



saying, “I [Is] have surely visited you, and seen that which is done to you in Egypt. **Exo 03:17** I [Is] have said, ‘I [Is] will bring you up out of the affliction of Egypt to the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite, to a land flowing with milk and honey.’ **Exo 03:18** They will listen to your voice, and you shall come, you and the elders of Israel, to the king of Egypt, and you shall tell him, ‘Yahveh [Is], The God [Is] of the Hebrews, has met with us. Now please let us go three days’ journey into the wilderness, that we may sacrifice to Yahveh [Is], our God [Is].’ **Exo 03:19** I know that the king of Egypt will not give you permission to go, no, not by a mighty hand. **Exo 03:20** I [Is] will put forth my [Is] hand and strike Egypt with all my [Is] wonders that I [Is] will do in the midst of it, and after that he will let you go. **Exo 03:21** I [Is] will give this people favor in the sight of the Egyptians, and it will happen that when you go, you shall not go empty-handed. **Exo 03:22** Every woman shall ask of her neighbor, and of her who visits her house, jewels of silver, jewels of gold, and clothing. You shall put them on your sons, and on your daughters. You shall despoil the Egyptians. **Exo 04:01** Moses answered, “Behold, they will not believe me, nor listen to my voice, for they will say, ‘Yahveh [Is] has not appeared to you.’” [The Israelites might not believe Moses because he would be saying that THE FATHER, Son and Spirit each possess the Name, Yahveh, and the Israelites might not accept that Yahveh was The Trinity. The Israelites might also wonder why The Son (El Shaddai) would tell Moses, but not Jacob, his Name Yahveh (Gen 32:29). So Moses was in a bind because:

- ☆ The Israelites would not believe Moses unless he knew The Son’s Name, yet they would not believe that The Son would tell Moses his Name. “Who could be greater than Jacob?” they might ask (Joh 08:53), also,
- ☆ Knowing that The Son was Yahveh implied that Yahveh was a Trinity, and some might not readily accept this truth.

Exo 05:22—06:08

Exo 05:22 Moses returned to Yahveh [Is] [The word “return” shows that Moses returned to meet The Malek Yahveh whom he talked to last in Exo 03.], and said, Lord [Is] [The Hebrew is Adonai.], why have you brought trouble upon this people? Is this why you [Is] sent me? **Exo 05:23** For since I came to Pharaoh to speak in your [Is] Name [The Name, Yahveh, which Moses learned in Exo 03:13-15.], he has done evil to this people; neither have you [Is] delivered your [Is] people at all. **Exo 06:01** Yahveh [Is] said to Moses, “Now you shall see what I [Is] will do to Pharaoh, for by a strong hand he shall let them go, and by a strong hand he shall drive them out of his land.” **Exo 06:02** God [Is] spoke to Moses, and said to him, “I [Is] am Yahveh [Is]. **Exo 06:03** I [Is] appeared to Abraham, to Isaac, and to Jacob, as One [Is] of The Mighty Ones [I] [The Hebrew is “El

Shadda"], but by my [S] Name, yahveh [S], I [S] was not known to them [THE FATHER was known as YAHVEH, but The Son was known only as El Shadda, Elohim, or as E]. In Genesis, only the narrator, Moses, pointed out that The Son's Name was yahveh. Moses only came to know that The Son was yahveh in Exo 03 when Yeshua uttered things hidden since the creation of the world." See the entry on Exo 03:14 LXX; 06:03 in the "NT Use of OT Yahveh Texts" appendix]. **Exo 06:04** I [S] have also established my covenant with them, to give them the land of Canaan, the land of their travels in that they lived as aliens [The Son meant by the word "also" that he and THE FATHER established similar covenants: THE FATHER in Gen 15 and The Son in Gen 17. The Malek Yahveh also mentioned his Gen 17 covenant in Jdg 02:01-04]. **Exo 06:05** Moreover I [S] have heard the groaning of the children of Israel, whom the Egyptians keep in bondage, and I [S] have remembered my [S] covenant. **Exo 06:06** Therefore, tell the children of Israel, 'I [S] am yahveh [S], and I [S] will bring you out from under the burdens of the Egyptians, and I [S] will rid you out of their bondage, and I [S] will redeem you with an outstretched arm, and with great judgments. **Exo 06:07** I [S] will take you to me [S] for a people, and I [S] will be to you God [S]. You shall know that I [S] am yahveh [S] your God [S], who [S] brings you out from under the burdens of the Egyptians. **Exo 06:08** I [S] will bring you into the land that I [S] swore with uplifted hand [Meaning that the pre-incarnate Son swore with a hand pointing toward heaven. Yeshua said: He [anyone] who swears by heaven swears by God's throne and by the one who sits on it (Mat 23:22).] to give to Abraham, to Isaac, and to Jacob. I [S] will give it to you for a heritage. I [S] am yahveh [S]."

Exo 23:14—23:23

Exo 23:14 "YOU SHALL OBSERVE A FEAST TO ME THREE TIMES A YEAR. **Exo 23:15** YOU SHALL OBSERVE THE FEAST OF UNLEAVENED BREAD. SEVEN DAYS YOU SHALL EAT UNLEAVENED BREAD, AS I COMMANDED YOU, AT THE TIME APPOINTED IN THE MONTH ABIB (FOR IN IT YOU CAME OUT FROM EGYPT), AND NO ONE SHALL APPEAR BEFORE MY [F] Presence [S] EMPTY. **Exo 23:16** THE FEAST OF HARVEST, THE FIRST FRUITS OF YOUR LABORS, WHICH YOU SOW IN THE FIELD, AND THE FEAST OF HARVEST, AT THE END OF THE YEAR, WHEN YOU GATHER IN YOUR LABORS OUT OF THE FIELD. **Exo 23:17** THREE TIMES IN THE YEAR ALL YOUR MALES SHALL APPEAR BEFORE The Presence [S] OF THE LORD [F] YAHVEH [F]. **Exo 23:18** "YOU SHALL NOT OFFER THE BLOOD OF MY [F] SACRIFICE WITH LEAVENED BREAD, NEITHER SHALL THE FAT OF MY [F] FEAST REMAIN ALL NIGHT UNTIL THE MORNING. **Exo 23:19** THE FIRST OF THE FIRSTFRUITS OF YOUR GROUND YOU SHALL BRING INTO THE HOUSE OF yahveh [S] YOUR God [S] [See Exo 23:17, 20-23]. "YOU SHALL NOT BOIL A KID IN ITS MOTHER'S MILK. **Exo 23:20** "BEHOLD, I [F] SEND THE MALEK [S] [The identification of The Malek is made definite in Exo 23:21 when YAHVEH THE FATHER said of The Malek, "MY Name [Yahveh] is in him." This is The Malek Yahveh. See the discussion of Exo 33:02 where the identification of "an angel" is indefinite.] BEFORE YOU, TO KEEP YOU BY THE WAY, AND TO BRING YOU



INTO THE PLACE THAT I [F] HAVE PREPARED [See the entry on Exo 23:20-21; 33:14 in the "NT Use of OT *Yahveh* Texts" appendix]. **Exo 23:21** BE WATCHFUL BECAUSE OF *his* [s] presence, AND LISTEN TO *his* [s] VOICE. DO NOT PROVOKE *him* [s], FOR *he* [s] WILL NOT PARDON YOUR DISOBEDIENCE, FOR MY [F] NAME IS IN *him* [s]. **Exo 23:22** IF YOU INDEED LISTEN TO *his* [s] VOICE, AND DO ALL THAT I [F] SPEAK, THEN I [F] WILL BE AN ENEMY TO YOUR ENEMIES, AND AN ADVERSARY TO YOUR ADVERSARIES. **Exo 23:23** FOR MY [F] *malek* [s] SHALL GO BEFORE YOU, AND BRING YOU IN TO THE AMORITE, THE HITTITE, THE PERIZZITE, THE CANAANITE, THE HIVITE, AND THE JEBUSITE, AND I [F] WILL CUT THEM OFF.

Exo 32:34—34:24

[Note: Exo 32:04, 05, 08 have MT Plurals referring to *Yahveh*. See the MP Plurals Appendix in the **TJT**] **Exo 32:34** NOW GO, LEAD THE PEOPLE TO THE PLACE OF WHICH I [F] HAVE SPOKEN TO YOU. BEHOLD, MY [F] *malek* [s] SHALL GO BEFORE YOU. NEVERTHELESS IN THE DAY WHEN I [F] PUNISH, I [F] WILL PUNISH THEM FOR THEIR SIN." **Exo 32:35** YAHVEH [F] **struck the people, because they made the calf that Aaron made.** **Exo 33:01** YAHVEH [F] **spoke to Moses,** "DEPART, GO UP FROM HERE, YOU AND THE PEOPLE THAT YOU HAVE BROUGHT UP OUT OF THE LAND OF EGYPT, TO THE LAND OF THAT I [F] SWORE TO ABRAHAM, TO ISAAC, AND TO JACOB, SAYING, 'I [F] WILL GIVE IT TO YOUR SEED.' **Exo 33:02** I [F] WILL SEND AN ANGEL...

[Discussion of "an angel" Versus "*The Angel*" Interpretation

The reader may be wondering why Exo 33:02 is translated as an indefinite "an angel" rather than as the definite "*The Angel*" or "*The Malek*." Perhaps, the reader needs to answer the Jehovah's Witnesses' charge that the Hebrew only said, "an angel of *Yahveh*," and not "*The Malek Yahveh*."

The word *malek* in Exo 33:02 is indefinite since *malek* has no definite article and no definite modifiers. In Hebrew grammar, a noun without a definite article is indefinite, unless the noun has modifiers that are definite.

Modifiers that are names are intrinsically definite, and modifiers can be made definite by an article or suffix (for example, "my"). For instance, in the phrase "messenger of a lord," the "messenger" is indefinite because the "lord" is indefinite. However, in the phrase "*Messenger* of **THE LORD**," the "*Messenger*" is definite because "**THE LORD**" has a definite article. In the phrase, "*The Malek Yahveh*," "*The Malek*" is definite because "*Yahveh*" is a Name, and names are always definite. In Exo 32:34, *The Malek* is also definite because of the pronoun "**MY**." The context suggests that in Exo 32:34 *The malek* refers to a specific *malek*—*The Malek Yahveh*.

If the Hebrew speaker wanted to use an indefinite noun with a definite modifier, he could either:

- ☆ Use the phrase in a comparison "like an angel of *Elohim*" (Jdg 13:06; 1Sa 29:09; 2Sa 14:17), or
- ☆ The Hebrew speaker can use a periphrastic genitive and prefix the *lamed* preposition to the definite noun.

Examples are *Mizmor leDavid* (a psalm of David), and *Ben leYise* (a son of Jesse). The phrase “*malek leYahveh*” does not occur in the OT, so consequently the Bible reader should not find the phrase “an angel of *Yahveh*” in an OT translation.]

BEFORE YOU [The Israelites], AND I [F] WILL DRIVE OUT THE CANAANITE, THE AMORITE, AND THE HITTITE, AND THE PERIZZITE, THE HIVITE, AND THE JEBUSITE; **Exo 33:03** TO A LAND FLOWING WITH MILK AND HONEY, FOR I [F] WILL NOT GO UP IN THE MIDST OF YOU, FOR YOU ARE A STIFF-NECKED PEOPLE, LEST I [F] CONSUME YOU ON THE WAY.” **Exo 33:04** **When the people heard this evil news, they mourned, and no one put on his jewelry** [The mourning on the part of the Israelites shows that the “angel” promised in Exo 33:02 must have been a mere creature, and was not the same *malek* with YAHVEH’s Name in *him*—as had been previously promised (Exo 23:20-23; 32:34). THE FATHER decided not to send *The Angel* with HIS Name in *him* because that would be tantamount to going along with the Israelites. Also, *The Angel* with YAHVEH’s Name in *him* would not forgive rebellion (Exo 23:21). So *The malek Yahveh* might destroy the Israelites for future rebellion just as well as THE FATHER might have had (Exo 33:03). Later, however, Moses had a “heart to heart” talk with GOD, so **The Trinity** decided to go to the Promised Land after all (Exo 33:12-16). Also, the plague had taken its toll, and all the perpetrators of the last offense were dead (Exo 32:35). Without the pagan rebels around, GOD could continue on with the Israelites without the fear that HE would need to annihilate Israel over some heinous sin]. **Exo 33:05** YAHVEH [F] **said to Moses,** “TELL THE CHILDREN OF ISRAEL, ‘YOU ARE A STIFF-NECKED PEOPLE. IF I [F] WERE TO GO UP INTO YOUR MIDST FOR ONE MOMENT, I [F] WOULD CONSUME YOU. THEREFORE, NOW TAKE OFF YOUR JEWELRY FROM YOU, THAT I [F] MAY KNOW WHAT TO DO TO YOU.’” **Exo 33:06** **The children of Israel stripped themselves of their jewelry from Mount Horeb onward.** **Exo 33:07** Now, Moses used to take the tent and to pitch it outside the camp, far away from the camp, and he called it “The tent of meeting.” It happened that everyone who sought YAHVEH [F] went out to the tent of meeting that was outside the camp. **Exo 33:08** It happened that when Moses went out to the tent, that all the people rose up, and stood, everyone at their tent door, and watched Moses, until he had gone into the tent. **Exo 33:09** It happened, when Moses entered into the tent, that the pillar of cloud descended, stood at the door of the tent, and spoke with Moses. **Exo 33:10** All the people saw the pillar of cloud stand at the door of the tent, and all the people rose up and worshiped, everyone at their tent door. **Exo 33:11** YAHVEH [F] spoke to Moses face to face, as a man speaks to his friend. He turned again into the camp, but his servant Joshua, the son of Nun, a young man, did not depart out of the tent. **Exo 33:12** Moses said to YAHVEH [F], “Behold, YOU [F] tell me, ‘Bring up this people;’ and YOU [F] have not let me know whom YOU [F] will send with me [See note on Exo 33:02]. Yet YOU [F] have said, ‘I [F] know you by name, and you have also found favor in MY [F] sight.’” **Exo 33:13** **Now therefore, if I have found favor in YOUR [F] sight, please show me now YOUR [F] ways, that I may know YOU [F], so that I may find favor in YOUR [F] sight, and consider that this nation is YOUR [F] people.”** **Exo 33:14** HE [F] said, “MY [F]



Presences [s + HS], they [s + HS] will go, AND I [F] WILL GIVE YOU REST” [*Pan*im is a plural Hebrew noun that is usually translated in the singular. However, the verb “they will go” is in the plural, indicating that *Pan*im should here be translated as a plural as “Presences”]. **Exo 33:15** He [Moses] said to HIM [F], “If YOUR [F] Presences [s + HS] do not go [Here *Pan*im and the associated verb are plural as is the case in Exo 33:14.] with me, do not send us up from here. **Exo 33:16** Yet, how would anyone know that I have found favor in YOUR [F] sight, I and YOUR [F] people, unless YOU [F] go with us, so that we are distinguished, I and YOUR [F] people, from all the people who are on the surface of the earth?” [Here Moses requested that THE FATHER and not just *The Son* and *Spirit* go with the people to Canaan, as can be seen from THE FATHER’s response: “I [F] will do this thing also . . .” (Exo 33:17).] **Exo 33:17** YAHVEH [F] said to Moses, “I [F] WILL DO THIS THING ALSO THAT YOU HAVE SPOKEN, FOR YOU HAVE FOUND FAVOR IN MY [F] SIGHT, AND I [F] KNOW YOU BY NAME.” **Exo 33:18** He [Moses] said, “Please show me YOUR [F] Glory [s + HS].” **Exo 33:19** He [F] said, “I [F] WILL MAKE ALL MY [F] goodness [s + HS] PASS BEFORE YOU, AND WILL PROCLAIM THE NAME OF YAHVEH [F] BEFORE YOU. I [F] WILL BE GRACIOUS TO WHOM I [F] WILL BE GRACIOUS, AND WILL SHOW MERCY ON WHOM I [F] WILL SHOW MERCY.” **Exo 33:20** He [F] SAID, “YOU CANNOT SEE MY [F] FACE [This incident of Moses seeing only *The Son* and *Spirit*’s faces is discussed in the chapter, “The Presences of ELYON.”], FOR MAN MAY NOT SEE ME [F] AND LIVE.” **Exo 33:21** YAHVEH [F] also said, “BEHOLD, THERE IS A PLACE BY ME [F], AND YOU SHALL STAND ON THE ROCK. **Exo 33:22** IT WILL HAPPEN, WHILE MY [F] GLORY PASSES BY, THAT I [F] WILL PUT YOU IN A CLEFT OF THE ROCK, AND WILL COVER YOU WITH MY [F] HAND UNTIL I [F] HAVE PASSED BY. **Exo 33:23** THEN I [F] WILL TAKE AWAY MY [F] HAND, AND YOU WILL SEE MY [F] BACK, BUT MY [F] FACE SHALL NOT BE SEEN.” **Exo 34:01** YAHVEH [F] said to Moses, “CHISEL TWO STONE TABLETS LIKE THE FIRST, AND I [F] WILL WRITE ON THE TABLETS THE WORDS THAT WERE ON THE FIRST TABLETS, THAT YOU BROKE. **Exo 34:02** BE READY BY THE MORNING, AND COME UP IN THE MORNING TO MOUNT SINAI, AND PRESENT YOURSELF THERE TO ME [F] ON THE TOP OF THE MOUNTAIN. **Exo 34:03** NO ONE SHALL COME UP WITH YOU; NEITHER LET ANYONE BE SEEN THROUGHOUT ALL THE MOUNTAIN; NEITHER LET THE FLOCKS NOR HERDS FEED BEFORE THAT MOUNTAIN.” **Exo 34:04** He chiseled two tablets of stone like the first, and Moses rose up early in the morning, and went up to Mount Sinai, as YAHVEH [F] had commanded him, and took in his hand two stone tablets. **Exo 34:05** YAHVEH [F] descended in The Cloud [HS], and stood with him there, and proclaimed the Name of YAHVEH [F] [THE FATHER also spoke from the bright cloud during the Transfiguration (Mat 17:05). There, instead of proclaiming his Name, he proclaimed that *Yeshua* was HIS *Son*]. **Exo 34:06** *Yahveh* [s] passed by before him [Moses] and proclaimed, “YAHVEH! [F], YAHVEH [F] [Moses asked to see “your glory,” meaning THE FATHER’s glory. *The Spirit* is associated with YAHVEH THE FATHER’s glory (Eze 03:12; 43:05; Act 07:55; 2Co 03:18; Phi 03:03; 1Pe 04:14). *The Son* is also associated with *The Glory* of YAHVEH THE FATHER (Isa 40:05; Joh 13:31-32; 14:13; 17:04-05; Heb 01:03; see also Mat 24:30; 25:31; Joh 01:14; 02:11; 11:40; 12:41). Here *The Son* talked using third-person speech about *The Glory* of THE FATHER], a merciful and gracious GOD [F], slow to anger, and abundant in loving kindness and truth, **Exo 34:07** keeping loving kindness for thousands, forgiving iniquity and disobedience

and sin; yet HE [F] does not leave the guilty unpunished; HE [F] punishes the children and their children for the sin of the fathers to the third and fourth generation.” **Exo 34:08** **Moses hurried and bowed his head toward the earth, and worshiped.** **Exo 34:09** **He said, “If now I have found favor in your [S] sight, Lord [S] [The Hebrew is Adonai.], please let The Lord [S] [The Hebrew is Adonai.] go in the midst of us; although this is a stiff-necked people; pardon our iniquity and our sin, and take us for your [S] inheritance.”** **Exo 34:10** **He [S] said, “Behold, I [S] make a covenant. Before all your people I [S] will do marvels, such as have not been worked in all the earth, nor in any nation, and all the people that live among you shall see the work of Yahveh [S], for it is an awesome thing that I [S] do with you.** **Exo 34:11** **Observe that which I [S] command you this day. Behold, I [S] drive out before you the Amorite, the Canaanite, the Hittite, the Perizzite, the Hivite, and the Jebusite.** **Exo 34:12** **Be careful, lest you make a covenant with the inhabitants of the land where you are going, lest it be for a snare in the midst of you;** **Exo 34:13** **but you shall break down their altars, and dash in pieces their pillars, and you shall cut down their Asherim.** **Exo 34:14** **You shall worship no other god, for YAHVEH [F], WHOSE [F] Name is JEALOUS [F], is a jealous GOD [F].** **Exo 34:15** **Do not make a covenant with the inhabitants of the land, lest they play the prostitute after their gods, and sacrifice to their gods, and one call you and you eat of his sacrifice.** **Exo 34:16** **You take of their daughters to your sons, and their daughters play the prostitute after their gods, and make your sons play the prostitute after their gods.** **Exo 34:17** **You shall make no cast idols for yourselves.** **Exo 34:18** **“You shall keep the feast of unleavened bread. Seven days you shall eat unleavened bread, as I [S] commanded you, at the time appointed in the month Abib, for in the month Abib you came out from Egypt.** **Exo 34:19** **All that opens the womb is mine [S], and all your cattle that is male, the firstborn of cow and sheep.** **Exo 34:20** **The firstborn of a donkey you shall redeem with a lamb, and if you will not redeem it, then you shall break its neck. All the firstborn of your sons you shall redeem. No one shall appear before my [S] presence empty.** **Exo 34:21** **Six days you shall work, but on the seventh day you shall rest; in plowing time and in harvest you shall rest.** **Exo 34:22** **You shall observe the feast of weeks with the first fruits of wheat harvest, and the feast of harvest at the year’s end.** **Exo 34:23** **Three times in the year all your males shall appear before The Presences [S + HS] of LORD YAHVEH [F], THE GOD [F] of Israel. [Three times a year the Israelites were to appear before The singular Presence [S] of YAHVEH [F] (Exo 23:15, 17). Now they are to do so before The plural Presences [S + HS] of YAHVEH (Exo 34:23-24), since THE FATHER was planning to send both HIS Presences to Canaan (Exo 33:14-15). Note that contextual clues determine whether *panim*, meaning face(s), presence(s), or Presence(s), should be translated in the singular or plural.]** **Exo 34:24** **For I [S] will drive out nations before you and enlarge your borders; neither shall any man desire your land when you go up to**



appear before The Presences [S + HS] of YAHVEH [F], your GOD [F], three times in the year.

