

A THREE DAY OLD BAGEL

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The greatest picture of our Messiah is found in the 53rd chapter of Isaiah the Prophet. Isaiah lived about 2700 years ago and like King David before him (Psalms 16:10-11; 22, 110:1-4), he too saw Messiah from a distance. Isaiah 53 gives us the fullest, most complete picture of our King. From his exaltation above Father Abraham and Moses, to his incredible humiliation and suffering that he would endure for you. I say, 'you' because with his sacrificial death, by his blood, you can be cleansed and therefore able to stand before Yahveh on the Day that is Living Fire (Ex. 3:2; 19:18; 24:17, Deut. 4:24, etc.).

Yahveh demands that there must be a blood sacrifice in order for our sins to be atoned for or forgiven. We see this very clearly on Yom Kipur (the Day of Atonement). Not Yom Kipur in our time but in the days of Moses. In Lev. 16, Yahveh tells Moses that Aaron is only to come into the Holy of Holies, where the Ark of the Covenant was, where Yahveh literally dwelt in the Cloud of Glory over the Ark, on one day a year; the 10th day of the 7th month. Both numbers convey the sense of fullness and completion, for what happened on that Day was the total cleansing of Israel from our sins. The essential requirement was the sacrificial blood of a goat. If Aaron would have shown up without it, he would have been scorched! It tells us in the next chapter the concept behind this, that only a blood sacrifice can cleanse us from our sins:

'For the life of the flesh is in the blood and I have given it to you on the Altar to make atonement for your souls. For it is the *blood* by reason of the *life* that makes atonement.'
(Lev. 17:11)

It is not only my belief but my understanding and knowledge that I declare to you that our Messiah has come and given his life for you, that you might be cleansed of your sins so that you can stand before God on that Day and have entry into the New Jerusalem. My knowledge is real as it comes from Him who Is. I speak God's Truth to you my people. It is not just 'belief' in a mental, academic sense but true knowledge of the Holy One of Israel as He promised as recorded in the book of Jeremiah:

'Behold, days are coming,' declares Yahveh, 'when I will make a New Covenant with the House of Israel and with the House of Judah, not like the Covenant which I made with their Fathers in the day I took them by the hand to bring them out of the land of Egypt, My Covenant which they broke, although I was a husband to them,' declares Yahveh. 'But this is the Covenant which I will make with the House of Israel after those days,' declares Yahveh, 'I will put My Law within them and on their heart I will write it. And *I will be their God* and they shall be My people. They will not teach again, each man his neighbor and each man his brother, saying, 'Know Yahveh' for *they will all know Me*, from the least of them to the greatest of them,' declares Yahveh, 'for *I will forgive their iniquity* and their *sin* I will remember no more' (Jer. 31:31).

This knowledge of Yahveh, this true knowledge comes to us via the Holy Spirit that He gives us when we come to belief in His Messiah. This was prophesied by Ezekiel, 2500 years ago (Ezk. 36:22-28). He not only gives us His Spirit but says that He will be our God and bring us back to the Land of Israel. He is faithful to His Word. He is not a man that He should lie.

Notice also that this understanding of Who our God is comes to us via His New Covenant that He gives to

the Houses of Israel and Judah. A New Covenant. If the one we got with Moses could change our hearts to follow His Torah, His Law, His Ways, then we would not have needed a New Covenant. But the Law of Moses, as holy as it is, does not help us to walk in it but condemns us when we don't.

There are many laws here that we break; some intentionally and some in ignorance but the Three Great Commandments, who can say that they keep them continually? They are to love Yahveh with all our heart (Deut. 6:4-5) and to love our neighbor as ourself (Lev. 19:18), and to love the stranger in our midst (Lev. 19:34). We might 'Amen!' them as righteous and noble but who can say that they have always kept them? The Law can only be used against us on that Day. We can never run to it and seek our righteousness and justification from it. Not on that Day when the only thing that God will look for is a true belief in what He has done for you. He has sent Messiah Yeshua to die for you, that you might have Messiah's Life today and be declared righteous on that Day. And this leads us back to the greatest picture of Messiah in all the Tanach: Isaiah 53.

