

Torah-based teshuvah (repentance) and sets the foundation for a proper understanding of the NT concept of the phrase, "gospel".

Isa 61:1 The Ruach of the Master vuvh is upon Me; because vuvh has anointed Me to preach the Besorah to the meek; He has sent Me to bind up the brokenhearted, to proclaim liberty to the exiles, recovery of sight to the blind and the opening of the prison to them that are bound;2 To proclaim the acceptable year of vuvh...

"Besorah" (בְּשׂוּרָה), translated as "good news" or "gospel", has its origin in the Torah and the prophetic writings.

In the context of Isaiah, Besorah signifies the proclamation of יהוה's covenantal faithfulness and His promises to restore Israel through Messiah.

The word "Besorah" comes from the Hebrew verb "basar" (בָּשַׂר), which means to bring tidings or announce. It relates to a divine proclamation of salvation or redemption.

In Isaiah 40:9 it is written: ***"O Zion, bearer of good news, lift up your voice with strength!"*** This is a call announcing the good news and it's always tied to the Torah covenant promises of יהוה, particularly the restoration of His people to their rightful relationship with Him, which can only happen through teshuvah (repentance).

The good news or gospel that Yahusha proclaims is essentially the same as the Besorah of Isaiah—a call to teshuvah and the restoration of the covenant.

If Yahusha uses it in Lk 4 then there MUST be a continuation of the Torah-based idea of Besorah. His mission was to restore Israel NOT reinvent or replace Israel!

So the true Besorah of Messiah MUST include a radical transformation of those who have been oppressed and downtrodden.

It can't be just about my own personal Jesus because the gosepel is NOT just personal liberation but the corporate restoration of Zion and the rebuilding of

the ancient ruins. An Isaiac symbol of restoring Israel to its covenant with יהוה.

Besorah (בְּשׂוֹרָה)

1. **Matthew 4:17:** *From that time on Yahusha began to preach, 'Repent, for the kingdom of heaven is near.* The call to repentance is a direct invitation to return to the commandments and the covenant.
2. **Acts 3:19-21:** *Repent, then, and turn to Elohim, so that your sins may be wiped out, that times of refreshing may come from the Master, and that he may send the Messiah, who has been appointed for you—even Yahusha.* This totally ties in with the restoration spoken of in Isaiah 61, where the Besorah brings about the restoration of Israel.
3. **Romans 10:15:** *How beautiful are the feet of those who bring good news!* Shaul's reference totally reinforces the message of salvation being rooted in the prophetic promises of Torah-based repentance and restoration.
4. **Revelation 21:4:** *He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.* I mean, what a fulfillment of Isaiah's vision of comfort for the mourners in Zion and the rebuilding of the ancient ruins, where Yahusha brings eternal restoration.

...and the day of vengeance of our Elohim...

...to comfort all that mourn; To appoint to them that mourn in Tzion, to give to them a crown for ashes, the oil of simcha for mourning, the garment of hallel for the ruach of heaviness; that they might be called eytzim of tzedakah, the planting of vuvh, that He might be lifted up.⁴ And they shall rebuild the old ruins, they shall raise up the former desolations, and they shall repair the ruined cities, the desolations of many generations. ⁵ And foreigners shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers.

In Luke 4 why does Yahusha stop short of quoting the entire passage, leaving out the phrase ***“and the day of vengeance of our Elohim.”***?

The omission points to the dual role of the Messiah—**first** as the Suffering Servant who brings healing and restoration, **and later** as the Conquering King who brings judgment and justice.

- **John 3:17:** *For YAH did not send His Son into the world to condemn the world, but to save the world through Him.* Yeshua’s mission was not one of **immediate** judgment but of salvation.
- **Matthew 11:28-30:** *Come to me, all who labor and are heavy laden, and I will give you rest.* This is the heart of the Suffering Servant—to offer rest and freedom to the burdened and oppressed.

