, one Jewish scholar, Claude Montefiore, explained: "Because of the christological interpretation given to the chapter by Christians it is omitted from the series of prophetic lessons for the Deuteronomy Sabbaths...the omission is deliberate and striking."²

Why is the omission so striking? Because when we finish the cycle of readings for the year, we haven't really finished it. We've left out a portion from our own prophets, ostensibly because of what Christians think about it. Since when does the Christian interpretation of Jewish Scripture have a bearing on what is or is not read in synagogues all over the world?

The omission is striking because of what Montefiore does not quite say. It is not simply because of the Christian interpretation that the Isaiah passage is omitted. After all, the services from which it is omitted are not for Christian ears. They are for Jews. What does that imply? The problem is not what Christians think of the passage. The problem (according to those who omitted the passage) is what Jews might think.

This portion of Scripture is highly controversial. Because contrary to what those surveyed felt, many people have looked into the questions this passage poses and have found that the answers are extremely relevant to their own lives. Are you ready to know why?



Opening statements: Jews for Judaism

Even if we interpret the chapter as the Christians do (forgetting for a minute the mistranslations and distortions of context which will be noted below), the most that could be said is this: Isaiah 53 is about someone who dies for the sins of others. People may have seen "J" die, but did anyone see him die as an atonement for the sins of others? Of course not; this is simply the meaning which the NT gives to his death.

The Rabbis' Dilemma: A Look at Isaiah 53 by Rachmiel Frydland [jews4j](#)

Our comments

We would say yes! Yahuah saw him (Yahusha) die as a vehicle to resolve the penalty of death, and that is all that matters. By taking into consideration all the Tanak prophecies about him, we too can view him as the only candidate that Yahuah could be talking about in Isaiah as His Anointed and King.

Only if you already accept the NT teaching that his death had a non-visible, spiritual significance can you then go back to Isaiah and say, “see – the Prophet predicted what I already believe.” Isaiah 53, then, is in reality no “proof” at all, but rather a contrived confirmation for someone who has already chosen Christianity.

This statement clearly rejects all the Torah references regarding Yahusha that we see fulfilled in the Eye Witness accounts. And as Craig pointed out so beautifully last week, it is now impossible for a new messiah to appear from the tribe of Judah now from Bethlehem and escape to Egypt for safety since both areas are under Islamic control. That door has been shut.

Second (and consistent with all Jewish teaching at the time), “J”s’ own disciples didn’t view Isaiah 53 as a messianic prophecy.

This is pathologically not true - either he never read the Eyewitness accounts or is misleading on purpose, we will provide the witnesses as we move along.

For example, after Peter identifies “J” as the Messiah (Matt. 16:16), he is informed that “J” will be killed (Matt. 16:21). His response: “G forbid it, master! This shall never happen to you” (Matt. 16:22). See, also, Mk. 9:31-32; Mk. 16:10-11; Jn. 20:9.

Kepa was reacting to the thought of Yahusha being killed-it was a horrifying thought- we probably all would have said this as a reaction. Kepa was a fisherman- there is no indication he was extremely well versed in the Torah and probably was not making any connection at this time.

Even “J” didn’t see Isaiah 53 as crucial to his messianic claims – why else did he call the Jews children of the devil for not believing in him before the alleged resurrection (Jn. 8:39-47)?

He did not call the “Jews” children of the devil- he called the scribes and Pharisees that and rightly so, because they were not teaching Torah but Talmud. Also Yahusha quoted Isaiah 53 in Luke and did say it was about him, as we shall see. It is apparent Kravitz does not own a reference Scripture.

And why did he later request that G “remove this cup from me” (Mk. 14:36) – didn’t he know that a “removal of the cup” would violate the gentile understanding of Isaiah 53?

If he said it (remember he was alone praying, everyone was sleeping- who would have been the eyewitness to this?) it was a human response. He was checking to be sure with Yah that this was still going to happen. Yes he knew it had to be done but was being human and making sure there was no other way.

And third, even if we accept the gentile Christian interpretation of Isaiah 53, where is it indicated (either in Isaiah 53 or anywhere else in our Jewish Scriptures) that you must believe in this “Messiah” to get the benefits?

He is correct never are we to just believe to get benefits - we must trust Yahuah and His plan that includes Yahusha.

1 witness is Psalms 2- Blessed are all who take refuge in the son- (Yahusha).

2:1 Why do the nations rage and the peoples plot in vain? 2 The kings of the earth set themselves, and the rulers take counsel together, **against Yahuah and against His Anointed**, saying, 3 " Let us burst their bonds apart and cast away their cords from us:" 4 He who sits in the heavens laughs; Yahuah holds them in derision. Then he will speak to them in his wrath, and terrify them in his fury, saying, 6 " **As for me, I have set My King on Zion, My Set Apart hill:**" 7 I will tell of the decree: **Yahuah said to me, "You are my Son; today I have begotten you.** 8 Ask of Me, and I will make the nations your heritage, and the ends of the earth your possession. 9 You shall break them with a rod of iron and dash them in pieces like a potter's vessel:" 10 Now therefore, O kings, be wise; be warned, O rulers of the earth. 11 Serve Yahuah with Awe, and rejoice with trembling. **12 Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him.**

“And through knowing (vada – recognizing and acknowledging relationally) the One Who Vindicates (tsadaa – the Righteous One who makes others right), My Servant (’ebed), many (rab – a great abundance of people) **will be vindicated** (tsadaa – be made right with Yahuah, will be cleansed and justified) as He will bear (cabal – drag and carry away the burden of, incur and be laden with) their guilt and punishment (’awon – iniquity, the consequence of sin, perversity and depravity).”
(Yasha’vahuw / Yahowah Saves / Isaiah 53:11)

The teaching that the suffering servant is Israel by Rabbis at a later date

Look at the setting in which Isaiah 53 occurs. Earlier on in Isaiah, G had predicted exile and calamity for the Jewish people. Chapter 53, however, occurs in the midst of Isaiah's "Messages of Consolation", which tell of the restoration of Israel to a position of prominence and a vindication of their status as G's chosen people. In chapter 52, for example, Israel is described as "oppressed without cause" (v.4) and "taken away" (v.5), yet G promises a brighter future ahead, one in which Israel will again prosper and be redeemed in the sight of all the nations (v.1-3, 8-12).

Chapter 54 further elaborates upon the redemption which awaits the nation of Israel. Following immediately after chapter 53's promise of a reward for G's servant in return for all of its suffering (53:10-12), chapter 54 describes an unequivocally joyous fate for the Jewish people. Speaking clearly of the Jewish people and their exalted status (even according to all Christian commentaries), chapter 54 ends as follows: "This is the heritage of the servants of the L-rd and their vindication is from Me," declares the L-rd."

The early sages expected a personal Messiah to fulfil the Isaiah prophecy. No alternative interpretation was applied to this passage until the Middle Ages. And then, a completely different view was presented. This view was popularized by Jewish commentator Rashi (Rabbi Shlomo Itzchaki), who lived one thousand years after Yahusha.

Views on Isaiah 53 in the Middle Ages [Rabbi Shlomo Itzchaki, 1040-1105](#)

Rashi held the position that the servant passages of Isaiah referred to the collective fate of the nation of Israel rather than a personal Messiah. Some rabbis, such as Ibn Ezra and Kimchi, agreed. However, many other rabbinic sages during this same period and later—including Maimonides—realized the inconsistencies of Rashi's views and would not abandon the original messianic interpretations.

The objections these rabbis put forth to Rashi's view were threefold: First, they showed the consensus of ancient opinion. Second, they pointed out that the text is grammatically in the singular tense throughout. For example, "*He* was despised and rejected...*he* was pierced for our transgressions...*he* was led like a lamb to the slaughter," and so on.

Third, they noted verse 8 of chapter 53. This verse presents some difficulty to those who interpret this passage as referring to Israel. It reads:

By oppression and judgment, he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken.

Were the Jewish people, G forbid, ever "cut off from the land of the living"? No! G promises that Israel will live forever:

"Only if these decrees [the sun to shine by day, the moon and stars to shine by night, etc.] vanish from my sight," declares **Yahuah**, "will the descendants of Israel ever cease to be a nation before me." ([Jeremiah 31:36](#))

Likewise, it is impossible to say that "for the transgression of my people he was stricken" since "my people" clearly means the Jewish people. If verse 8 refers to Israel, then are we to read that Israel is stricken for Israel because of Israel's sin? How can the sin-bearer and the sinner be the same? Likewise, how can Israel be the servant, the one who "had done no violence, nor was any deceit in his mouth" ([Isaiah 53:9](#))? Israel is not now, nor ever has been, without sin—the Scriptures are replete with examples of Israel's disobedience.

All of these inconsistencies troubled many rabbis and they expressed their opinions of Rashi's view in no uncertain terms. Rabbi Moshe Kohen Iben Crispin of Cordova, who lived in the fourteenth century, said of the Israel as servant interpretation, it "distorts the passage from its natural meaning" and that [Isaiah 53](#) "was given of G as a description of the Messiah, whereby, when any should claim to be the Messiah, to judge by the resemblance or non-resemblance to it whether he were the Messiah or not."⁴

Rashi (Rabbi Shlomo Itzchaki, 1040-1105) and some of the later rabbis, though, interpreted the passage as referring to Israel. They knew that the older interpretations referred it to Messiah. However, Rashi lived at a time when a degenerate medieval distortion of Christianity was practiced. He wanted to preserve the Jewish people from accepting such a faith and, although his intentions were sincere, other prominent Jewish rabbis and leaders realized the inconsistencies of Rashi's interpretation.

Moshe Kohen, a 15th-century rabbi in Spain, explains the section:

This passage, the commentators explain, speaks of the captivity of Israel, although the singular number is used in it throughout. Others have supposed it to mean the just in this present world, who are crushed and oppressed now...but these too, for the same reason, by altering the number, distort the verses from their natural meaning. And then it seemed to me that...having forsaken the knowledge of our Teachers, and inclined "after the stubbornness of their own hearts," and of their own opinion, I am pleased to interpret it, in accordance with the teaching of our Rabbis, of the King Messiah.**

For the same reason, Rabbi Moshe Alsheikh, Rabbi of Safed, late 16th century, points out this fact saying: I may remark, then, that our Rabbis with one voice accept and affirm the opinion that the prophet is speaking of the King Messiah.**

Much to the point is the commentary of the great Jewish educator, Herz Homberg (1749-1841), who says: According to the opinion of Rashi and Ibn Ezra, it relates to Israel at the end of their captivity. But if so, what can be the meaning of the passage, "He was wounded for our transgressions"? Who was wounded? Who are the transgressors? Who carried out the sickness and bare the pain? The fact is that it refers to the King Messiah.**

Abraham Farissol (1451- 1526) says:

"In this chapter there seem to be considerable resemblances and allusions to the work of the Christian Messiah and to the events which are asserted to have happened to him, so that no other prophecy is to be found the gist and subject of which can be so immediately applied to Him."

Gersonides (1288-1344) on Deut. 18:18:

"In fact Messiah is such a prophet, as it is stated in the Midrasch on the verse, 'Behold, my servant shall prosper...' (Isa. 52:13)."

Over view of Rabbi interpretations

Midrash Tanchuma:

"He was more exalted than Abraham, more extolled than Mose, higher than the archangels" (Isa.52:13).

Yalkut Schimeon (ascribed to Rabbi Simeon Kara, 12th Century) **says on Zech.4:7:**

"He (the king Messiah) is greater than the patriarchs, as it is said, 'My servant shall be high, and lifted up, and lofty exceedingly' (Isa. 52:13)."

But who is this Servant? Our ancient commentators with one accord noted that the context clearly speaks of G's Anointed One, the Messiah.

Targum Jonathan (4thCentury)

"Behold, my servant the Messiah..."

The Aramaic translation of this chapter, ascribed to **Rabbi Jonathan ben Uzziel**, a disciple of Hillel who lived early in the second century C.E., begins with the simple and worthy words:

Behold my servant Messiah shall prosper; he shall be high, and increase, and be exceeding strong: as the house of Israel looked to him through many days, because their countenance was darkened among the peoples, and their complexion beyond the sons of men. (Targum Jonathan on Isaiah 53, ad locum)

Over view of Rabbi interpretations

Rabbi MOSES Alschech(1508-1600) says:

"Our Rabbis with one voice accept and affirm the opinion that the prophet is speaking of the Messiah, and we shall ourselves also adhere to the same view."

Abrabanel (1437-1508) said earlier:

"This is also the opinion of our own learned men in the majority of their Midrashim."

Rabbi Yafeth Ben Ali (second half of the 10th Century):

"As for myself, I am inclined to regard it as alluding to the Messiah."

Maimonides (1135-1204) wrote to Rabbi Jacob Alfajumi:

"Likewise said Isaiah that He (Messiah) would appear without acknowledging a father or mother: 'He grew up before him as a tender plant and as a root out of a dry ground' etc. (Isa.53:2)."

Tanchuma:

"Rabbi Nachman says: ,The Word MAN in the passage, 'Every man a head of the house of his father' (Num.1,4), refers to the Messiah, the son of David, as it is written, 'Behold the man whose name is Zemach'(the Branch) where Jonathan interprets, 'Behold the man Messiah' (Zech.6:12); and so it is said, 'A man of pains and known to sickness' (Isa.53:3)."

Over view of Rabbi interpretations

Talmud Sanhedrin (98b) Babylonian Talmud:

"Messiah ...what is his name? The Rabbis say, 'The leprous one'; those of the house of the Rabbi (Jehuda Hanassi, the author of the Mishna, 135-200) say: 'Cholaja' (The sickly), for it says, 'Surely he has borne our sicknesses' etc. (Isa.53,4)."

Pesiqta Rabbati (ca.845) on Isa. 61,10:

"The world-fathers (patriarchs) will one day in the month of Nisan arise and say to (the Messiah): 'Ephraim, our righteous Anointed, although we are your grandparents, yet you are greater than we, for you have borne the sins of our children, as it says: 'But surely he has borne our sicknesses and carried our pains; yet we did esteem him stricken, smitten of G and afflicted. But he was pierced because of our transgressions, he was bruised for our iniquities: the chastisement of our peace was laid upon him and through his wounds we are healed'(Isa.53,4-5)."

Over view of Rabbi interpretations

Rabbi Simeon Ben Jochai (2.Century), Zohar,, part II, page 212a and III, page 218a, Amsterdam Ed.):[The Zohar, in its interpretation of Isaiah 53](#), points to the Messiah as well:

"There is in the garden of Eden a palace called : 'The palace of the sons of sickness, <, this palace the Messiah enters, and summons every sickness, every pain, and every chastisement of Israel: they all come and rest upon Him. And were it not that He had thus lightened them off Israel, and taken them upon Himself, there had been no man able to bear Israels chastisement for the transgression of the law; this is that which is written, 'Surely our sicknesses he has carried' Isa.53,4). Zohar II, 212a - As they tell Him (the Messiah) of the misery of Israel in their captivity, and of those wicked ones among them who are not attentive to know their Lord, He lifts up His voice and weeps for their wickedness; and so it is written, 'He was wounded for our transgressions' (Isa.53,5).

Midrash (on Ruth 2,14): "[He is speaking of the King Messiah - 'Come hither', i.e.](#)">Draw near to the throne<; 'eat of the bread', i.e.>, The bread of the kingdom.' This refers to the chastisements<, as it is said, 'But he was wounded for our transgressions, bruised for our iniquities' (Isa.53,5). Rabbi Elijah de Vidas (16.Century) :

"The meaning of 'He was wounded for our transgressions, bruised for our iniquities' is, that since the Messiah bears our iniquities which produce the effect of His being bruised, it follows that whoever will not admit that Messiah thus suffers for our iniquities must endure and suffer for them himself."

Over view of Rabbi interpretations

Siphre:

"Rabbi Jose the Galilean said, 'Come and learn the merits of the King Messiah and the reward of the Just - from the first man who received but one commandment, a prohibition, and transgressed it. Consider how many deaths were inflicted upon himself, upon his own generation, and upon those who followed them, till the end of all generations. Which attribute is greater, the attribute of goodness, or the attribute of vengeance?' - He answered, 'The attribute of goodness is greater, and the attribute of vengeance is the less.' - 'How much more then, will the King Messiah, who endures affliction and pains for the transgressions (as it is written, 'He was wounded,'etc.), justify all generations. This is the meaning of the word, 'And the L made the iniquity of us all to meet upon Him' (Isa.53:6).'"

Rabbi Eleazer Kalir (9.Century) wrote the following Musaf Prayer:

"Our righteous Messiah has departed from us. Horror has seized us and we have no one to justify us. He has borne our transgressions and the yoke of our iniquities, and is wounded because of our transgressions. He bore our sins upon His shoulders that we may find pardon for our iniquity. We shall be healed by His wounds, at the time when the Eternal will recreate Him a new creature. Oh bring Him up from the circle of the earth, raise Him up from Seir, that we may hear Him the second time."