Of course, it is here that the enemy of our souls delights to cause confusion and strife over just exactly what Isaiah meant. Today, if we ask most Rabbis as to whom Isaiah was speaking about, they would tell us it has nothing to do with Messiah but with Israel. In this way, we are steered away from seeing what Isaiah saw. Because of the dishonest and deceptive treatment of the text we will be presenting a triple theme line for the passage. One, we will see that the text refers to Messiah and not to Israel.

Two, the Messiah presented here will be a suffering and dying Messiah, giving His Blood for the sins of Israel. And three, that the Messiah presented can be none other than Messiah Yeshua, a Jew, condemned to death by our 'Congress' (the Sanhedrin) and crucified about 2,000 years ago by the Roman governor Pontius Pilate. In this, both Jewish and Gentile authorities, which symbolize all the peoples of the Earth, stand condemned for they murdered the Prince of Life. But this was part of God's design to rescue us from Hell.

Turning to our text and our first theme, we begin with evaluating just who Isaiah was speaking of: was it Israel or Messiah? The Talmud¹ and other Jewish literature speak much of Messiah. The ancient sages and rabbis taught about a suffering Messiah as well as one who would rule like King David. It was only in the days of Rashi (1040-1105 AD)² that we find something very unusual happening.

In the Talmud, Suka 52, the ancient Rabbis recognized the Tanach³ as giving Messiah two distinct functions, hence the need on their part to create two Messiahs. One, a humble, suffering Messiah who would die, the other, a conquering King and Redeemer who would live forever and establish David's Kingdom. Because the Rabbis could not reconcile the Scriptures that speak of a Messiah that will rule Israel forever and one that would die for our sins, they created the concept of two Messiahs. They called them Mashiach ben David (Messiah the Son of David), and Mashiach ben Yosafe (Messiah the Son of Joseph). They named the second Messiah after the 11th son of Jacob because like that Joseph, Messiah would be hated and rejected by His brothers (Is. 53:3-4) and yet Yahveh would raise up Messiah from the dead (Is.

¹ Geoffrey Wigoder, Editor in Chief, *The New Standard Jewish Encyclopedia* (New York-Oxford: Facts on File, 7th Edition, 1990), p. 901. 'Talmud (Heb. 'Teaching') 'the records of academic discussion and of judicial administration of Jewish Law' 'by generations of scholars and jurists'. It began about 400 BC and was known as Oral Law or Oral Torah and was written down about 220 CE, for fear of loss. 'The Babylonian Talmud has been estimated to contain about two and a half million words'.

² Ibid., p. 787. Rashi (Rabbi Solomon Itzhaki; ben Itzak) is revered by many Orthodox Jews because of his commentary on the Talmud.

³ The Hebrew Bible without the New Covenant, commonly called the Old Testament by Christians.

53:10-11), to ‘second in command’ just as Joseph was under Pharaoh.

Many of us know that Jewish tradition is harder to break than a three day old bagel. But the ancient traditional understanding about the Suffering Messiah of Isaiah was changed to mean that Israel was the one that the suffering spoke of, and not Messiah. Rashi, defying 1,500 years of Jewish understanding, wrote that the traditional interpretation of Isaiah 53 (and other Messianic passages about a suffering Servant or Messiah), actually meant Israel. This was done in order to point away from the obvious identification of those Scriptures with a Jewish man who was born in the city of David by the name of Yeshua. He said that he was the Messiah of Israel. He was crucified by the Romans about 2,000 years ago and as we’ll see, Isaiah 52:13 through 53:12 reveal him suffering for the sins of Israel, that Israel might be cleansed by His Blood sacrifice.