#04. Numbers Excerpt Read Trinitarian

Num 22:09—24:25

Num 22:09 God [T] came to Balaam, and said, “What men are these with you?”

Num 22:10 Balaam said to [All] The Gods [T] [The Hebrew is *haElohim*], “Balak the son of Zippor, king of Moab, has sent to me, saying, Num 22:11 “Behold, the people that is come out of Egypt, and they cover the surface of the earth. Now come and curse them. Peradventure I shall be able to fight against them, and shall drive them out.” Num 22:12 God [T] said to Balaam, “You shall not go with them; you shall not curse the people, for they are blessed.” Num 22:13

Balaam rose up in the morning, and said to the princes of Balak, “Get you into your land, for YAHVEH [F] [Balaam knows only THE FATHER as YAHVEH.] refuses to give me leave to go with you.” [This section is omitted because there is no reference to *Yahveh* (Num 22:14-17).] Num 22:18 Balaam answered the servants of Balak, “If Balak would give me his house full of silver and gold, I cannot go beyond the word of YAHVEH [F] my GOD [F], to do less or more. Num 22:19 Now, therefore, please wait also here this night, that I may know what YAHVEH [F] will speak to me more” [Balaam knows only THE FATHER as YAHVEH]. Num 22:20 God [T] [See how The Trinity also met with Balaam the first time (Num 22:10).] came to Balaam at night, and said to him, “[If the men are come to call you, rise up, go with them, but only the word which I [S] speak to you, that shall you do” [The “I” is The Son since The Malek Yahveh was the spokesman for The Trinity and for THE FATHER.] Num 22:21 Balaam rose up in the morning, and saddled his donkey, and went with the princes of Moab. Num 22:22 GOD’S [F] anger was kindled because he went. [GOD was angry, perhaps because Balaam did not wait to see whether the princes of Moab would come calling again (Num 22:20). It seems that, at the crack of dawn, Balaam sought out the proffered treasure. GOD also knew that Balaam planned to do and say more than just what GOD wanted said and done.]

Balaam eventually told the Moabites that since *Yahveh* is an ethical God, the Israelites could be separated from their God by tempting the Israelites to immorality (Num 31:16; 2Pe 02:15; Rev 02:14). Afterward God sent a plague that surgically eliminated those who committed immorality. There was no “collateral damage” (Deu 04:03-04; Num 25:09). So Balaam’s advice did weaken Israel militarily since Israel’s population was reduced by 24,000 fighting men.] The Malek [S] YAHVEH [F] placed himself [S] in the way for an adversary against him. Now he was riding on his donkey, and his two servants were with him. Num 22:23 The donkey saw The Malek [S] YAHVEH [F] standing in the way, with his [S] sword drawn in his [S] hand, and the donkey turned aside out of the way, and went into the field. Balaam struck the donkey, to turn her into the way. Num 22:24 Then The Malek [S] YAHVEH [F] stood in a

narrow path between the vineyards, a wall being on this side, and a wall on that side. **Num 22:25** The donkey saw *The Malek [S] YAHVEH [F]*, and she thrust herself to the wall, and crushed Balaam's foot against the wall. He struck her again. **Num 22:26** *The Malek [S] YAHVEH [F]* went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. **Num 22:27** The donkey saw *The Malek [S] YAHVEH [F]*, and she lay down under Balaam. Balaam's anger was kindled, and he struck the donkey with his staff. **Num 22:28** *yahveh [S]* [The narrator, Moses, but not Balaam, knew *The Malek Yahveh* as *yahveh*.] opened the mouth of the donkey, and she said to Balaam, "What have I done to you, that you have struck me these three times?" **Num 22:29** Balaam answered the donkey, "You have made a fool of me! If I had a sword in my hand, I would kill you right now" [The point of the narrative is that Balaam was fortunate that *The Malek Yahveh* did not treat the wayward Balaam like Balaam treated his "wayward" donkey]. [This section is omitted because there is no reference to *Yahveh* (Num 22:29-30).] **Num 22:31** Then *yahveh [S]* opened the eyes of Balaam. He saw *The Malek [S] YAHVEH [F]* standing in the way, with his [S] sword drawn in his [S] hand. He bowed his head, and fell on his face. **Num 22:32** *The Malek [S] YAHVEH [F]* said to him, "Why have you struck your donkey these three times? Behold, I [S] am come forth for an adversary, because your way is perverse before me [S]" [Notice *The Malek* speaks for himself, not only for his sender]. **Num 22:33** The donkey saw me [S], and turned aside before me [S] these three times. Unless she had turned aside from me [S], surely now I [S] had even slain you, and saved her alive. **Num 22:34** Balaam said to *The Malek [S] YAHVEH [F]*, "I have sinned, for I did not know that you [S] stood in the way against me. Now, therefore, if it displease you [S], I will return home. **Num 22:35** *The Malek [S] YAHVEH [F]* said to Balaam, "Go with the men, but only the word that I [S] shall speak to you, that you shall speak." So Balaam went with the princes of Balak [This section is omitted because there is no reference to *Yahveh* (Num 22:36-37)]. **Num 22:38** Balaam said to Balak, "Behold, I have come to you. Have I now any power at all to speak anything? The word that God [S] [See Num 22:35 where *The Malek Yahveh* tells Balaam to speak only what *The Malek Yahveh* tells him.] puts in my mouth, that shall I speak" [This section is omitted because there is no reference to *Yahveh* (Num 22:39-23:02)]. **Num 23:03** Balaam said to Balak, "Stand by your burnt offering, and I will go. Perhaps YAHVEH [F] will come to meet me, and whatever HE [F] shows me I will tell you" [Meaning that Balaam might be able to talk to YAHVEH THE FATHER, and HE might allow Balaam to curse Israel. It was hoped THE FATHER would change HIS mind if petitioned correctly.]. He went to a bare height. **Num 23:04** GOD [F] met Balaam, and Balaam said to HIM [F], "I have prepared the seven altars, and I have offered up a bull and a ram on every altar." **Num 23:05** YAHVEH [F] put a word in Balaam's mouth, and said, "Return to Balak, and thus you shall speak" [This section is omitted because there is no reference to *Yahveh* (Num 23:06-07)]. **Num 23:08** "How shall I curse whom EL [F] has not cursed? How shall I defy, whom YAHVEH [F] has not defied?" [This section is omitted because there is no reference to



Yahveh (Num 23:09-11)]. **Num 23:12** He answered and said, “Must I not take heed to speak that which YAHVEH [F] puts in my mouth?” [This section is omitted because there is no reference to Yahveh (Num 23:13-14).] **Num 23:15** He said to Balak, “Stand here by your burnt offering while I meet YAHVEH [F] yonder. **Num 23:16** YAHVEH [F] met Balaam, and put a word in his mouth, and said, “Return to Balak, and thus shall you speak.” **Num 23:17** He came to him, and, behold, he was standing by his burnt offering, and the princes of Moab with him. Balak said to him, “What has YAHVEH [F] spoken?” **Num 23:18** He took up his parable, and said, “Rise up, Balak, and hear. Listen to me, you son of Zippor.” **Num 23:19** “EL [F] is not a man, that he should lie, neither the son of man, that he should repent. Has HE [F] said, and will HE [F] not do it? Or has HE [F] spoken, and will HE [F] not make it good?” **Num 23:20** Behold, I have received commandment to bless. HE [F] has blessed, and I cannot reverse it. **Num 23:21** HE [F] has not seen iniquity in Jacob. Neither has HE [F] seen perverseness in Israel. YAHVEH [F] his GOD [F] is with him, the shout of a king is among them. **Num 23:22** EL [F] brings them forth out of Egypt. He has, as it were, the strength of the wild-ox. **Num 23:23** Surely there is no enchantment with Jacob. Neither is there any divination with Israel. Now shall it be said of Jacob and of Israel, ‘What has EL [F] done!’” [This section is omitted because there is no reference to Yahveh (Num 23:24-25).] **Num 23:26** Balaam answered Balak, “Did not I tell you, saying, ‘All that YAHVEH [F] speaks, that I must do?’” **Num 23:27** Balak said to Balaam, “Come now, I will take you to another place; peradventure it may seem right in the eyes [plural] of [All] The Gods [T]... [The Hebrew is haElohim.] [The only way this account makes sense is if Yahvism was a widespread religion in the ancient Near East. True Yahvists, of course, did not leave behind any idols for archaeologists to dig up that would confirm the Yahvists’ existence. The Yahvists also seemed to use only perishable writing materials, and otherwise transmitted their scripture orally.]

Since Yahvists were widespread, Balak figured that Yahveh had no particular attachment to Israel over other countries in which Yahvists resided. Balaam had cursed many countries where Yahvists resided (Num 22:06), so why would Israel be special?

Balak may have figured that since at first The Malek Yahveh did not want Balaam to go to Moab, but then changed his mind and let Balaam go, perhaps Yahveh might allow Balaam to curse Israel after all.

Perhaps Balak had heard how Yahveh sent plagues on Israel as punishment, and felt Yahveh could be prevailed upon to do so again. They probably felt that one curse from Yahveh would cancel out all the previous blessings. So Balak had Balaam keep trying to curse Israel. [...] **...that you may curse them from there**” [This section is omitted because there is no reference to Yahveh (Num 23:28 – 24:30)]. **Num 24:01** When Balaam saw that it pleased

YAHVEH [F] to bless Israel, he did not go, as at the other times, to meet with enchantments, but he set his face toward the wilderness. **Num 24:02** Balaam lifted up his eyes, and he saw Israel dwelling according to their tribes, and The Spirit

[HS] of GOD [F] came on him. Num 24:03 He took up his parable, and said, “Balaam the son of Beor says, ‘The man whose eye was closed says, Num 24:04 he [Balaam] says, who hears the words of EL [HS] [El is one Hebrew word meaning “God” or “god.” Here El refers to The Spirit mentioned earlier in Num 24:02 and later in Num 24:16.], who sees the vision of [One [s] of] The Mighty Ones [T] [The Hebrew is “[El] Shaddai.” Also, see Num 24:04-17 in the Trinitarian proofs appendix.], falling down, and having his eyes open. Num 24:05 How goodly are your tents, Jacob, your tents, Israel! Num 24:06 As valleys are they spread forth, as gardens by the riverside, as aloe-trees that YAHVEH [F] has planted, as cedar trees beside the waters. Num 24:07 Water shall flow from his [Israel’s] buckets, his [Israel’s] seed shall be in many waters, his [Israel’s] King [The Son as Messiah] shall be higher than Agag, his [The Messiah’s] kingdom shall be exalted. Num 24:08 El [F] brings him [The Son as Messiah] forth out of Egypt; [Num 24:08 allowed Matthew to interpret a passage from Hosea as applying to Yeshua’s childhood round trip to Egypt (Mat 02:15): “When Israel was a child, I [THE FATHER] loved him [The Son], and out of Egypt I called my son” (Hos 11:01). See the section on Num 22-24 in the Proto-Sinaitic Trinitarianism chapter.] He [The Son as Messiah] has as it were the strength of the wild-ox. He [The Son as Messiah] shall eat up the nations, his [Spiritual Israel’s] adversaries, and shall break their bones in pieces, smite them through with his [The Son as Messiah’s] arrows. Num 24:09 He [The Son as Messiah] crouched, he [The Son as Messiah] lay down as a lion, as a lioness; who shall rouse him [The Son as Messiah] up? Blessed be everyone who blesses you [The Son as Messiah], cursed be everyone who curses you [The Son as Messiah]. Num 24:10 Balak’s anger was kindled against Balaam, and he struck his hands together. Balak said to Balaam, “I called you to curse my enemies, and, behold, you have altogether blessed them these three times. Num 24:11 So now flee you to your place. I thought to promote you to great honor, but, behold, YAHVEH [F] has kept you back from honor.” Num 24:12 Balaam said to Balak, “Did not I also tell your messengers who you sent to me, saying, Num 24:13 ‘If Balak would give me his house full of silver and gold, I cannot go beyond the word of YAHVEH [F], to do either good or bad of my own mind; what YAHVEH [F] speaks, that will I speak?’ Num 24:14 Now, behold, I go to my people. Come, and I will tell you what this people shall do to your people in the latter days. Num 24:15 He took up his parable, and said, “Balaam the son of Beor says, ‘The man [Balaam] whose eye was closed says, Num 24:16 he [Balaam] says, who hears the words of EL [HS] [The Spirit mentioned earlier in Num 24:02, 04.], knows the knowledge of THE MOST HIGH [F], who sees the vision of [One [s] of] The Mighty Ones [T], [The Hebrew is “[El] Shaddai.” In other words, Balaam had seen The Malek Yahveh whom Balaam now calls [El] Shaddai, meaning “[One [s] of] The Mighty Ones.” See the section Num 22 – 24 in the chapter on Proto-Sinaitic Trinitarianism for more discussion on this point.



Some translations translate the phrase "vision of [El] *Shaddai*" as "vision from *The Almighty*," but there is no preposition "from" in the Hebrew of Num 24:04, 16. By comparison, the phrases "vision from the prophet" (Eze 07:26) and "vision from *YAHVEH*" (Lam 02:09) do have the Hebrew preposition "*min*," meaning "from." Thus, if the Balaam wanted to say "visions from *The Almighty*," rather than "vision of [El] *Shaddai*," Balaam likely would have inserted the "*min*" preposition.] **Falling down, and having his eyes open, Num 24:17** I see him [The Son as Messiah], but not now. I see him [The Son as Messiah], but not near. There shall come forth a Star [The Son as Messiah] out of Jacob, a Scepter [The Son as Messiah] shall rise out of Israel [The Scepter or Branch is associated with The Messiah in Gen 49:10-11, Num 24:17; Isa 04:02, 11:01; 53:02; Jer 23:05; 33:15; Zec 03:08; 06:12, and elsewhere.], shall strike through the corners of Moab, break down all the sons of tumult. Num 24:18 Edom shall be a possession, Seir also shall be a possession, *who were his* [Israel's] enemies, while Israel does valiantly. Num 24:19 Out of Jacob shall one [The Son as Messiah] have dominion, shall destroy the remnant from the city. Num 24:20 He [Balaam] looked at Amalek, and took up his parable, and said, "Amalek was the first of the nations, but his latter end shall come to destruction." Num 24:21 He looked at the Kenite, and took up his parable, and said, "Strong is your dwelling-place, your nest is set in the rock. Num 24:22 Nevertheless Kain shall be wasted, until Asshur shall carry you away captive." Num 24:23 He took up his parable, and said, "Alas, who shall live when El [The Son as Messiah] does this?"...

#19. Psalm 091 Read Trinitarian

Discussion of Psalms 091:01

David said:

He [a believer] who dwells in the dwelling place of THE MOST HIGH [F] will rest in the shadow of [One [S] of] The Mighty Ones [T] [The Hebrew is [El] *Shaddai*] (Psa 091:01).

In other words, [El] *Shaddai*, meaning "[One of] The Mighty Ones," protects believers who spiritually dwell in the dwelling place of his FATHER, *ELYON* ("THE MOST HIGH"). Moses spoke of how The Presences would accompany Israel into the Promised Land:

THE ETERNAL GOD [F] is [Israel's] dwelling-place, underneath are the everlasting Arms [S + HS]. HE [F] will drive out the enemy from before you, saying [to The Son and Spirit], 'DESTROY! [the enemy]' (Deu 33:27).

In other words, the eternal (The Hebrew is *qedem*) FATHER, who is elsewhere called the eternal (The Hebrew is *olam*) GOD (Gen 21:33), commanded the eternal (The Hebrew is *olam*) Arms, The Son and The Spirit, to destroy the Canaanite settlements so Israel could occupy the Promised Land. Thus, The Son and Spirit are as eternal (*olam*) as THE FATHER is.

Moses called *The Son* and **Spirit** THE FATHER's "everlasting **Arms**." Similarly, David said that *The Son* has "wings":

"He will cover you with *his* pinions, under *his* wings you will take refuge" (Psa 091:04).

A Bible reader is immediately reminded of *yeshua*'s statement:

Jerusalem, Jerusalem that kills the prophets, and stones those who are sent to her! How often would I have gathered your children together, even as a hen gathers her chicks under her wings, but you would not! (Mat 23:37).

Discussion of Psa 091:09

In verse nine, Psalm 091 turns messianic. Unfortunately, the reader might not know this because most translations do not follow the Hebrew. The *WEB* and *YLT* translations, however, stick to the Hebrew, and Eusebius interpreted Psalm 091:09 according to the Hebrew.²³

The Hebrew says that the believer takes refuge in *The Messiah*, not only because *The Messiah* is *yahveh The Son*, but also because *The Messiah* himself would take refuge in THE FATHER:

For you [S], yahveh [S], are my refuge! You [S] have made THE MOST HIGH [F] **your [S] habitation** (Psa 091:09).

Psa 091:09 is a prophecy that *The Messiah* would make **ELYON** *his* refuge. *The Messiah* was *yahveh The Son*, but *The Messiah* also was a man who was tempted in every way we are (Heb 04:15). *The Son*, therefore, took refuge in THE FATHER always (Heb 02:11-18). *The Messiah* referred to the temple as *his* FATHER's house (Luk 02:49). Even on the cross, *yeshua* cried out to **ELYON** (Psa 022:01 [LXX 021:01]; Mar 15:34).

Psa 091:09 uses messianic terminology consistent with the idea of Psa 091:01—*The Messiah* would be safe with **ELYON** just as believers are (Joh 08:38; 14:10-11; 17:11, 21). Compare Psa 091:09 to a few parallel passages:

Trust in *yahveh [S]* **forever, for in** *YAH[VEH] [F], yahveh [S]* **is an everlasting Rock** (Isa 26:04),

He [*The Messiah*] **shall stand, and shall feed** [*His flock*] **in the strength of** *YAHVEH [F], in the majesty of the Name of YAHVEH [F] his [S] GOD [F]. They* [*His flock*] **shall abide, for now** *he [S] [*The Messiah*, Shepherd]* **shall be great to the ends of the earth** (Mic 05:04 [*BHS* 05:03]), and

YAHVEH [F], my [S] strength, my [S] stronghold, my [S] refuge in the day of affliction, to *YOU [F]* **shall the nations come from the ends of the earth ... So**

²³ Eusebius (died 340 AD) speaks of Psa 091:09 in *Proof the Gospel, Book V, Chapter 21, and Book IX, Chapter 07*.



behold, I [S] will cause them to know, this once will I [S] cause them to know my [S] hand and my [S] might, and they shall know that my [S] Name is *Yahveh* [S] (Jer 16:19, 21).

The Temptation of *Yeshua*

The Devil and *Yeshua* both knew Hebrew, and they knew that Psa 091 spoke of *The Messiah* as *Yahveh The Son* and as [E] *Shaddai*. Also, Balaam saw that [E] *Shaddai* would be *The future Messiah*, as is discussed in the section on Num 22—24 in the chapter on Proto-Sinaitic Trinitarianism. Also, see Numbers Excerpt Read Trinitarian.

That the Devil knew *The Messiah* would be [E] *Shaddai* is why the Devil prefaced his quotation of Psa 091:11-12 with the words, “If you [really] are *The Son of GOD*...” The Devil wanted *Yeshua* to either doubt that he was *The God-man Messiah* as advertised in the OT, or the Devil wanted to dare *Yeshua* to become “macho” to prove that he was *Yahveh The Son* and [E] *Shaddai*. The Devil thought that perhaps *The Son* would lose favor with *THE FATHER* if *The Son* took an independent course of action (Joh 05:19-20; 10:37). The Devil said:

If you are *The Son of GOD*, throw yourself down, for it is written, ‘He will give his angels charge concerning you,’ and ‘On their hands they will bear you up, so that you do not dash your foot against a stone’ (Mat 04:06).

The Messiah countered the Devil, not by denying that he was *Yahveh The Son*, but by applying a *Yahveh* text to himself, “Do not tempt *Yahveh*, your *God*” (Mat 04:07 is a quotation of Deu 06:16). Not only did this show the Devil that *Yeshua* was secure in his knowledge of his being *Yahveh The Son*, but it was intended as *double-entendre*: *The Messiah* should not test *ELYON*’s protective care by committing foolish acts, and Satan should not tempt *The Messiah*, who is *Yahveh El Shaddai*.

The Temptation account continues with the Devil offering to hand over the whole world if only *Yeshua* would bow down before the Devil. The Devil is here promising to immediately give what *ELYON* promised to give *The Messiah* only after the resurrection (Psa 02:08-09; Act 13:33). The idea was to tempt *The Messiah* to impulsively seek immediate gratification so that he would find himself outside the will of *THE FATHER*.

The Messiah countered by applying yet another *Yahveh* text: “Worship *The Lord* your *God*, and serve him only” (Deu 06:13; Mat 04:10). The *double-entendre* meaning is that:

- ☆ The Devil should worship *The Messiah* as *Yahveh El Shaddai*, rather than *El Shaddai* worshipping the Devil, and
- ☆ *The God-man* should worship *ELYON*, not the Devil (Mat 27:46; Joh 17:03; 20:17; Eph 01:17; Heb 01:09; Rev 03:12).