Over view of Rabbi interpretations

Rabbi Moses, 'The Preacher'(11. Century) wrote in his commentary on Genesis (page 660):

"From the beginning G has made a covenant with the Messiah and told Him,'My righteous Messiah, those who are entrusted to you, their sins will bring you into a heavy yoke'..And He answered, 'I gladly accept all these agonies in order that not one of Israel should be lost.' Immediately, the Messiah accepted all agonies with love, as it is written: 'He was oppressed and he was afflicted'."

Pesiqta (on Isa. 61:10):

"Great oppressions were laid upon You, as it says: 'By oppression and judgment he was taken away; but who considered in his time, that he was cut off out of the land of the living, that he was stricken because of the sins of our children' (Isa.53:8), as it says: 'But the L has laid on him the guilt of us all'(Isa.53:6)."

Similarly, in the Midrash Rabbah, in an explanation of [Ruth 2:14](#):

He is speaking of the King Messiah: "Come hither" draw near to the throne "and dip thy morsel in the vinegar," this refers to the chastisements, as it is said, "But he was wounded for our transgressions, bruised for our iniquities."

Over view of Rabbi interpretations

In the same manner also in a later midrash, the Midrash Tanhuma, parasha Toldot, end of section, it says:

"Who art thou, O great mountain?" ([Zechariah 4:7](#)) This refers to the King Messiah. And why does he call him the "great mountain?" Because he is greater than the patriarchs, as it is said, "My servant shall be high, and lifted up, and lofty exceedingly." He will be higher than Abraham who said, "I raise high my hand unto the Lord" ([Gen. 14:22](#)), lifted up above Moses, to whom it is said, "Lift it up into thy bosom" ([Numbers 11:12](#)), loftier than the ministering angels, of whom it is written, "Their wheels were lofty and terrible" ([Ezekiel 1:18](#)). And out of whom does he come forth? Out of David.

The Rabbinic View of Isaiah 53 Today

Yet to this day, many rabbis persist in citing Rashi as the definitive word on how to interpret the servant of **Yahuah** in [Isaiah 53](#). Others admit the weakness of this view and say that the passage applies to an individual. They usually cite the prophet Isaiah himself, King Cyrus, King Hezekiah, Josiah, Ezekiel, Jeremiah, Moses, Job or even some anonymous contemporaries of Isaiah as the one spoken of by the prophet.⁵

As you go through the proposed list of people this passage describes, ask yourself: which one was totally blameless throughout his life? Which one died for the sins of others? Which one lives today? What do I think? Am I willing to dismiss **Yahusha** as the one whom the prophet foretold? Then ask yourself again, why is this passage omitted from the regular synagogue readings?

Could it be because countless Jewish followers in **Yahusha** have come to believe in him after studying this very passage? If you were to survey one hundred Jews who believe **Yahusha** is the Messiah, you'd get a very different opinion about the identity of this servant in Isaiah. And you would probably find that a large percentage of them found this passage extremely influential in their thinking.

In 1922, the late David Baron, a British Jewish believer in **Yahusha** who was well-versed in rabbinic **thought**, wrote in the preface to his exposition of Isaiah chapter 53:

...it is beyond even the wildest credulity to believe that the resemblance in every feature and minutest detail between this prophetic portraiture drawn centuries before his [**Yahusha's**] advent and the story of his life, and death, and glorious resurrection as narrated in the gospels, can be mere accident or fortuitous coincidence.⁶

One of our greatest Jewish religious poets, Eliezer HaKalir, paraphrased this chapter in the 9th century into rhyme and metric poetry. It is recited in the Yom Kippur prayer of Kether:

The Musaf (additional) Service for the Day of Atonement, Philips Machzor (20th c.)*

Our righteous anointed is departed from us: horror hath seized us, and we have none to justify us. He hath borne the yoke of our iniquities, and our transgression, and is wounded because of our transgression. He beareth our sins on his shoulder, that he may find pardon for our iniquities. We shall be healed by his wound, at the time that the Eternal will create him (the Messiah) as a new creature. O bring him up from the circle of the earth. Raise him up from Seir, to assemble us the second time on Mount Lebanon, by the hand of Yinnon. ***

*A. Th. Philips, Machzor Leyom Kippur/Prayer Book for the Day of Atonement with English Translation; Revised and Enlarged Edition (New York: Hebrew Publishing Company, 1931), p. 239. The passage can also be found in, e.g., the 1937 edition. Also, Driver and Neubauer, p.399.

***One of Messiah's names will be Yinnon according to rabbinic interpretation of [Psalm 72:19](#).

The chart below offers more striking evidence about how **Yahusha**, and only **Yahusha**, could fulfil this very important part of the Jewish Scriptures. Can it be true? Ask yourself, if you have the courage to believe it.

Isaiah Predicted 700 years before

Yahusha fulfilled

Would be disfigured by suffering
52:14 53:2-3

Was beaten, spat on mocked
15:17-19 Mark

Come from humble beginnings 53:2

Grew up in Nazareth a city of very poor
reputation Luke 2:39-40, 51

Would be rejected by many 53:1,3

Was mocked at his death, reviled by Romans
and priests alike Mat 27:39-44

Would bear our sins and suffer in our place
53:4-6,11

Confirmed in 1 Peter 2:24

Would heal many 53:4-5

Healed many Matt 8:16-17

Voluntarily took on our punishment 53:7

I am the good shepherd-..lays down his life for
the sheep John 10:11

Remained silent during his suffering 53:7

Did not defend himself during trial Matt 26:62-
64,27:11-14 Luke 23:9

Would die 53:8, 12

Died Mark 15:37, John 19:33-34

Would not remain dead, would see his seed,
prolong his days and be exalted 53:10-11

Rose from the dead, still lives, The Torah is
the seed he sowed that is growing today Matt
28:1-10

Unlike the copious and complementary eyewitness accounts regarding the fulfillment of Passover and First Fruits, the Greek texts provide very little information regarding how Yahowsha' fulfilled Unleavened Bread—expecting us to glean what we need to know from Yahowah's Towrah and prophetic presentation. And for this, one of the most revealing places to turn is to *Mizmowr* / Psalms 22 and 88 as well as *Yasha'yahuw* / Isaiah 53.

As is the case with all Scripture, if we jump in and out, considering nothing more than the specific references to what occurred on Unleavened Bread, we will forgo the rich tapestry into which all prophecy is woven. So, please bear with me as we approach the most essential of days.

EVERYTHING IS GOING TO BE ALRIGHT

The message inherent in this prophetic announcement in *Yasha'yahuw* / Isaiah is that whoever relies upon the assertion that Yahowah would **send** in the form of a man, **His anointed**, to be able to accomplish **His plan** will come to see all of **Yahuah's** revelation as if it were an open book.

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.

Isaiah 52:15

בֶּן יִזְהַל גּוֹיִם רַבִּים עָלָיו יִקְפְּצוּ מְלָכִים
פִּיהֶם כִּי אֲשֶׁר לֹא-סָפַר לָהֶם רָאוּ
וְאֲשֶׁר לֹא-שָׁמְעוּ הִתְבּוֹנְנוּ: | LEB OT RI

so he shall sprinkle many nations;
because of him, kings shall shut their
mouths. For they shall see what has not
been told them, and they shall consider
with full attention what they have not
heard. | LEB

52:15 – 53:1 “So shall he (the servant) startle many nations, the kings will stand speechless; For that which had not been told them they shall see and that which they had not heard shall they ponder. Who would believe what we have heard?” Quite clearly, the nations and their kings will be amazed at what happens to the “servant of the L-rd,” and they will say “who would believe what we have heard?”

52:15 tells us explicitly that it is the nations of the world, the gentiles, who are doing the talking in Isaiah 53. See, also, Micah 7:12-17, which speaks of the nations’ astonishment when the Jewish people again blossom in the Messianic age.

How does the R figure the gentile nations are doing the talking in Isaiah 53?

Yahuah just said the kings will shut their mouths? Jewish people are not teaching Torah. It was Yahusha that came with the truth of Torah so they and we could consider with full attention what they and we can consider what we have not heard before. So far Rabbinic Judaism has blown it big time and so had the Pharisees and Sadducees.

Isaiah 52:13

הִנֵּה יִשְׁכָּל עַבְדֵי יְרוּם וְנִשְׂא וְגָבַהּ
LEB OT RI | מְאֹד: | LEB

Look, my servant shall achieve success;
he shall be exalted, and he shall be lifted
up, and he shall be very high. | LEB

13. Look, (pointing (*to him*)), he will be prudent, have insight, teach that insight and achieve success, My servant. He will be exalted, lifted up as an extension of Me, showing his power, always ready to take triumphant and forceful action. He is and will be exceedingly courageous and devoted and is lifted up and will be carried and will be received in a friendly manner and highly favored.

13. (**han-nah**) Behold, pointing to something or someone (**Ya**) he (**shchal**) (imperfect- implying ongoing *be prudent, understand, have insight, succeed, prosper, give attention, instruct to have insight, comprehend, be wise and insightful, achieve success, discern,* (**ya**) my (**a-bad**) servant, a person working in the servant of another (**yah-raum**) he will be high, exalted, lifted up, reach high, showing his power, rise in rebellion, be in a higher elevation, either as an extension from a source or independent of a source, can refer to being ready to take a forceful action, signal triumph (**wa-nasha**) and lift up carry, take, bear, accept, receive someone in a friendly manner be favorable disposed toward someone, advance, (**wah**)- And (**ga-bah**) be high, exalted to a higher degree of dignity and honour, or dimension, elevated, courageous, devoted, (**Maod**) very, exceedingly, abundance, force, strength, power, , even up to a completive degree on a scale of extent, diligent,

3966 [e]

mə-'ōd.

: מְאֹד

be very

Adj

1361 [e]

wə-ḡā-ḡah

וְגָבַהּ

and high

Verb

5375 [e]

wə-niš-śā

וְנִשָּׂא

and extolled

Verb

7311 [e]

yā-rūm

יָרוּם

he shall be exalted

Verb

5650 [e]

'ab-dī;

עַבְדִּי

My servant

Noun

7919 [e]

yaś-kīl

יִשְׁפִּיל

shall deal prudently

Verb

2009 [e]

hin-nêh

הִנֵּה

Behold

Prt

13

52:13 “Behold, My servant will prosper.” Israel in the singular is called G’s servant throughout Isaiah, both explicitly (Isa. 41:8-9; 44:1-2; 45:4; 48:20; 49:3) and implicitly (Isa. 42:19-20; 43:10) – the Messiah is not. Other references to Israel as G’s servant include Jer. 30:10 (note that in Jer. 30:17, the servant Israel is regarded by the nations as an outcast, forsaken by G, as in Isa. 53:4); Jer. 46:27-28; Ps. 136:22; Lk. 1:54. ALSO: **Given the Christian view that J is G, is G His own servant?**

This is where the Christians trip themselves up making J a g. We know that Yahusha is not Yahuah and so his argument does not hold up for us who are Torah observant. Yahuah has more than one servant so this logic is not a convincing point.

2nd- we would ask does Israel “have insight, teach that insight”? Or do they teach the Rabbinic Talmud and Kabbala? They are still engaged in doing the same things that got them exiled so many times, where Yahusha is on record setting people straight about what the Torah said and teaching that insight.

כְּאֲשֶׁר שָׁמְמוּ עָלֶיךָ רַבִּים בְּיָמֵי מִשְׁחַת
מֵאִישׁ מֵרֵאֵהוּ וְתֹארוֹ וְתִבְנֵי אָדָם:

LEB OT RI

Just as many were appalled at you—
such was his appearance beyond human
disfigurement, and his form beyond the
sons of mankind— | LEB

14. Accordingly as a great many in number being in front and concerning you were in a state of being appalled, horrified, deserted and abandoned all help. Honestly, therefore his appearance and shape was disfigured, deformed, mutilated and marred separating from his human shape, appearance. And his outline, form and dignity separated from and because of the sons of mankind.

(ka-ashar) accordingly, as (Sha-mame) in a state of being appalled, astonished, desolated, deserted, devastated, abandoned from all help, destroyed, terrified, horrified, (al) because of, in front of, concerning (yahka) you, (Rabum) a great many in number. (ken) honestly, likewise, therefore (mish-chat) disfigurement, deformed, corruption, marred, mutilated, repugnant, (me) separating from, before, because of (ish) a human man (mar-ah) appearance, shape (hu) his. (wah) and (to-ar) outline, form, dignity, appearance, (hu) his (me) separating from, before, because of (ben) the sons (a-dam) mankind.

◀ Isaiah 52:14 ▶

Isaiah 52 Interlinear

8389 [e]	4758 [e]	376 [e]	4893 [e]	3651 [e]	7227 [e]	5921 [e]	8074 [e]	834 [e]
wə-tō-'ā-rōw	mar-'ê-hū;	mê-'îš	miš-ḥaṭ	kên-	rab-bîm,	'ā-le-ḵā	šā-mə-mū	ka-'ā-šer
וְתַאֲרוֹ	מִרְאֵתוֹ	מִאִישׁ	מִשָּׁתַת	כֵּן	רַבִּים	עָלֶיךָ	שָׁמוּמוּ	כַּאֲשֶׁר 14
and his form	his visage	more than any man you	marred	So	many	at	were astonished	As
Noun	Noun	Noun	Noun	Adj	Adj	Prep	Verb	Prt
							120 [e]	1121 [e]
							'ā-dām.	mib-bə-nê
							אָדָם :	מִבְּנֵי
							of men	more than the sons
							Noun	Noun

R Kravitz We assume could not connect this to Israel. And there is the hole in his logic. You can not just pick and choose which verses you want to apply. Either the whole chapter relates or it doesn't. Otherwise we are doing precept upon precept or blah blah as Yahuah puts it.

בֶּן יִזְהַ גּוֹיִם רַבִּים עָלָיו יִקְפְּצוּ מְלָכִים
 פִּיהֶם כִּי אֲשֶׁר לֹא־סָפַר לָהֶם רָאוּ
 וְאֲשֶׁר לֹא־שָׁמְעוּ הִתְבּוֹנְנוּ:

LEB OT RI |

so he shall sprinkle many nations;
 because of him, kings shall shut their
 mouths. For they shall see what has not
 been told them, and they shall consider
 with full attention what they have not
 heard. | LEB

15. Honestly, he will startle and surprise a great many nations of people in front of him. Kings will shut their mouths and restrain their speech. Because indeed in relation to not writing a book or inscribing letters in stone regarding them, they will understand and be shown. And in relation to not paying close attention and carefully considering and heeding they will discern, they will pay attention and realize and have the skill to effectively teach and instruct wisdom.

15. (**ken**) Honestly so (**Yaz-zah**) he will to be sprinkled, to splatter, spatter, spring, leap, exult, startle implying joy, bewilderment, surprising someone (**yod**) the (**goyim**) nations, people from various places, (**rab-um**) a great many, large but indefinite number, (**al-**) because of, before, in front of, (**hu**) him (**ya-qa-pas**) will shut, draw together, collect, withhold, restrain, take out of the way, (**malakem**) kings, sovereign rulers of kingdoms (**peh**) mouth, speech, statement (**hem**) their. (**ki**) because, truly, yes indeed, (**ashar**) in relation to (**la**) not, without, nothing, (**sup-par(seper)**) to make known, recount, relate, to be counted, to inscribe letters on a stone, write, book, document, to score, reckon, scribe, (**la-hem**) toward , regarding in the direction of them, (**ra-u**) they will see, understand, be shown (wah) and (**ashar**) in relation to (**la**) not, with out, not , (**shama**) to hear, understand things heard, to heed, closely consider (**hat-bon-na-nu**) they shall discern, distinguish, perceive, pay attention, realize, perceive an idea or situation mentally. Have a skill or specialized knowledge that is effectively implemented, teach-instruct-cause knowledge and wisdom to be imparted.