But we’re the generation that is fast approaching the second part of the phrase:

- **Revelation 19:11-15:** *And I saw heaven opened, and behold a white horse, and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war.* In His second coming, Yahusha will return as the Conquering King, bringing judgment and establishing His kingdom.
- **2 Thessalonians 1:7-8:** *...when the Master Yahusha Ha Moshiach is revealed from heaven with His mighty angels, in flaming fire, inflicting vengeance on those who do not know Elohim and on those who do not obey the gospel of our Master Yahusha”*

The word vengeance (נָקָם, *naqam*) in Hebrew, used in Isaiah 61:2, refers to divine retribution—יהוה kind of justice is gonna be executed. The fact that Yahusha chose to leave out this part of the prophecy in Luke 4 meant that the time for divine vengeance was not at His first coming.

Colossians points to the Besorah being a cosmic reconciliation of creation through the Messiah, while vengeance signals the righting of all wrongs, setting the world dead to rights if you will!

So vengeance is the life-giving end of a corrupt cycle, where chaos is replaced by divine order.

A transformation is about to take place in this world...beauty for ashes, joy for mourning, and the garment of praise replace the spirit of heaviness that we all feel in this world right now.

- **Revelation 21:1-4:** *Then I saw a new heaven and a new earth... and I heard a loud voice from the throne saying, 'Behold, the dwelling place of Elohim is with man. He will dwell with them, and they will be His people.'*
- **Acts 3:21:** *Heaven must receive Him until the time comes for YAH to restore everything, as He promised long ago through His holy prophets.*

Yahusha's first coming was to proclaim this restoration and offer a time of repentance. His second coming will bring the day of vengeance, completing the work of redemption and establishing justice for all nations.

6 But you shall be named the Kohanim of vuvh: men shall call you the avadim of our Elohim: you shall overcome the strength of the nations, and in their tifereth shall you boast yourselves.

Verst 6 is the Calling to Priesthood - the elevation of יהוה's people into a priestly role, ministering before Him and being a light to the nations - the Melchizedek Priesthood.

(Hebrews 5:6, 7:17).

The Melchizedek priesthood is distinct from the Levitical priesthood in that it **predates** the law of Moses and is **eternal**, encompassing both kingship and priesthood.

This ties back to Genesis 14, where Melchizedek, the king-priest blesses Abraham – a priesthood that not only mediates between Elohim and humanity but also reigns with authority as king.

- **Hebrews 7:24-25:** *But He, because He continues forever, has an unchangeable priesthood. Therefore, He is also able to save to the uttermost those who come to Elohim through Him, since He always lives to make intercession for them.*

The fulfillment of Isaiah 61:6, where **יְהוָה** people are called to be priests, ministers of TMH, serving Him and bringing the nations to the knowledge of the One true Elohim

1 Peter 2:9, Peter echoes the language of Isaiah 61:6 and Exodus 19:6:

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light.

This priesthood, has always been meant for Israel - all 12 tribes. Of course it's extended to all who are in Messiah because we're the strangers or sojourners that are joined in part of the mixed multitude.

So, He functions as both priest and king, and we're given a dual role: to serve as ministers and priests while also reigning in His kingdom.

- **Revelation 1:6:** *And hath made us kings and priests unto Elohim and His Father; to Him be glory and dominion for ever and ever. Amen.*
- **Revelation 5:10:** *And hast made us unto our Elohim kings and priests: and we shall reign on the earth.*

This is a tripartite priesthood...

1. service
2. spiritual authority

3. mediation

...fulfilling the prophetic vision of Isaiah 61:6.

Isaiah 61:6 you shall eat the riches of the Gentiles.

A reversal of the oppression and subjugation. Instead of being dominated by the Gentile nations, we'll serve as a priestly nation, ministering to the nations and drawing them to worship the One true Elohim - The Great Commission (Matthew 28:18-20).

7 For your shame you shall have a double portion of inheritance; and you shall simcha in their portion: therefore in their land they shall possess the double portion: and everlasting simcha shall be theirs. 8 For I vuvh love mishpat, I hate robbery for burnt offerings; and I will direct their work in emet, and I will make an Everlasting Brit with them. 9 And their zera shall be known among the nations, and their offspring among the peoples: all that see them shall acknowledge them, that they are the zera that vuvh has blessed. 10 I will greatly simcha in vuvh, my being shall be full of simcha in my Elohim; for He has clothed me with the garments of Yahshua, He has covered me with the robe of tzedakah, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels. 11 For as the earth brings forth her bud, and as the garden causes the things that are sown in it to spring forth; so the Master vuvh will cause tzedakah and hallel to spring forth before all the nations.