Rashi’s interpretation made the nation of Israel to be the subject of the prophecy, not the Messiah. It’s interesting to note that Rashi didn’t always think that way though. Early in his life he actually agreed with the traditional interpretation that Isaiah 53 referred to Messiah. But later he presented the interpretation that it was the people of Israel that Isaiah was speaking of.⁴ It is very true that Israel has suffered over the last 3,000 years but to erase the messianic meaning from Isaiah 53 is nothing less than thievery. Rashi, and others that followed him who acquiesced to his interpretation, have robbed our Jewish people of the greatest Treasure they could ever have: Messiah: the Prince of Peace (Is. 9:6). Rashi caused quite a stir with his interpretation in his day and afterwards. Many rabbis came against him because they knew it was wrong. One such rabbi was Maimonides, also known as the Rambam:

‘In fact, until Rashi...applied it to the Jewish nation, the *Messianic* interpretation of this chapter was almost universally adopted by Jews’ and although Rashi’s interpretation was ‘received by Aben Ezra, Kimchi, and others, it was *rejected* as unsatisfactory by Maimonides who is regarded’ as the ‘highest authority’ among the Jewish people.⁵

And yet, even with the official seal of Maimonides⁶ around the proper interpretation of Is. 53, many Rabbis have continued to propagate the false interpretation of Rashi. This is because when interpreted as the ancient Rabbis believed, one comes face to face with Jesus of Nazareth.⁷ There is no clearer picture in Scripture that reveals the suffering and death of Messiah to atone for the sins of Israel than Isaiah 53. And

⁴ David Baron, *The Servant of Jehovah* (Jerusalem: Keren Ahvah Meshihit; originally published in 1922; 2000), p. 20. He writes, ‘Rashi, at an earlier period of his life, when he wrote his Commentary on the Talmud, actually followed the older interpretation, which applied Isaiah 53 to the Messiah but, he very probably wrote his Commentary on the Bible (in which the new interpretation is first introduced), after the second Crusade, when the hideous massacres of Jews in Spire, Worms, Mainz (and) Cologne, by the wild profligate swarm which gathered, after the first Crusaders were gone, might well have occasioned it.’

⁵ Ibid., p. 13.

⁶ Wigoder, *The New Standard Jewish Encyclopedia*, p. 677. Also called Rambam, 1135-1204. Born in Cordova, Spain. Due to persecution, he settled in Egypt and became the head of the Jewish community as well as physician to the viceroy of Egypt. His thirteen articles of faith are still recited in the synagogue today. His commentaries are also studied but his Mishneh Torah, a summary of the Talmud is his greatest work. ‘This code covers all halakhic subjects, however minute, discussed in the Talmud; it introduces each subject by a clear explanation, and where several opinions are adduced in the gemara, gives only the one Maimonides accepted’. ‘The systematic arrangement is unsurpassed.’

⁷ Even though he is referred to as Jesus of Nazareth, the fact is that he was born in Bethlehem, the city of King David. It was because he was raised in Nazareth of the Galilee that he became known as Jesus of Nazareth. He is also from the lineage of King David, just as Scripture has recorded (Ruth 4:11, 17-22; Micah 5:1-2, Matthew 1:1-16; 2:1, 23, etc.).

this is why Rashi changed the interpretation, not because he suddenly had a theological shift in understanding Isaiah but because he didn't want Jews to see Yeshua there. Be that as it may, many rabbis did not take the shake-up lightly.

Rabbi Mosheh Kohen Iben Crispin of Cordova, Spain (14th century) reproved Rashi and any others who sided with Rashi's view. He was very adamant when he wrote that whomever, for whatever reasons,⁸ applied Isaiah 53 to Israel and not Messiah, to them,

‘the doors of the literal interpretation of this Parashah⁹ were shut in their face and that they wearied themselves to find the entrance, having forsaken the knowledge of our teachers and inclined after the stubbornness of their own hearts and of their own opinions.’¹⁰

Rabbi Crispin also said that Rashi's interpretation distorted the passage from its natural meaning' and that in truth, Isaiah 53 'was given of God 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 no.'¹¹