◀ Isaiah 52:15 ▶

Isaiah 52 Interlinear

3808 [e]	834 [e]	3588 [e]	6310 [e]	4428 [e]	7092 [e]	5921 [e]	7227 [e]	1471 [e]	5137 [e]	3651 [e]
lō-	'ā-šer	kī	pī-hem;	mə-lā-ḵīm	yiq-pə-šū	'ā-lāw	rab-bīm,	gō-w-yim	yaz-zeh	kên
לֹא־	אֲשֶׁר	כִּי	פִּיהֶם	מִלְּכִים	יִקְפְּצוּ	עַלֵּיו	רַבִּים	- נְוִים	יִזֶה	כֵּן 15
not	that	for	their mouths	the kings	shall shut	at	many	nations	shall he sprinkle	So
Adv	Prt	Conj	Noun	Noun	Verb	Prep	Adj	Noun	Verb	Adj

995 [e]	8085 [e]	3808 [e]	834 [e]	7200 [e]	5608 [e]
hiṭ-bō-w-nā-nū.	šā-mə-'ū	lō-	wa-'ā-šer	rā-'ū,	lā-hem
. הִתְבּוֹנְנוּ:	שָׁמְעוּ	לֹא־	וְאֲשֶׁר	- רְאוּ	לָהֶם
shall they consider	do [that] heard	not	and that	shall they see	to them
Verb	Verb	Adv	Prt	Verb	Prep

to be sprinkled, to splatter, spatter, spring, leap, exult, startle implying joy, bewilderment, surprising someone

In the context of the verse we think to startle implying joy for the nations is a better choice. How did Yahusha “sprinkle” the nations? Did he not teach the Goyuim with his actions and teaching by way of what was told in the eyewitness accounts?

Yahusha was beaten so badly he "lost all shape and physical form of being a human"- that was a "devastating sight" to the people that loved and followed him, and we can image some "abandoned hope". It is also for us "horrifying" to think about the abuse he took for us. However, Yahusha was not abandoned by Yahuah. Just the opposite he is "highly favored and exulted-a feeling of lively or triumphant joy". Being "lifted up" on that pole "as an extension of Yahuah", he showed his "power", in his "exceedingly "courageous devotion" to Yahuah" and to us his brothers and sisters and to the plan and will of fulfilling the Torah. He was "lifted up", raised from sheol and received again by Yahuah "in a friendly and highly favored manner". He was "successful" in his mission of opening and stepping through the door of Passover and Unleavened bread and rose as Yahuah's first fruit.

When he returned and when he returns "will startle and surprise a great many people and the rulers will shut their mouths and restrain their speech." It will be all over for them.

Yahusha never wrote a "book or inscribing letters in stone" of prophecy, but we are now understanding how he showed the importance of the Torah and how it also relates to us. Now we are "paying close attention and carefully considering and heeding" and we "will discern, and realize" what this is all about regarding Yahuah's plan and have the skill to effectively teach and instruct wisdom" to any that ask.

We do not see how anyone can rationally think these three verses were about the nation of Israel while disregarding Yahusha.

“Whoever (*my*) trusts in and relies upon (*‘aman* – verifies and is supported by, is established in, and made firm through; endures faithfully with and is affirmed by way of) our (*‘anahnuw*) announcement (*shemuw’ah* – report, news, tidings, and message) concerning (*la*) the arm (*zarow’a*) and (*wa*) Yahowah (*hwhy*) is to (*‘al*) whom (*my*) revelation has been made clear (*galah* – has been uncovered, opened, displayed, and disclosed).” Yasha’yahuw / Yahowah Saves / Isaiah 53:1)

Isaiah 53:1

מי האמין לשמעֵתנוּ וזרועֵ יהוה על־מי נגלתָה: | LEB OT RI | revealed ? | LEB

Who has believed our message, and to whom has the arm of Yahweh been revealed ? | LEB

1 Who has believed our message? And to *whom* *** has the arm of the Lord been revealed? DSS ***1QIsa^a.
on whom (possible meaning) MT.

1540 [e]	4310 [e]	5921 [e]	3068 [e]	2220 [e]	8052 [e]	539 [e]	4310 [e]
niġ-lā-tāh.	mī	‘al-	Yah-weh	ū-zə-rō-w-a’	liš-mu-‘ā-tê-nū;	he-‘ē-mīn	mī
נגלתָה: ?	מי	על־	יהוה	וזרועֵ	לשמעֵתנוּ ?	האמין	מי 1
revealed	whom	to	of the LORD	and is the arm	our report	has believed	Who
Verb	Pro	Prep	Noun	Noun	Noun	Verb	Pro

5. (Chapter 53:1) Who has believed our report and the arm of YHWH to whom has it been revealed

53:1 "And to whom has the arm of the L-rd been revealed?" In Isaiah, and throughout our Scriptures, G's "arm" refers to the physical redemption of the Jewish people from the oppression of other nations (see, e.g., Isa. 52:8-12; Isa. 63:12; Deut. 4:34; Deut. 7:19; Ps. 44:3).

And yet Kravitz refuses to see who that arm is. As Yahuah's son, Yahusha is His right arm and sits at His right hand. An Eyewitness report from Yahucannon confirms that indeed Yahusha's taught ones did apply Isaiah 53 to him. How did R Kravitz miss this? Kravitz then is to be included as the one that Yahuah has blinded to the truth. John says Yahusha is the subject of Isaiah 53 and specifically Yahuah's arm. John was not a christian speaking to christians and calls out th Pharisees.

Joh 12:37 yet he having done so many signs before them, they were not believing in him, 38 that the word of Isaiah the prophet might be fulfilled, which he said, `Yahuah, who gave credence to our report? and the arm of Yahuah--to whom was it revealed?' 39 Because of this they were not able to believe, that again Isaiah said, 40 `He hath blinded their eyes, and hardened their heart, that they might not see with the eyes, and understand with the heart, and turn back, and I might heal them;' 41 these things said Isaiah, when he saw his splendor, and spoke of him. 42 Still, however, also out of the rulers did many believe in him, but because of the Pharisees they were not confessing, that they might not be put out of the synagogue, 43 for they loved the glory of men more than the splendor of Yahuah.

“He grew up in your presence (*panym* – before your face and eyes) like a tender shoot (*yowneq* – a young branch), like a root growing (*sheresh* – suggesting firmness, permanence, and productivity in a place) out of the parched (*tsyah* – dry, desolate, lonely, and solitary) land (*‘erets* – earth).”

3808 [e] wə-lō וְלֹא nor Adv	lōw לוֹ לֹ to Prep	8389 [e] tō-'ar תָּאֵר form Noun	3808 [e] lō- לֹא- not Adv	6723 [e] šī-yāh, צִיָּה out of a dry Noun	776 [e] mê-'e-reš מֵאֲרֶץ ground Noun	8328 [e] wə-kaš-šō-reš וְכַשְׂרֵשׁ and as a root Noun	6440 [e] lə-pā-nāw, לְפָנָיו before Noun	3126 [e] kay-yō-w-nēq כַּיּוֹנֵק as a tender plant Noun	5927 [e] way-ya-'al וַיַּעַל For he shall grow up him Verb	2
--	--------------------------------	--	---------------------------------------	---	---	---	--	---	--	---

2530 [e] wə-neh-mə-gé-hū. וְנִחְמְדֵהוּ: that we should desire Verb	4758 [e] mar-'eh מֵרָאָה [there is] beauty Noun	3808 [e] wə-lō- וְלֹא- not Adv	7200 [e] wə-nir-'é-hū וְנִרְאֵהוּ when we shall see him Verb	1926 [e] hā-gār; הַדָּר comeliness Noun
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(2) And he shall come up like a suckling before him 6. and as a root from dry ground

2 For he grew up before him like a tender plant, and like a root out of a dry ground; he had no form and he had no majesty ^{***a*} that we should look at him, ^{***b*} and had no attractiveness that we should desire him. DSS ^{***a*}

1QIsa^a. and no majesty MT LXX. ^{***b*}
1QIsa^a MT LXX. 1QIsa^a could also read
look at ourselves.

Yasha'yahuw predicted that Yahusha would enter our world as a tender shoot—both as a child and as the Anointed. He says that his roots would be grounded in the Land, which is Israel.

Isaiah 53:2

וַיַּעַל כַּיּוֹנֵק לְפָנָיו וְכַשְׂרֵשׁ מֵאֲרֶץ צִיָּה
לֹא-תָאֵר לוֹ וְלֹא הָדָר וְנִרְאֵהוּ וְלֹא-מֵרָאָה
וְנִחְמְדֵהוּ: | LEB OT RI

For he went up like a shoot before him, and like a root from dry ground. He had no form and no majesty that we should see him, and no appearance that we should take pleasure in him. | LEB

Isaiah 53:2

וַיַּעַל כַּיּוֹנֵק לְפָנָיו וְכַשְׂרָשׁ מֵאֲרֶץ צִיָּה For he went up like a shoot before him, and
 לֹא־תֵאָר לוֹ וְלֹא הִדָּר וְנִרְאָהוּ וְלֹא־מִרְאָה like a root from dry ground. He had no form
 וְנִחְמְדָהוּ: | LEB OT RI | and no majesty that we should see him, and
 | LEB and no appearance that we should take pleasure
 in him. | LEB

“He has no physical characteristics (*to’ar* – shape, form, or figure), majesty or splendor (*hadar* – beautiful manifestations by way of ornamented adornments) that we should look upon (*ra’ah* – notice or gaze at) Him, nor visual appearance (*mar’eh*) that we should be attracted to Him (*chamad* – find Him desirable).” (Yasha’yahuw / Yahowah Saves / Isaiah 53:2)

there is no form to him and no beauty [+to him+] and *in* his being seen and *there is* no appearance 7. that we should desire him.

6440 [e]	4564 [e]	2483 [e]	3045 [e]	4341 [e]	376 [e]	376 [e]	2310 [e]	959 [e]
pā-nîm	ū-ḵə-mas-têr	ḥō-lî;	wî-dū-a'	maḵ-'ō-bō-wṭ	'îš	'î-šîm,	wa-ḥā-dal	nîb-zeh
פָּנִים	וּכְמִסְתָּר	- חֲלִי	וַיִּדְוַע	מִכְּאֲבוֹת	אִישׁ	- אִישִׁים	וַיִּחְרַל	נִבְזָה 3
[our] as it were faces	and we hid	with grief	acquainted	of sorrows	a man	of men	and rejected	He is despised
Noun	Noun	Noun	Verb	Noun	Noun	Noun	Adj	Verb

The land was “desolate” because its people had abandoned **Yahuah**—the source of life. Since Yahowah is more interested in the message of the Torah getting across He made sure that Yahusha’s appeal would be what he said, not being drawn to him because of his looks. That is the adversary, all show- no substance. It is also a good lesson that someone perceived as ordinary to people can be extraordinary to Yahuah. Also **notice R Kravitz** has nothing to say about this being Israel.

Unlike clerics in fancy robes, Yahuah isn't into pretense but is into those who are humble.

“He was despised (*bazah* – regarded with contempt and considered despicable, vile and worthless), rejected and forsaken (*chadel* – neglected, deserted, and refused) by mankind (*'iysh* – mortal men), a man of pain and suffering (*makob* – physical affliction and emotional anguish, sorrow and grief), and one who personally knew (*yada'* – could relate to and empathize with, was intimately familiar and acquainted with) sickness, wounds and affliction (*chaly* – grief and disease). We hid (*masater* – turned away) our faces (*panym* – presence) from (*min*) Him. We despised Him (*bazah* – held Him in contempt, lightly regarded Him, saw Him as despicable, vile, and worthless) in our thinking and schemes (*chashab* – planning, calculating, inventing, judgment, imagination, and consideration). We did not value Him.” (Yasha'yahuw / Yahowah Saves / Isaiah 53:3)

(3) He is despised and rejected of men, a man of sorrows and knowing grief
8. and as though hiding faces from him he was despised and we did not esteem him.

Isaiah 53:3

נְבוֹזָה וְחָדֵל אִישִׁים אִישׁ מִכְּאַבּוֹת וַיְדוּעַ
הָלַי וּכְמִסְתֵּר פָּנִים מִמֶּנּוּ נְבוֹזָה וְלֹא
חֲשַׁבְנָהוּ: | LEB OT RI

He was despised and rejected by men, a man of suffering, and acquainted with sickness, and like one from whom others hide their faces, he was despised, and we did not hold him in high regard. | LEB

3 He was despised and rejected by others, and *****a*** a man of sorrows, and familiar *****b*** with suffering; and like one from whom people hide their faces and we despised *****c*** him, and we did not value him. DSS *****a*** 1QIsa^a. Not in MT LXX. *****b*** Active (knowing) 1QIsa^a LXX. 1QIsab is ambiguous. Passive (known to) MT. *****c*** 1QIsa^a 1QIsab. Not in MT LXX.

6440 [e]	4564 [e]	2483 [e]	3045 [e]	4341 [e]	376 [e]	376 [e]	2310 [e]	959 [e]
pā-nîm	ū-ḵə-mas-têr	ḥō-lî;	wî-dū-a'	mak-'ō-bō-wt	'îš	'î-šîm,	wa-hă-dal	nîb-zeh
פָּנִים	וּכְמֹסֶתֶר	— חֲלִי	וַיִּדְוֶה	מִכְּאַבוֹת	אִישׁ	— אִישִׁים	וַתְּדַל	נִבְזָה 3
[our] as it were faces	and we hid	with grief	acquainted	of sorrows	a man	of men	and rejected	He is despised
Noun	Noun	Noun	Verb	Noun	Noun	Noun	Adj	Verb

2803 [e]	3808 [e]	959 [e]	4480 [e]
ḥă-šab-nu-hū.	wə-lō	nîb-zeh	mim-men-nū,
חֲשַׁבְנָהוּ:	וְלֹא	נִבְזָה	מִמֶּנּוּ
do we esteemed	and not	he was despised	from him
Verb	Adv	Verb	Prep

53:3 “Despised and rejected of men.” While this is clearly applicable to Israel (see Isa. 60:15; Ps. 44:13-14), it cannot be reconciled with the NT account of J, a man who was supposedly “praised by all” (Lk. 4:14-15) and followed by multitudes (Matt. 4:25), who would later acclaim him as a prophet upon his triumphal entry into Jerusalem (Matt. 21:9-11). Even as he was taken to be crucified, a multitude bemoaned his fate (Lk. 23:27). J had to be taken by stealth, as the rulers feared “a riot of the people” (Mk. 14:1-2).

Yahusha was rejected by the Temple establishment. This is much more of a stretch to think this verse is talking about the nation vs an individual man. The religious establishment got over the fear of a riot of the people since they had him killed in broad daylight right before a major feast. It was a statement by example to put fear in the people to not speak out or come to his defense or follow his teaching or the same would happen to them. 65

The reason Yahowsha' was "personally acquainted" with "sickness and disease" is that He assumed ours, and because he cured physical ailments while he was here. **Yahusha** voluntarily accepted, and took upon himself, the sin of all those who would come to accept the terms and conditions of the Torah—past, present, and future. He did not come to "save all human kind". If he had, what would be the point then of being Torah observant? If all have been covered, why teach them the Name of Yahuah? This is a very dangerous slight of hand the Christians want to believe as they can have their pagan cake and enter "heaven" too.

Prophecy is unique with regard to the tenses selected by its source. To Yahowah time is. In that way He is like light, His most common and apt metaphor. Past, present, and future exist simultaneously. So certain is He of what will be, He speaks of the future in past tense as if it already was. While it is comfortable today reading this in past tense, as **Yahusha's selfless act of love toward us** occurred nearly two thousand years in our past, we must not lose site of the fact this prophecy was written 750 years before it was fulfilled.

Christians view the so-called "Old Covenant" as "Law" and their "New Testament" as "Grace," but this verse begs otherwise: **Yasha'yah**, meaning the "Savior is Yah," transliterated "Isaiah," predicted:

“Surely (*‘aken* – nevertheless, truly, and indeed) our sickness and maladies (*choly* – anxieties, infirmities, diseases, wounds, afflictions, and grief) he, himself, lifted from us, accepted, and bore (*nasa’* – lifted up, sustained and carried away), and our pain (*mak’ob* – physical suffering and emotional anguish) he carried away (*cabal* – sustained the load, dragging our burdens from us).”
 (Yasha’yahuw / Yahowah Saves / Isaiah 53:4)

Isaiah 53:4

אָכַן חֲלִינוּ הוּא נָשָׂא וּמְכַאֲבֵינוּ סְבָלָם
 וְאַנְחָנוּ חֲשַׁבְנָהוּ נִגּוּעַ מִמֶּה אֱלֹהִים
 וּמַעַנָּה: | LEB OT RI

However, he was the one who lifted up our sicknesses, and he carried our pain, yet we ourselves assumed him stricken, struck down by God and afflicted. | LEB

(4) Surely our griefs he 9. is bearing and our sorrows he carried them

4 Surely he has borne our sufferings, and carried our sorrows; yet we considered him stricken, and *** struck down by God, and afflicted. **DSS *** 1QIsa^a** (cf. LXX). Not in MT.

4341 [e]	5375 [e]	1931 [e]	2483 [e]	403 [e]
ū-mak·'ō-bê-nū	nā-śā,	hū	ho-lā-yê-nū	'ā-kên
— וּמְכַאֲבֵינוּ	נָשָׂא	הוּא	חֲלִינוּ	אָכַן 4
and our sorrows	has borne	he	our griefs	Surely
Noun	Verb	Pro	Noun	Adv

53:4 "Yet we ourselves esteemed him stricken, smitten of G- D and afflicted." See Jer. 30:17 – of Gd's servant Israel (30:10), it is said by the nations, "It is Zion; no one cares for her."