This episode was just part of *Yeshua*'s trampling the serpent (Psa 091:13).
Psalm 091

[The Psalmist Spoke of THE FATHER and The Son in Relation to Believers.]

Psa 091:01 He [Any believer] who dwells in the dwelling place of THE MOST HIGH [F], will rest in the shadow of [El [S]] *Shaddai* [I]. **Psa 091:02** I [the Psalmist] will say of *Yahveh* [S], "He [S] is my [the Psalmist] refuge and my fortress; my God [S] in whom [S] trust." **Psa 091:03** For he [S] will deliver you [Any believer] from the snare of the fowler, from the deadly pestilence. **Psa 091:04** He [S] will cover you [Any believer] with his [S] pinions; under his [S] wings you [Any believer] will take refuge [Alluded to in Mat 23:37]. His [S] truth is a shield and a buckler. **Psa 091:05** You [Any believer] will not be afraid of the terror by night, nor of the arrow that flies by day, **Psa 091:06** nor of the pestilence that walks in darkness, nor for the destruction that wastes at noonday. **Psa 091:07** A thousand shall fall at your [Any believer's] side, and ten thousand at your [Any believer's] right hand, but it will not come near you [Any believer]. **Psa 091:08** You [Any believer] will only look with your eyes, and see the reward of the wicked.

[The Psalmist Spoke of The Son's Relationship to THE FATHER and to Believers.]

Psa 091:09 For you [S], *Yahveh* [S], are my refuge! You [S] have made THE MOST HIGH [F] your [S] habitation. **Psa 091:10** No evil will happen to you [S], neither shall any plague come near your [S] tent. **Psa 091:11** For HE [F] will give HIS [F] angels charge over you [S], to guard you [S] in all your [S] ways. **Psa 091:12** They will bear you [S] up in their hands, so that you [S] will not dash your [S] foot against a stone. **Psa 091:13** You [S] will tread on the lion and cobra. You [S] will trample the young lion and the serpent underfoot [see Gen 03:15].

[THE FATHER Spoke of The Messiah.]

Psa 091:14 BECAUSE he [S] HAS SET his [S] LOVE ON ME [F], THEREFORE I [F] WILL DELIVER him [S]. I [F] WILL SET him [S] ON HIGH, BECAUSE he [S] HAS KNOWN MY [F] NAME [Joh 17:11-12]. **Psa 091:15** He [S] WILL CALL ON ME [F], AND I [F] WILL ANSWER him [S]. I [F] WILL BE WITH him [S] IN TROUBLE. I [F] WILL DELIVER him [S], AND HONOR him [S]. **Psa 091:16** I [F] WILL SATISFY him [S] WITH LONG LIFE, AND SHOW him [S] MY [F] SALVATION [see Act 02:26-36].

Concluding Remark

Psa 091 is thoroughly Trinitarian and speaks of [El] *Shaddai* and *ELYON*. *ELYON* and [El] *Shaddai* are names used for THE FATHER and The Son,



especially in Genesis. With that in mind, it is interesting to note that the previous Psalm, Psa 090, is ascribed to Moses. Also, both Psalms start out similarly in that they refer to **YAHVEH** as a dwelling place (Psa 090:01; 091:01, 09). Perhaps Moses wrote both Psa 090 and 091.

#23. Isaiah Read Trinitarian

Isa 01:01 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah: [Notice this is a "vision." Isaiah is, for the most part, taking down dictation.] **Isa 01:02** Hear, heavens, and listen, earth, for **YAHVEH** [F] has spoken: [In Isaiah's vision, **The Trinity** is speaking out the script that Isaiah is to copy down on a scroll (Isa 08:01; 29:11-12, 18; 30:08; 34:16). In the following verses, **The Son** is quoting **THE FATHER**.] "I [F] HAVE NOURISHED AND BROUGHT UP CHILDREN, AND THEY HAVE REBELLED AGAINST ME [F]. **Isa 01:03** THE OX KNOWS HIS OWNER, AND THE DONKEY HIS MASTER'S CRIB, BUT ISRAEL DOES NOT KNOW [ISRAEL'S MASTER], MY [F] PEOPLE DID NOT CONSIDER [THE OWNER'S BENEFICENCE]." **Isa 01:04** Ah sinful nation, a people laden with iniquity, a seed of evildoers, children who deal corruptly! They have forsaken **YAHVEH** [F]. They have despised **THE HOLY ONE** [F] of Israel. They are estranged and backward. **Isa 01:05** Why should you be beaten more, that you revolt more and more? The whole head is sick, and the whole heart faint. **Isa 01:06** From the sole of the foot even to the head there is no soundness in it: wounds, welts, and open sores. They have not been closed, neither bandaged, neither soothed with oil. **Isa 01:07** Your country is desolate. Your cities are burned with fire. Strangers devour your land in your presence, and it is desolate, as overthrown by strangers. **Isa 01:08** The daughter of Zion is left like a shelter in a vineyard, like a hut in a field of melons, like a besieged city. **Isa 01:09** unless **YAHVEH** [F] of Angelic Armies had left to us [**The Son** + believers] [See Isa 08:10.] a very small remnant, we [**The Son** + believers] would have been as Sodom, we [**The Son** + believers] would have been like Gomorrah [See the entry on Isa 01:09 in the "NT Use of OT **Yahveh** Texts" appendix.] [Isa 01:09 is quoted in Rom 09:29. **The Messiah** addressed **Christians** as brothers and children, and **The Messiah** trusts **Yahveh** (compare the Heb 02:12-13 quotations of Psa 022:22 [LXX 021:22], Isa 08:17-18).]

To become like Sodom means to not leave behind any descendants except a few who happen to escape (Isa 03:09; 13:19). Isa 01:09 is a poignant statement for **El Shaddai** to make since **he** was at Sodom and Gomorrah when the cities were destroyed. **El Shaddai** and **The Spirit** saved Lot and his daughters from Sodom.

Yeshua is a descendant of Ruth the Moabite (Rut 01:04; Mat 01:05). The Moabites descended from Lot and his oldest daughter (Gen 19:36-37). **Yeshua's** ancestors were saved from near destruction twice, once by escaping death in Sodom and once by escaping death in Isaiah's time. Thus, it is no

wonder that The Servant of YAHVEH said “us” and “we” when speaking of himself and his ancestors.

Isa 53:08 says that The Servant of YAHVEH will have no descendants since he will be killed for the transgressions of his people. Isaiah has an interest in the lineage of The Servant of YAHVEH.

Interesting is the fact that Yahveh instructed the Israelites to shelter Moabite refugees and then immediately mentions the kingship of The Messiah (Isa 16:04-05). The account of Ruth happened during the period of the Judges long before Isaiah's time, but perhaps this means that on account of Ruth and The coming Messiah, Moabite refugees should be harbored. Though people may still argue that The “us” and “we” in this passage do not refer to The Messiah and the Israelites (compare Gen 19:16), it is harder to argue that The “us” in Isa 01:18 does not refer to The Messiah and the Israelites].

Isa 01:10 Hear The Word [S] of YAHVEH [F], you rulers of Sodom! Listen to the law of our [The Son + believers'] GOD [F], you people of Gomorrah! [The LXX does not have the pronoun “our” but just says, “law of God.” See The Prophet Behind the Prophets chapter for a discussion on how the doctrine of **The Trinity** is feasible even when the MT reading has The Son calling THE FATHER “our GOD” or “my GOD.”] **Isa 01:11** “WHAT ARE THE MULTITUDE OF YOUR SACRIFICES TO ME [F]?” says

YAHVEH [F]. “I [F] HAVE HAD ENOUGH OF THE BURNT OFFERINGS OF RAMS, AND THE FAT OF FED ANIMALS. I [F] DO NOT DELIGHT IN THE BLOOD OF BULLS, OR OF LAMBS, OR OF MALE GOATS. **Isa 01:12**

WHEN YOU COME TO APPEAR BEFORE ME [F], WHO HAS REQUIRED THIS AT YOUR HAND, TO TRAMPLE MY [F] COURTS? **Isa 01:13** BRING NO MORE VAIN OFFERINGS. INCENSE IS AN ABOMINATION TO ME [F]. NEW MOONS, SABBATHS, AND CONVOCATIONS I [F] CANNOT BEAR WITH EVIL ASSEMBLIES. **Isa 01:14** MY [F] SOUL HATES YOUR NEW MOONS AND YOUR APPOINTED FEASTS. THEY ARE A BURDEN TO ME [F]. I [F] AM WEARY OF BEARING THEM. **Isa 01:15**

WHEN YOU SPREAD FORTH YOUR HANDS, I [F] WILL HIDE MY [F] EYES FROM YOU. YES, WHEN YOU MAKE MANY PRAYERS, I [F] WILL NOT HEAR. YOUR HANDS ARE FULL OF BLOOD. **Isa 01:16** WASH YOURSELVES, MAKE YOURSELF CLEAN. PUT AWAY THE EVIL OF YOUR DOINGS FROM BEFORE MY [F] EYES; CEASE TO DO EVIL. **Isa 01:17** LEARN TO DO WELL. SEEK JUSTICE, RELIEVE THE OPPRESSED, JUDGE THE FATHERLESS, AND PLEAD FOR THE WIDOW.” **Isa 01:18**

“COME NOW, AND LET US [Father and believers] REASON TOGETHER,” says YAHVEH [F]: “THOUGH YOUR SINS BE AS SCARLET, THEY SHALL BE AS WHITE AS SNOW. THOUGH THEY BE RED LIKE CRIMSON, THEY SHALL BE AS WOOL. **Isa 01:19** IF YOU ARE WILLING AND OBEDIENT, YOU SHALL EAT THE GOOD OF THE LAND. **Isa 01:20** IF YOU REFUSE AND REBEL, YOU SHALL BE DEVoured WITH THE SWORD.” For the mouth of YAHVEH [F] has spoken it. **Isa 01:21**

How the faithful city has become a prostitute! She was full of justice; righteousness lodged in her, but now murderers. **Isa 01:22** Your silver has become dross, your wine mixed with water. **Isa 01:23** Your princes are rebellious, and companions of thieves. Everyone loves bribes, and follows after rewards. They did not judge the fatherless, neither does the cause of the widow come to them. **Isa 01:24** Therefore, THE LORD [F], YAHVEH [F] of Angelic Armies, THE MIGHTY ONE [F] of Israel,” says: “AH, I [F] WILL GET RELIEF FROM MY [F] ADVERSARIES, AND AVENGE MYSELF [F] OF MY [F] ENEMIES. **Isa 01:25** I [F] WILL TURN MY [F] HAND ON YOU, THOROUGHLY PURGE AWAY YOUR DROSS, AND WILL TAKE AWAY ALL YOUR



IMPURITIES. [Isa 01:26](#) I [F] WILL RESTORE YOUR JUDGES AS AT THE FIRST, AND YOUR COUNSELORS AS AT THE BEGINNING. AFTERWARD YOU SHALL BE CALLED 'THE CITY OF RIGHTEOUSNESS, A FAITHFUL TOWN.' [Isa 01:27](#) Zion shall be redeemed with justice, and her converts with righteousness. [Isa 01:28](#) The destruction of transgressors and sinners shall be together, and those who forsake YAHVEH [F] shall be consumed. [Isa 01:29](#) "FOR THEY SHALL BE ASHAMED OF THE OAKS WHICH YOU HAVE DESIRED, AND YOU SHALL BE CONFOUNDED FOR THE GARDENS THAT YOU HAVE CHOSEN. [Isa 01:30](#) FOR YOU SHALL BE AS AN OAK WHOSE LEAF FADES, AND AS A GARDEN THAT HAS NO WATER. [Isa 01:31](#) THE STRONG WILL BE LIKE TINDER, AND HIS WORK LIKE A SPARK. THEY WILL BOTH BURN TOGETHER, AND NO ONE WILL QUENCH THEM." [Isa 02:01](#) **This is what Isaiah the son of Amoz saw concerning Judah and Jerusalem:** [Isa 02:02](#) It shall happen in the latter days, that the mountain of YAHVEH'S [F] house shall be established on the top of the mountains, and shall be raised above the hills, and all nations shall flow to it. [Isa 02:03](#) Many peoples shall go and say, "Come, let us go up to the mountain of YAHVEH [F], to the house of The God [Is] of Jacob. [He \[T\]](#) will teach us of [his \[T\]](#) ways, and we will walk in [his \[T\]](#) paths." For out of Zion the law shall go forth, and The Word [Is] of YAHVEH [F] from Jerusalem. [Isa 02:04](#) He [~~The Messiah~~ who is The Word. (Joh 01:01, 14).] will judge between the nations, and will decide concerning many peoples. They shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation; neither shall they learn war any more. [Isa 02:05](#) House of Jacob, come, and let us [~~The Son + believers~~] walk in the light of YAHVEH [F]. [Isa 02:06](#) For YOU [F] have forsaken YOUR [F] people, the house of Jacob, because they are filled from the east, with those who practice divination like the Philistines. They also clasp hands with the children of foreigners. [Isa 02:07](#) Their land is full of silver and gold. Neither is there any end of their treasures. Their land also is full of horses, neither is there any end of their chariots. [Isa 02:08](#) Their land also is full of idols. They worship the work of their own hands, that which their own fingers have made. [Isa 02:09](#) Man is brought low, and mankind is humbled; therefore, do not forgive them. [Isa 02:10](#) Enter into the rock, and hide in the dust [[Isa 02:10-22](#) has three sections ([Isa 02:10-11](#); [12-19](#); and [20-11](#)). In each section the word "day" is repeated, and the phrase "from The Fear of YAHVEH and The Glory of HIS majesty" is repeated ([Isa 02:10](#); [19](#); [21](#)).], from before The Presence [Is] of The Fear [Is] [~~The Son~~ is called "Fear" also in [Gen 31:42](#) and [53](#).] of YAHVEH [F], and from The Glory [Is] of HIS [F] majesty. [Isa 02:11](#) The lofty looks of man will be brought low, the haughtiness of men will be bowed down, and [Yahveh \[T\]](#) alone will be exalted in that day [[See the entry on Isa 02:10-11 in the "NT Use of OT Yahveh Texts" appendix](#)]. [Isa 02:12](#) For there will be a day of [Yahveh \[T\]](#) of Angelic Armies for all that is proud and haughty. For all that is lifted up, it shall be brought low. [Isa 02:13](#) For all the cedars of Lebanon, that are high and lifted up, for all the oaks of Bashan, [Isa 02:14](#) for all the high mountains, for all the hills that are lifted up, [Isa 02:15](#) for every lofty tower, for every fortified wall, [Isa 02:16](#) for all the ships of Tarshish, and for

all pleasant imagery. **Isa 02:17** The loftiness of man shall be bowed down, and the haughtiness of men shall be brought low. **Yahveh** [T] alone shall be exalted in that day. **Isa 02:18** The idols shall utterly pass away **[The verb is singular]**. **Isa 02:19** Men shall go into the caves of the rocks, and into the holes of the earth, from before the presence of The Fear [s] of **YAHVEH** [F], and from The Glory [s] of **HIS** [F] majesty, when he [s] arises to shake the earth mightily. **Isa 02:20** In that day, men shall cast away their idols of silver, and their idols of gold that they have made for themselves to worship. To the moles and to the bats, **Isa 02:21** to go into the caverns of the rocks, and into the clefts of the ragged rocks, from before the presences of The Fear [s] of **YAHVEH** [F], and from The Glory [s] of **HIS** [F] MAJESTY [F], when he [s] arises to shake the earth mightily. **Isa 02:22** Stop trusting in man, whose breath is in his nostrils, for of what account is he? **Isa 03:01** For, behold, **THE LORD** [F], **YAHVEH** [F] of Angelic Armies, takes away from Jerusalem and from Judah supply and support, the whole supply of bread, and the whole supply of water. **Isa 03:02** The mighty man, the man of war, the judge, the prophet, the diviner, the elder, **Isa 03:03** the captain of fifty, the honorable man, the counselor, the skilled craftsman, and the clever enchanter. **Isa 03:04** I [s] will give boys to be their princes, and children shall rule over them. **Isa 03:05** The people will be oppressed, everyone by another, and everyone by his neighbor. The child will behave himself proudly against the old man, and the base against the honorable. **Isa 03:06** Indeed a man shall take hold of his brother in the house of his father, saying, "You have clothing, you be our ruler, and let this ruin be under your hand." **Isa 03:07** In that day he will cry out, saying, "I will not be a healer, for in my house is neither bread nor clothing. You shall not make me ruler of the people." **Isa 03:08** For Jerusalem is ruined, and Judah is fallen; because their tongue and their doings are against **YAHVEH** [F], to provoke the eyes [s] of **HIS** [F] glory. **Isa 03:09** The look of their faces testify against them. They parade their sin like Sodom. They did not hide it. Woe to their soul! For they have brought disaster upon themselves. **Isa 03:10** Tell the righteous "Good!" For they shall eat the fruit of their deeds. **Isa 03:11** Woe to the wicked! Disaster is upon them, for the deeds of his hands will be paid back to him. **Isa 03:12** As for my [s] people, children are their oppressors, and women rule over them. My [s] people, those who lead you cause you to err, and destroy the way of your paths. **Isa 03:13** **YAHVEH** [F] stands up to contend, and stands to judge the peoples. **Isa 03:14** **YAHVEH** [F] will enter into judgment with the elders of **HIS** [F] people, and their leaders: "IT IS YOU WHO HAVE EATEN UP THE VINEYARD. THE SPOIL OF THE POOR IS IN YOUR HOUSES. **Isa 03:15** WHAT DO YOU MEAN THAT YOU CRUSH MY [F] PEOPLE, AND GRIND THE FACE OF THE POOR?" says **THE LORD** [F], **YAHVEH** [F] of Angelic Armies. **Isa 03:16** Moreover **YAHVEH** [F] said, "BECAUSE THE DAUGHTERS OF ZION ARE HAUGHTY, AND WALK WITH OUTSTRETCHED NECKS AND FLIRTING EYES, WALKING TO TRIP AS THEY GO, JINGLING ORNAMENTS ON THEIR FEET," **Isa 03:17** THEREFORE, The Lord [s] BRINGS SORES ON THE CROWN OF THE HEAD OF THE WOMEN OF ZION, AND **YAHVEH** [F] WILL MAKE THEIR SCALPS BALD." **Isa 03:18** In that day **THE LORD** [F] will take



away the beauty of their anklets, the headbands, the crescent necklaces, [Isa 03:19](#) the earrings, the bracelets, the veils, [Isa 03:20](#) the headdresses, the ankle chains, the sashes, the perfume bottles, the charms, [Isa 03:21](#) the signet rings, the nose rings, [Isa 03:22](#) the fine robes, the capes, the cloaks, the purses, [Isa 03:23](#) the hand-mirrors, the fine linen garments, the tiaras, and the shawls. [Isa 03:24](#) It shall happen that instead of sweet spices, there shall be rottenness. Instead of a belt, a rope. Instead of well-set hair, baldness. Instead of a robe, a girding of sackcloth, and branding instead of beauty. [Isa 03:25](#) Your men shall fall by the sword, and your mighty in the war. [Isa 03:26](#) Her gates shall lament and mourn, and she shall be desolate and sit on the ground. [Isa 04:01](#) Seven women shall take hold of one man in that day, saying, "We will eat our own bread, and wear our own clothing, only let us be called by your name. Take away our reproach." [Isa 04:02](#) In that day, **YAHVEH'S [F] Branch [S]** **[The Scepter or Branch is associated with The Messiah in Gen 49:10-11, Num 24:17; Isa 04:02, 11:01; 53:02; Jer 23:05; 33:15; Zec 03:08; 06:12, and elsewhere.]** will be beautiful and glorious, and the fruit of the land will be the beauty and glory of the survivors of Israel. [Isa 04:03](#) It will happen, that he who is left in Zion, and he who remains in Jerusalem, shall be called holy, even everyone who is written among the living in Jerusalem. [Isa 04:04](#) When **THE LORD [F]** shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from its midst, by the spirit of justice, and by the spirit of burning. [Isa 04:05](#) **YAHVEH [F]** will create over the whole habitation of Mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night, for over all the glory will be a canopy. [Isa 04:06](#) There will be a pavilion for a shade in the daytime from the heat, and for a refuge and for a shelter from storm and from rain. [Isa 05:01](#) Let me [S] sing for my [S] well BELOVED [F] a song about HIS [F] vineyard. My [S] BELOVED [F] had a vineyard on a very fruitful hill **[In the Parable of the Wicked Tenants, THE FATHER owned a vineyard and sent servants and finally HIS Son to collect what was due (Mar 12; Luk 20)].** [Isa 05:02](#) He dug it up, gathered out its stones, planted it with the choicest vine, built a tower in its midst, and also cut out a winepress therein. He looked for it to yield grapes, but it yielded wild grapes. [Isa 05:03](#) "NOW, INHABITANTS OF JERUSALEM AND MEN OF JUDAH, PLEASE JUDGE BETWEEN ME [F] AND MY [F] VINEYARD. [Isa 05:04](#) WHAT COULD HAVE BEEN DONE MORE TO MY [F] VINEYARD, THAT I [F] HAVE NOT DONE IN IT? WHY, WHEN I [F] LOOKED FOR IT TO YIELD GRAPES, DID IT YIELD WILD GRAPES? [Isa 05:05](#) NOW I [F] WILL TELL YOU WHAT I [F] WILL DO TO MY [F] VINEYARD. I [F] WILL TAKE AWAY ITS HEDGE, AND IT WILL BE EATEN UP. I [F] WILL BREAK DOWN ITS WALL OF IT, AND IT WILL BE TRAMPLED DOWN. [Isa 05:06](#) I [F] WILL LAY IT A WASTELAND. IT WILL NOT BE PRUNED NOR HOED, BUT IT WILL GROW BRIERS AND THORNS. I [F] WILL ALSO COMMAND THE CLOUDS THAT THEY RAIN NO RAIN ON IT." [Isa 05:07](#) For the vineyard of **YAHVEH [F]** of Angelic Armies is the house of Israel, and the men of Judah HIS [F] pleasant plant. HE [F] looked for justice, but, behold, oppression, for righteousness, but, behold, a cry of distress. [Isa 05:08](#) Woe to those who join house to house, who lay field to field, until there is no room, and