Abravanel,¹² another Spanish Jew of stature, lived in the century following Rabbi Crispin. He too affirmed the Servant of Isaiah 53 as the Messiah, even though he tried to dissuade us from thinking that it wasn't about Yeshua:

‘Christian scholars,’ says Abravanel, ‘interpret this prophecy as referring to that man who was crucified in Jerusalem about the end of the second temple, and who, according to their view, was the Son of God, who became man in the womb of the Virgin. But Jonathan ben Uzziel explains it as relating to the Messiah who has yet to come’.¹³

On one hand, Abravanel upholds the messianic interpretation of 53. On the other, he tells us that the prophecy wasn't about Yeshua. For this he relies on Jonathan ben Uzziel. This relates to the Targum of

⁸ Baron, *The Servant of Jehovah*, p. 20. It must be noted that ‘Rashi, at an earlier period of his life, when he wrote his Commentary on the Talmud, actually followed the older interpretation, which applied Isaiah 53 to the Messiah but he very probably wrote his Commentary on the Bible (in which the new interpretation is first introduced), after the second Crusade, when the hideous massacres of Jews in Spire, Worms, Mainz (and) Cologne, by the wild profligate swarm which gathered, after the first Crusaders were gone, might well have occasioned it.’ It's my belief that Rashi re-interpreted Isaiah to protect the Jewish people from being bludgeoned by the prophecy. His heart may well have been that of a shepherd seeking to protect his flock. But refusing to confront the Word of God through Isaiah the Prophet cheapens the moral fibre of all who seek refuge in the false interpretation and prevents countless masses from knowing God's Truth about His Messiah. A ‘profligate’ is one who is ‘shamelessly immoral’. From the Latin, ‘corrupt’, J. M. Sinclair, General Consultant, Diana Treffry, Editorial Director, *Collins English Dictionary*, Fourth Edition (Glasgow, Scotland: HarperCollins Publishers, 1998), p. 1234.

⁹ Wigoder, *The New Standard Jewish Encyclopedia*, p. 735. *Parashah* (Heb. ‘section’). It can denote a passage in the Bible dealing with a single topic, or the weekly Bible reading in the synagogue, etc.

¹⁰ Baron, *The Servant of Jehovah*, p. 13.

¹¹ Ibid.

¹² Wigoder, *The New Standard Jewish Encyclopedia*, p. 8. Isaac Abravanel, ‘the name is a diminutive of Abraham (through Abraham) 1437-1508’ ‘Statesman, philosopher and Bible exegete’. His ‘religious writings’ ‘stressed...belief in Divine Revelation and the Messiah.’

¹³ C. F. Keil and F. Delitzsch, *Commentary On The Old Testament: Isaiah*, vol. 7 (Peabody, MA: Hendrickson Publishers, 2001; originally published by T. & T. Clark, Edinburgh, Scotland, 1866-91), p. 499.

that name which dealt with the Prophets.¹⁴ The Targum would offer not only a translation of the Hebrew text into Aramaic but would also ‘interpret’ it. Unfortunately, there is nothing in either that tells us WHY it couldn’t be Yeshua, whose earthly father was Joseph. Just an interesting coincidence. Yeshua, in his day, would be known as Yeshua ben Yosafe; Yeshua the son of Joseph; one of the names the Rabbis gave the Suffering Servant of Isaiah 53 (Matt. 1:16, 18; Luke 3:23):

‘Philip found Nathaniel and said to him, ‘We have found Him of whom Moses in the Law and also the Prophets wrote: Yeshua of Nazareth, the son of Joseph.’ (John 1:45)

As Polycarp¹⁵ wrote, this prophecy is the ‘golden *passional* of’ Isaiah.¹⁶ In other words, he saw the Messiah as suffering for not only Israel but also for the redemption of many peoples, himself included.