Notice R Kravitz does not finish out the verse. How does Israel carry away our sickness and how does Israel lift our pain? Was this the best he could find? Yahusha on the other hand..

"He healed all the sick. This was to fulfill what was spoken through the prophet Isaiah: 'He took our infirmities' and carried our diseases' (Matth. 8:16&17)."

Hmm here is another witness as well that Yahusha's disciple Mattethyahu did link Isaiah 53 to Yahusha. Guess the R Kravitz missed that too.

Nasa' conveys three primary thoughts: "to lift up," "to bear, carry, and support," and "to accept, so as to remove by carrying away." It means that Yahowsha' personally "lifted" our sins from us and "bore" them himself, "carrying them away." It is the miracle of *Matsah*.

"Sickness and disease" are synonyms for the corrupting and deadly consequence of sin. By accepting ours and sweeping these things away from us, Yahowsha' redeemed us. And as a consequence, the physical pain and emotional anguish we would have suffered had we been held accountable for our thoughts, words, and deeds, has been dragged away, no longer even remembered. We have been vindicated and declared "Not Guilty!" Considering his merciful gift, this prediction is haunting:

“We plotted and contrived, thinking up schemes and imagined (*chashab* – planning, calculating, imagining, inventing, and considering plots) to see him assaulted (*naga’* – traumatized, plagued, and wounded), and struck down (*nakah* – smote, beaten, scourged, punished, murdered, and destroyed) by Yahuah (*‘elohym*) and abased (*‘anah* – bruised, humbled and put down, stopped, subdued, and silenced).” (Yasha’yahuw / Yahowah Saves / Isaiah 53:4)

and we esteemed him beaten and struck by The Eternal 10. and afflicted.

Isaiah 53:4

אֲכֵן חָלִינוּ הוּא נָשָׂא וּמְכַאֲבֵינוּ סְבָלָם
 וְאַנְחָנוּ חֲשַׁבְנָהוּ נִגּוּעַ מִכָּה אֱלֹהִים
 וּמַעֲנָה: | LEB OT RI

However, he was the one who lifted up our sicknesses, and he carried our pain, yet we ourselves assumed him stricken, struck down by God and afflicted. | LEB

6031 [e]	430 [e]	5221 [e]	5060 [e]	2803 [e]	587 [e]	5445 [e]
ū-mə-‘un-neh.	‘ē-lō-hîm	muk-kêh	nā-gū-a’	hă-šab-nu-hū,	wa-‘ă-nah-nū	sə-bā-lām;
וּמַעֲנָה:	אֱלֹהִים	מִכָּה	נִגּוּעַ	חֲשַׁבְנָהוּ	וְאַנְחָנוּ	סְבָלָם
and afflicted	of God	struck	stricken	did esteem him	and yet we	carried
Verb	Noun	Verb	Verb	Verb	Pro	Verb

4 Surely he has borne our sufferings, and carried our sorrows; yet we considered him stricken, and struck down by G, and afflicted. DSS



The consequence of mankind's oppressive religious and political schemes has never been more vividly portrayed. The religious priests who plotted and contrived to murder the **Anointed**, to stop and silence him, wanted the world to believe that the punishment they inflicted, and that he endured, came from **Yahuah**. Dowd, Zakaryah, Dany'el, and Yasha'yahuw share a common thread. They all predicted that man would "pierce" the **one sent by Yahowah**.

“He was pierced through (*chala* – fatally wounded by the penetration of sharp objects into the body; He was profaned, defiled, desecrated, and dishonored), **because of our revolt** (*pasha*’ – national, moral, and religious rebellion, sin and transgression), He was crushed (*daka* – broken and bruised, beaten to pieces and diminished, humbled) **because of our sin** (*awon* – immorality, iniquity, depravity, and guilt).” (Yasha’yahuw / Yahowah Saves / Isaiah 53:5)

5 But he was wounded for our transgressions, and *****a** he was crushed for our iniquities, and *****b** the punishment that made us whole was upon him, and by his bruises we are healed. **DSS ***a**

1QIsa^a LXX. Not in MT. *b* 1QIsa^a 1QIsab. Not in MT LXX.**



Isaiah 53:5
 והוא מחלל מפשענו מדכא מעונתינו | מוסר שלומנו עליו ובחברתו נרפא לנו: |
 But he was pierced for our transgressions, crushed because of our iniquities; the chastisement for our peace was upon him, and by his wounds we were healed. | **LEB OT RI**

(5) and he is wounded for our transgressions, and crushed for our iniquities,

5771 [e] mê-’ā-wō-nō-îê-nū; מעונתינו for our iniquities Noun	1792 [e] mə-ḏuk-kā מדכא [he was] bruised Verb	6588 [e] mip-pə-šā-’ê-nū, מפשענו for our transgressions Noun	2490 [e] mə-hō-lāl מחלל wounded Verb	1931 [e] wə-hū והוא But he [was] Pro
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53:5 “But he was wounded from (**NOTE: not for**) our transgressions, he was crushed from (**AGAIN: not for**) our iniquities.” Whereas the nations had thought the Servant (Israel) was undergoing Divine retribution for its sins (53:4), they now realize that the Servant’s sufferings stemmed from their actions and sinfulness. This theme is further developed throughout our Jewish Scriptures – see, e.g., Jer. 50:7; Jer. 10:25. ALSO: Note that the Messiah “shall not fail nor be crushed till he has set the right in the earth” (Isa. 42:4).

מִן mi

But he was pierced **for** our transgressions, crushed be

מִן min away from, out of; from; since; after; because; without; of
preposition ± “from” (מִן)

BDB	out of, from, on account of , off, on the side of, since, above, than, s...
GHCLLOT	a part; a part taken out of a whole; speaking; teaching; some part;...
CHALOT	out of, away from; out of; far away; indicates the place in whose dir...
DBL Hebrew	from; part of; made of; by means ; since; because of ; than; more than
NASB Dictionaries	
BYBHV	

(; F 4946 מִן (min): prep.; = Str 4480; TWOT 1212, 1213e—1. LN 90.14–90.16 **from**, by, i.e., a marker of a source of an event or activity (Ge 17:16), see also LN 90.1–90.7; 2. LN 84.1–84.15 **from**, away from, i.e., a marker of an extension from a source (Ge 26:16); 3. LN 63.13–63.20 **part of**, some, from, i.e., a marker of a fractional part of a whole unit of an object or event (Ex 16:20); 4. LN 89.141–89.142 **made of**, from, i.e., a marker of the substance something is made of (Lev 11:32); 5. LN 90.8–90.13 **by means**, from, i.e., a marker of instrument of an occurring event (Ge 9:11); 6. LN 67.118–67.135 **since**, from, i.e., a marker of an extent of time from a point in the past (Ex 5:23); 7. LN 89.15–89.38 **because of**, from, i.e., a marker of a reason or cause of an event (Ge 48:10); 8. LN 64 **than**, from, i.e., a marker of comparison or contrast (Ge 3:1); 9. LN 78.28–78.39 **more than**, i.e., a marker of a comparative degree (Ge 7:20); 10. LN 83.33–83.41 unit: מִן מִן (min ‘āl)2 before, i.e., a spatial position in front of an object or space (2Ch 24:20)note: see also 4974; note: further study may yield more domains

This is true in part.
It was caused by the
sins of the people,
but he can't have
Israel wounded and
redeeming
themselves- what
need then would they
have of an Anointed
one at all?

Using “because of” has the same meaning as ‘for’. He is splitting hairs.

Even though R Kravitz speaks about this verse, he refuses to admit another eyewitness of Yahusha's mission makrd the connection to Yahusha and Isaiah 53.

"He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed. (1 Peter 2:24.

When Dany'el predicted that the Ma'aseyah would "make atonement for 'avon/sin and iniquity," and "put an end to *pasha*'/revolt and transgression," this verse is what He was talking about which is why he used the same words. Dany'el correlated "the bringing in of everlasting *tsadaq*/vindication" with the "Anointed," whom Yasha'yahuw named "Yashuw'ah" in the previous chapter.

Thankfully, Yahowah loves us more than He hates our perversity or none of this would have been possible. What follows is Scripture's most concise description of redemption, of unearned mercy and the gift of life.

“The punishment (*musar* – chastisement and rebuke, discipline and correction) fell upon Him for our renewal (*shalowm* – restoration and well-being). And by His scourging blows (*chaburah* – stripes from a whip that wounds and leaves black and blue welts) we are cured, healed, and repaired (*rapha'* – mended and made whole; having all sickness and disease removed promoting complete renewal and restoration).” (Yasha'yahuw / Yahowah Saves / Isaiah 53:5)

the correction 11. of our peace was upon him and by his wounds he has healed us.

	7495 [e]	2250 [e]
lā·nū.	nir·pā-	ū·ḅa·hă·ḅu·rā·tōw
לָנוּ :	נִרְפָּא-	וּבַחֲבֻרָתּוֹ
to	we are healed	and with his stripes
Prep	Verb	Noun

5921 [e]	7965 [e]	4148 [e]
'ā·lāw,	šə·lō·w·mê·nū	mū·sar
עָלָיו	שְׁלוֹמֵנוּ	מוֹסֵר
on	of our peace	the chastisement
Prep	Noun	Noun

Yahusha's willingness to endure the punishment to cure those who have chosen to be apart of the covenant, by engaging in the feasts and Torah instructions, as undeserving and flawed as we are, is beyond comprehension. But since he did it, the least we can do is accept his gift gratefully. We are sheep of the worst kind: an unruly flock of stubborn goats, feasting upon the rubbish of religion and politics—the ways of man. Moaning and whining about His terms and conditions and as a result the fate of those unwilling to consider what Yahuah has to offer. Instead they have chosen to ignore, condemn and judge Yahuah as being an out of control egomaniac that will curse you to eternal hell fire if you don't obey Him. It is truly disgusting and is human nature and the result of being without the Ruach Ha Qodesh in our souls.

Through self-delusion and through the purposeful deception of our human shepherds, we have stumbled, walking away from **Yahuah**, intoxicated by Satan's poisonous brew of lies. The consequence of "turning to the way of man" is judgment, resulting in either punishment for those actively deceiving and working with the demons or eternal death by not waking up-no torture.

“All (*kol* – everyone) of us like sheep (*tso’n* – flocks of goats) have gone astray (*ta’ah* – erred by wandering away, staggered while intoxicated, deceived ourselves, having been misled, faltering). Man (*iysh* – mankind) has turned (*panah*) to his own way (*derek*). But Yahowah (*hwhy*) has caused the guilt and punishment (*’awon* – liability, perversity, depravity, iniquity, and the consequence of the sin) of us all (*kol*) to fall on him (*paga’* – to encounter Him for Him to make intercession so as to spare us).” (Yasha’yahuw / Yahowah Saves / Isaiah 53:6)

(6) All of us like sheep have wandered each man to his own way
 12. we have turned and YHWH has caused to light on him the iniquity of all of us

Isaiah 53:6

כָּלֵנוּ כַצֹּאֵן תָּעִינוּ אִישׁ לְדַרְכּוֹ פָּנִינוּ וַיְהוֶה
 LEV OT RI | הִפְגִּיעַ בּוֹ אֶת עֲוֹן כָּלֵנוּ: |
 All of us have wandered about like sheep; we each have turned to his own way; and Yahweh let fall on him the iniquity of us all. |
 LEB

6 All we like sheep have gone astray; we have turned, each of us, to his own way; and the L has laid on him the iniquity of us all. DSS

853 [e]	6293 [e]	3068 [e]	6437 [e]	1870 [e]	376 [e]	8582 [e]	6629 [e]	3605 [e]	
'êṭ	bōw,	hip-gī-a'	Yah-weh	pā-nī-nū;	le-dar-kōw	'iš	tā-'ī-nū,	kaṣ-šōn	kul-lā-nū
אֶת	בּוֹ	הִפְגִּיעַ	וַיְהוֶה	פָּנִינוּ	לְדַרְכּוֹ	אִישׁ	תָּעִינוּ	כַצֹּאֵן	כָּלֵנוּ
-	in	has laid	the LORD	we have turned	to his own way	every one	have gone astray	of us like sheep	All
Acc	Prep	Verb	Noun	Verb	Noun	Noun	Verb	Noun	Noun

3605 [e]	5771 [e]
kul-lā-nū.	'ā-wōn
כָּלֵנוּ:	עֲוֹן
of us all	on him the iniquity
Noun	Noun

Halaluyah! This is the synthesis of Scripture which is why Yasha'yahuw 53 sits at the very center of Yahowah's message to man. In the next series of verses, Yasha'yah reveals that in the Anointed's mock trials, which would be seven hundred years hence, and during the beatings that followed, Yahowsha' would not attempt to defend Himself. He would go to the slaughter willing to sacrifice his mortal life for ours. Kepa continues to make the connection of Yahusha and Isaiah 53:6. He could not have made it any clearer.



"He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed. For you were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls" (1 Peter 2:24&25).

Underground caves
(Prison)

When these underground caves were rediscovered in 1889, their physical characteristics, their proximity to Calaphas palace, and their contiguity with the Sacred Pit (dungeon), all suggested the public jail where, according to a 4th-century Jerusalem tradition not recorded in the gospels, Jesus would have been scourged not only by Pilate but also by Calaphas, and where the apostles Peter and John would have been held and scourged for preaching the name of Jesus in the temple area after the resurrection (Acts 5:19-42).

Aided by the context, Christians traditionally recall here some of the painful sufferings endured by Jesus during his Passion, regardless of where they took place, as well as by the apostles, the first believers in his name.



“He was driven and harassed (*nagas* – tyrannized and oppressed, the victim of demanding religious and political pressure). And He was afflicted and humbled (*‘anah* – submitted to browbeating and was forced to kneel down while being struck, suffering pain and anguish while being humiliated and mistreated). Yet He will not open His mouth, like a lamb (*seh*) that is led to and bears (*yabal* – being delivered over to) slaughter (*tebach*), as like a ewe (*rachel* – a mature female sheep) that is silent (*‘alam* – unable to speak, voiceless and mute) before (*panym* – facing and in the presence of) its shearers (*gazaz* – those who cut off and destroy, and those who fleece), so He does not open His mouth.” (Yasha’yahuw / Yahowah Saves / Isaiah 53:7)

(7) He was oppressed and he was afflicted and *he did* not 13. open his mouth, as a lamb to the slaughter he is brought and as a ewe before her shearers is made dumb he did not open his mouth.

7 He was oppressed and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, as *****a*** a sheep that before its shearers is silent, so he did not open *****b*** his mouth. DSS

*****a*** 1QIsa^a. and as MT LXX. *****b*** 1QIsa^a. does not open MT.

Isaiah 53:7

נָגַשׁ וְהוּא נִעְנָה וְלֹא יִפְתַּח-פִּיּוֹ כִּשְׂהַ לְטֹבַח יוֹבָל וְכַרְהֵל לְפָנָי גִּזְזִיָּה נְאֻלְמָה
 He was oppressed and afflicted, yet he did not open his mouth; he was brought like a lamb to the slaughter, and like a sheep is dumb before its shearers, so he did not open his mouth. | LEB

2986 [e] yū-bāl, יּוֹבָל he is brought Verb	2874 [e] lat-te-bah לְטֹבַח to slaughter Noun	7716 [e] kaś-śeh כִּשְׂהַ as a lamb Noun	6310 [e] pīw פִּיּוֹ His mouth Noun	6605 [e] yīp-tah- יִפְתַּח- do yet he opened Verb	3808 [e] wə-lō וְלֹא and not Adv	6031 [e] na-‘ā-neh נִעְנָה was afflicted Verb	1931 [e] wə-hū וְהוּא and he Pro	5065 [e] nig-gaś נָגַשׁ He was oppressed Verb
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6310 [e] pīw. פִּיּוֹ His mouth Noun	6605 [e] yīp-tah יִפְתַּח do so he opens Verb	3808 [e] wə-lō וְלֹא and not Adv	481 [e] ne-‘ē-lā-māh; נְאֻלְמָה is mute Verb	1494 [e] gō-zə-ze-hā גִּזְזִיָּה shearers Verb	6440 [e] liṗ-nē לְפָנָי before her Noun	7353 [e] ū-ḵə-rā-hēl וְכַרְהֵל and as a sheep Noun
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53:7 "He was oppressed and he was afflicted, yet he did not open his mouth. Like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so he did not open his mouth." Note that in the prior chapter (Isa. 52), Israel is said to have been oppressed and taken away without cause (52:4-5). A similar theme is developed in Psalm 44, wherein King David speaks of Israel's faithfulness even in the face of gentile oppression (44:17- 18) and describes Israel as "sheep to be slaughtered" in the midst of the unfaithful gentile nations (44:22,11). Regarding the claim that J "did not open his mouth" when faced with oppression and affliction, see Matt. 27:46, Jn. 18:23, 36-37.