you are made to dwell alone in the midst of the land! [Isa 05:09](#) In my [s] ears, **YAHVEH** [F] of Angelic Armies says: "SURELY MANY HOUSES WILL BE DESOLATE, EVEN GREAT AND BEAUTIFUL, UNOCCUPIED. [Isa 05:10](#) FOR TEN ACRES OF VINEYARD SHALL YIELD ONE BATH, AND A HOMER OF SEED SHALL YIELD AN EPHAH." [Isa 05:11](#) Woe to those who rise up early in the morning, that they may follow strong drink; who stay late into the night, until wine inflames them! [Isa 05:12](#) The harp, lyre, tambourine, and flute, with wine, are at their feasts, but they did not regard the work of **YAHVEH** [F], neither have they considered the operation of **HIS** [F] hands. [Isa 05:13](#) Therefore, my [s] people have go into captivity for lack of knowledge; their honorable men are famished, and their multitudes are parched with thirst. [Isa 05:14](#) Therefore, Sheol has enlarged its desire, and opened its mouth without measure, and their glory, their multitude, their pomp, and he who rejoices among them, descend into it. [Isa 05:15](#) So man is brought low, mankind is humbled, and the eyes of the arrogant ones are humbled. [Isa 05:16](#) **YAHVEH** [F] of Angelic Armies is exalted in justice, and **GOD** [F] **THE HOLY ONE** [F] is sanctified in righteousness. [Isa 05:17](#) Then the lambs will graze as in their pasture, and strangers will eat the ruins of the rich. [Isa 05:18](#) Woe to those who draw iniquity with cords of falsehood, and wickedness as with cart rope. [Isa 05:19](#) Who say, "Let **HIM** [F] make speed, let **HIM** [F] hasten **HIS** [F] work, that we may see it, and let the counsel of **THE HOLY ONE** [F] of Israel draw near and come, that we may know it!" [Isa 05:20](#) Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter! [Isa 05:21](#) Woe to those who are wise in their own eyes, and prudent in their own sight! [Isa 05:22](#) Woe to those who are mighty to drink wine, and champions at mixing strong drink. [Isa 05:23](#) Who acquit the guilty for a bribe, but deny justice for the innocent! [Isa 05:24](#) Therefore, as the tongue of fire devours the stubble, and as the dry grass sinks down in the flame, so their root shall be as rottenness, and their blossom shall go up as dust; because they have rejected the law of **YAHVEH** [F] of Angelic Armies, and despised the word of **THE HOLY ONE** [F] of Israel. [Isa 05:25](#) Therefore, **YAHVEH'S** [F] anger burns against **HIS** [F] people, and **HE** [F] has stretched out **HIS** [F] hand against them, and has struck them. The mountains tremble, and their dead bodies are as refuse in the midst of the streets. For all this, **HIS** [F] anger is not turned away, but **HIS** [F] hand is still stretched out. [Isa 05:26](#) **HE** [F] will lift up a banner to the nations from far, and **HE** [F] will whistle for them from the end of the earth. Behold, they will come speedily and swiftly. [Isa 05:27](#) None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the belt of their loins be loosed, nor the latchet of their shoes be broken. [Isa 05:28](#) Their arrows are sharp, and all their bows bent. Their horses' hoofs will be like flint, and their wheels like a whirlwind. [Isa 05:29](#) Their roaring will be like a lioness. They will roar like young lions. Yes, they shall roar, and seize their prey and carry it off, and there will be no one to deliver. [Isa 05:30](#) They will roar against them in that day like the roaring of the sea. If one looks to the land, behold, darkness and distress. The light is darkened in its clouds. [Isa 06:01](#) **In the year**



that king Uzziah died, I saw The Lord [s] [The Hebrew is Adona, literally, "My Lords." Adona is used here as a Plural of Delegation, a type of collective noun that refers specifically to one person of The Trinity, but indirectly to all three. "[One of the Adona" is implied. The NT says Isaiah saw and talked about the glory of EL (Yeshua) Shaddai (Joh 12:41), and Isaiah talked to The Spirit in his vision in the temple (Isa 06:08; Act 28:25-26).] sitting on a throne, high and lifted up, and his train filled the temple. Isa 06:02 Above him [s] stood the seraphim. Each one had six wings. With two he covered his face. With two he covered his feet. With two he flew. Isa 06:03 One called to another, and said, "HOLY [F], Holy [s], Holy [HS], is Yahveh [T] of Angelic Armies! The whole earth is full of his [T] glory!" [The thrice-holy liturgical formula, the Trisagion, suggests The Trinity (compare with Rev 04:08). The NT says Isaiah saw and talked about the glory of EL (Yeshua) Shaddai (Joh 12:41)]. Isa 06:04 The foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. Isa 06:05 Then I said, "Woe is me! For I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips—for my eyes have seen The King [s], Yahveh [s] of Angelic Armies!" [See the entry on Isa 06:05 in the "NT Use of OT Yahveh Texts" appendix.] Isa 06:06 Then one of the seraphim flew to me, having a live coal in his hand, which he had taken with the tongs from off the altar. Isa 06:07 He touched my mouth with it, and said, "Behold, this has touched your lips, and your iniquity is taken away, and your sin forgiven." Isa 06:08 I heard The Lord's [HS] [Isaiah talked to The Spirit in his vision in the temple (Isa 06:08; Act 28:25-26).] voice, saying, "Whom shall I [HS] send, and who will go for us [T]?" [The Hebrew translated "us" is plural]. Then I said, "Here I am. Send me!" Isa 06:09 He [HS] said, "Go, and tell this people, 'You hear indeed, but do not understand, and you see indeed, but do not perceive.' Isa 06:10 Make the heart of this people fat; make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed" [See the entry on Isa 06:09-10 in the "NT Use of OT Yahveh Texts" appendix.] [Isa 06:09-10 is mentioned in:

- ☆ Joh 12:40 where John said Isaiah saw Yeshua's glory,
- ☆ Act 28:25-26 where Paul said that Isaiah was talking to The Spirit, and
- ☆ Mat 13:14-15 where Isa 06:09-10 is considered a prophecy of Yeshua's day.]

Isa 06:11 Then I said, "Lord [HS], how long?" He [HS] answered, "Until cities are waste without inhabitant, and houses without man, and the land becomes utterly waste, Isa 06:12 and YAHVEH [F] has removed men far away, and the forsaken places are many in the midst of the land. Isa 06:13 If there are yet a

tenth in it, it also shall in turn be eaten up. As a terebinth, and as an oak, whose stock remains, when they are felled, so the holy seed is its stock."

[Commentary on Isa 07—08]

The Virgin Will Have a Son

There are two similar signs spoken of in the following chapter that were meant for two sets of people:

- ☆ The pronoun “you” in Isa 07:09, 13-14 is plural, indicating that the miraculous sign of Isa 07:14 was for both Ahaz and The “House of David.” This sign was fulfilled in NT times by the virgin birth (Isa 07:14 is quoted in Mat 01:23), and
- ☆ The pronoun “you” in Isa 07:16-17 is singular, indicating that the more ordinary sign is given just for King Ahaz. This sign is fulfilled in Isa 08.

The technique of using the plural “you” to signify that speech refers to a group of people, and not necessarily the hearer, was standard practice in Hebrew. For instance, “YAHVEH said to Moses, ‘How long will you refuse (plural verb) to keep my commandments’ (Exo 16:28). In this case, YAHVEH was referring to Israel rather than to Moses.

The technique of using plurals to indicate Israel rather than the hearer was also used in prophecy. For instance, yahveh told Moses:

This will be the sign to you that it is I who have sent you: When you [singular] have brought the people out of Egypt, you [plural] will worship God on this mountain.

Another example involves Jacob and Joseph. To indicate that he was speaking to Joseph about his descendants rather than to Joseph himself, Jacob used the plural “you”:

Behold, I am dying, but God will be with you [plural], and bring you [plural] again to the land of your [plural] fathers (Gen 48:21).

Then in the next verse Jacob used the singular to denote that he was talking to Joseph:

To you [singular], as one who is over your [singular] brothers, I give the ridge of land I took from the Amorites with my sword and my bow (Gen 48:22; see Jos 24:32; 1Ch 05:02; Eze 47:13; Joh 04:05).

Joseph probably repeated Jacob’s prophecy to his children before he died in Egypt, so the Gen 48:21 prophecy did not apply to Joseph any more than it applied to Jacob. The intended hearers of the prophecy are those who would be alive when the prophecy was about to be fulfilled. The same could be said about Isa 07:14.

Since the kings of Aram and Ephraim defeated Ahaz (2Ch 28:05-08), some Bible critics say that Isaiah gave King Ahaz a botched prophecy. Others say Isaiah presented Ahaz with a false prophecy to purposely cause Ahaz to fall (Isa 07:16-17; compare 1Ki 22:16, 20-23).

The skeptics may have been misled by the assumption that eating curds and honey meant good times (Isa 07:15). In fact, eating curds and honey meant just the opposite. It meant that agriculture would cease, and that



people would become herders and otherwise “live off the land like John the Baptist (Mat 03:04).

Besides, if the skeptics actually read Isa 07—08 rather than just relying on their skeptical literature, they would find that Isaiah was not predicting good times for Israel. To predict that a bigger snake (Assyria) would swallow a smaller snake (Damascus) is not necessarily good for Israel. Isaiah even had to warn Ahaz, “If you do not stand firm in your faith, you will not stand at all” (Isa 07:09b).

Understanding the Isa 07:14 Sign of the Virgin Birth

Isa 07:14 parallels Gen 03:15 in that a woman and her seed (*The Messiah*) are mentioned, but there is no mention of an earthly father. Also, Isa 07:14 is similar to the predictions of births to Hagar (Gen 16:11) and Sarah (Gen 17:19).

The ultimate fulfillment of some signs, such as those predicted in Gen 03:15 and Isa 07:14, would happen outside the lifetime of OT believers. Nevertheless, these OT prophecies gave OT believers comfort, just as predictions of heaven give NT believers comfort.

The same could be said for the prophecies in Gen 49:10, Num 24:17, Isa 09:06-07 and 11:01. Consider how a similar prophecy involving children gave comfort to King Hezekiah exactly because the sign would be fulfilled after he was dead (2Ki 20:17-19).

Ahaz would need to be like Abraham and draw comfort through the eyes of faith (Isa 07:09b; Heb 11:13, 23, 27). Abraham drew much comfort from the fact that *The Messiah* would come through Isaac's seed. Abraham would have even sacrificed Isaac knowing that Isaac would need to be resurrected immediately for the Messianic promises to be carried out (Heb 11:19). That is why Abraham was able to tell his servants that “we [Abraham and Isaac] will return” from Mount Moriah (Gen 22:05).

Ahaz should have known, and perhaps he did know, that the scepter would not depart from Judah before *The Messiah* was born (Gen 49:10). So Judah's throne would survive any coming invasion. The fact that Judah would remain until *The Messiah* was born, and that the two kingdoms feared by Ahaz would become forsaken, constitute a general prophecy of Judah's survival.

The prophecy about curds and honey indicates that *The coming Messiah* would not eat typical fare. Instead, *The Messiah* would eat food meant for armies on the move or what was available during times of drought (Gen 43:11; 2Sa 17:29). This occurred during the flight to Egypt when *Yeshua* was about two years old (Mat 02:13-15). Interestingly, honey was one of the foods that Jacob's son took to Egypt during the drought (Gen 43:11). Also, during *his* ministry *Yeshua* could not stay long in one place, and had to eat food on the go a lot (Mat 08:20; Luk 09:58).

Some people would like to say that only one sign is predicted in Isa 07. They say this sign occurred in the next chapter when Isaiah had a son by his prophetess wife (Isa 08:01-03). To make Isa 07:14 apply only to Isa 08:01-03, they say that *almah* does not mean “virgin” (*parthenos*), but merely

“young, unmarried woman.” Then they must surmise that Isaiah’s first wife died, by whom Isaiah already had a son (Isa 07:03). Then Isaiah married another maiden who had this second son (Isa 08:01-03).

Critics must also say the translators of the LXX were wrong in translating *almah* with the Greek word for “virgin” (*parthenos*). They argue that the NT writers read the LXX’s misinterpretation, and then concocted the story of the virgin birth of *yeshua*. It should be noted that at the heart of this argument is a disdain for the LXX, and the assumption that the Hebrew texts never had a variant reading known to the LXX translators but not known to modern scholars.

Objectors to the traditional, *christian* interpretation of Isa 07:14 say that if Isaiah had meant “virgin,” Isaiah would have used the word *betulah* or *nayarah* rather than *almah*. *Nayarah* can refer to a non-virgin (1Ki 01:02), and *betulah* is applied to a widow (Joe 01:08). *Nayarah* and *betulah* seem to mean, “a young woman that is assumed to be a virgin.” To make the underlying assumption of virginity definite, *betulah* had to be qualified by statements such as “no man had ever lain with her” (Gen 24:16; Jdg 21:12), or “an unmarried sister who has no husband” (Lev 21:03).

When a husband questioned a woman’s premarital virginity, the parents were called as witnesses. The parents were not required to do the near impossible—to prove their daughter’s virginity. The parents only had to attest that they had no reason to doubt their daughter’s chastity.

The assumption made in OT times about *betulahs* was that *betulahs* were virgins (Deu 22:15). Thus in Mosaic Law, *betulah* only meant that a woman’s virginity was not seriously suspect.

The one time *almah* might refer to a non-virgin is in the phrase: “the way of a man with a maid” (Pro 30:19). Here, however, the LXX has “the way of a man in his youth [*en na’uw*].” Taking the LXX into consideration suggests that *almah* is the most appropriate Hebrew word to use if one wants to say that a woman was, without a doubt, a virgin.

Almah is the only Hebrew word that exclusively means “virgin,” and is not used to refer to non-virgins. Moses’ sister is called an *almah*, and in Sol 06:08, *almah* is used in contrast to queens and concubines.

In Gen 24:14 the chief servant of Abraham asked God to show him the right damsel (*nayarah*). The answer to the servant’s prayer was Rebekah. She is called both a *nayarah* (damsel) and a *betulah* (maiden), and these words were so ambiguous that they had to be qualified with the phrase “had never lain with a man” (Gen 24:16).

Interestingly, the chief servant used the word *almah* to describe Rebekah (Gen 24:43) only after:

- ☆ Meeting with Rebekah’s parents, who likely attested her virginity while making a marriage contract, and
- ☆ Being sure that *YAHVEH* had answered his prayer (Gen 24:56).

The LXX translated the *almah* in Gen 24:43 with the Greek word *parthenos*. One objection put forward is that *parthenos* does not exclusively mean “virgin. Critics point out that Dinah is called a *parthenos* (Gen 34:03) even after she was raped (Gen 34:02).



The response is that not every verse in the Bible follows chronological order. Gen 34:01-02 is an introductory statement. The author of Genesis often prefaced accounts with a short summation (Gen 01:01, 02:04a, 4b, 05:01; 06:09; 10:01; 11:10, 27; 25:12, 19; 36:01, 09; 37:02, etc.)

The likely course of events is that Shechem was infatuated and spoke tenderly to Dinah (Gen 34:03), and that is when the date rape occurred (Gen 34:02). Besides, after a rape (Gen 34:02), it is unlikely that Shechem would be able to speak tenderly to a distraught Dinah (Gen 34:03). So Dinah was a “virgin” (*parthenos*) in Gen 34:03, and *parthenos* should be translated as “virgin” in Isa 07:14, Mat 01:23, and elsewhere.

The last objection to be dwelt with in this section is put forward by critics of the doctrine of the virgin birth. They like to the point out the fact that the NT speaks of Yeshua having “brothers” (Mat 12:46; 13:55; 28:10; Mar 03:31; Luk 08:19; Joh 07:03; 20:17). That Yeshua had brothers militates against the doctrine of the virgin birth, critics say.

The Church, however, has always maintained that “brothers” should be understood as “disciples,” “cousins,” “half-brothers,” or “kinsmen,” depending on the context. The Church’s stance is strengthened by the fact that Yeshua’s disciples did include several cousins of Yeshua, as was discussed in the appendix on the names of The Disciples.

When Mary was pregnant with Yeshua, she stayed at the house of her kin, the parents of John the Baptist (Luk 01:36). Since Yeshua’s kin included John the Baptist’s family and relatives, it is not surprising that Yeshua would have kin as disciples, and that Yeshua’s kin would visit him along with his mother Mary (Mat 12:46-49).]

Isa 07:01 It happened in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to war against it, but could not prevail against it.

Isa 07:02 It was told the house of David, saying, “Syria is allied with Ephraim.” His heart trembled, and the hearts of his people, as the trees of the forest tremble with the wind. **Isa 07:03** Then yahveh [s] said to Isaiah, “Go forth now to

meet Ahaz, you, and Shearjashub your son, at the end of the conduit of the upper pool, in the highway of the fuller’s field; **Isa 07:04** and say to him, ‘Take heed, and

be quiet; do not be afraid, neither let your heart be faint, because of these two tails of smoking firebrands, for the fierce anger of Rezin and Syria, and of the son of Remaliah. **Isa 07:05** Because Syria, Ephraim, and the son of Remaliah, have

purposed evil against you, saying, **Isa 07:06** “Let us go up against Judah, and vex it, and let us make a breach therein for us, and set up a king in the midst of it, even the son of Tabeel” [Tabeel is an Aramaic name also mentioned in Eze

04:07]. **Isa 07:07** Thus says THE LORD [F] YAHVEH [F] [Notice THE FATHER is called “LORD YAHVEH.” Then when The Son resumed speaking his own words rather than quoting THE FATHER, it says, “Again yahveh spoke” (Isa 07:10).], “IT SHALL

NOT STAND, NEITHER SHALL IT HAPPEN” [That Tabeel would ever take the throne of Judah would not come to pass since then the scepter would have passed from Judah before the time of The Messiah (Gen 49:10). See notes below on Isa

[07:14]. **Isa 07:08** FOR THE HEAD OF SYRIA IS DAMASCUS, AND THE HEAD OF DAMASCUS IS REZIN, AND WITHIN SIXTY-FIVE YEARS SHALL EPHRAIM BE BROKEN IN PIECES, SO THAT IT SHALL NOT BE A PEOPLE; **Isa 07:09** AND THE HEAD OF EPHRAIM IS SAMARIA, AND THE HEAD OF SAMARIA IS REMALIAH'S SON. IF YOU WILL NOT BELIEVE, SURELY YOU SHALL NOT BE ESTABLISHED." **Isa 07:10**

yahveh [s] **spoke again to Ahaz** [The "again" means that *The Son* continued to speak *his own* words after finishing *his* quotation of *THE FATHER*. Isa 07:10 with its phrase, "Again *yahveh* spoke to Ahaz," is an important passage. This shows that Isaiah was quoting the words of *yahveh* rather than just giving the reader the gist of what the Father said. Isa 07:03 shows that Isaiah was the person talking to Ahaz, but since it was the very words of *yahveh*, it was as though *yahveh* spoke to Ahaz.], saying, **Isa 07:11** "Ask a sign of YAHVEH [F] your [The Hebrew for "your" is singular.] GOD [F]; ask it either in the depth, or in the height above." **Isa 07:12** **Ahaz said, "I will not ask, neither will I tempt YAHVEH [F]." Isa 07:13** He [s] said [*The Son* is speaking. See the phrase "*yahveh* spoke" in Isa 07:10.], "Listen now, House of David. Is it a small thing for you [The Hebrew for "you" is plural.] to weary men, that you [The Hebrew for "you" is plural.] will weary my [s] GOD [F] also? [The LXX has "*THE LORD*" rather than "*my GOD*." See The Prophet Behind the Prophets chapter for a discussion on how the doctrine of *The Trinity* is feasible even if one accepts the pronouns of the MT over those of the LXX. For instance, the MT often has *The Son* (*God-man*) saying "*our* or *my GOD*" while the LXX has *The Son* saying "*your GOD*."] **Isa 07:14** Therefore, THE LORD [F] HIMSELF [F] will give you [The MT for "*you*" is plural, so this "*you*" refers to believers and not just to the king.] a sign. Behold, a virgin shall conceive, and bear a son [s], and shall call his [s] Name *Immanuel* [s] [See the entry on Isa 07:14 in the "NT Use of OT *yahveh* Texts" appendix]. [*Immanuel* means "*God* with us." The MT prophecy has the virgin calling her *Son* "*Immanuel*." The Dead Sea Scrolls have either "and he shall call" or "and they shall call." If the original text read "and *he*," that would mean *The Messiah* would refer to *himself* as "*Immanuel*." If the prophecy read "and they shall call," it would predict that believers would call *The Messiah* "*Immanuel*." The frequent application of this passage to *Yeshua* shows that the prophecy is true – believers really do apply the Name "*Immanuel*" to *Yeshua*, especially at Christmastime.] **Isa 07:15** Butter and honey shall he [s] eat, when he [s] knows to refuse the evil, and choose the good. **Isa 07:16** For before the child shall know to refuse the evil, and choose the good, the land whose two kings you [The Hebrew for "you" is singular.] abhor shall be forsaken. **Isa 07:17** YAHVEH [F] will bring on you [The Hebrew for "you" is singular.], and on your [The Hebrew for "you" is singular.] people, and on your [The Hebrew for "you" is singular.] father's house, days that have not come, from the day that Ephraim departed from Judah even the king of Assyria. **Isa 07:18** It shall happen in that day, that YAHVEH [F] will hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of