It is true that many times, Israel is spoken of as the Servant of Yahveh but in our passage, Israel is represented in the feminine form (having begun in ‘51:17 onwards’)¹⁷ while the Servant of Isaiah 53 is in the masculine. This could only point to Messiah.

Rashi did all he could to erase the connection between Isaiah 53 and Yeshua from Nazareth but he could not re-write history or the Talmud in how it speaks of the chapter relating to the Messiah as the Suffering Servant. And he couldn’t stop Rabbi Crispin and others from speaking of the folly of obliterating Messiah from 53. As we look into 53 for ourselves, we’ll find overwhelming evidence that declares it not only a text that presents the Messiah of Israel to us as the Suffering Servant of Yahveh but that it presents Yeshua as that Messiah.

Perhaps in the days of Rashi, he could get away with over-turning history and tradition. But not today. Not today when the Bible is open to anyone who wants to find out what God has said. Our God really doesn’t want us to be ignorant or left to our own understanding on such important matters as our Messiah. And this is where Isaiah 53 comes in. He has shown His Prophets what He intended to do, especially in relation to Messiah. Isaiah is speaking to you today. Come, find out what was written long ago and see if it doesn’t speak of Yeshua.

‘For surely the Lord Yahveh will do nothing unless He has revealed His secret to His servants, the Prophets’ (Amos 3:7).

‘Remember this and be assured. Recall it to mind, you transgressors. Remember the former things long

¹⁴ Wigoder, *The New Standard Jewish Encyclopedia*, pp. 522, 905. The person, Jonathan, lived in the first century and was a student of Hillel. That places him in the generation of Yeshua. It speaks of his reputation being considerable. The Targum that is called by his name ‘is mainly a paraphrase emphasizing the teachings of the text.’ But the Targum is ‘erroneously so called’ by his name, meaning that he didn’t write it. ‘It is doubtful whether his translation of the prophetic books of the Bible into Aramaic is identical with the Targum commonly known by his name.’ This in no way takes away from the Targum’s authority and place within ancient Judaism. The various Targums have ‘long enjoyed a sanctity second only to the Hebrew text’ and is cited as an authoritative interpretation by Rashi and other commentators’. From this we would have to assume that Abravanel was speaking of the Targum of Jonathan ben Uzziel and not the person as ‘none of his (the person, Jonathan’s) halakhot has been preserved’. This Targum deals with the Prophets which of course, would include Isaiah.

¹⁵ E. A. Livingstone, *The Concise Oxford Dictionary of the Christian Church* (Oxford, England: Oxford University Press, 2000), p. 458. Polycarp, 69-155 C.E. Bishop of Smyrna, in modern day Turkey. He was the leading believer of Messiah Yeshua in ‘the Roman province of Asia in the middle of the 2nd century.’ He was a famous Gentile martyr who died for the Name of the Jewish Messiah, Yeshua.

¹⁶ C. F. Keil and F. Delitzsch, *Commentary On The Old Testament: Isaiah*, vol. 7, p. 500.

¹⁷ *Ibid.*, p. 499.

past, for I am God and there is no other. I am God and there is no one like Me, declaring the end from the beginning and from ancient times things which have not been done, saying, 'My purpose will be established and I will accomplish all My good pleasure'. (Isaiah 46:8-10)

'Come near to Me, listen to this: From the first I have not spoken in secret. From the time it took place, I was there. And now the Lord Yahveh has sent Me and His Spirit.' (Is. 48:16) (The 'Me' here is Messiah.)