Yes, Israel was oppressed but you can't just pick and choose certain verses and discount those in the same chapter that do not line up with the "national" narrative. We have 3 Eyewitnesses saying this was about Yahusha because we can also add Kepa. -"He committed no sin, and no deceit was found in his mouth" (1 Peter 2:22). Yahusha spoke but not during his walk leading to his slaughter. Gotta read what it says, not what you want it to say.

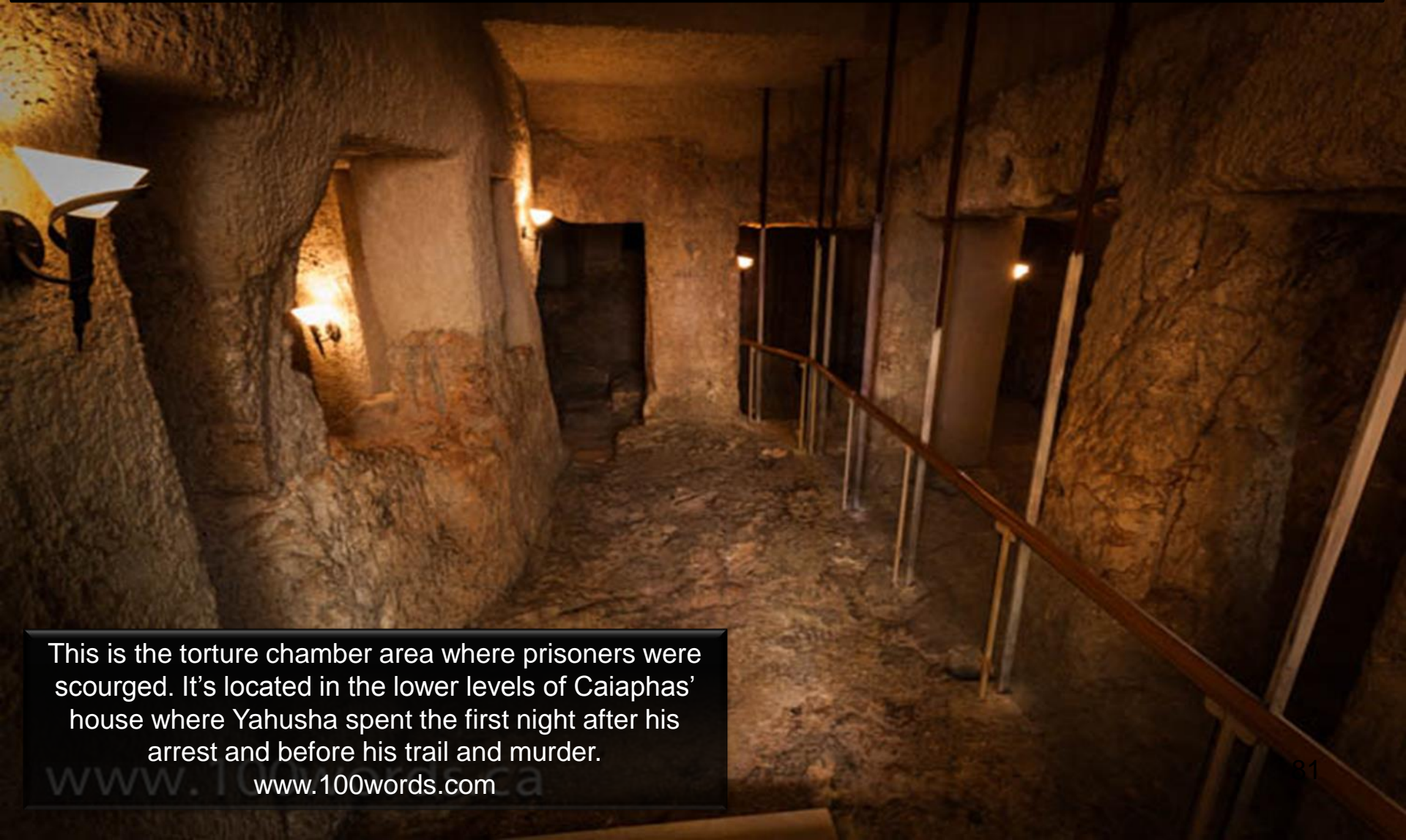
But more devastating to R Kraviz's theory is Yahuah's testimony Himself. Yahuah regarding it as a means to confirm that His son was His Anointed and was enough to convince someone to accept the wisdom of His plan of adoption.

Act 8:26 And a messenger of Yahuah spoke to Philip, saying, 'Arise, and go on toward the south, on the way that is going down from Jerusalem to Gaza,' --this is desert. **27** And having arisen, he went on, and lo, a man of Ethiopia, a eunuch (not in body but a master chamberlain or steward of the household), a man of rank, of Candace the queen of the Ethiopians, who was over all her treasure, who had come to worship to Jerusalem; **28** he was also returning, and is sitting on his chariot, and he was reading the prophet Isaiah.

29 And the Spirit said to Philip, 'Go near, and be joined to this chariot;' **30** and Philip having run near, heard him reading the prophet Isaiah, and said, 'Do you know (understand) what you are reading?' **31** and he said, 'Why, how am I able, if some one may not guide me?' he called Philip also, having come up, to sit with him. **32** And the contents of the Writing that he was reading was this: 'As a sheep unto slaughter he was led, and as a lamb before his shearer dumb, so he doth not open his mouth; **33** in his humiliation his judgment was taken away, and his generation--who shall declare? because taken from the earth is his life.'

34 And the eunuch answering Philip said, 'I ask you, about whom does the prophet say this? About himself, or about some other one?' **35** and Philip having opened his mouth, and having begun from this Writing, proclaimed good news to him--Yahusha. **36** And as they were going on the way, they came upon a certain water, and the eunuch said, 'Lo, water; what does hinder me to be baptized?' **37** ***And Philip said, 'If thou dost believe out of all the heart, it is lawful; and he answering said, 'I believe Jesus Christ to be the Son of God;'*—(There are at least three other verses that are missing from the NIV, one of which is [John 5:4](#). In most, if not all cases, they are left out because various methods of analysis indicate that it was added at a later date -2nd century). **38** and he commanded the chariot to stand still, and they both went down to the water, both Philip and the eunuch, and he baptized him; **39** and when they came up out of the water, the Spirit of Yahuah caught away Philip, and the eunuch saw him no more, for he was going on his way rejoicing;

The politicized religious clerics of the day demanded that Yahowsha' pay for exposing and repudiating them. So the Anointed, **Yahusha**, was tied to a whipping post, forced down on his knees, while the men struck Him with blow upon blow. **Craig has** descended into the 'oser, the rock-hewn pit in the basement of the priest's home, in which Yahowsha' was cast prior to his mock trial. "I can still smell its lingering odor, see the contrast of light and shadows on its walls, and feel its abrasive texture."



This is the torture chamber area where prisoners were scourged. It's located in the lower levels of Caiaphas' house where Yahusha spent the first night after his arrest and before his trail and murder.

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“He was fetched from (*laqach*) a barren enclosed prison (*’oser* – restrained by coercive religious or political forces in a lifeless cell compelling choice), from (*min* – because of) the verdict of the court (*mishpat* – sentence, judgment, and decree pronounced by those), who (*my*) in this generation (*dowr* – time and age) mediated and complained (*syach* – mused and spoke, putting forth thoughts) against (*’et*) him.” (Yasha’yahuw / Yahowah Saves / Isaiah 53:8)

(8) From prison and from judgement he was taken and his generation who shall discuss *it*

Isaiah 53:8

מַעֲצָר וּמִמִּשְׁפָּט לָקַח וְאֶת־דֹּרוֹ מִי יִשְׁוֹתֵחַ כִּי נִגְזַר מֵאֶרֶץ חַיִּים מִפְּשַׁע עַמִּי
 He was taken *by restraint of justice*, and who concerned himself with his generation? For he was cut off from the land of the living; he received a blow because of the transgression of my people. | LEB

8 From detention and *****a*** judgment he was taken away *****b***—and who can even think about his descendants? *****c*** For he was cut off from the land of the living, he was stricken *****d*** for the transgression of my people. DSS *****a*** 1QIsa^a MT. Not in 1QIsab.

*****b*** 1QIsa^a MT LXX. they took (him) away 1QIsab. *****c*** Or, future. *****d***

1QIsa^a. an affliction MT.

1504 [e]	3588 [e]	7878 [e]	4310 [e]	1755 [e]	853 [e]	3947 [e]	4941 [e]	6115 [e]	
niḡ-zar	kī	ye-šō-w-hê-ah;	mī	dō-w-rōw	wə-’et-	luq-qāh,	ū-mim-miš-pāt	mê-’ō-šer	8
נִגְזַר	כִּי	יִשְׁוֹתֵחַ	מִי	דֹרוֹ	וְאֶת־	לָקַח	–	וּמִמִּשְׁפָּט	מַעֲצָר
he was cut off	for	shall declare	who	his generation	and	He was taken	and from judgment	By oppression	
Verb	Conj	Verb	Pro	Noun	Acc	Verb	Noun	Noun	

The hole Yahusha is thought to have been lowered into at the "holding cell" at Caiaphas palace



'Oser depicts the conflict between the coercive religious and political authorities and the teaching and example of **Yahusha. It compels a choice. Whether the Hebrew text is vocalized 'oser or 'asar, the word speaks of "coercion and oppression," the residue of religion and politics. It means "to be unreasonable and to be unjust." 'Oser and 'asar convey the use of "excessive, burdensome, crushing, abusive, and cruel dictatorial political power and religious authority to deprive people of their freedoms and freewill, dominating them, compelling and incarcerating them through threat and force."**

As a result of this, people can acquiesce and convert, complying with societal norms, and thereby facilitate their own separation, imprisonment, and death at the hands of cleric and king, or they can accept Yahowsha's gift of life, relying on **Yahuah**, not men. Men declared **Yahusha** "guilty." Men sentenced **Yahusha** to "die." **Yahuah** declares men "not guilty." **Yahuah** allows men to live. This next verse takes us directly into the realm of what happened during the Called-Out Assembly of Unleavened Bread.

53:8 "From dominion and judgement he was taken away."
Note the correct translation of the Hebrew.

R Kravitz again splits the hair that is unnecessary regarding the translation. Craig has correctly translated from and it is about Yahusha.

The Christians are forced to mistranslate, since – by Js' own testimony – he never had any rights to rulership or judgement, at least not on the "first coming." See, e.g., Jn. 3:17; Jn. 8:15; Jn. 12:47; Jn. 18:36.

Remember-Yahuah is calling out the errors of people like **R Kravitz**- as people who rage and plot against Him and His Anointed!

Psalms 2:1 Why do the nations rage and the peoples plot in vain? 2 The kings of the earth set themselves, and the rulers take counsel together, **against Yahuah and against His Anointed**, saying, 3 " Let us burst their bonds apart and cast away their cords from us:" 4 He who sits in the heavens laughs; Yahuah holds them in derision. Then he will speak to them in his wrath, and terrify them in his fury, saying, 6 " **As for me, I have set My King on Zion, My Set Apart hill:** 7 **I will tell of the decree: Yahuah said to me, "You are my Son; today I have begotten you. 8 Ask of Me, and I will make the nations your heritage, and the ends of the earth your possession. 9 You shall break them with a rod of iron and dash them in pieces like a potter's vessel:" 10 Now therefore, O kings, be wise; be warned, O rulers of the earth. 11 Serve Yahuah with Awe, and rejoice with trembling. 12 Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him.**

“For indeed (*ky*), He was cut off and separated (*gazar* – removed and excluded, divided away from and snatched away by decree, was cut down and set apart) away from (*min* – out of) the land (*‘erets* – world or realm) of the living (*chay* – life) because of (*min*) the revolt and rebellion (*pasha’* – national, moral, and religious defiance, sin and transgression) of My family (*‘am* – flock and people) to (*la*) whom (*huw’*) the stroke (*nega’* – blow, wound, and infliction; plague and disease; trauma) was due.” (Yasha’yahuw / Yahowah Saves / Isaiah 53:8)

because he was cut off from the land of 15. the living. Because from the transgressions of his people a wound was to him (PP)

lā·mōw.	5061 [e] ne·gā'	5971 [e] 'am·mī	6588 [e] mip·pe·šā'	2416 [e] hay·yīm,	776 [e] mê·'e·res
לָמוֹד :	נֶגַע	עַמִּי	מִפְּשָׁע	חַיִּים	מֵאֶרֶץ
to	was he stricken	of my people	For the transgression	of the living	out of the land
Prep	Noun	Noun	Noun	Adj	Noun

1504 [e] niḡ·zar	3588 [e] kī
נִגְזַר	כִּי
he was cut off	for
Verb	Conj

Yahowsha’s body was dead and buried at the same time his *nephesh* was cut off from the realm of the living, with the latter designed to fulfill the promise of Unleavened Bread. *Yahuah’s* protection was removed from Yahowsha’ at this time. This action separated the perfect and eternal aspects of *Yahusha* from the sin and death Yahowsha’s soul was about to endure in *She’owl* during the *Miqra’* of *Matsah*.

Based upon the decisions of men, his *nephesh* was separated from the source of life, from *Yahuah* Himself, as the result of the choice Yahowah had made to save us.

Especially interesting as it relates to the fulfillment of the *Miqra’*, one of *gazar’s* meanings is directly related to the symbolism of Unleavened Bread: “to eat and satisfying hunger.” *Matsah* became the symbol of Yahowsha’s body, broken off from the world of the living to remove sin from the covenant family. Just as is the case with our sin under *Matsah’s* provisions, His body ceased to exist. 86

53:8 “He was cut off out of the land of the living.” This has not happened to Israel. Even when they were scattered they knew who they were!

53:8 “From my peoples’ sins, there was injury to them.” Here the Prophet makes absolutely clear, to anyone familiar with Biblical Hebrew, that the oppressed Servant is a collective Servant, not a single individual. The Hebrew word “lamoh”, when used in our Scriptures, always means “to them” never “to him” and may be found, for example, in Psalm 99:7 – “They kept his testimonies, and the statute that He gave to them.”

This means that this passage is referencing two things at once, a blow to the people (because of their sin and a blow to Yahusha because of their sin since the grammar also shows it is singular.

plural — This grammatical number indicates when two or more things are referenced by the word / form. Many Hebrew nouns also have a dual number form which is used when referencing groups of two, in which case the plural will generally refer to groups of three or more. Some Hebrew nouns have only singular and dual forms. In that situation, the dual is used for denoting plurality in general. See J.-M. §90, §§135-136, §149a, §150; BHRG §24.3.3; IBHS §7.4, §14.2.b-c; GKC

singular — The number category that refers to a single entity.