Assyria. [Isa 07:19](#) They shall come, and shall rest all of them in the desolate valleys, and in the clefts of the rocks, and on all thorn-hedges, and on all pastures. [Isa 07:20](#) In that day will THE LORD [F] shave with a razor that is hired in the parts beyond the River, even with the king of Assyria, the head and the hair of the feet, and it shall also consume the beard. [Isa 07:21](#) It shall happen in that day, that a man shall keep alive a young cow, and two sheep; [Isa 07:22](#) and it shall happen, that because of the abundance of milk which they shall give he shall eat butter, for butter and honey shall everyone eat that is left in the midst of the land. [Isa 07:23](#) It shall happen in that day, that every place, where there were a thousand vines at a thousand silver shekels, shall be for briers and thorns. [Isa 07:24](#) With arrows and with bow shall one come there, because all the land shall be briers and thorns. [Isa 07:25](#) All the hills that were dug with the mattock, you shall not come there for fear of briers and thorns, but it shall be for the sending forth of oxen, and for the treading of sheep." [Isa 08:01](#) Yahveh [S] **said to me**, "Take a great tablet, and write on it with the pen of a man, "For Maher Shalal Hash Baz", [Isa 08:02](#) and I [S] will take to me [S] faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah." [Isa 08:03](#) **I went to the prophetess, and she conceived, and bore a son. Then said** Yahveh [S] **to me**, "Call his name Maher Shalal Hash Baz. [Isa 08:04](#) For before the child shall have knowledge to cry, 'My father,' and, 'My mother,' the riches of Damascus and the spoil of Samaria shall be carried away before the king of Assyria." [Isa 08:05](#) Yahveh [S] **spoke to me yet again, saying**, [Isa 08:06](#) "Because this people have refused the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; [Isa 08:07](#) now therefore, behold, THE LORD [F] brings up on them the waters of the River, strong and many, even the king of Assyria and all his glory, and it shall come up over all its channels, and go over all its banks; [Isa 08:08](#) and it shall sweep onward into Judah; it shall overflow and pass through; it shall reach even to the neck, and the stretching out of its wings shall fill the breadth of your land, IMMANUEL [F] [People would see this event as "an act of God," and as proof that GOD was among them. The IMMANUEL in Isa 08:08 seems to refer to THE FATHER, but the Immanuel in Isa 07:14 and Mat 01:23 refers to The Son]. [Isa 08:09](#) Make an uproar, O you peoples, and be broken in pieces! Give ear all you of far countries; gird yourselves, and be broken in pieces! Gird yourselves, and be broken in pieces! [Isa 08:10](#) Take counsel together, and it shall be brought to nothing; speak the word, and it shall not stand, for GOD [F] is with us [The Son + believers] [See Isa 01:09]. [Isa 08:11](#) Yahveh [S] spoke thus to me with a strong hand, and instructed me not to walk in the way of this people, saying, [Isa 08:12](#) "Did not you say, 'A conspiracy!' concerning all whereof this people shall say, 'A conspiracy!' neither fear their fear, nor be in dread of it. [Isa 08:13](#) YAHVEH [F] of Angelic Armies, HIM [F] shall you sanctify, and let HIM [F] be your fear, and let HIM [F] be your dread" [See the entry on Isa 08:12b-13 in the "NT Use of OT Yahveh Texts" appendix].

Discussion on the Two Stones of Isaiah

It is helpful to note that both THE FATHER and Son are stumbling stones in Isaiah. The Son is both a stone of stumbling and a capstone that falls on hardened unbelievers (Psa 118:22-23; Isa 28:16; Mat 21:33-46; Mar 12:01-12; Luk 20:09-19; Rom 09:33; 1Pe 02:06). To some, however, THE FATHER is a stumbling stone since HE gave the Church to the gentiles (Isa 08:14; Rom 09:32-33; 1Co 01:23; 1Pe 02:08).

In Isa 08:12-14 the ONE WHO is a stone of stumbling is THE FATHER. Then in Isa 28:16 THE FATHER said that HE is setting The Son as a capstone. However, in 1Pe 03:14-15, a textual variant has Peter quoting Isa 08 as though yeshua is the stumbling stone in Isa 08 rather than THE FATHER. A significant number of Greek texts have “Sanctify THE LORD GOD” (KJV, etc.) rather than the variant “Sanctify Christ as Lord” (NIV). One text, the *De Promissionibus*, omits the word “God.”

The reading that agrees with the Hebrew and the LXX rendering of Isa 08:13, and the reading that 1Pe 03:15 is really quoting, is “Sanctify THE LORD.” How the word “Christ” came to be inserted in 1Pe 03:15 was an early copyist confused this quotation about THE FATHER being a stumbling stone (Isa 08:12-13) with the quotations of Isa 28:16 where the coming Christ is called a capstone.

This copyist’s slip is no great cause of concern. The stumbling stone in Isa 08 as far as unitarians are concerned is that GOD THE FATHER is a FATHER at all. The stumbling stone in Isa 28 as far as unitarians are concerned is that The Son exists at all (Joh 10:30-33).

So the stumbling stone of both Isa 08 and Isa 28 could be said to be one and the same thing: God’s FATHER-Son relationship (Joh 03:35; 04:53; 05:19-26; 06:27-42; 08:28; 10:30-39, etc.). That is why Paul felt comfortable combining quotations from Isa 08 and Isa 28 into one verse (Rom 09:33a + 33b), and Peter quotes both Isa 08 and 28 in the same section (1Pe 02:06-08).]

Isa 08:14 HE [F] will be for a sanctuary, but for both houses of Israel HE [F] will be a stone that causes men to stumble and a rock that makes them fall. For the people of Jerusalem HE [F] will be a trap and a snare [See the entry on Isa 08:14 in the “NT Use of OT Yahveh Texts” appendix]. [Quoted in 1Pe 02:06. Paul combines quotations of Isa 08:14 and Isa 28:16 in Rom 09:33a + b. See note on Isa 08:13.]

In Mat 21:39-44, yeshua explained what the rock of stumbling in Isa 08:14 is. The owner of the vineyard is THE FATHER. HE sent HIS servants, the prophets, to collect HIS share of the crop, but they were abused. Finally, THE FATHER sent HIS Son who is abused and killed. For this, THE FATHER will evict the troublesome Jewish tenants from HIS vineyard until nearly the Last Day (Rom 11:25-26), meanwhile hiring gentile tenants as replacements (Rom 11:17-24).



The “rock” is the fact that **THE FATHER** would cause the critical mass of Church leadership to pass from the Jews to the gentiles by converting (or “conquering”) the gentiles for **The Son** (Psa 110). The people who fall on this stone are Jews who reject **Yeshua** because they are offended that **GOD** would ever leave the synagogue to attend church.

The people who are “crushed” by this stone are Jewish teachers who are jealous and resent **Yeshua** both for accepting the gentiles (Luk 04:27-30; Joh 07:35; Act 13:45; 17:04; 22:21-23), and for doing exactly what **he** warned **he** would do in regard to their unbelief (Deu 28—30). **Isa 08:15** Many shall

stumble thereon, and fall, and be broken, and be snared, and be taken. **Isa 08:16**

Bind up the testimony, seal the law among my [S] disciples. **Isa 08:17** I [S] will

wait for **YAHVEH** [F], WHO [F] hides HIS [F] face from the house of Jacob, and I [S] will

trust in HIM [F] [Isa 08:17 is applied to **Yeshua** in Heb 02:13. Heb 02:13 also

quotes the next verse, Isa 08:18. These verses show that the NT writers

believed that Isaiah was repeating verbatim the prophetic, messianic words

of **Yahveh**, which had a secondary application in Isaiah’s situation. See note

on Isa 07:10]. **Isa 08:18** Behold, I [S] and the children [Joh 17:12] whom **YAHVEH** [F]

has given me [S] are for signs and for wonders in Israel from **YAHVEH** [F] of

Angelic Armies who dwells in Mount Zion [Isa 08:18 is quoted and applied to

Yeshua in Heb 02:13. The writer of Hebrews recognized that this section says

that believers born through natural means were spiritual brothers and

children of **The Messiah** (compare also Paul’s quotation of Isa 54:01 in Gal

04:27). **Yeshua** said that **THE FATHER** gave him spiritual children who are not of

this world (Joh 17:09, 14, 24)]. **Isa 08:19** When they shall tell you, “Consult with

those who have familiar spirits and with the wizards, who chirp and who

mutter”—should not a people consult with their **GOD** [F] on behalf of the living

should they consult with the dead? **Isa 08:20** To the law and to the testimony! If

they do not speak according to this word, surely there is no morning for them. **Isa**

08:21 They shall pass through it, sore distressed and hungry, and it shall happen

that when they shall be hungry, they shall fret themselves, and curse by their

king and by their **GOD** [F] [This is how **THE FATHER** would become a stumbling

block to unbelievers.], and turn their faces upward. **Isa 08:22** They shall look to

the earth, and see distress and darkness, the gloom of anguish, and into thick

darkness they shall be driven away. **Isa 09:01** There shall be no gloom to her who

was in anguish. In the former time **HE** [F] brought into contempt the land of

Zebulun and the land of Naphtali, but in the latter time has **HE** [F] made it

glorious, by the way of the sea, beyond the Jordan, Galilee of the nations. **Isa 09:02**

The people who walked in darkness have seen a great light. Those who lived in the

land of the shadow of death, on them has the light shined [Quoted in Mat 04:16].

Isa 09:03 You [F] have multiplied the nation, YOU [F] have increased their joy. They

joy before YOU [F] according to the joy in harvest, as men rejoice when they divide

the spoil. **Isa 09:04** For the yoke of his burden, and the staff of his shoulder, the rod

of his oppressor, **YOU [F]** have broken as in the day of Midian. **Isa 09:05** For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire. **Isa 09:06** For to us **[The Son + believers]** **[Here The Son spoke of himself as The Messiah using third-person speech.]** a child is born, to us **[The Son + believers]** a son **[S]** **[Yeshua]** is given, and the government shall be on his **[S]** shoulder, and his **[S]** Name shall be called *Malek* of Great and Wonderful Counsel **[S]**...

[Discussion of *The Malek* of Great and Wonderful Counsel

The LXX has “*Malek of Great Counsel*.” Evidently, the reference to *The Malek* was deleted in the MT. The LXX of Isa 09:06 [LXX Isa 09:05] is similar to Mal 03:01. Because Mal 03:01 speaks of the “*Face*,” who is *Lord*, and who is identified as *The Malek* of the Covenant, the original Hebrew of Isa 09:06 probably mentioned *The Malek* just as the LXX records.

The words “*Great Counsel*” (*megas boule*) are used together twice in the LXX, and in LXX Jer 39:19 the phrase refers to *Yahveh*:

The Lord of Great Counsel, and mighty in deeds, the *Great Almighty God*, and *Lord of Great Name*: your eyes are upon the ways of the children of men, to give to every one according to his way.

Yeshua identified himself as the *Counselor* of Isa 40:13 by his saying that **The Spirit** was “another **Counselor**” (Joh 14:16-17, 26). The context and the Greek adjective *allos* show that this is what *Yeshua* meant. So *The Angel of Great Counsel* in Isa 09:06 refers to *The Son*. See Isa 09 and Isa 40:13 in the Trinitarian proofs appendix for further discussion of this text.]

...*Mighty God [S]*, **[Yeshua]** is called “*Almighty God*” (Rev 01:08). The Hebrew (*El Gibor*), meaning “*Mighty God*” appears also in Isa 10:21 as a reference to **YAHVEH**. Nevertheless, some argue that here **El Gibor** means “*mighty warrior*” rather than “*Mighty God*.” Even if “*mighty warrior*” were the only meaning, elsewhere *Yahveh* is described as “*a mighty warrior*” (NIV Jer 20:11).] *Father of Eternity [S]* [“*Father*” means “*Author*” in some contexts (compare Ecc 03:11).], *Prince of Peace [S]* [See the entry on Isa 09:06 [BHS 09:05] in the “*NT Use of OT Yahveh Texts*” appendix].

The “Father” of Eternity

Professor Roswell T. Bonovitz commented on the phrase “*Father of Eternity*” in Isa 09:06:

Christians have often wondered whether calling The Messiah ‘the Everlasting Father’ did not confuse the Persons of The Trinity in Isa 09:06. An examination of the original establishes, on the contrary, the



deity of Christ and eliminates the possibility that He was just a creature, as cultists teach. He is called 'av *olam*' in the original—literally, the father or source of eternity. He did not come to be in eternity; rather, eternity has its source in Him and would not exist without Him. Do not think that before God began to create there was nothing but a big, black, cold, everlasting 'nothing.' Both Augustine and Einstein agree that there was less than 'nothing' before God began to create, and Augustine, along with the rest of the Christian Church, would affirm that until God began to create, there was nothing but God only, neither an empty black universe nor even what we think of as heaven. God created 'the heavens'—first the sky and atmosphere, second the place where stars and planets are seen, third and last the place where the angels dwell and where the saints go—for the clouds and birds, for the stars and planets, for the saints and angels—not so as to have a place where He could dwell. God does not need a place to live in, nor does He need time. God does not need anything. He is, as someone once translated '*El Shaddai*,' 'the All-Sufficient.' He most certainly does not need us either. The Persons of The Trinity were sufficient for each other's needs. God created us, even knowing that we would fall into sin and need redemption at such great and terrible cost, so as to express the ineffable love in His heart.]

Isa 09:07 Of the increase of his [S] government and of peace there shall be no end, on the throne of David, and on his [S] kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever. The zeal of YAHVEH [F] of Angelic Armies will perform this. **Isa 09:08** THE LORD [F] sent a word into Jacob, and it has lighted on Israel. **Isa 09:09** All the people shall know, even Ephraim and the inhabitants of Samaria, who say in pride and in arrogance of heart, **Isa 09:10** "The bricks are fallen, but we will build with hewn stone, the sycamores are cut down, but we will put cedars in their place. **Isa 09:11** Therefore, YAHVEH [F] will set up on high against him the adversaries of Rezin, and will stir up his enemies, **Isa 09:12** the Syrians before, and the Philistines behind, and they shall devour Israel with open mouth. For all this HIS [F] anger is not turned away, but HIS [F] hand is stretched out still. **Isa 09:13** Yet the people have not turned to HIM [F] WHO [F] struck them, neither have they sought YAHVEH [F] of Angelic Armies. **Isa 09:14** Therefore, YAHVEH [F] will cut off from Israel head and tail, palm-branch and rush, in one day. **Isa 09:15** The elder and the honorable man, he is the head, and the prophet who teaches lies, he is the tail. **Isa 09:16** For those who lead this people cause them to err, and those who are led of them are destroyed. **Isa 09:17** Therefore, THE LORD [F] will not rejoice over their young men, neither will HE [F] have compassion on their fatherless and widows, for everyone is profane and an evil-doer, and every mouth speaks folly. For all this HIS [F] anger is not turned away, but HIS [F] hand is stretched out still. **Isa 09:18** For wickedness burns as the fire; it devours the briars and thorns; yes, it kindles in the thickets of the forest, and they roll upward in a column of smoke. **Isa 09:19** Through the wrath of YAHVEH [F] of Angelic

Armies is the land burnt up, and the people are as the fuel of fire. No man spares his brother. **Isa 09:20** One shall snatch on the right hand, and be hungry, and he shall eat on the left hand, and they shall not be satisfied. They shall eat every man the flesh of his own arm. **Isa 09:21** Manasseh, Ephraim, and Ephraim, Manasseh, and they together shall be against Judah. For all this **HIS [F]** anger is not turned away, but **HIS [F]** hand is stretched out still. **Isa 10:01** Woe to those who decree unrighteous decrees, and to the writers who write perverseness; **Isa 10:02** to turn aside the needy from justice, and to rob the poor of my **[S]** people of their right, that widows may be their spoil, and that they may make the fatherless their prey! **Isa 10:03** what will you do in the day of visitation, and in the desolation which shall come from far? To whom will you flee for help? Where will you leave your glory? **Isa 10:04** They shall only bow down under the prisoners, and shall fall under the slain. For all this **HIS [F]** anger is not turned away, but **HIS [F]** hand is stretched out still. **Isa 10:05** "WOE, ASSYRIAN, THE ROD OF MY **[F]** ANGER, THE STAFF IN WHOSE HAND IS MY **[F]** INDIGNATION! **Isa 10:06** | **[F]** WILL SEND HIM AGAINST A PROFANE NATION, AND AGAINST THE PEOPLE OF MY **[F]** WRATH WILL I **[F]** GIVE HIM A CHARGE, TO TAKE THE SPOIL, AND TO TAKE THE PREY, AND TO TREAD THEM DOWN LIKE THE MIRE OF THE STREETS. **Isa 10:07** HOWEVER HE **[Assyria]** DOES NOT MEAN SO, NEITHER DOES HIS HEART THINK SO, BUT IT IS IN HIS HEART TO DESTROY, AND TO CUT OFF NOT A FEW NATIONS. **Isa 10:08** FOR HE SAYS, "ARE NOT MY PRINCES ALL OF THEM KINGS? **Isa 10:09** IS NOT CALNO AS CARCHEMISH? IS NOT HAMATH AS ARPAD? IS NOT SAMARIA AS DAMASCUS?" **Isa 10:10** AS MY HAND HAS FOUND THE KINGDOMS OF THE IDOLS, WHOSE ENGRAVED IMAGES DID EXCEL THEM OF JERUSALEM AND OF SAMARIA; **Isa 10:11** SHALL I NOT, AS I HAVE DONE TO SAMARIA AND HER IDOLS, SO DO TO JERUSALEM AND HER IDOLS? **Isa 10:12** Therefore, it shall happen that, when THE LORD **[F]** has performed **HIS [F]** whole work on Mount Zion and on Jerusalem, "I **[F]** WILL PUNISH THE FRUIT OF THE STOUT HEART OF THE KING OF ASSYRIA, AND THE GLORY OF HIS HIGH LOOKS." **Isa 10:13** For HE **[F]** has said, "BY THE STRENGTH OF MY **[F]** HAND I **[F]** HAVE DONE IT, AND BY MY **[F]** WISDOM, FOR I **[F]** HAVE UNDERSTANDING, AND I **[F]** HAVE REMOVED THE BOUNDS OF THE PEOPLES, AND HAVE ROBBED THEIR TREASURES, AND LIKE A VALIANT MAN I **[F]** HAVE BROUGHT DOWN THOSE WHO SIT ON THRONES. **Isa 10:14** MY **[F]** HAND HAS FOUND AS A NEST THE RICHES OF THE PEOPLES, AND AS ONE GATHERS EGGS THAT ARE FORSAKEN, HAVE I **[F]** GATHERED ALL THE EARTH, AND THERE WAS NONE THAT MOVED THE WING, OR THAT OPENED THE MOUTH, OR CHIRPED." **Isa 10:15** Shall the ax boast itself against him who hews therewith? Shall the saw magnify itself against him who wields it? As if a rod should wield those who lift it up, or as if a staff should lift up him who is not wood. **Isa 10:16** Therefore, will THE LORD **[F]**, YAHVEH **[F]** of Angelic Armies, send among his fat ones leanness, and under **HIS [F]** glory there shall be kindled a burning like the burning of fire. **Isa 10:17** The Light **[S]** of Israel will be for a fire, and **HIS [F]** Holy One **[S]** [When emphasizing all three persons of **The Trinity**, the three persons can each be called a "**Holy One**." These passages refer to "**Holy Ones**" (Pro 09:10; 30:03; Hos 11:12 [BHS 12:01]; Zec 14:05).] for a flame, and it will burn and devour his **[Israel's]** thorns and his briars in one day. **Isa 10:18** HE **[F]** will consume the glory of his **[Israel's]** forest, and of his fruitful field,