'Go forth from Babylon! Flee from the Chaldeans! Declare with the sound of joyful shouting, proclaim this, send it out to the end of the earth, say,

'Yahveh has redeemed His servant Jacob.' (Is. 48:20)

How has God redeemed Jacob? Soon, many Jewish eyes will be opened to the knowledge that Yeshua is our Messiah, for Scripture also says that Yahveh,

'will arise and have mercy upon Zion. For it is time to favor her. For the set time has come.' (Psalm 102:13; 102:14 in Hebrew) and that He

'will pour out on the House of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced. And they will mourn for Him, as one mourns for an only son and they will weep bitterly over Him, like the bitter weeping over' (the death of) 'a first-born.' (Zechariah 12:10)

With knowledge that Yeshua is our Messiah comes Living Waters for our soul. Are you tired of the rotten waters that you have been drinking? Leave Babylon! And drink from the Fountain of Living Waters today!¹⁸

Isaiah 52:13–53:12

The Bible wasn't broken up into chapter and verse till many centuries after Isaiah's death. When we look at Isaiah's prophecy about the Servant we have to start three verses back in 52:13. These verses are part of the prophecy and 'should have' been a part of 53. Sanford Howard writes:

'The first part of' 'Isaiah 52:13 reads as follows: 'Behold, My Servant shall prosper.' Then in chapter 53, the last part of verse 11, we read 'My Servant shall justify the righteous before many.' Clearly this whole portion from Isaiah 52:13 to the end of Isaiah 53 deals with the Servant of God.¹⁹

This is affirmed by *The Jewish Encyclopedia*. They also note that 53 speaks about the *Messiah* as the Suffering Servant and not Israel. The *Encyclopedia* states:

'There are, however, four passages in the Isaiah compilation where' 'the 'national' 'interpretation is not admissible, namely, Isa. 42:1-4, 49:1-6, 50:4-9, 52:13-53:12. The description in them of the attitude and conduct of the 'ebed YHWH' (servant of Yahveh) 'seem to be idealizations of the character of an *individual* rather than of the whole of Israel. *Especially is this true* of Isa. 52:13-53:12, the exaltation of the man of suffering'.²⁰

¹⁸ Jeremiah 2:13, John 7:37-39.

¹⁹ Sanford R. Howard, *L'Chayim: Finding The Light of Shalom* (Thorsby, AL: Sabbath House, Inc., 1999), p. 222.

²⁰ *Ibid.*, pp. 222-223, *The Jewish Encyclopedia*, vol. 2, p. 204, article 'Servant of God'.

This is another refutation of Rashi's interpretation. Rabbi Crispin would have been proud of the Encyclopedia. The term, 'my servant' can refer to Israel (Is. 44:2, 21; 45:4; 48:20, etc.). But to always see it as referring to Israel destroys the meaning, as in Isaiah 49:5-6, where Yahveh is addressing the Servant about bringing Israel back to Him:

'And now says Yahveh who formed Me from the womb to be His Servant, to bring Jacob back to Him so that Israel might be gathered to Him. For I am honored in the sight of Yahveh and My God is My strength,

'He says, 'It is too small a thing that You should be My Servant, to raise up the Tribes of Jacob and to restore the preserved ones of Israel, I will also make You a Light of the nations so that My salvation may reach to the end of the Earth.'

With Scripture like this, it is easy to see that the Servant of Yahveh cannot be Israel but must be the Messiah. The Messiah would restore Israel to God and also bring salvation ('Light') to the Gentiles.

The Servant of Yahveh came to be known by a number of names that expressed His suffering and identification with the sinful and sick of Israel. Rachmiel Frydland writes,

'In the Talmud too, we have a diversity of opinion regarding Isaiah 53. Some verses are assigned to general matters;²¹ other portions are assigned to faithful Jews in general²² or to Moses in particular.²³ However, the Talmudic tractate Sanhedrin relates the *chapter* to the sufferings of the Messiah.'²⁴

Concerning Is. 52:13-53:12, 'Rabbi Moshe Alshekh, a famous rabbinic scholar who lived in Sfat, Israel in the 16th century remarked,

'Our Rabbis *with one voice*, accept and affirm the opinion that the prophet is speaking of King Messiah.'²⁵

As Rabbi Dov Frimer tells us, we must understand all sides of an issue before we chose a position that will define our understanding:

'when one adopts in practice a religious opinion,' 'one must be cognizant of and take into account all the varying positions of the leading halachic authorities throughout the generations. To take one particular approach simply because it yields the desired result without grappling with the argument and standings of the other halachic positions is foreign to the halachic process and lacks intellectual integrity.'²⁶