לָמוֹ *lā'mô*
לְ / from the land of the living; he received a blow because of the
לְ / to, towards; until; for; away, from; into; of, about
preposition ± “to” (לְ)
BDB to, for, in regard to; direction; towards; reference to
GHCLOT to Jesse; to Saul; a genitive; to do
CHALOT to, towards; to; until; at, in; of, about; into, ... to be ...; in (regard to), co
DBL Hebrew to, toward; into; on; among; in order to; so that; by; concerning; to the
CDWGTBH

הוּא *hū'*
הוּא / he, it; this, that; this same; the same
pronoun, suffixed, third person, masculine ± plural, singular
BDB he, she; he (she, it, they); himself (herself, itself, themselves); that (those)
GHCLOT HE; IT
CHALOT he, she, it they; that; precisely; the same

“His place of dying and death by violent means (*maweth*) was assigned (*natan* – permitted and apportioned) to be with the condemned (*rasha'* – guilty criminals), yet His tomb (*qeber* – burial site and sepulcher) was with a rich man (*'ashyr* – wealthy person).” (Yasha'yahuw / Yahowah Saves / Isaiah 53:9)

Isaiah 53:9

וַיַּתֵּן אֶת־רְשָׁעִים קְבֻרוֹ וְאֶת־עֹשִׂיר בְּמֹתָיו
 He made his grave with the wicked, and with the rich in his death, although he had done no violence, and there was no deceit in his mouth. | LEB
 על לא־חֲמָס עָשָׂה וְלֹא מִרְמָה בְּפִיו: | LEB
 OT RI

Then he was given **את** (as a covenant sign) the wicked and guilty his sepulcher and **את** (as a covenant sign) the wealthy his funeral mounds (a high places, pagan worship centers)

16. (9) And they gave wicked ones *to be* his grave and [a scribbled word probably accusative sign "eth"] rich ones in his death

4194 [e]	6223 [e]	854 [e]	6913 [e]	7563 [e]	854 [e]	5414 [e]
bə-mō-ṭāw,	'ā-šîr	wə-'eṭ-	qib-rōw,	rə-šā'îm	'eṭ-	way-yit-tên
בְּמֹתָיו	עֹשִׂיר	וְאֶת	קְבֻרוֹ	רְשָׁעִים	אֶת	וַיַּתֵּן 9
in His death	the rich	and with	his engrave	the wicked	with	And he made
Noun	Adj	Prep	Noun	Adj	Prep	Verb

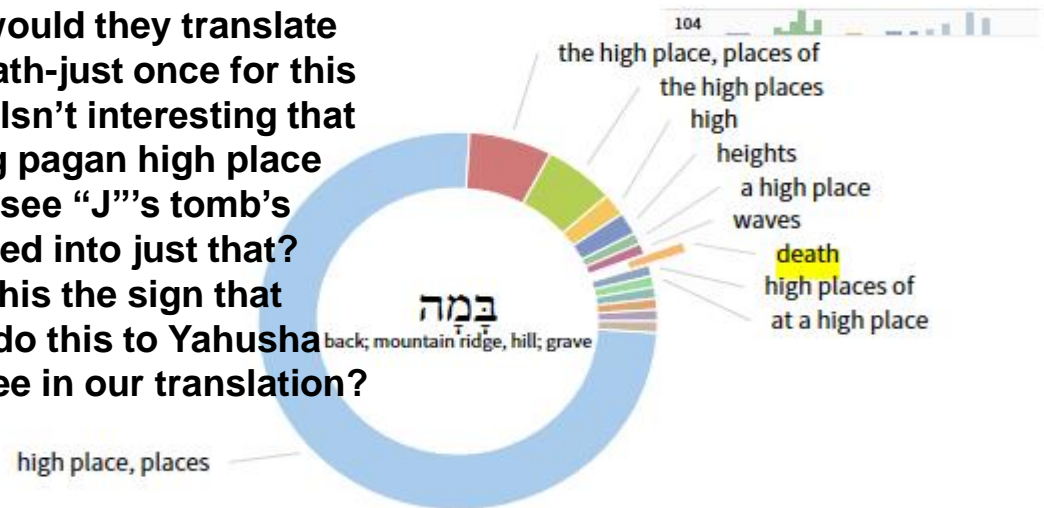
9 Then they made *****a*** his grave with the wicked, and with rich people *****b*** his tomb *****c***—although he had done no violence, nor was any deceit in his mouth. DSS *****a*** 1QIsa^a. he made 4QIsad MT. I will give LXX. *****b*** 1QIsa^a. a rich man 1QIsaa(corr) MT. *****c*** 1QIsa^a. in his deaths MT. in his death LXX.

1195 I. **בְּמָה** (*bā-mā(h)*): n.fem.; = Str 1116, 1181; TWOT 253—1. LN 1.46–1.50 **hill**, height, i.e., an elevated place (Dt 32:13; 2Sa 1:19, 25; 22:34; Ps 18:34[EB 33]; Isa 58:14; Hab 3:19), note: in some contexts there are associative meanings of safety or nobility; 2. LN 53.16–53.27 **high place**, worship center, i.e., a place usually in an elevated land formation, usually associated as a pagan worship center with an altar for presenting gifts and sacrifices (Lev 26:30; Nu 33:52; 1Sa 9:12); 3. LN 6.96–6.101 **shrine**, i.e., a pagan worship site, suggesting a small sacred mound at the gate area (2Ki 23:8), note: see WBC13:330 for other explanations; 4. LN 14.17–14.35 **wave crest**, i.e., top part of a wave or open-water swell (Job 9:8); 5. LN 87.19–87.57 unit: **עַל בְּמָה עָב** (*‘āl bā-mā(h) ‘āb*)₂ above the backs of the clouds, i.e., a figurative extension of a high position of power (Isa 14:14); 6. LN 8.40 **back**, i.e., a part of the body (Dt 33:29), note: oth as “high place” religious shrine; 7. LN 7.63–7.76 **funeral mound**, i.e., a burial place, possibly a monument construction of some kind (Eze 43:7), note: oth as “high place” religious shrine

TRANSLATION | LEB

Qeber is used in the 88th *Mizmowr* / Psalm to depict “the place where” Yahowsha’s “soul approached *She’owl*.” In the Song, *qeber*, represents the place and time where “His soul was troubled, and His life was drawn to *She’owl* to be reckoned among those who go down to the pit.” That is important because it was at *Golgotha* where Yahowsha’ was “assigned to be with condemned criminals,” not in His temporary tomb, that of the rich Joseph of Arimathea, where His broken body was vaporized.

Why would they translate this death-just once for this verse? Isn’t interesting that Using pagan high place We see “J”’s tomb’s turned into just that? Is this the sign that they do this to Yahusha as we see in our translation?



death | 1 of 104

Is 53:9 He made his grave with the wicked, and with the rich in his death, although he had done violence, and there was no deceit in his mouth. 89



Place of Crucifixion

Inside the church is a rocky outcropping which is the traditional place where the cross was placed. Archaeological excavations have demonstrated that this site was outside the city but close to one of its gates and thus would have been a good location for a crucifixion. Today this chapel is controlled by the Greek Orthodox Church.

The Edicule

This structure preserves the location of Christ's tomb. Though the cave here was carved away by a Muslim ruler 1000 years ago, a clear history remains that this has been the revered location of the tomb. Al-Hakim's efforts to destroy the tomb (and Christianity) in 1009 were not the first.

Earlier the Roman emperor Hadrian erected a large platform of earth over the whole area for the construction of a temple to Venus. Jerome adds to Eusebius' statement that a statue of Jupiter was on the site for 180 years (AD 140-320) When Constantine converted the empire to Christianity, he had the pagan temples dismantled, the earth removed and a church built over the spot.



Rotunda of the Holy Sepulcher with the Edicule



The Holy Fire is spread from the rotunda in the Church of the Holy Sepulcher



Had Yahowsha' been imperfect in any way, had he died among rich men and been buried among thieves, He would have been disqualified as the **Anointed**. He would have suffered for His own sins, not for ours.

53:9 "His grave was assigned with wicked men." See Ez. 37:11-14, wherein Israel is described as "cut off" and G promises to open its "graves" and bring Israel back into its own land. Other examples of figurative deaths include Ex. 10:17; 2 Sam. 9:8; 2 Sam. 16:9.

We have the actual event that was fulfilled-no need to go with a figurative aspect of this. The collective nation of Israel does not have a nephesh-only individual human beings.

For my soul	PHR	H5315	נֶפֶשׁ nephesh
is full	PHR	H7646	שָׂבַע saba'
of troubles	PHR	H7451	רָע ra'
and my life	PHR	H2416	חַי chay
draweth nigh	PHR	H5060	נָגַע naga'
unto the grave	PHR	H7585	שְׂאוֹל shə'owl

53:9 “And with the rich in his deaths.” Perhaps King James should have changed the original Hebrew, which again makes clear that we are dealing with a collective Servant, i.e., Israel, which will “come to life” when the exile ends (Ez. 37:14).

If our translation is more accurate it is plural speaking of the two burial places now turned into pagan worship centers- the garden tomb and the church of the H sepulcher. Trying to twist this into a meaning about Israel is not feasible.

53:9 “He had done no violence.” See Matt. 21:12; Mk. 11:15-16; Lk. 19:45; Lk. 19:27; Matt. 10:34 and Lk. 12:51; then judge for yourself whether this passage is truly consistent with the NT account of J.

Here he is talking about the money changer incident. Righteous anger is allowed. Just ask Yahuah. The Nation of Israel has done more violence-righteous and otherwise, so are they as well discounted? Kepa a personal Eyewitness did not think Yahusha was threatening.

1Pe 2:23 Who, ^{G3739} when he was reviled, ^{G3058} reviled not again; ^{G486} ^{G3756} when he suffered, ^{G3958} he threatened ^{G546} not; ^{G3756} but ^{G1161} committed ^{G3860} *himself* to him that judgeth ^{G2919} righteously: ^{G1346}

“Although on His account (*‘al* – notwithstanding on His behalf, and concerning Himself), He had done (*‘asah* – accomplished, effected, prepared, and produced; instituted and ordained) **nothing wrong** (*chamas* – no cruel, unjust or violent act; destructive, deadly, lawless, plunderous, terrorist, or immoral deed), **nor was there any deceit** (*mirmah* – guile or deception, deliberate dishonesty or misleading treachery) in His speech, yet Yahowah (*hwhy*) was willing to (*chaphets* – inclined to, pleased to, delighted in, was willing and eager to) **crush, break, and shatter Him** (*daka* – to make Him contrite, humbled for the sorrow of sin and offenses; the application of pressure to a person, who if alive, is crushed into dust, virtual nothingness), **making Him weak, sick, and diseased** (*chalah* – wounded, injured, afflicted, suffering, and grieving).” (Yasha’yahuw / Yahowah Saves / Isaiah 53:10)

This is a complex and bittersweet moment in time. Yahusha agreed to this by making a covenant to physically make the path for those who would become his bothers and sisters.

17. although he worked no violence neither deceit in his mouth (10) And YHWH was pleased to crush him and He has caused him grief. (PP)

6310 [e] bē-pīw. בְּפִיו in His mouth Noun	4820 [e] mir-māh מִרְמָה [was any] deceit Noun	3808 [e] wə-lō וְלֹא neither Adv	6213 [e] 'a-śah, עָשָׂה He had done Verb	2555 [e] hā-mās חַמָּס violence Noun	3808 [e] lō- לֹא not Adv	5921 [e] 'al עַל Because Prep
2470 [e] he-hē-lī, הִחֲלִי he has put to grief Verb	1792 [e] dak-kə-’ōw דָּכָא to bruise Verb	2654 [e] hā-pēs חָפֵץ Yet it pleased Verb	3068 [e] Yah-weh יְהוָה the LORD Noun	10		

Both Yahuah and Yahusha knew our guilt had to be applied to him. So Yah was pleased to be able to have this accomplished, being the proud father, watching His son be true to his word. He is pleased because of what it accomplished for us and the place of honor it places Yahusha.

Yah is not an ogre! He is looking outside of time at the family united, pleased to get Yahusha on his way back home with the adversary soundly defeated once and for all.

1Pe 2:21 for to this you were called, because Yahusha also did suffer for you, leaving to you an example, that you may follow his steps, 22 who did not commit sin, nor was deceit found in his mouth,

Isaiah 53:10

וַיְהִי־הוּא חָפֵץ דָּכְאוֹ הַחֲלִי אִם־תָּשִׂים אֲשֶׁם
נִפְשׁוֹ יִרְאֶה זָרַע יִאֲרִיד יָמִים וַחֲפֵץ יִהְיֶה
בְּיָדוֹ יִצְלַח׃ | LEB OT RI

Yet Yahweh was pleased to crush him; he made him sick. If she places his life a guilt offering, he will see offspring. He will prolong days, and the will of Yahweh will succeed in his hand. | LEB

10 Yet the Lord was willing to crush him, and he made him suffer, *a*
Although you make his soul an offering for sin, and ***b* he will see his
offspring, and ***c* he will prolong his days, and the will of the Lord will
triumph in his hand. DSS ***a* 1QIsa^a. he made (him) suffer 4QIsad MT.
with a blow LXX. ***b* 1QIsa^a. Not in MT LXX. ***c* 1QIsa^a 4QIsad. Not in 1QIsab MT.**

The only man in human history to live a life which could be considered “sinless,” completely without “guile, error, immorality, lawlessness or injustice” is the **Anointed Yahowsha’**. No other man even postures such a claim. Yahowsha’ was perfect, the embodiment of truth, the living Word of **Yahuah**, the Light of the world. Providing additional insights into what occurred on the *Miqra’ of Matsah*, it’s important to recognize that Yahowsha’s body was not crushed on Passover. It was whipped, pummeled, and pierced, but not ground into dust. So it was His soul which suffered this indignity in *She’owl* on the Sabbath of Unleavened Bread. The tenth verse concludes with Yahowah confirming that His suffering Servant—the **Anointed Yahowsha’**—would offer His soul as payment for our guilt, accepting the punishment for our crimes.

“When, as a concession (*‘im* –surely and verily, in the larger context of an oath) He shall render (*suwm* – place, direct, and extend; appoint and pledge) His soul (*nepesh*) as a guilt gift of atonement- compensation (*‘asham* –suffering the punishment) for sin.”

Even though, she places guilt and offences to be compensated as a gift of restitution on his nephesh...

7200 [e] yir-'eh יִרְאֶה he shall see Verb	5315 [e] nap-šōw, נַפְשׁוֹ his soul Noun	817 [e] 'a-šām אָשָׁם an offering for sin Noun	7760 [e] tā-sīm תַּשִּׁים you shall make Verb	518 [e] 'im- אִם when Conj
--	--	--	---	--

אָשָׁם 'ā-šām' If she places his life a guilt offering, he will see offspring...

אָשָׁם 'ā-šām **guilt; restitution; guilt-offering; gift of atonement**,...
noun, singular, absolute ± common, masculine

Sense: **guilt offering** – a particular kind of offering that was for transgressions that could be estimated and compensated for.

BDB **offence, guilt**

GHCLLOT fault, guilt, blame; that by which any one contracts guilt;...

CHALOT guilt; wrong; offering; **compensating gift**

DBL Hebrew guilt offering; guilt; penalty; damage

TLOT guilt

NASB Dictionaries

BYBHV guilt, guilt-offering; gift of atonement, compensation (46...

תַּשִּׁים tā-šīm' ...; he made him sick. If she places his life a guilt offering,

שִׁים śym to lay, set (down), arrange, fix, stand, put, install, mount,...
verb, Qal, singular ± yiqtol (imperfect), third person, feminine, active, preterite, masculine, second person

Sense: **to make (cause)** – to make or cause to be or to become; in rare cases without pre-existing material.


BDB put, place, set

GHCLLOT TO PUT, TO SET, TO PLACE; to put; to set, to place; to pl...

CHALOT put, set, place; set up; attack; impose; set; appoint; lay,...

DBL Hebrew place; be placed; be set; cause; examine; appoint; give;...

18. If you will appoint his soul a sin offering....

A large green leaf is positioned at the top, with a single water droplet falling from its tip. The droplet has just hit a surface, creating a series of concentric blue ripples that spread outwards. The background is a clear blue sky. The leaf's reflection is visible in the water below.

Consistent with *Mizmowr 22*, Yahowsha's *nepesh*/soul was rendered as the guilt payment for sin, not His body nor His Spirit/*nesamah*. Yahowah's Spirit had to abandon Yahowsha' at the point of death, separating the Spirit from Yahowsha's soul, so that his *nepesh* could suffer the indignity of separation in the realm of the dead. So it was on the Invitation to be Called-Out Meeting with **Yahuah** of Unleavened Bread that those who accepted and will accept the terms and conditions were/are exonerated.

Now that Yahusha's soul has been rendered as a restitution or payment on our behalf on the *Miqra'* of *Matsah*, it's time to celebrate *Bikuwrym* with his reunification spiritually with Yahowah. Yahowsha's soul/*nepesh* returned to the realm of the living to be re-immersed in the Set-Apart Spirit. In so doing, **Yahusha** enabled others to live through him.

“He will appear and see (*ra’ah* – will be revealed, present Himself, and be seen; He will inspect and find delight in) His offspring (*zera’* –the result of what He has sown, His children and posterity). He will prolong (*arak* – lengthen and maintain) His days (*yowm*). And the will (*chephets* – good pleasure, delight, desire, and longing) of Yahowah (*hwhy*) will be advanced, coming mightily forth (*tsalach* – be pushed forward making progress with overpowering force) in His hand (*yad* – power, means, direction, dominion, and fellowship).” (Yasha’yahuw / Yahowah Saves / Isaiah 53:10)

Isaiah 53:10

וַיְהִיָּה חֶפֶץ דָּבָאוֹ הַחֲלִי אִם־תִּשֵּׂים אָשָׁם
 נִפְשׁוֹ יִרְאֶה זָרַע יִאֲרִיךְ יָמִים וְחֶפֶץ יְהוָה
 בְּיָדוֹ יִצְלַח׃

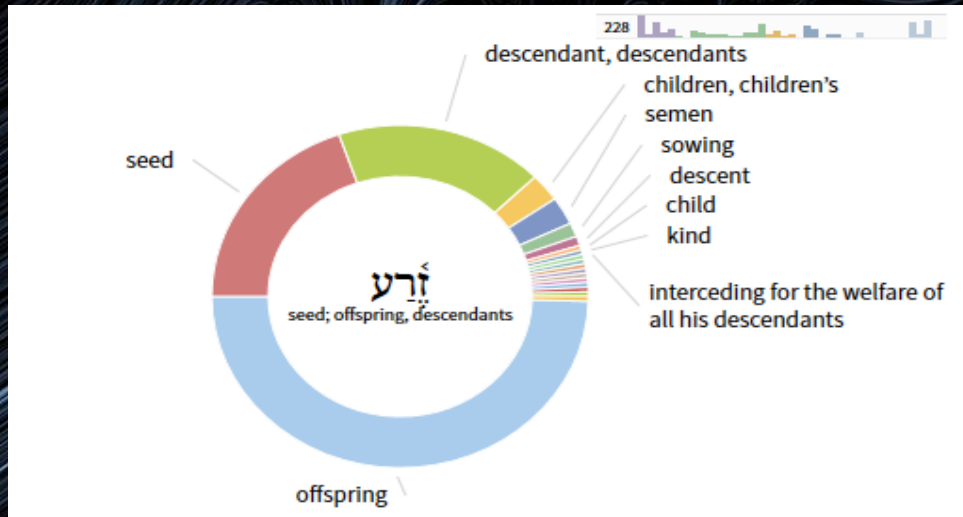
Yet Yahweh was pleased to crush him; he made him sick. If she places his life a guilt offering, he will see offspring. He will prolong days, and the will of Yahweh will succeed in his hand. | LEB

he will see his seed and he will lengthen *his* days and the pleasure of YHWH
 19. in his hand will advance.