both soul and body, and it shall be as when a standard-bearer faints. [Isa 10:19](#) The remnant of the trees of his [\[Israel's\]](#) forest shall be few, so that a child may write them. [Isa 10:20](#) It shall come to pass in that day, that the remnant of Israel, and those who are escaped of the house of Jacob, shall no more again lean on him who struck them, but shall lean on [YAHVEH \[F\]](#), [THE HOLY ONE \[F\]](#) of Israel, in truth. [Isa 10:21](#) A remnant shall return, even the remnant of Jacob, to [THE MIGHTY GOD \[F\]](#). [Isa 10:22](#) For though your people, Israel, be as the sand of the sea, only a remnant of them shall return [\[Quoted in Rom 09:27-30\]: a destruction is determined \[The destruction is determined by THE FATHER \(compare the next verse\).\], overflowing with righteousness. \[See the entry on Isa 10:22-23 in the "NT Use of OT Yahveh Texts" appendix.\] Isa 10:23](#) For a full end, and that determined, will [THE LORD \[F\]](#), [YAHVEH \[F\]](#) of Angelic Armies, make in the midst of all the earth. [Isa 10:24](#) Therefore, thus says [THE LORD \[F\]](#), [YAHVEH \[F\]](#) of Angelic Armies, "MY [F] PEOPLE WHO DWELL IN ZION, DO NOT BE AFRAID OF THE ASSYRIAN, THOUGH HE STRIKE YOU WITH THE ROD, AND LIFT UP HIS STAFF AGAINST YOU, AFTER THE MANNER OF EGYPT. [Isa 10:25](#) FOR YET A VERY LITTLE WHILE, AND THE INDIGNATION AGAINST YOU SHALL BE ACCOMPLISHED, AND MY [F] ANGER SHALL BE DIRECTED TO HIS DESTRUCTION." [Isa 10:26](#) [YAHVEH \[F\]](#) of Angelic Armies will stir up against him a scourge, as in the slaughter of Midian at the rock of Oreb, and HIS [F] rod will be over the sea, and HE [F] will lift it up after the manner of Egypt. [Isa 10:27](#) It shall happen in that day, that his burden shall depart from off your shoulder, and his yoke from off your neck, and the yoke shall be destroyed by reason of fatness. [Isa 10:28](#) He is come to Aiath, he is passed through Migron; at Michmash he lays up his baggage; [Isa 10:29](#) they are gone over the pass; they have taken up their lodging at Geba; Ramah trembles, Gibeah of Saul is fled. [Isa 10:30](#) Cry aloud with your voice, daughter of Gallim! listen, Laishah! You poor Anathoth! [Isa 10:31](#) Madmenah is a fugitive; the inhabitants of Gebim flee for safety. [Isa 10:32](#) This very day shall he halt at Nob. He shakes his hand at the mountain of the daughter of Zion, the hill of Jerusalem. [Isa 10:33](#) Behold, [THE LORD \[F\]](#), [YAHVEH \[F\]](#) of Angelic Armies, will lop the boughs with terror, and the high of stature shall be hewn down, and the lofty shall be brought low. [Isa 10:34](#) HE [F] will cut down the thickets of the forest with iron, and Lebanon shall fall by a Mighty One [S] [\[See the next verse for identification of The Son\]. Isa 11:01](#) There shall come forth a Shoot [S] out of the stock of Jesse, and a Branch [S] out of his roots shall bear fruit [\[The Scepter or Branch is associated with The Messiah in Gen 49:10-11, Num 24:17; Isa 04:02, 11:01; 53:02; Jer 23:05; 33:15; Zec 03:08; 06:12, and elsewhere\]. Isa 11:02](#) The Spirit [HS] of [YAHVEH \[F\]](#) shall rest on him [S], The Spirit [HS] of wisdom and understanding, The Spirit [HS] of counsel and might, The Spirit [HS] of knowledge and of the fear of [YAHVEH \[F\]](#) [\[THE FATHER gave The Spirit to Yeshua without measure\]. Isa 11:03](#) His [S] delight shall be in the fear of [YAHVEH \[F\]](#), and he [S] shall not judge after the sight of his [S] eyes, neither decide after the hearing of his [S] ears. [Isa 11:04](#) With righteousness shall he [S] judge the poor, and decide with equity for the humble

of the earth, and he [S] shall strike the earth with the rod of his [S] mouth, and with the breath of his [S] lips shall he [S] kill the wicked. **Isa 11:05** Righteousness shall be the belt of his [S] waist, and faithfulness the belt of his [S] loins. **Isa 11:06** The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fattened calf together, and a little child shall lead them. **Isa 11:07** The cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox. **Isa 11:08** The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. **Isa 11:09** They shall not hurt nor destroy in all my [S] holy mountain, for the earth shall be full of the knowledge of **YAHVEH** [F], as the waters cover the sea. **Isa 11:10** It shall happen in that day, that The Root [S] of Jesse, who stands for an Ensign [S] of the peoples [The Messiah was here prophesied to be THE FATHER's ensign or banner to which the nations will gather (11:10; 12; 13:2; 18:3; 49:22; 62:10)], to him [S] shall the nations seek, and his [S] resting-place shall be glorious. **Isa 11:11** It shall happen in that day, that THE LORD [F] will set HIS [F] hand again the second time to recover the remnant of HIS [F] people, who shall remain, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. **Isa 11:12** HE [F] will set up an Ensign [S] [See the note on Isa 11:10.] for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. **Isa 11:13** The envy also of Ephraim shall depart, and those who vex Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim. **Isa 11:14** They shall fly down on the shoulder of the Philistines on the west. Together shall they despoil the children of the East. They shall put forth their hand on Edom and Moab, and the children of Ammon shall obey them. **Isa 11:15** **YAHVEH** [F] will utterly destroy the tongue of the Egyptian sea, and with HIS [F] scorching wind will HE [F] wave HIS [F] hand over the River, and will strike it into seven streams, and cause men to march over in sandals. **Isa 11:16** There shall be a highway for the remnant of HIS [F] people, who shall remain, from Assyria; like as there was for Israel in the day that he came up out of the land of Egypt. **Isa 12:01** In that day you will say, "I [S] will give thanks to YOU [F], **YAHVEH** [F], for though YOU [F] were angry with me [S], YOUR [F] anger has turned away and YOU [F] comfort me [S]. **Isa 12:02** Behold, GOD [F] is my [S] salvation. I [S] will trust [Isa 08:17 has a similar expression], and will not be afraid, for **YAH**[VEH] [F], **Yahveh** [HS], is my [S] STRENGTH [F] and song [HS], and HE [F] has become my [S] SALVATION [F]." **Isa 12:03** Therefore, with joy you shall draw water out of the wells of salvation. **Isa 12:04** In that day you will say, "Give thanks to **Yahveh** [T]! Call on HIS [F] Name. Declare his [S] doings among the peoples. Proclaim that his [HS] Name is exalted! [Honor should go to all three persons of The Trinity]. **Isa 12:05** Sing to **Yahveh** [T], for he [T] has done excellent things! Let this be known in all the earth! **Isa 12:06** Cry aloud and shout, you inhabitant of



Zion, for great in the midst of you is The Holy One [T] of Israel!" [Isa 13:01](#) **The oracle of Babylon, which Isaiah the son of Amoz did see.** [Isa 13:02](#) Set up an Ensign [S] [\[See note on Isa 11:10.\]](#) on the bare mountain, lift up the voice to them, wave the hand that they may go into the gates of the nobles. [Isa 13:03](#) I [S] have commanded my [S] consecrated ones; yes, I [S] have called my [S] mighty men for my [S] anger, even my [S] proudly exulting [\[in other words, "praising"\]](#) ones. [Isa 13:04](#) The noise of a multitude in the mountains, as of a great people! The noise of a tumult of the kingdoms of the nations gathered together! **YAHVEH [F]** of Angelic Armies is mustering the host for the battle. [Isa 13:05](#) They come from a far country, from the uttermost part of heaven, even *Yahveh* [S], and the weapons of his [S] indignation, to destroy the whole land. [Isa 13:06](#) Wail, for the day of **YAHVEH [F]** is at hand, as destruction from *[El [S]]* **Shaddai [T]** [\[The Shaddai here is the Son. See Isa 13:05 where it is said The Son will join the battle.\]](#) shall it come. [Isa 13:07](#) Therefore, shall all hands be feeble, and every heart of man shall melt. [Isa 13:08](#) They shall be dismayed; pangs and sorrows shall take hold of them; they shall be in pain as a woman in travail. They shall look in amazement one at another; their faces shall be faces of flame. [Isa 13:09](#) Behold, the day of **YAHVEH [F]** comes, cruel, with wrath and fierce anger; to make the land a desolation, and to destroy the sinners of it out of it. [Isa 13:10](#) For the stars of the sky and the constellations of it shall not give their light; the sun shall be darkened in its going forth, and the moon shall not cause its light to shine [\[Isa 13:10 and this section are alluded to in Mat 24:29-30 where Yeshua said that The Son of Man will be the agent of punishment at The Last Day\].](#) [Isa 13:11](#) I [S] will punish the world for their evil, and the wicked for their iniquity, and I [S] will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. [Isa 13:12](#) I [S] will make a man more rare than fine gold, even a man than the pure gold of Ophir. [Isa 13:13](#) Therefore, I [S] will make the heavens to tremble, and the earth shall be shaken out of its place, in the wrath of **YAHVEH [F]** of Angelic Armies, and in the day of **HIS [F]** fierce anger. [Isa 13:14](#) It shall happen, that as the chased roe, and as sheep that no man gathers, they shall turn every man to his own people, and shall flee every man to his own land. [Isa 13:15](#) Everyone who is found shall be thrust through, and everyone who is taken shall fall by the sword. [Isa 13:16](#) Their infants also shall be dashed in pieces before their eyes; their houses shall be rifled, and their wives ravished. [Isa 13:17](#) Behold, I [S] will stir up the Medes against them, who shall not regard silver, and as for gold, they shall not delight in it. [Isa 13:18](#) Their bows shall dash the young men in pieces, and they shall have no pity on the fruit of the womb; their eye shall not spare children. [Isa 13:19](#) Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be as when **GOD [F]** overthrew Sodom and Gomorrah. [Isa 13:20](#) It shall never be inhabited, neither shall it be lived in from generation to generation. Neither shall the Arabian pitch tent there; neither shall shepherds make their flocks to lie down

there. **Isa 13:21** Wild animals of the desert shall lie there, and their houses shall be full of doleful creatures, and ostriches shall dwell there, and wild goats shall dance there. **Isa 13:22** Wolves shall cry in their castles, and jackals in the pleasant palaces, and her time is near to come, and her days shall not be prolonged. **Isa 14:01** For **YAHVEH** [F] will have compassion on Jacob, and will yet choose Israel, and set them in their own land, and the sojourner shall join himself with them, and they shall cleave to the house of Jacob. **Isa 14:02** The peoples shall take them, and bring them to their place, and the house of Israel shall possess them in the land of **YAHVEH** [F] for servants and for handmaids, and they shall take them captive whose captives they were, and they shall rule over their oppressors. **Isa 14:03** It shall happen in the day that **YAHVEH** [F] shall give you rest from your sorrow, and from your trouble, and from the hard service in which you were made to serve, **Isa 14:04** that you shall take up this parable against the king of Babylon, and say, "How has the oppressor ceased! The golden city ceased! **Isa 14:05** **YAHVEH** [F] has broken the staff of the wicked, the scepter of the rulers; **Isa 14:06** who struck the peoples in wrath with a continual stroke, who ruled the nations in anger, with a persecution that none restrained. **Isa 14:07** The whole earth is at rest, and is quiet. They break forth into singing. **Isa 14:08** Yes, the fir trees rejoice at you, and the cedars of Lebanon, saying, Since you are laid low, no lumberjack is come up against us. **Isa 14:09** Sheol from beneath is moved for you to meet you at your coming; it stirs up the dead for you, even all the chief ones of the earth; it has raised up from their thrones all the kings of the nations. **Isa 14:10** All they shall answer and tell you, "Are you also become weak as we? Are you become like us?" **Isa 14:11** Your pomp is brought down to Sheol, and the noise of your viols. The worm is spread under you, and worms cover you. **Isa 14:12** How you are fallen from heaven, daystar [The Hebrew is *helel* or *heyel*], son of the morning! How you are cut down to the ground, who laid the nations low! **Isa 14:13** You said in your heart, 'I will ascend into heaven, I will exalt my throne above the stars of god, and I will sit on the mountain of congregation, in the uttermost parts of the north; **Isa 14:14** I will ascend above the heights of the clouds; I will make myself like the most high.' [The oracle against the King of Babylon (Isa 14:04-27) and the oracle against the King of Tyre (Eze 28:12-19) have a secondary application—describing Satan's fall into sin and his subsequent expulsion from heaven.]

Isa 14:04-27 seems to use some astral religion imagery, in keeping with the fact that the oracle is directed against the King of Tyre. One could say Isaiah mocks the astral religion by using its terminology. Similarly, in Isa 47:07, Isaiah speaks of Babylon as an anti-Christ. Isaiah calls Babylon the "Eternal Queen," seemingly a reference to the Aramean Ishtar (Venus, Mother of the Gods).

In the Assyrian pantheon during Isaiah's time, the highest god may have been a moon god. The crescent and Venus star or orb was a common symbol in the Mideast since ancient times. Both the crescent moon and the name of



the moon god may have been *hīlal*, or a similar word. Isaiah called Venus *helel* (Isa 14:12), so in Isa 14:14, Isaiah is saying that *Helel* (Semitic Venus) wanted to be like the Semitic most high god, the *Hīlal* moon god. ^{Isa 14:15} Yet you shall be brought down to Sheol, to the uttermost parts of the pit. ^{Isa 14:16} Those who see you shall gaze at you, they shall consider you, saying, "Is this the man who made the earth to tremble, who shook kingdoms; ^{Isa 14:17} who made the world as a wilderness, and overthrew the cities of it; who did not let loose his prisoners to their home?" ^{Isa 14:18} All the kings of the nations, all of them, sleep in glory, everyone in his own house. ^{Isa 14:19} You are cast forth away from your tomb like an abominable branch, clothed with the slain, who are thrust through with the sword, who go down to the stones of the pit, as a dead body trodden under foot. ^{Isa 14:20} You shall not be joined with them in burial, because you have destroyed your land, you have killed your people; the seed of evildoers shall not be named forever. ^{Isa 14:21} Prepare slaughter for his children for the iniquity of their fathers, that they not rise up, and possess the earth, and fill the surface of the world with cities. ^{Isa 14:22} "I [F] WILL RISE UP AGAINST THEM," says YAHVEH [F] of Angelic Armies, AND CUT OFF FROM BABYLON BOTH NAME AND REMNANT, AND SON AND SON'S SON,' says YAHVEH [F]. ^{Isa 14:23} I [F] WILL ALSO MAKE IT A POSSESSION FOR THE PORCUPINE, AND POOLS OF WATER, AND I [F] WILL SWEEP IT WITH THE BROOM OF DESTRUCTION," says YAHVEH [F] of Angelic Armies. ^{Isa 14:24} YAHVEH [F] of Angelic Armies has sworn, saying, "SURELY, AS I [F] HAVE THOUGHT, SO SHALL IT HAPPEN, AND AS I [F] HAVE PURPOSED, SO SHALL IT STAND. ^{Isa 14:25} I [F] WILL BREAK THE ASSYRIAN IN MY [F] LAND, AND ON MY [F] MOUNTAINS TREAD HIM UNDER FOOT. THEN SHALL HIS [F] YOKE DEPART FROM OFF THEM, AND HIS [F] BURDEN DEPART FROM OFF THEIR SHOULDER." ^{Isa 14:26} This is the purpose that is purposed on the whole earth, and this is the hand that is stretched out on all the nations. ^{Isa 14:27} For YAHVEH [F] of Angelic Armies has purposed, and who shall annul it? HIS [F] hand is stretched out, and who shall turn it back? ^{Isa 14:28} **In the year that king Ahaz died was this oracle.** ^{Isa 14:29} Do not rejoice, O Philistia, all of you, because the rod that struck you is broken, for out of the serpent's root shall come forth an adder, and his fruit shall be a fiery flying serpent. ^{Isa 14:30} The firstborn of the poor shall feed, and the needy shall lie down in safety, and I [Is] will kill your root with famine, and your remnant shall be killed. ^{Isa 14:31} Howl, gate; cry, city; you are melted away, Philistia, all of you, for there comes a smoke out of the north, and there is no straggler in his ranks. ^{Isa 14:32} What then shall one answer the messengers of the nation? That YAHVEH [F] has founded Zion, and in her shall the afflicted of HIS [F] people take refuge. ^{Isa 15:01} The oracle of Moab. For in a night Ar of Moab is laid waste, and brought to nothing, for in a night Kir of Moab is laid waste, and brought to nothing. ^{Isa 15:02} They are gone up to Bayith, and to Dibon, to the high places, to weep. Moab wails over Nebo, and over Medeba; on all their heads is baldness, every beard is cut off. ^{Isa 15:03} In their streets they gird themselves with sackcloth; on their housetops, and in their broad places, everyone wails, weeping abundantly. ^{Isa 15:04} Heshbon cries out, and

Elealeh; their voice is heard even to Jahaz. Therefore, the armed men of Moab cry aloud; his soul trembles within him. **Isa 15:05** My [Is] heart cries out for Moab [**Yahveh commanded Israel to harbor Moabite fugitives (Isa 16:04).**]; her nobles flee to Zoar, to Eglath Shelishiyah, for by the ascent of Luhith with weeping they go up, for in the way of Horonaim they raise up a cry of destruction. **Isa 15:06** For the waters of Nimrim shall be desolate, for the grass is withered away, the tender grass fails, there is no green thing. **Isa 15:07** Therefore, the abundance they have gotten, and that which they have laid up, shall they carry away over the brook of the willows. **Isa 15:08** For the cry is gone round about the borders of Moab; the wailing of it to Eglaim, and the wailing of it to Beer-elim. **Isa 15:09** For the waters of Dimon are full of blood, for I [Is] will bring yet more on Dimon, a lion on them of Moab that escape, and on the remnant of the land. **Isa 16:01** Send you the lambs for the ruler of the land from Selah to the wilderness, to the mountain of the daughter of Zion. **Isa 16:02** For it shall be that, as wandering birds, as a scattered nest, so shall the daughters of Moab be at the fords of the Arnon. **Isa 16:03** Give counsel, execute justice; make your shade as the night in the midst of the noonday; hide the outcasts; do not betray the fugitive. **Isa 16:04** Let my [Is] outcasts dwell with you, as for Moab, be a covert to him from the face of the destroyer. For the extortionist is brought to nothing, destruction ceases, the oppressors are consumed out of the land. **Isa 16:05** A throne shall be established in loving kindness, and one shall sit thereon in truth, in the tent of David, judging, and seeking justice, and swift to do righteousness. **Isa 16:06** We have heard of the pride of Moab, that he is very proud; even of his arrogance, and his pride, and his wrath; his boastings are nothing. **Isa 16:07** Therefore, shall Moab wail for Moab, everyone shall wail, for the raisin-cakes of Kir Hareseth shall you mourn, utterly stricken. **Isa 16:08** For the fields of Heshbon languish, and the vine of Sibmah; the lords of the nations have broken down the choice branches of it, which reached even to Jazer, which wandered into the wilderness; its shoots were spread abroad, they passed over the sea. **Isa 16:09** Therefore, I [Is] will weep with the weeping of Jazer for the vine of Sibmah; I [Is] will water you with my [Is] tears, Heshbon, and Elealeh, for on your summer fruits and on your harvest the battle shout is fallen. **Isa 16:10** Gladness is taken away, and joy out of the fruitful field, and in the vineyards there shall be no singing, neither joyful noise. Nobody shall tread out wine in the presses; I [Is] have made the vintage shout to cease. **Isa 16:11** Why my [Is] heart sounds like a harp for Moab, and my [Is] inward parts for Kir Heres. **Isa 16:12** It shall happen, when Moab presents himself, when he wearies himself on the high place, and shall come to his sanctuary to pray, that he shall not prevail. **Isa 16:13** This is the word that **YAHVEH [F]** spoke concerning Moab in time past. **Isa 16:14** Now **YAHVEH [F]** has spoken, saying, "WITHIN THREE YEARS, AS THE YEARS OF A HIRELING, THE GLORY OF MOAB SHALL BE BROUGHT INTO CONTEMPT, WITH ALL HIS GREAT MULTITUDE, AND THE REMNANT SHALL BE VERY SMALL AND OF NO ACCOUNT. **Isa 17:01** **The oracle of Damascus.** "BEHOLD, DAMASCUS IS TAKEN AWAY