It is very sad to think that many of our Rabbis unequivocally tell us that Jesus is not our Messiah. Most of us have been taught that the Messiah would *only* know victory and that He would make the world a place

²¹ Rachmiel Frydland, Author, Elliot Klayman, Editor, *What the Rabbis Know About the Messiah* (Cincinnati, OH: Messianic Publishing Company, 1993), pp. 54, 56, endnote 21. 'For example, 'Shall see his seed,' is connected with blessing; Berahot 57b.

²² Ibid., pp. 54, 56, note 22. *Berahot* 5a.

²³ Ibid., note 23. *Sotah* 14a.

²⁴ Ibid., note 24. *Sanhedrin* 98a.

²⁵ Ibid., pp. 53, 55, endnote 14. 'Driver & Neubauer, *Isaiah 53 According to Jewish Interpreters* (Oxford, 1899) (reprinted, KTAV).

²⁶ Rabbi Dov. Frimer of Ma'aleh Adumim, Israel, in 'Letters to the Editor', *The Jerusalem Post*, Tuesday, October 15th, 2002.

where peace would reign. True as that is of Messiah, it is not the whole Truth. Before we can know the Peace or Shalom of God, we have to have our sinful and wicked whoring hearts cleansed. Much of our entire history reveals this about us. We have strayed far away from Yahveh and His Commandments.

Yahveh delivered us from Egypt to be a holy people to Him. And we, still with the scent of Egypt upon us, rejected Him and chose to believe the lie that He saved us from Egypt, only to murder us in Canaan (Num. 13-14). We have been unfaithful to Yahveh since the day of the Gold Calf (Ex. 32). And you wouldn't be reading this outside the Land of Israel if it weren't for the sins of our Fathers.²⁷ Look around you today. How many of us walk in the Commandments? How many of us care that we obey Him?

Yes, yes I know. Everybody 'believes' but who obeys? And who loves Him with all their heart and his neighbor as himself? What can you give for your soul to cleanse your sinful ways before Yahveh? Your money? Your money will rot with you in Hell. Your good deeds? Your good deeds will not change your wicked and self serving heart. How will you stand before Him in the Day that will be Living Fire?

Our sin and rebellion pierced Messiah to a tree, that we could be transformed into a holy people.²⁸ This is God's Way. If your soul hungers for His Truth, you'll cry out to God and ask Him if Yeshua is His Messiah or not. He will tell you. After all, you are a son or daughter of Fathers Abraham, Isaac and Jacob and you have a right to be in the New Jerusalem with them.

In the coming months I'll write more on Isaiah 53, revealing how the very words of the prophet proclaim Yeshua as our Messiah. He is our only Hope for Life today *and* tomorrow. You can *know* this by asking Yahveh to forgive you and to cleanse you of all your sins, in the Name of Messiah Yeshua. And then to fill you with His Holy Spirit which He has promised you. Rashi was dead wrong about Isaiah 53 speaking of Israel. It speaks of our Messiah Yeshua. Now there's no need for you to cling to a tradition that's as stale as a three day old bagel.

²⁷ Lev. 26:27-28: 'Yet if in spite of this you do not obey Me, but act with hostility against Me, then I will act with wrathful hostility against you, and I, even I, will punish you seven times for your sins.' Lev. 26:31: 'I will lay waste your cities as well and will make your sanctuaries desolate and I will not smell your soothing aromas.' Lev. 26:33: 'You, however, I will scatter among the nations and will draw out a sword after you, as your land becomes desolate and your cities become waste.'

²⁸ Ezekiel 36:22ff tells us that God will sprinkle us with clean water to take away our perversions and idolatries and that He will take out our heart of stone and give us a heart of flesh and that He will give us His Spirit so that we can walk in His Ways. This all comes to us via Messiah Yeshua and not any other way. It is God's Way.