6743 [e]	3027 [e]	3068 [e]	2656 [e]	3117 [e]	748 [e]	2233 [e]	7200 [e]
yis-lāh.	bə-yā-dōw	Yah-weh	wə-hê-pēs	yā-mîm;	ya-’ā-rîk	ze-ra’	yir-’eh
יִצְלַח׃	בְּיָדוֹ	יְהוָה	וְחֶפֶץ	יָמִים	יִאֲרִיךְ	זָרַע	יִרְאֶה
shall prosper	in His hand	of the LORD	and the pleasure	[his] days	he shall prolong	[his] offspring	he shall see
Verb	Noun	Noun	Noun	Noun	Verb	Noun	Verb

53:10 “He shall see his seed.” The Hebrew word for “seed”, used in this verse, always refers to physical descendants in our Jewish Scriptures. See, e.g., Gen. 12:7; Gen. 15:13; Gen. 46:6; Ex. 28:43. A different word, generally translated as “sons”, is used to refer to spiritual descendants (see Deut. 14:1, e.g.).

Yahusha enabled us as adopted children of the covenant to become the offspring of Yahuah and brothers and sisters to Yahusha. Per the chart below R Kravetz is wrong about how this word is rendered. As you can see descendant is the 3rd highest translation. Offspring and seed are 1st and 2nd.



53:10 “He will prolong his days.” Not only did J die young, but how could the days be prolonged of someone who is alleged to be G?

Yahuah resurrected Yahusha thus prolonged his days, or you can read it He prolonged the days of man to learn the truth and then live eternally. Kravitz is right however, if you contend that Yahusha or J is Yahuah, then you have a problem.

“Out of (*min*) the toil (*amal* –hard work, great effort, suffering labor, misery and distressing experience) of his soul (*nepesh* – consciousness), he will see (*ra’ah* – experience) light (*owr*) and find satisfaction (*saba’* – be fulfilled).” (Yasha’yahuw / Yahowah Saves / Isaiah 53:11)

Isaiah 53:11

מֵעַמְל נַפְשׁוֹ יִרְאֶה יְשָׁבַע בְּדַעְתּוֹ יִצְדִּיק
 יִצְדִּיק עַבְדֵי לְרַבִּים וְעֹנֹתָם הוּא יִסְבֹּל: |
 LEB OT RI From the trouble of his life he will see; he will be satisfied. In his knowledge, the righteous one, my servant, shall declare many righteous, and he is the one who will bear their iniquities. | LEB

7646 [e]	7200 [e]	5315 [e]	5999 [e]	
yiś-bā’,	yir-’eh	naḫ-šōw	mê-’ā-mal	
יְשָׁבַע	יִרְאֶה	נַפְשׁוֹ	מֵעַמְל	11
shall be satisfied	He shall see	of his soul	of the anguish	
Verb	Verb	Noun	Noun	

11 Out of the suffering of his soul he will see light, *****a*** and *****b*** find satisfaction. And *****c*** through his knowledge his servant, *****d*** the righteous one, will make many righteous, and he will bear their iniquities. DSS *****a*** 1QIsa^a 1QIsab 4QIsad LXX. He will see some of the suffering of his soul MT. *****b*** 1QIsa^a 4QIsad (questionable). Not in MT. *****c*** 1QIsa^a. Not in 4QIsad MT. *****d*** 1QIsa^a. my servant 4QIsad MT.

(11) Of the toil of his soul he shall see {+light+} and he shall be satisfied

53:11 “With his knowledge the righteous one, my Servant, will cause many to be just.” Note again the correct translation: the Servant will cause many to be just, he will not “justify the many.” The Jewish mission is to serve as a “light to the nations” which will ultimately lead the world to a knowledge of the one true G, this both by example (Deut. 4:5-8; Zech. 8:23) and by instructing the nations in G’s Law (Isa. 2:3-4; Micah 4:2-3).

They will be the last ones to the party! To say that they were suppose to be the ones teaching everyone about the path home to Yahuah and the Torah but at the same time ignore they have failed and continue to fail miserably-(they can't even say His name!) Kravitz's propoganda is deluded at best. They are blinded and arrogant to think they can override the Torah with the Talmud and cover over Yah's name and still be “ the light to the nations”.

Consistent, albeit evil and beguiling, the Rabbinical/Masters did their best to hide this truth. Their altered text reads: “He will see some of the suffering of his soul.” Having the soul of the suffering Servant descend into the darkness of death and then be reunited with the Spirit and thus see the ultimate light was too obvious a clue that Yahowsha’ was The Anointed. The Jewish Publication Society’s Tanakh perpetuated the Masoretic deception with a translation that is completely disconnected from the actual text: “Out of his anguish he shall see it,” removing “soul” and “light.” Hebrew scholars know that *nepesh* is “soul,” not “his,” as “his” is *huw’*, but they don’t much like the notion of Yahusha so try and explain this as meaning the nation of Israel. And they don’t care for the idea that their soul isn’t immortal. And yet the Septuagint and the Qumran Scrolls say “He will see light.” So, if it was so obvious that Yahowsha’ didn’t fulfill these prophecies, why did they need to alter Yasha’yahuw’s prophetic testimony about him?

“And through knowing (*yada’* – recognizing and acknowledging relationally) the One Who Vindicates (*tsadaq* – the Righteous One who makes others right), My Servant (*‘ebed*), many (*rab* – a great abundance of people) will be vindicated (*tsadaq* – be made right with Yahuah, will be cleansed and justified) as he will bear (*cabal* – drag and carry away the burden of, incur and be laden with) their guilt and punishment (*‘awon* – iniquity, the consequence of sin, perversity and depravity).”
 (Yasha’yahuw / Yahowah Saves / Isaiah 53:11)

and by his knowledge shall he make righteous 20. even my righteous servant for many and their iniquities he will bear.

5445 [e] yis-bōl. יִסְבֹּל:	1931 [e] hū הוּא	5771 [e] wa-‘ā-wō-nō-tām וְעוֹנֹתָם	7227 [e] lā-rab-bīm; לְרַבִּים
shall bear	for he	and their iniquities	many
Verb	Pro	Noun	Adj

5650 [e] ‘ab-dī עַבְדִּי	6662 [e] šad-dīq צַדִּיק	6663 [e] yas-dīq יַצְדִּיק	1847 [e] bē-ga’-tōw, בְּדַעְתּוֹ
servant	shall my righteous	justify	By His knowledge
Noun	Adj	Verb	Noun

This is the crescendo of the single most important event in prophecy. *Yada’ Yah* is the answer. To be vindicated and to be made right, we must know the One Who Vindicates—our Redeemer and Savior: *Yahuah* and *Yahowsha’*—and recognize what *they* did for us on Passover, Unleavened Bread, and First Fruits. It is the Way. It is the Good News of the Towrah. It is our path home. *Yahowsha’* paid the price and when he was rewarded for it, he chose to share the abundance with those he had just saved. Because his soul suffered the penalty of separation for our rebellion, descending into *She’owl*, because he was tormented for our crimes, sacrificing himself in the ultimate act of intercession, his gift of life will be inherited by many.

“Therefore (*ken* – this is right, just, honest, true and verifiable), I will apportion and share (*halaq* – assign and allot) him abundantly (*rab*), and he shall share (*halaq* – apportion, assign, and allot) the value (*shalal* – the gain and great benefit, and the spoils taken from the adversary) with (*‘asher*) numerous people who will become mighty (*‘asuwm* –with a vast number of individuals who will be made stronger).” “On behalf of (*tahath* – in an exchange for our benefit) and because (*‘asher* – association with us), he exposed and poured out , stripped and naked (*‘arah* –left abandoned and destitute) his (*huw’*) soul (*nepesh*) unto (*la*) the (*ha*) the penalty of death and judgment (*maweth* – to be plagued, destroyed, and oppressed).” (Yasha’yahuw / Yahowah Saves / Isaiah 53:12)

(12) Therefore I will apportion to him among the great ones 21. and with the mighty ones he shall divide the spoil because he laid bare to death his soul and with the transgressors 22.

Isaiah 53:12

לָכֵן אֶחְלֹק-לוֹ בְּרַבִּים וְאֶת-עֲצוּמִים יַחְלֹק
 שְׁלַל־תַּחַת אֲשֶׁר הֵעֲרָה לְמוֹת נַפְשׁוֹ
 וְאֶת-פְּשָׁעִים נִמְנָה וְהוּא הִטָּא־רַבִּים נִשָּׂא
 וְלַפְּשָׁעִים יִפְגֵּיעַ: | LEB OT RI

Therefore, I will divide to him a portion among the many, and with the strong ones he will divide bounty, because he poured his life out to death and was counted with the transgressors; and he was the one who bore the sin of many and will intercede for the transgressors. | LEB

834 [e]	8478 [e]	7998 [e]	2505 [e]	6099 [e]	854 [e]	7227 [e]	2505 [e]	3651 [e]	
'ā-šer	ta-hat	šā-lāl	ye-hal-lēq	'ā-šū-mim	wə-'et-	bā-rab-bīm,	lōw	'ā-hal-leq-	lā-ken
אֲשֶׁר	תַּחַת	שְׁלַל	יַחְלֹק	עֲצוּמִים	וְאֶת-	בְּרַבִּים	לוֹ	אֶחְלֹק-	לָכֵן
that	upon	the spoil	he shall divide	the strong	and with	with the great	to	will I divide	Therefore
Prt	Noun	Noun	Verb	Adj	Prep	Adj	Prep	Verb	Adj

12 Therefore will I allot him a portion with the great, and he will divide the spoils with the strong; because he poured out his life to death, and was numbered with the transgressors; yet he bore the sins *****a*** of many, and made intercession for their transgressions. *****b*** DSS

6586 [e]	854 [e]	5315 [e]	4194 [e]	6168 [e]
pō-šə'im	wə-'et-	naṣ-šōw,	lam-mā-wet	he-'ē-rāh
פְּשָׁעִים	וְאֶת-	נַפְשׁוֹ	לְמוֹת	הֵעֲרָה
the transgressors	and with	his soul	to death	he has poured out
Verb	Prep	Noun	Noun	Verb

*****a*** 1QIsa^a 1QIsab 4QIsad LXX. the sin MT. *****b*** 1QIsa^a 1QIsab 4QIsad LXX. the transgressors MT.

His body was pierced but it was Yahowsha's *nepesh*/soul which was "'arah/abandoned and left destitute, exposed and stripped away." It was "poured out unto" "*maweth*/the place of death, judgment, plagues, destruction, and oppression" on the *Miqra'* of *Matsah*.

Upon the completion of their mortal existence, the souls of those who retain a record of sin, who have not capitalized on the gift of Passover and Unleavened Bread, will be judged. Most, because they have abandoned the path home, will find themselves destitute, which is to be separated from the source of life. As a result of not accepting and relying upon Yahowsha's willingness to stand in their place, their souls will die and be destroyed. Sandwiched between thieves as he hung on the upright pole, and surrounded by throngs of rebellious onlookers...

53:12 "Therefore, I will divide a portion to him with the great, and he shall divide the spoil with the mighty." If J is G, does the idea of reward have any meaning? Is it not rather the Jewish people – who righteously bore the sins of the world and yet remained faithful to G (Ps. 44) – who will be rewarded, and this in the manner described more fully in Isaiah chapters 52 and 54?

Eze 18:20 The soul that does sin--it does die. A son does not bear of the iniquity of the father, And a father does not bear of the iniquity of the son, The righteousness of the righteous is on him, And the wickedness of the wicked is on him.

Talk about circular logic- Kravitz has said that Israel bore their own sin, now it's the sin of the world? Seriously, no human can bear the sin of another! (which is why Yahusha had to be a unique being). How does he figure Israel has remained faithful to Yahuah? The last book of the Tanak Yahuah is raging against the priest and scribes of Israel and He hasn't written anything since!

“He was numbered (*manah* – counted and assigned) with those who rebel (*pasha’* – revolt in open defiance of the authority and agreement), himself (*huw’*) lifting up and bearing (*nasa’* – taking and carrying away, forgiving) the crimes and penalties (*chet’* – guilt, offences, condemnation for sin; mistakes and failures) of many, and he interceded for (*pagu’* – suffered unto death to spare; intervened to reconcile; encountered the Adversary to bear the burdens of) those who are in rebellion (*pasha* – those engaged in national, moral, and religious revolt, sin and transgression). (Yasha’yahuw / Yahowah Saves / Isaiah 53:12)

he was numbered, and he, the sins of many, he bore, and for their transgressions he entreated

	6293 [e]		6586 [e]	5375 [e]	7227 [e]	2399 [e]	1931 [e]	4487 [e]	
s	yaḇ-gī-a’.		wə-lap-pō-šə-’im	nā-šā,	rab-bīm	hêt-	wə-hū	nim-nāh;	
ו	יַבְנִיעַ:		וּלְפֹשְׁעִים	נָשָׂא	רַבִּים	חַטָּא	וְהוּא	נִמְנָה	—
-	made intercession	and for the transgressors		he bore	of many	the sin	and he	was numbered	
	Verb		Verb	Verb	Adj	Noun	Pro	Verb	

(Yahusha said just before going to Gethsemane) –

"It is written: 'And he was numbered with the transgressors'; and I tell you that this must be fulfilled in me. Yes, what is written about me is reaching fulfillment" (Luke 22:37).

-"They crucified two robbers with him, one on his right and one on his left. And the Scripture was fulfilled, which says: 'And he was numbered with the transgressors<.'" (Mark 15:27+28). ." (Mark 15:27&28)

There are many reasons these prophecies are important. They explain the nature of, and the reason for, what would occur on Passover, Unleavened Bread, and First Fruits, better than any of the Disciples' writings. The fate of one's soul rests on these events and one's willingness to accept Yahowah's provision. They bring the Towrah promises and Yahowsha's fulfillments together. In the Towrah sin is temporarily atoned, and the debt is only partially paid by our repentance and turning back to Yahuah. But with Yahowsha's perfect fulfillment we are completely redeemed, permanently restoring us to favor with Yahuah.

These prophecies prove that Yahowah inspired His Scriptures. Only Yahuah can accurately and consistently predict the future as if it were history—and as if He were an eyewitness, even a participant, in what would occur.

These improbable predictions were written centuries before the event they describe happened. And since these events occurred as they were predicted, we should have every confidence that predictions yet unfulfilled, those dealing with the last days, are simply future history. There is therefore, much we can know of that which is to come. The specificity of the prophecies, and the exactitude of their fulfillment, reveal how we should interpret unfulfilled predictions. Yahuah is precise and He selects His words with great care so that they reveal profound truths. That known, we also have to be cautious because we have discovered that English bible translations are inaccurate, and that they are not nearly as revealing or robust as the original.

When we view Yahowah's Word as a whole cloth, we come to understand that there is just one story—that of **Yahuah** facilitating a relationship with mankind. The seven Festival Feasts, the Called-Out Assemblies, these Meetings with **Yahuah**, provide the way home, a journey which **Yahusha** personally enabled at a tremendous cost. Follow in His footsteps. Observe Passover and included in Unleavened Bread so that your soul is the First Fruits' harvest.



The two most vivid explanations of Yahowsha's **mission** from the haunting prose of the twenty-second and eighty-eighth *Mizmowr* / Song / Psalms. The lyrics which were penned by Dowd open with the Ma'aseyah's last words on Golgotha's upright pole and explains why he was hanging there. **We will be looking at them next week.**



Come Let Us Reason.....