FROM BEING A CITY, AND IT SHALL BE A RUINOUS HEAP. [Isa 17:02](#) THE CITIES OF AROER ARE FORSAKEN; THEY SHALL BE FOR FLOCKS, WHICH SHALL LIE DOWN, AND NONE SHALL MAKE THEM AFRAID. [Isa 17:03](#) THE FORTRESS SHALL CEASE FROM EPHRAIM, AND THE KINGDOM FROM DAMASCUS, AND THE REMNANT OF SYRIA; THEY SHALL BE AS THE GLORY OF THE CHILDREN OF ISRAEL," says YAHVEH [F] of Angelic Armies. [Isa 17:04](#) "IT SHALL HAPPEN IN THAT DAY, THAT THE GLORY OF JACOB SHALL BE MADE THIN, AND THE FATNESS OF HIS FLESH SHALL WAX LEAN. [Isa 17:05](#) IT SHALL BE AS WHEN THE HARVESTER GATHERS THE STANDING GRAIN, AND HIS ARM REAPS THE EARS; YES, IT SHALL BE AS WHEN ONE GLEANS EARS IN THE VALLEY OF REPHAIM. [Isa 17:06](#) YET THERE SHALL BE LEFT THEREIN GLEANINGS, AS THE SHAKING OF AN OLIVE TREE, TWO OR THREE BERRIES IN THE TOP OF THE UPPERMOST BOUGH, FOUR OR FIVE IN THE OUTMOST BRANCHES OF A FRUITFUL TREE," says YAHVEH [F], THE GOD [F] of Israel. [Isa 17:07](#) In that day shall men look to their maker, and their eyes shall have respect to THE HOLY ONE [F] of Israel. [Isa 17:08](#) They shall not look to the altars, the work of their hands; neither shall they have respect to that which their fingers have made, either the Asherim, or the sun-images. [Isa 17:09](#) In that day shall their strong cities be as the forsaken places in the wood and on the mountain top, which were forsaken from before the children of Israel, and it shall be a desolation. [Isa 17:10](#) For you have forgotten THE GOD [F] of your salvation, and have not been mindful of THE ROCK [F] of your strength; therefore you plant pleasant plants, and set it with strange slips. [Isa 17:11](#) In the day of your planting you hedge it in, and in the morning you make your seed to blossom, but the harvest flees away in the day of grief and of desperate sorrow. [Isa 17:12](#) Ah, the uproar of many peoples, who roar like the roaring of the seas, and the rushing of nations, that rush like the rushing of mighty waters! [Isa 17:13](#) The nations shall rush like the rushing of many waters, but HE [F] shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like the whirling dust before the storm. [Isa 17:14](#) At evening, behold, terror, and before the morning they are no more. This is the portion of those who despoil us, and the lot of those who rob us. [Isa 18:01](#) Ah, the land of the rustling of wings, which is beyond the rivers of Ethiopia; [Isa 18:02](#) that sends ambassadors by the sea, even in vessels of papyrus on the waters, saying, Go, you swift messengers, to a nation tall and smooth, to a people awesome from their beginning onward, a nation that measures out and treads down, whose land the rivers divide! [Isa 18:03](#) All you inhabitants of the world, and you dwellers on the earth, when an Ensign [s] [\[See note on Isa 11:10.\]](#) is lifted up on the mountains, look, and when the trumpet is blown, listen. [Isa 18:04](#) For thus has YAHVEH [F] said to me [s], "I [F] WILL BE STILL, AND I [F] WILL SEE IN MY [F] DWELLING-PLACE, LIKE CLEAR HEAT IN SUNSHINE, LIKE A CLOUD OF DEW IN THE HEAT OF HARVEST." [Isa 18:05](#) For before the harvest, when the blossom is over, and the flower becomes a ripening grape, HE [F] will cut off the sprigs with pruning-hooks, and the spreading branches will HE [F] take away and cut down. [Isa 18:06](#) They shall be left together to the ravenous birds of the mountains, and to the animals of the earth, and the ravenous birds shall summer on them, and all the animals of the earth shall winter on them. [Isa 18:07](#) In that time shall a present be

brought to **YAHVEH** [F] of Angelic Armies from a people tall and smooth, even from a people awesome from their beginning onward, a nation that measures out and treads down, whose land the rivers divide, to the place of the Name of **YAHVEH** [F] of Angelic Armies, Mount Zion. **Isa 19:01** **The oracle of Egypt.** Behold, **YAHVEH** [F] rides on a swift cloud, and comes to Egypt, and the idols of Egypt shall tremble at HIS [F] **Presences** [s + HS], and the heart of Egypt shall melt in the midst of it. **Isa 19:02** "I [F] WILL STIR UP THE EGYPTIANS AGAINST THE EGYPTIANS, AND THEY SHALL FIGHT EVERYONE AGAINST HIS BROTHER, AND EVERYONE AGAINST HIS NEIGHBOR; CITY AGAINST CITY, AND KINGDOM AGAINST KINGDOM. **Isa 19:03** THE SPIRIT OF EGYPT SHALL FAIL IN THE MIDST OF IT, AND I [F] WILL DESTROY THE COUNSEL OF IT, AND THEY SHALL SEEK TO THE IDOLS, AND TO THE CHARMERS, AND TO THOSE WHO HAVE FAMILIAR SPIRITS, AND TO THE WIZARDS. **Isa 19:04** I [F] WILL GIVE OVER THE EGYPTIANS INTO THE HAND OF A CRUEL LORD, AND A FIERCE KING SHALL RULE OVER THEM," says THE LORD [F], **YAHVEH** [F] of Angelic Armies. **Isa 19:05** The waters shall fail from the sea, and the river shall be wasted and become dry. **Isa 19:06** The rivers shall become foul; the streams of Egypt shall be diminished and dried up; the reeds and flags shall wither away. **Isa 19:07** The meadows by the Nile, by the brink of the Nile, and all the sown fields of the Nile, shall become dry, be driven away, and be no more. **Isa 19:08** The fishermen shall lament, and all those who cast angle into the Nile shall mourn, and those who spread nets on the waters shall languish. **Isa 19:09** Moreover those who work in combed flax, and those who weave white cloth, shall be confounded. **Isa 19:10** The pillars of Egypt shall be broken in pieces; all those who work for hire shall be grieved in soul. **Isa 19:11** The princes of Zoan are utterly foolish; the counsel of the wisest counselors of Pharaoh is become brutish. How do you say to Pharaoh, "I am the son of the wise, the son of ancient kings? **Isa 19:12** Where then are your wise men? Let them tell you now, and let them know what **YAHVEH** [F] of Angelic Armies has purposed concerning Egypt." **Isa 19:13** The princes of Zoan are become fools, the princes of Memphis are deceived; they have caused Egypt to go astray, who are the cornerstone of her tribes. **Isa 19:14** **YAHVEH** [F] has mixed a spirit of perverseness in the midst of her, and they have caused Egypt to go astray in every work of it, as a drunken man staggers in his vomit. **Isa 19:15** Neither shall there be for Egypt any work, which head or tail, palm branch or rush, may do. **Isa 19:16** In that day shall the Egyptians be like women, and they shall tremble and fear because of the shaking of **The Hand** [HS] of **YAHVEH** [F] of Angelic Armies that HE [F] shakes over them.

[The "Hand of Yahveh"]

The "**Hand** of **YAHVEH**" over the Egyptians is reminiscent of how the Pharaoh's magicians recognized Moses' miracles as coming from the "finger of god" (Exo 08:19). **The Spirit** is elsewhere called **The** "**Finger** of **GOD**" (Exo



31:18; Deu 09:10), and *yeshua* identified The “Finger of GOD” (Luk 11:20) as The Spirit (Mat 12:28).

That *yeshua* and Moses both worked miracles in conjunction with The Finger of GOD helps to show that *yeshua* was the “prophet like Moses,” as is discussed in The Song of Moses chapter.

Though the imagery is related, Isaiah’s exact words were not “Finger of Yahveh,” but “Hand of YAHVEH.” Ezekiel identified The “Hand of YAHVEH” as The Spirit (Eze 03:14; 37:01), and Luke identified The “Hand of THE LORD” as The Spirit (Act 13:09, 11). David also identified The “Hand of YAHVEH” (1Ch 28:19) as The Spirit (1Ch 28:12). The Chronicler wrote:

He [David] gave him [Solomon] the plans of all that The Spirit had put in his mind for the courts of The Temple of Yahveh (1Ch 28:12).
David told Solomon:

I have in writing from The Hand of Yahveh upon me, and he gave me understanding in all the details of the plan (1Ch 28:19).

Interestingly, The Spirit elsewhere is mentioned in connection with hands and arms. In the OT The Son and Spirit were called the Arms of ELYON (Deu 33:27; see the Trinitarian proofs appendix). In the NT The Spirit was given by the laying on of hands (Act 08:17-19; 09:17; 19:06) as a sign of the apostles (2Co 12:12).]

Isa 19:17 The land of Judah shall become a terror to Egypt; everyone to whom mention is made of it shall be afraid, because of the purpose of YAHVEH [F] of Angelic Armies that HE [F] purposes against it. Isa 19:18 In that day there shall be five cities in the land of Egypt that speak the language of Canaan, and swear to YAHVEH [F] of Angelic Armies; one shall be called the City of Destruction. Isa 19:19 In that day shall there be an altar to YAHVEH [F] in the midst of the land of Egypt, and a pillar at the border of it to YAHVEH [F]. Isa 19:20 It shall be for a sign and for a witness to YAHVEH [F] of Angelic Armies in the land of Egypt, for they shall cry to YAHVEH [F] because of oppressors, and HE [F] will send them a savior, and a defender, and HE [F] will deliver them. Isa 19:21 YAHVEH [F] shall be known to Egypt, and the Egyptians shall know YAHVEH [F] in that day; yes, they shall worship with sacrifice and offering, and shall vow a vow to YAHVEH [F], and shall perform it. Isa 19:22 YAHVEH [F] will strike Egypt, smiting and healing, and they shall return to YAHVEH [F], and HE [F] will be entreated of them, and will heal them. Isa 19:23 In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall worship with the Assyrians. Isa 19:24 In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; Isa 19:25 because YAHVEH [F] of Angelic Armies has blessed them, saying, “BLESSED BE EGYPT MY [F] PEOPLE, AND ASSYRIA THE WORK OF MY [F] HANDS, AND ISRAEL MY [F] POSSESSION [“Possession,” since HE redeemed the tribes from Egypt (Psa

074:02)]." **Isa 20:01** In the year that Tartan came to Ashdod, when Sargon the king of Assyria sent him, and he fought against Ashdod and took it; **Isa 20:02** at that time Yahveh [s] spoke by Isaiah the son of Amoz, saying, "Go, and loose the sackcloth from off your loins, and put your shoe from off your foot." He did so, walking naked and barefoot. **Isa 20:03** Yahveh [s] said, "Like as my [s] servant Isaiah has walked naked and barefoot three years for a sign and a wonder concerning Egypt and concerning Ethiopia; **Isa 20:04** so shall the king of Assyria lead away the captives of Egypt, and the exiles of Ethiopia, young and old, naked and barefoot, and with buttocks uncovered, to the shame of Egypt. **Isa 20:05** They shall be dismayed and confounded, because of Ethiopia their expectation, and of Egypt their glory. **Isa 20:06** The inhabitant of this coastland shall say in that day, "Behold, such is our expectation, where we fled for help to be delivered from the king of Assyria, and we, how shall we escape?" **Isa 21:01** **The oracle** [Notice this is an "oracle," not the inspired poetry of Isaiah. Isaiah merely took dictation.] **of the wilderness of the sea.** As whirlwinds in the South sweep through, it comes from the wilderness, from an awesome land. **Isa 21:02** A grievous vision is declared to me [s]: the treacherous man deals treacherously, and the destroyer destroys. Go up, Elam; besiege, Media; all the sighing of it have I [s] made to cease. **Isa 21:03** Therefore, are my [s] loins filled with anguish; pangs have taken hold on me [s], as the pangs of a woman in travail. I [s] am pained so that I [s] cannot hear. I [s] am dismayed so that I [s] cannot see. **Isa 21:04** My heart flutters, horror has frightened me [s]; the twilight that I [s] desired has been turned into trembling to me [s]. **Isa 21:05** They prepare the table, they set the watch, they eat, they drink. Rise up, you princes, anoint the shield. **Isa 21:06** For thus has THE LORD [F] said to me [s], "GO, SET A WATCHMAN. LET HIM DECLARE WHAT HE SEES. **Isa 21:07** WHEN HE SEES A TROOP, HORSEMEN IN PAIRS, A TROOP OF DONKEYS, A TROOP OF CAMELS, HE SHALL LISTEN DILIGENTLY WITH MUCH HEED." **Isa 21:08** He [The watchman of Isa 21:06.] cried as a lion: "My Lord [s] [The LXX does not have "My Lord," but reads "The Lord has spoken."], I stand continually on the watchtower in the daytime, and am set in my ward whole nights; **Isa 21:09** and, behold, here comes a troop of men, horsemen in pairs. He answered, Fallen, fallen is Babylon, and all the engraved images of her gods are broken to the ground" [One could think of the account of the watchmen as being an OT parable told by The Son]. **Isa 21:10** You, my [s] threshing [Referring to the hearers of Isaiah.], and the grain of my [s] floor [Referring to the readers of Isaiah], that which I [s] have heard from YAHVEH [F] of Angelic Armies, THE GOD [F] of Israel, have I [s] declared to you. **Isa 21:11** **The oracle of Dumah.** One calls to me [s] out of Seir, "Watchman [s], what of the night? WATCHMAN [F], what of the night?" **Isa 21:12** The WATCHMAN [F] said, "THE MORNING COMES, AND ALSO THE NIGHT." If you will inquire, inquire. Come back again." [One asked The Son a watchman, "What of the night?" The Son relayed the question to another watchman, THE FATHER. The Son then repeated the answer that was relayed back from THE FATHER. This communication



among the members of The Trinity is meant to mimic the echo-like relaying of questions, answers and reports among watchmen on the walls of Jerusalem.]

Isa 21:13 **The oracle on Arabia.** In the forest in Arabia shall you lodge, you caravans of Dedanites. Isa 21:14 To him who was thirsty they brought water; the inhabitants of the land of Tema did meet the fugitives with their bread. Isa 21:15

For they fled away from the swords, from the drawn sword, and from the bent bow, and from the heat of battle. Isa 21:16 For thus has THE LORD [F] said to me [S]

[The Son quoted the words of THE FATHER (compare Isa 21:17)], "WITHIN A YEAR, ACCORDING TO THE YEARS OF A HIRELING, ALL THE GLORY OF KEDAR SHALL FAIL; Isa 21:17 AND THE RESIDUE OF THE NUMBER OF THE ARCHERS, THE MIGHTY MEN OF THE CHILDREN OF KEDAR, SHALL BE FEW;" for YAHVEH [F], THE GOD [F] of Israel, has spoken it. Isa 22:01 **The oracle**

of the valley of vision [Notice this is a "vision," so Isaiah is merely taking dictation]. What ails you now, that you are wholly gone up to the housetops? Isa 22:02

You that are full of shouting, a tumultuous city, a joyous town; your slain are not slain with the sword, neither are they dead in battle. Isa 22:03 All your rulers fled away together, they were bound by the archers; all who were found of you were bound together; they fled afar off. Isa 22:04 Therefore, said I [S], "Look away from me, I [S] will weep bitterly; do not labor to comfort me [S] for the destruction of the daughter of my [S] people. Isa 22:05 For it is a day of confusion,

and of treading down, and of perplexity, from THE LORD [F], YAHVEH [F] of Angelic Armies, in the valley of vision [Notice this is a "vision," so Isaiah is merely taking dictation];

a breaking down of the walls, and a crying to the mountains." Isa 22:06 Elam bore the quiver, with chariots of men and horsemen, and Kir uncovered the shield. Isa 22:07 It happened that your choicest valleys were

full of chariots, and the horsemen set themselves in array at the gate. Isa 22:08 He took away the covering of Judah, and you did look in that day to the armor in the house of the forest. Isa 22:09 You saw the breaches of the city of David, that they

were many, and you gathered together the waters of the lower pool; Isa 22:10 and you numbered the houses of Jerusalem, and you broke down the houses to fortify the wall; Isa 22:11 you made also a reservoir between the two walls for the water of

the old pool. You did not look to HIM [F] WHO [F] had done this; neither did you have respect for HIM [F] WHO [F] purposed it long ago. Isa 22:12 In that day did THE LORD [F], YAHVEH [F] of Angelic Armies, call to weeping, and to mourning, and to baldness,

and to girding with sackcloth; Isa 22:13 and behold, joy and gladness, killing oxen and killing sheep, eating flesh and drinking wine. Let us eat and drink, for tomorrow we shall die [Quoted in 1Co 15:32]. Isa 22:14 YAHVEH [F] of Angelic

Armies revealed HIMSELF [F] in my [S] ears, "SURELY THIS INIQUITY SHALL NOT BE FORGIVEN YOU UNTIL YOU DIE" [THE FATHER found it unforgivable that when they finally faced the consequences of their unbelief, they turned to Hedonism rather than to Yahveh], says THE LORD [F], YAHVEH [F] of Angelic Armies. Isa 22:15

Thus says THE LORD [F], YAHVEH [F] of Angelic Armies, "GO, GET YOURSELF TO THIS TREASURER, EVEN TO SHEBNA, WHO IS OVER THE HOUSE, AND SAY," Isa 22:16 "WHAT ARE YOU

DOING HERE? WHO HAS YOU HERE THAT YOU HAVE HEWED OUT A TOMB HERE? CUTTING HIM OUT A TOMB ON HIGH, CHISELING A HABITATION FOR HIMSELF IN THE ROCK!" [Isa 22:17](#) Behold, **YAHVEH** [F], like a strong man, will hurl you away violently; yes, HE [F] will wrap you up closely. [Isa 22:18](#) HE [F] will surely wind you round and round, and toss you like a ball into a large country; there shall you die, and there shall be the chariots of your glory, you shame of your Lord's house. [Isa 22:19](#) I [S] will thrust you from your office, and from your station shall you be pulled down. [Isa 22:20](#) It shall happen in that day, that I [S] will call my [S] servant Eliakim the son of Hilkiah. [Isa 22:21](#) I [S] will cloth him with your robe, and strengthen him with your belt, and I [S] will commit your government into his hand, and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. [Isa 22:22](#) The key of the house of David will I [S] lay on his [S] shoulder, and he [S] shall open, and none shall shut, and he [S] shall shut, and none shall open. [Isa 22:23](#) I [S] will fasten him as a nail in a sure place, and he shall be for a throne of glory to his father's house. [Isa 22:24](#) They shall hang on him all the glory of his father's house, the offspring and the issue, every small vessel, from the cups even to all the pitchers. [Isa 22:25](#) "In that day," says **YAHVEH** [F] of Angelic Armies, "SHALL THE NAIL THAT WAS FASTENED IN A SURE PLACE GIVE WAY, AND IT SHALL BE HEWN DOWN, AND FALL, AND THE BURDEN THAT WAS ON IT SHALL BE CUT OFF;" for **YAHVEH** [F] has spoken it. [Isa 23:01](#)

The oracle of Tyre. Howl, you ships of Tarshish, for it is laid waste, so that there is no house, no entering in; from the land of Kittim it is revealed to them. [Isa 23:02](#) Be still, you inhabitants of the coast, you whom the merchants of Sidon, that pass over the sea, have replenished. [Isa 23:03](#) On great waters the seed of the Shihor, the harvest of the Nile, was her revenue, and she was the market of nations. [Isa 23:04](#) Be ashamed, Sidon, for the sea has spoken, the stronghold of the sea, saying, I have not travailed, nor brought forth, neither have I nourished young men, nor brought up virgins. [Isa 23:05](#) When the report comes to Egypt, they shall be sorely pained at the report of Tyre. [Isa 23:06](#) Pass over to Tarshish; wail, you inhabitants of the coast. [Isa 23:07](#) Is this your joyous city, whose antiquity is of ancient days, whose feet carried her afar off to sojourn? [Isa 23:08](#) Who has purposed this against Tyre, the giver of crowns, whose merchants are princes, whose traffickers are the honorable of the earth? [Isa 23:09](#) **YAHVEH** [F] of Angelic Armies has purposed it, to stain the pride of all glory, to bring into contempt all the honorable of the earth. [Isa 23:10](#) Pass through your land as the Nile, daughter of Tarshish; there is no restraint anymore. [Isa 23:11](#) HE [F] has stretched out HIS [F] hand over the sea, HE [F] has shaken the kingdoms; **YAHVEH** [F] has given commandment concerning Canaan, to destroy the strongholds of it. [Isa 23:12](#) HE [F] **said**, "YOU SHALL NO MORE REJOICE, YOU OPPRESSED VIRGIN DAUGHTER OF SIDON; ARISE, PASS OVER TO KITTIM; EVEN THERE SHALL YOU HAVE NO REST." [Isa 23:13](#) Behold, the land of the Chaldeans; this people were not; the Assyrian founded it for those who dwell in the wilderness; they set up their towers; they overthrew the palaces of it; they made it a ruin. [Isa 23:14](#) Howl, you ships of Tarshish, for your



stronghold is laid waste. [Isa 23:15](#) It shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king; after the end of seventy years it shall be to Tyre as in the song of the prostitute. [Isa 23:16](#) Take a harp, go about the city, you prostitute that has been forgotten; make sweet melody, sing many songs, that you may be remembered. [Isa 23:17](#) It shall happen after the end of seventy years, that YAHVEH [F] will visit Tyre, and she shall return to her hire, and shall play the prostitute with all the kingdoms of the world on the surface of the earth. [Isa 23:18](#) Her merchandise and her hire shall be holiness to YAHVEH [F]; it shall not be treasured nor laid up, for her merchandise shall be for those who dwell before YAHVEH [F], to eat sufficiently, and for durable clothing. [Isa 24:01](#) Behold, YAHVEH [F] makes the earth empty, and makes it waste, and turns it upside down, and scatters abroad the inhabitants of it. [Isa 24:02](#) It shall be, as with the people, so with the priest, as with the servant, so with his master, as with the maid, so with her mistress, as with the buyer, so with the seller, as with the creditor, so with the debtor, as with the taker of interest, so with the giver of interest to him. [Isa 24:03](#) The earth shall be utterly emptied, and utterly laid waste, for YAHVEH [F] has spoken this word. [Isa 24:04](#) The earth mourns and fades away, the world languishes and fades away, the lofty people of the earth do languish. [Isa 24:05](#) The earth also is polluted under the inhabitants of it; because they have transgressed the laws, violated the statutes, broken the everlasting covenant. [Isa 24:06](#) Therefore, has the curse devoured the earth, and those who dwell therein are found guilty; therefore the inhabitants of the earth are burned, and few men left. [Isa 24:07](#) The new wine mourns, the vine languishes, all the merry-hearted do sigh. [Isa 24:08](#) The mirth of tambourines ceases, the noise of those who rejoice ends, the joy of the harp ceases. [Isa 24:09](#) They shall not drink wine with a song; strong drink shall be bitter to those who drink it. [Isa 24:10](#) The waste city is broken down; every house is shut up, that no man may come in. [Isa 24:11](#) There is a crying in the streets because of the wine; all joy is darkened, the mirth of the land is gone. [Isa 24:12](#) In the city is left desolation, and the gate is struck with destruction. [Isa 24:13](#) For thus shall it be in the midst of the earth among the peoples, as the shaking of an olive tree, as the gleanings when the vintage is done. [Isa 24:14](#) These shall lift up their voice, they shall shout, for the majesty of YAHVEH [F] they cry aloud from the sea. [Isa 24:15](#) Therefore, glorify YAHVEH [F] in the east, even the Name of YAHVEH [F], THE GOD [F] of Israel, in the isles of the sea! [Isa 24:16](#) From the uttermost part of the earth have we [T] heard [Plural Qal verb] songs: "Glory to the RIGHTEOUS ONE" [F] [Only Yahveh could command (Isa 24:15) and receive (Isa 24:16) such praise from the entire earth. The same person who commanded the praise is The One who used the pronoun "we." Note that Isa 24:15-16 is similar to Joh 12:28]. I [S] said, "I [S] pine away, I [S] pine away, woe is me! The treacherous have dealt treacherously; yes, the treacherous have dealt very treacherously. [Isa 24:17](#) Fear, and the pit, and the snare, are on you, O

inhabitant of the earth. **Isa 24:18** it shall happen, that he who flees from the noise of the fear shall fall into the pit, and he who comes up out of the midst of the pit shall be taken in the snare, for the windows on high are opened, and the foundations of the earth tremble. **Isa 24:19** The earth is utterly broken, the earth is torn apart, the earth is shaken violently. **Isa 24:20** The earth shall stagger like a drunken man, and shall sway back and forth like a hammock, and the disobedience of it shall be heavy on it, and it shall fall, and not rise again. **Isa 24:21** It shall happen in that day, that **YAHVEH [F]** will punish the powers in the heavens above **[Eph 06:11-12]**, and the kings of the earth on the earth. **Isa 24:22** They shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited **[in other words, punished]**. **Isa 24:23** Then the moon shall be confounded, and the sun ashamed, for **YAHVEH [F]** of Angelic Armies will reign on Mount Zion, and in Jerusalem, and before **HIS [F]** elders shall be glory. **Isa 25:01** **YAHVEH [F]**, **YOU [F]** are my **[s]** **GOD [F]** **[The LXX does not have the pronoun "my" but reads, "O LORD GOD, I [s] will glorify YOU [F]"]**. See the note on Isa 07:13 about pronouns. **I [s]** will exalt **YOU [F]**, **I [s]** will praise **YOUR [F]** Name, for **YOU [F]** have done wonderful things, even counsels of old, in faithfulness and truth. **Isa 25:02** For **YOU [F]** have made of a city a heap, of a fortified city a ruin, a palace of strangers to be no city; it shall never be built. **Isa 25:03** Therefore, shall a strong people glorify **YOU [F]**; a city of awesome nations shall fear **YOU [F]**. **Isa 25:04** For **YOU [F]** have been a stronghold to the poor, a stronghold to the needy in his distress, a refuge from the storm, a shade from the heat, when the blast of the awesome ones is as a storm against the wall. **Isa 25:05** As the heat in a dry place will **YOU [F]** bring down the noise of strangers, as the heat by the shade of a cloud, the song of the awesome ones shall be brought low. **Isa 25:06** In this mountain will **YAHVEH [F]** of Angelic Armies make to all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. **Isa 25:07** **HE [F]** will destroy in this mountain the shroud that covers all peoples, and the veil that is spread over all nations. **[Yeshua is the one said to destroy death, seemingly leaving THE FATHER totally out of the picture. There are, however, plenty of verses that say THE FATHER gave Christians victory over death by the agency of (through) Yeshua (Rom 07:25; 1Co 15:57; 2Co 02:14; Eph 05:20).**

The "mountain" (Isa 25:06, 07, 10) is Mount Zion at Jerusalem where the temple mount is located (Isa 24:23). The banquet of food and wine (Isa 25:06) symbolizes **The Lord's Supper**, which itself foreshadows banquets in heaven. **Yeshua** specifically stated that **he** would not drink of the fruit of the wine until the Kingdom of God comes (Mat 26:29; Mar 14:25; Luk 22:16, 18. The "Kingdom of God" refers to the Church Age when **Yeshua** would rule in the midst of **his** enemies;



Yahveh [the Spirit] will extend your [the Son's] mighty scepter from Zion; you [the Son] will rule in the midst of your enemies (Psa 110:02; see the discussion of Psa 110 in the TJT).