**What would you like to discuss
about today's presentation?**

Isaiah 1:18 (KJV)

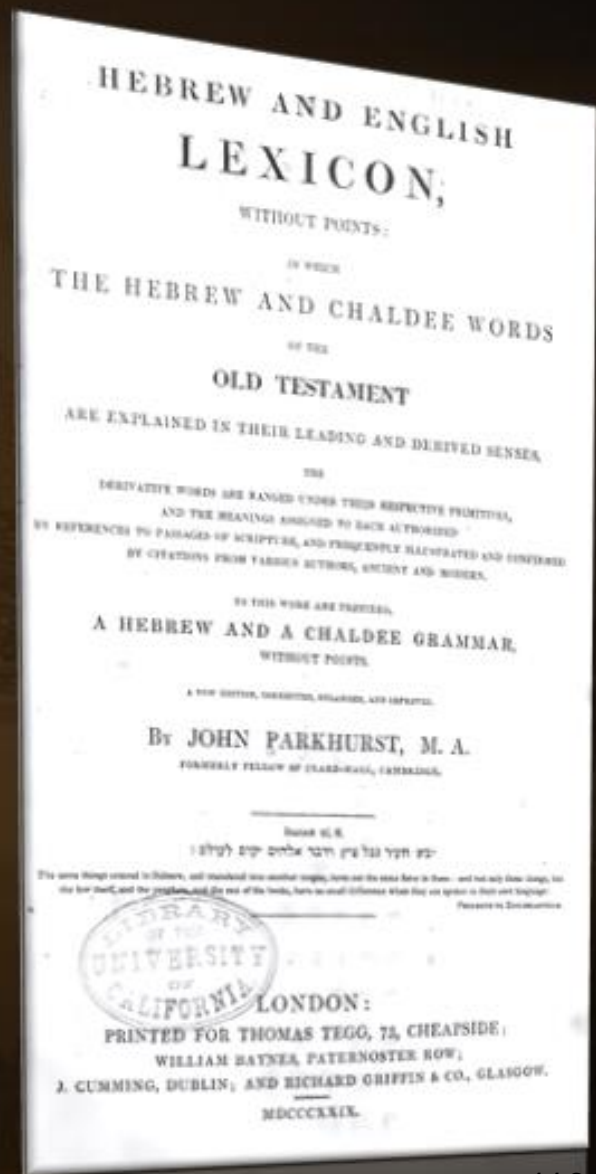
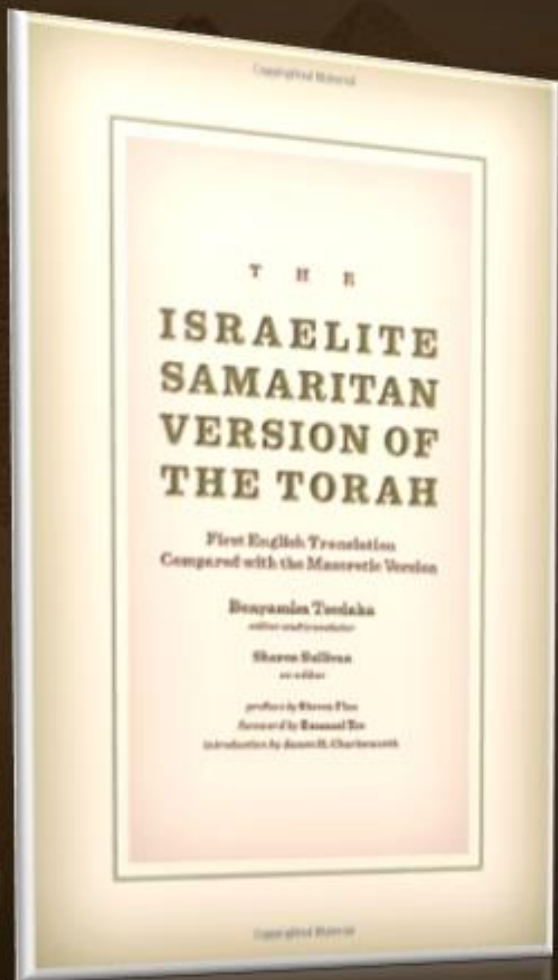
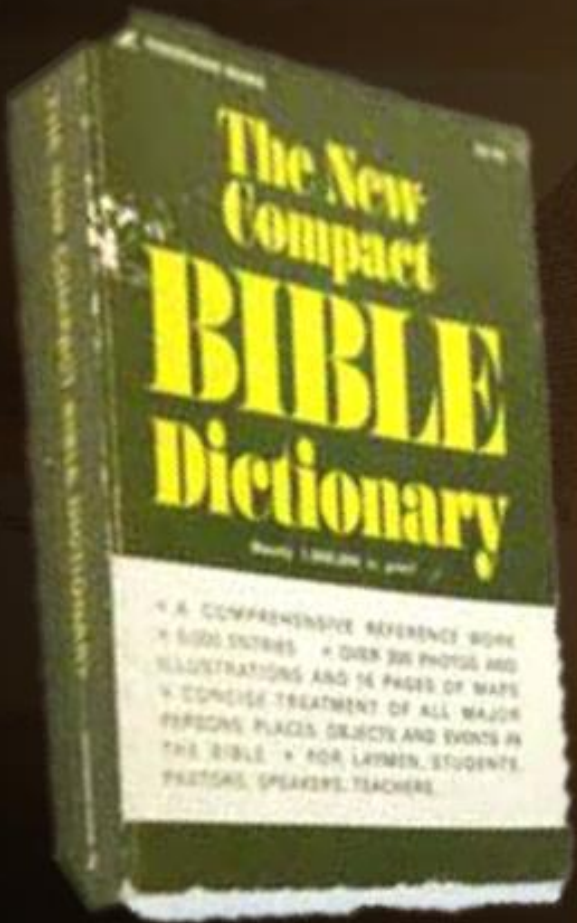
¹⁸ Come now, and let us reason together, says Yahuah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

PSALMS 22:11

BE NOT FAR FROM
ME; FOR TROUBLE IS
NEAR; FOR THERE IS
NONE TO HELP.

A LOOK AT PSALMS 22

References



References

The screenshot shows the qbible.com website. At the top, there's a navigation bar with tabs for Book, Chapter, Verse, and Chapter. A search bar is prominently displayed with the text "Type Here to Search the Greatest Study Bible on the Net". Below this, there are radio buttons for search criteria: All Words (selected), Any Word, and Exact Phrase. A sidebar on the right contains a vertical menu with options: Map, Search, Browse, Downloads, About, and Contact. The main content area features a large "Bible" logo with a magnifying glass. Below the logo, there are several search input fields with dropdown menus for "All Words" and "Type Bible Search in...". The dropdowns are set to "Law (Pentateuch / Five Scrolls)", "History Books + Esther", "Writings / Psalms", "Prophets & N.T.", "Hebrew / Aramaic Bible", and "Greek New Testament". There are also buttons for "Change OBIBLE SEARCHBASE" and "Get the OBIBLE SEARCHBOX".

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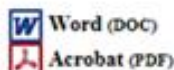
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Lexicons: Strong's Hebrew/Chaldee & Greek dictionaries (OT/NT); Brown-Driver-Briggs Hebrew & Aramaic Lexicon (OT); Thayer's Greek Lexicon (NT); NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries; with an Exhaustive Concordance mapping the English Authorized Version (AV) -- All fully integrated into several English, Hebrew and Greek Bibles, using Strong's Numbers and the qBible color-coded collation system. (lexicons homepage)

References



Yada' Yah
Volume 2: Invitations to Meet God
...Walking to Yahowah

Invitations

- 1 **Qara'**
An Invitation to Meet God
- 2 **Salah**
Freedom
- 3 **Pesach**
Passover
- 4 **Matsah**
Unleavened Bread
- 5 **Bikuwrym**
FirstFruits
- 6 **Shabuwa'**
Seven Sevens
- 7 **Taruw'ah**
Shout for Joy
- 8 **Kippuryim**
Reconciliations
- 9 **Sukah**
Shelters
- 10 **Yowbel**
Yah's Lamb
- 11 **Miqra'ey**
Invitations to Meet God

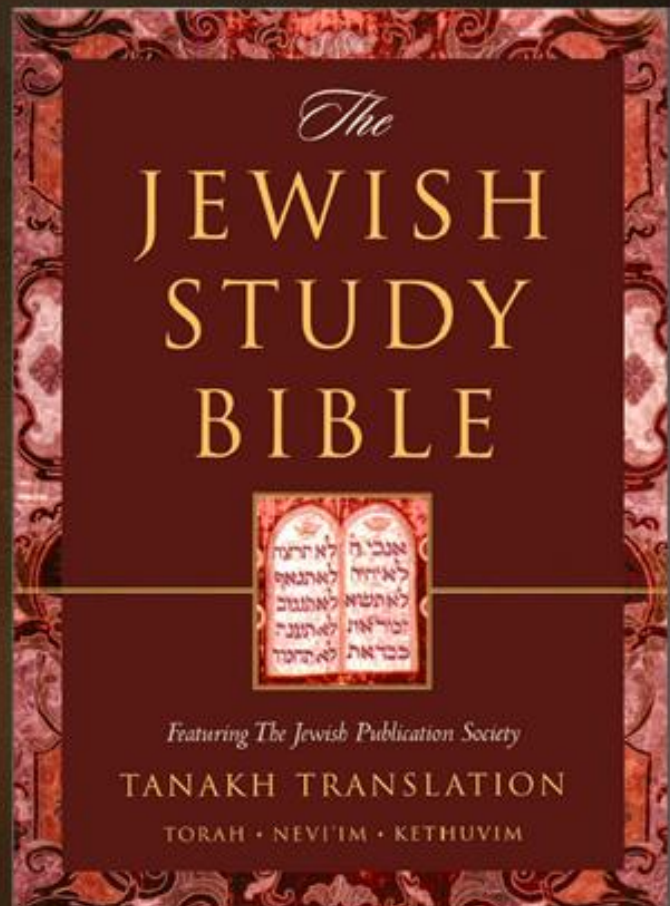
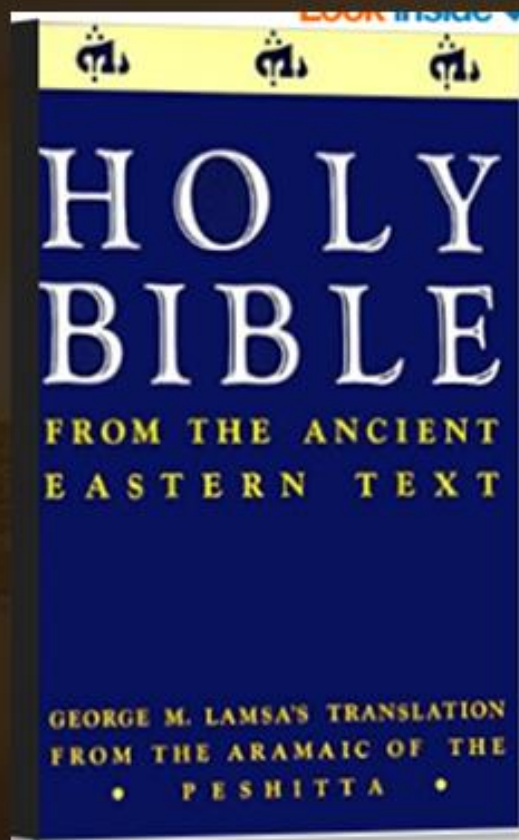
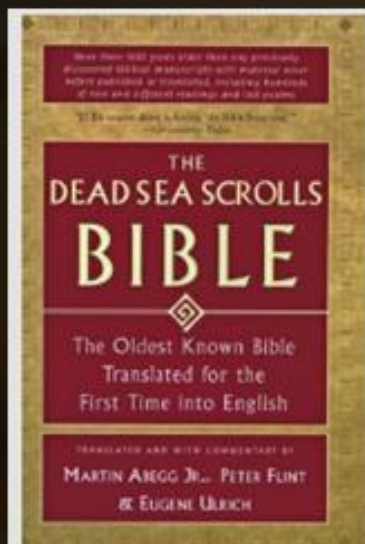
1 **Qara' – An Invitation to Meet God**

Relationship, Not Religion...

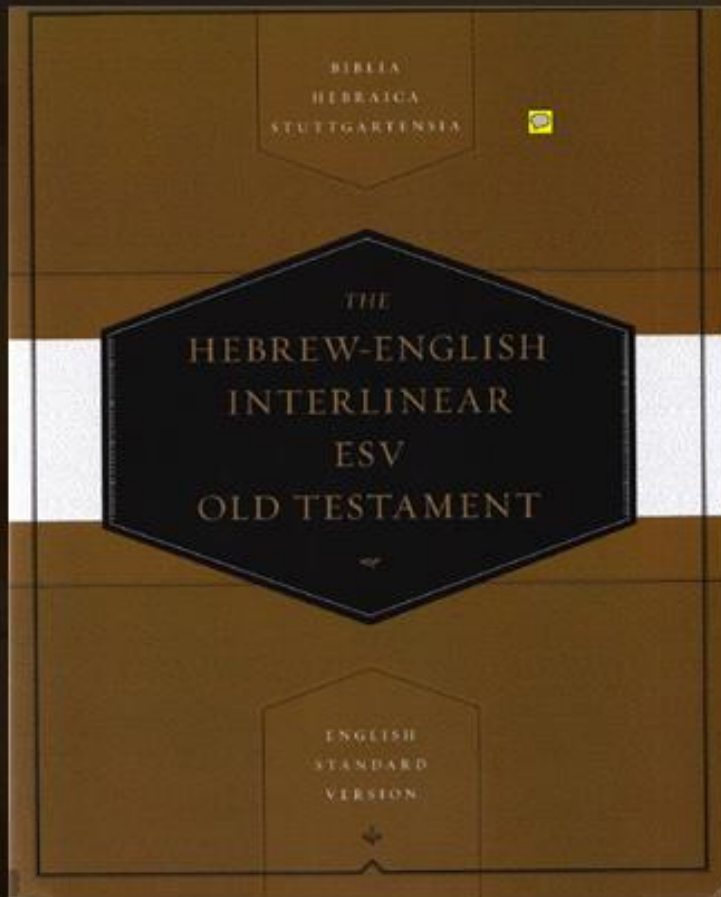
Qara', which means "to invite," "to call out," and "to meet," represents the heart and soul of the *Towrah*. Yahowah has "*qara'* – invited" us to "*qara'* – meet" Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step plan of salvation. The *Miqra'ey*, meaning "Called-Out Assemblies" or "Invitations to Meet" Yahowah, begin in the spring with Passover, Unleavened Bread, and FirstFruits. These are followed seven weeks later by the celebratory ecumenical Feast of Seven Sabbaths, known as "Weeks."

The first four *Miqra'ey* were not only prophetic, they were actually fulfilled, played out in human history during the Ma'aseyah Yahowsha's sixth corporeal visit. He sacrificed Himself as the Passover lamb on *Abyb* 14, which was *Pesach* that Friday, April 1st in 33 CE on our pagan calendars. He paid the penalty for our sins, voluntarily separating Himself from Yahowah, on *Matsah*, known as Unleavened Bread the following day. This, the most important date in human history, occurred on a Sabbath, the 15th of *Abyb* in Year 4000 Yah (Saturday, April 2nd, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).

References



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The Aleph and Tau Messianic comings are for all mortals to repent and to fulfill

Home Shalom Matthew 24 Messianic comings Book of Revelation Colored Scriptures
Torah (613 Mitzvot) Chodesh at full moon Shabbat Pesach Shavuot Sukkot

Ancient Hebrew alphabet. אָתָּא Names bearing His eternal Name listed, New Testament (B'rit haChadashah) Hebrew-Greek Names, Elohim (El of all), Father, Son, Holy Spirit, Adonai (Master), Baptism with Repentance, Writings of Yisrael, The Gospel of Thomas
Home

HaMiqraot [The Scriptures]: (Torah, Neviim, and Chetuvim)

(in downward order of each verse of its texts of the paleo-Hebrew Phoenician, modern Hebrew at right, and its Hebrew color coded transliteration, interlining with the translated color coded words mostly in English, along with the transliterated names/titles and Septuagint Greek Old Testament (Brenton) and its color coded transliterated text along with its color coded translated English text)

(with the help of Jay Green's The Interlinear Bible, Interlinear Scriptures Analysis, The Pentateuch [Linear translation into English], The Septuagint [Lancelot Brenton], Rotherham Old Testament, Septuagint-Interlinear-Greek-Bible.com, HalleluYah Scriptures English-Hebrew Parallel edition, NASB, NRSV, NKJV, New Jerusalem Bible) edited and translated by Lanny Mebust (Benyamin benKohath)

(in progress to update all color coded interlinear Greek writings from Genesis chapter 1 to Isaiah chapter 17, plus the verification and correction on all OT interlinears), currently on Exodus ch32.

Torah (the Law) -