When Yeshua died, the temple curtain was ripped in two (Mat 27:51; Mar 15:38; Luk 23:45). Apparently the curtain in the temple of all nations (Isa 56:07; Mar 11:17) was the shroud that covered all nations (Isa 25:07; 60:01-03).

This is similar to how the veil over Moses' face kept the Israelites from seeing the glory of Christ (2Co 03:13-14). None but the priests could approach the sanctuary on pain of death, and no priest could peek behind the curtain in The Most Holy Place on pain of death (Lev 16:02; Num 18:07). Now, however, Christ has left The Most Holy Place and dwells in living temples (1Co 06:19; 2Co 06:16).

Isa 25:08 HE [F] has swallowed up death forever. [Quoted in 1Co 15:54. A parallel is 2Ti 01:10 where Yeshua is said to destroy death, seemingly leaving THE FATHER out of the picture. 1Co 15:57, however, says it is THE FATHER WHO gave Christians victory over death through Yeshua], and THE LORD YAHVEH [F] will wipe away tears from off all faces [Quoted in Rev 07:17 where apparently it is applied to THE FATHER], and the reproach of HIS [F] people will HE [F] take away from off all the earth, for YAHVEH [F] has spoken it. [See the entry on Isa 25:07-08 in the "NT Use of OT Yahveh Texts" appendix.] Isa 25:09

It shall be said in that day, "Behold, THIS [F] is our GOD [F]; we have waited for HIM [F], and HE [F] will save us; this [Is] is Yahveh [Is]; we have waited for him [Is], we will be glad and rejoice in his [Is] salvation [The repetition in this passage seems to indicate the verse refers to different persons of The Trinity]. Isa 25:10

For in this mountain will The Hand [HS] [See note on Isa 19:16.] of YAHVEH [F] rest, and Moab shall be trodden down in his place, even as straw is trodden down in the water of the dunghill. Isa 25:11 He shall spread forth his hands in the midst

of it, as he who swims spreads forth his hands to swim, but YAHVEH [F] will lay low his pride together with the craft of his hands. Isa 25:12 The high fortress of your walls has HE [F] brought down, laid low, and brought to the ground, even to the dust. Isa 26:01

In that day shall this song be sung in the land of Judah; we have a strong city; salvation will HE [F] appoint for walls and bulwarks. Isa 26:02 Open you the gates, that the righteous nation which keeps faith may enter in. Isa 26:03

YOU [F] will keep him [Is] in perfect peace, whose mind is stayed on YOU [F]; because he [Is] trusts in YOU [F]. Isa 26:04 Trust in Yahveh [Is] forever, for in YAH[VEH] [F], Yahveh [Is] is an everlasting Rock [Here in Isaiah, a believer is advised to trust

in [EL Shaddai] forever, since in ELYON, EL Shaddai is an Everlasting Rock. Compare this verse to Eusebius and the WEB's translations of Psa 091:01-02, 09. These translations stick to the Hebrew and say: "Yahveh [EL Shaddai]

takes refuge in the ELYON." Another is Mic 05:04 where it is said that The Messiah will shepherd in the strength of ELYON his GOD. Yet another is Jer 16:19-21 where Yahveh [EL Shaddai] acknowledges YAHVEH [ELYON] as his strength and shield, and reflects how the nations will come to him to learn of

his power and might, and know that he is YAHVEH [EL Shaddai]. **Isa 26:05** For HE [F] has brought down those who dwell on high, the lofty city; HE [F] lays it low, HE [F] lays it low even to the ground; HE [F] brings it even to the dust. **Isa 26:06** The foot shall tread it down; even the feet of the poor, and the steps of the needy. **Isa 26:07** The way of the just is uprightness; YOU [F] who are upright do direct the path of the just. **Isa 26:08** Yes, in the way of YOUR [F] judgments, YAHVEH [F], have we [The Son + believers] waited for YOU [F]; to YOUR [F] Name, even to YOUR [F] memorial Name, is the desire of our [The Son + believers'] soul. **Isa 26:09** With my [S] soul have I [S] desired YOU [F] in the night; yes, with my [S] spirit within me [S] will I [S] seek you earnestly [Like other Christians (Dan 07:15; Job 07:11; 1Th 05:23; Heb 04:12), Christ had a human soul and a spirit (Mat 26:38; Joh 11:33; 13:21; Rom 08:09; 1Pe 01:11).], for when your judgments are in the earth, the inhabitants of the world learn righteousness. **Isa 26:10** Let favor be shown to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal wrongfully, and will not see the majesty of YAHVEH [F]. **Isa 26:11** YAHVEH [F], YOUR [F] hand is lifted up, yet they did not see, but they shall see YOUR [F] zeal for the people, and be put to shame; yes, fire shall devour YOUR [F] adversaries. **Isa 26:12** YAHVEH [F], YOU [F] will ordain peace for us [The Son + believers], for YOU [F] have also worked all our [The Son + believers'] works for us [The Son + believers]. **Isa 26:13** YAHVEH [F] our [S] GOD [F] [See the note on Isa 07:13 about pronouns.], other lords besides YOU [F] have had dominion over us [The Son + believers]. [For this last phrase, the LXX has "take possession of us." The next verses suggest that the phrase "lords besides you" refers to human rulers who die. Even the Messiah would be under "other lords" (Isa 26:14) — "the government will be on his shoulders" (Isa 09:06).], but by YOU [F] only will we make mention of YOUR [F] Name. **Isa 26:14** They are dead, they shall not live; they are deceased, they shall not rise; therefore have YOU [F] visited and destroyed them, and made all memory of them to perish. **Isa 26:15** YOU [F] have increased the nation, O YAHVEH [F], YOU [F] have increased the nation; YOU [F] are glorified; YOU [F] have enlarged all the borders of the land. **Isa 26:16** YAHVEH [F], in trouble have they visited YOU [F]; they poured out a prayer when YOUR [F] chastening was on them. **Isa 26:17** Like as a woman with child, who draws near the time of her delivery, is in pain and cries out in her pangs; so we [The Son + believers] have been before YOU [F], YAHVEH [F]. **Isa 26:18** We [The Son + believers] have been with child, we have been in pain, we [The Son + believers] have as it were brought forth wind; we [The Son + believers] have not worked any deliverance in the earth [See Isa 53:01 and Joh 12:38 where the same thought is expressed.]; neither have the inhabitants of the world fallen. **Isa 26:19** Your [S] dead shall live just as my [S] dead body, they [The Son + believers] shall arise [Paul alluded to Isa 26:19 in 1Co 15:20]. Awake and sing, you who dwell in the dust, for YOUR [F] dew is as the dew of herbs, and the earth shall cast forth the dead [The fact that Yeshua's body rose (Isa 26:19a) means that



believers' bodies will also arise on The Last Day (Isa 26:19b; 1Co 15:20). The Son here also seems to have in mind an application to Isaiah's day – that just as God will resurrect dead bodies on The Last Day, so before The End Times, God will resurrect the spiritually dead who would be born again (Eze 37:11-12; Joh 11:21-27).] Isa 26:20

Come, my [S] people, enter you into your chambers, and shut your doors about you; hide yourself for a little moment, until the indignation be past. Isa 26:21 For, behold, YAHVEH [F] comes forth out of HIS [F] place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain. Isa 27:01

In that day YAHVEH [F] with HIS [F] hard and great and strong sword will punish leviathan the swift serpent, and leviathan the crooked serpent, and HE [F] will kill the monster that is in the sea. Isa 27:02

In that day, Sing about a fruitful vineyard: Isa 27:03 "[F] YAHVEH [F] AM ITS KEEPER; I [F] WILL WATER IT EVERY MOMENT; LEST ANY HURT IT, I [F] WILL KEEP IT NIGHT AND DAY. Isa 27:04

WRATH IS NOT IN ME [F]; WOULD THAT THE BRIERS AND THORNS WERE AGAINST ME [F] IN BATTLE! I [F] WOULD MARCH ON THEM, I [F] WOULD BURN THEM TOGETHER. Isa 27:05 OR ELSE LET HIM TAKE HOLD OF MY [F] STRENGTH, THAT HE [F] MAY MAKE PEACE WITH ME; YES, LET HIM MAKE PEACE WITH ME [F]." Isa 27:06

In days to come shall Jacob take root; Israel shall blossom and bud, and they shall fill the surface of the world with fruit. Isa 27:07

Has HE [F] struck them as HE [F] struck those who struck them? Or are they slain according to the slaughter of those who were slain by them? Isa 27:08

In measure, when you send them away, you do contend with them; HE [F] has removed them with HIS [F] rough blast in the day of the east wind. Isa 27:09

Therefore, by this shall the iniquity of Jacob be forgiven, and this is all the fruit of taking away his sin; that he makes all the stones of the altar as chalk stones that are beaten in sunder, so that the Asherim and the sun-pillars shall rise no more. Isa 27:10

For the fortified city is solitary, a habitation deserted and forsaken, like the wilderness; there shall the calf feed, and there shall he lie down, and consume the branches of it. Isa 27:11

When the boughs of it are withered, they shall be broken off; the women shall come, and set them on fire, for it is a people of no understanding; therefore HE [F] who made them will not have compassion on them, and HE [F] who formed them will show them no favor. Isa 27:12

It shall happen in that day, that YAHVEH [F] will beat off HIS [F] fruit from the flood of the River to the brook of Egypt, and you shall be gathered one by one, you children of Israel. Isa 27:13

It shall happen in that day, that a great trumpet shall be blown, and they shall come who were ready to perish in the land of Assyria, and those who were outcasts in the land of Egypt, and they shall worship YAHVEH [F] in the holy mountain at Jerusalem. Isa 28:01

Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of those who are overcome with wine! Isa 28:02

Behold, THE LORD [F] has a mighty and strong one, as a tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, will HE [F] cast down to the earth with the hand. Isa 28:03

The crown of pride of the drunkards of Ephraim shall be trodden under foot;

Isa 28:04 and the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the first-ripe fig before the summer; which when he who looks on it sees, while it is yet in his hand he eats it up. **Isa 28:05** In that day will **YAHVEH** [F] of Angelic Armies become a crown of glory, and a diadem of beauty, to the residue of **HIS** [F] people; **Isa 28:06** and a spirit of justice to him who sits in judgment, and strength to those who turn back the battle at the gate. **Isa 28:07** Even these reel with wine, and stagger with strong drink; the priest and the prophet reel with strong drink, they are swallowed up of wine, they stagger with strong drink; they err in vision, they stumble in judgment. **Isa 28:08** For all tables are full of vomit and filthiness, so that there is no place clean. **Isa 28:09** Whom will **HE** [F] teach knowledge? Whom will **HE** [F] make to understand the message? Those who are weaned from the milk, and drawn from the breasts? **Isa 28:10** For it is: "precept on precept, precept on precept; line on line, line on line; here a little, there a little [This is the mocking response of the priests, prophets, and rulers (Isa 28:14) to The Son and the prophet Isaiah]. **Isa 28:11** No, but by men of strange lips and with another language will **HE** [F] speak to this people [Quoted in 1Co 14:21. **THE FATHER** said **HE** would evangelize Israel through gentile Christians. These Christians speak languages foreign to Hebrew speakers (Isa 28:11; 1Co 14:21). So **THE FATHER** wants gentiles and Messianic Jews to evangelize the Jews.]; **Isa 28:12** to whom **HE** [F] said, "THIS IS THE REST, GIVE YOU REST TO HIM WHO IS WEARY, AND THIS IS THE REFRESHING; YET THEY WOULD NOT HEAR." [See the entry on Isa 28:11-12 in the "NT Use of OT **Yahveh** Texts" appendix.]; **Isa 28:13** Therefore, shall the word of **YAHVEH** [F] be to them precept on precept, precept on precept; line on line, line on line; here a little, there a little; that they may go, and fall backward, and be broken, and snared, and taken. **Isa 28:14** Why hear the word of **YAHVEH** [F], you scoffers, that rule this people that is in Jerusalem; **Isa 28:15** because you have said, "we have made a covenant with death, and with Sheol are we at agreement; when the overflowing scourge shall pass through, it shall not come to us, for we have made lies our refuge, and under falsehood have we hid ourselves;" **Isa 28:16** therefore thus says **THE LORD YAHVEH** [F], "BEHOLD, I [F] LAY IN ZION FOR A FOUNDATION A stone [s], A TRIED stone [s], A PRECIOUS capstone [s] OF SURE FOUNDATION; HE WHO BELIEVES WILL NEVER BE DISMAYED [See the comments on Isa 08:08, above, for a discussion on stones in Isaiah." See the entry on Isa 28:16b in the "NT Use of OT **Yahveh** Texts" appendix.]; **Isa 28:17** I [s] will make justice the line, and righteousness the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. **Isa 28:18** Your covenant with death shall be annulled, and your agreement with Sheol shall not stand; when the overflowing scourge shall pass through, then you shall be trodden down by it. **Isa 28:19** As often as it passes though, it shall take you, for morning by morning shall it pass through, by day and by night, and it shall be nothing but terror to understand the message. **Isa 28:20** For the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in



it." [Isa 28:21](#) For YAHVEH [F] will rise up as on Mount Perazim, HE [F] will be angry as in the valley of Gibeon; that HE [F] may do HIS [F] work, HIS [F] strange work, and bring to pass HIS [F] act, HIS [F] strange act [Yahveh is by nature peaceful, but when sin rears its ugly head, Yahveh must act.] [Isa 28:22](#) Now, therefore, do not be scoffers, lest your bonds be made strong, for a decree of destruction have I [S] heard from THE LORD [F], YAHVEH [F] of Angelic Armies, on the whole earth. [Isa 28:23](#) Give you ear, and hear my [S] voice; listen, and hear my [S] speech. [Isa 28:24](#) Does he who plows to sow plow continually? Does he continually open and harrow his ground? [Isa 28:25](#) When he has leveled the surface of it, does not he cast abroad the dill, and scatter the cummin, and put in the wheat in rows, and the barley in the appointed place, and the spelt in the border of it? [Isa 28:26](#) For his GOD [F] does instruct him aright, and does teach him. [Isa 28:27](#) For the dill are not threshed with a sharp threshing instrument, neither is a cart wheel turned about on the cummin, but the dill are beaten out with a staff, and the cummin with a rod. [Isa 28:28](#) Bread grain is ground, for he will not be always threshing it, and though the wheel of his cart and his horses scatter it, he does not grind it. [Isa 28:29](#) This also comes forth from YAHVEH [F] of Angelic Armies, WHO [F] is wonderful in counsel, and excellent in wisdom. [Isa 29:01](#) "Ho Ariel, Ariel, the city where David encamped! Add you year to year; let the feasts come round; [Isa 29:02](#) then will I [S] distress Ariel, and there shall be mourning and lamentation, and she shall be to me [S] as Ariel. [Isa 29:03](#) I [S] will encamp against you round about, and will lay siege against you with posted troops, and I [S] will raise siege works against you. [Isa 29:04](#) You shall be brought down, and shall speak out of the ground, and your speech shall be low out of the dust, and your voice shall be as of one who has a familiar spirit, out of the ground, and your speech shall whisper out of the dust. [Isa 29:05](#) The multitude of your foes shall be like small dust, and the multitude of the awesome ones as chaff that passes away; yes, it shall be in an instant suddenly. [Isa 29:06](#) She shall be visited of YAHVEH [F] of Angelic Armies with thunder, and with earthquake, and great noise, with whirlwind and tempest, and the flame of a devouring fire. [Isa 29:07](#) The multitude of all the nations that fight against Ariel, even all who fight against her and her stronghold, and who distress her, shall be as a dream, a vision of the night. [Isa 29:08](#) It shall be as when a hungry man dreams, and, behold, he eats, but he awakes, and his soul is empty; or as when a thirsty man dreams, and, behold, he drinks, but he awakes, and, behold, he is faint, and his soul has appetite; so shall the multitude of all the nations be, that fight against Mount Zion. [Isa 29:09](#) Stay you and wonder; take your pleasure and be blind; they are drunken, but not with wine; they stagger, but not with strong drink. [Isa 29:10](#) For YAHVEH [F] has poured out on you the spirit of deep sleep, and has closed your eyes, the prophets, and your heads, the seers, has HE [F] covered. [Isa 29:11](#) All vision is become to you as the words of a book that is sealed, which men deliver to one who is learned, saying, Read this, I pray you,

and he says, "I cannot, for it is sealed;" [Isa 29:12](#) and the book is delivered to him who is not learned, saying, Read this, I pray you, and he says, "I am not learned." [Isa 29:13](#) The LORD [F] said, "BECAUSE THIS PEOPLE DRAW NEAR TO ME [F], AND WITH THEIR MOUTH AND WITH THEIR LIPS TO HONOR ME [F], BUT HAVE REMOVED THEIR HEART FAR FROM ME [F], AND THEIR FEAR OF ME [F] IS A COMMANDMENT OF MEN WHICH HAS BEEN TAUGHT THEM [Quoted again by Yeshua in Mat 15:08-09 and Mar 07:06-07]. [Isa 29:14](#) THEREFORE, BEHOLD, I [F] WILL PROCEED TO DO A MARVELOUS WORK AMONG THIS PEOPLE, EVEN A MARVELOUS WORK AND A WONDER, AND THE WISDOM OF THEIR WISE MEN SHALL PERISH, AND THE UNDERSTANDING OF THEIR PRUDENT MEN SHALL BE HID" [Alluded to by Paul in 1Co 01:19]. [Isa 29:15](#) woe to those who hide deep their counsel from YAHVEH [F], and whose works are in the dark, and who say, "who sees us?" and "who knows us?" [Isa 29:16](#) You turn things upside down! Shall the POTTER [F] be esteemed as clay, that the thing made should say of HIM [F] who made it, "HE [F] did not make me? Or the thing formed says of HIM [F] who formed it, "HE [F] has no understanding?" [Quoted in Rom 09:20.] [Isa 29:17](#) Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? [Isa 29:18](#) In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. [Isa 29:19](#) The humble also shall increase their joy in YAHVEH [F], and the poor among men shall rejoice in THE HOLY ONE [F] of Israel. [Isa 29:20](#) For the terrible one is brought to nothing, and the scoffer ceases, and all those who watch for iniquity are cut off; [Isa 29:21](#) that make a man an offender in his cause, and lay a snare for him who reproves in the gate, and turn aside the just with a thing of nothing. [Isa 29:22](#) Therefore, thus says YAHVEH [F], WHO [F] redeemed Abraham [Gen 15:16], concerning the house of Jacob: "JACOB SHALL NOT NOW BE ASHAMED, NEITHER SHALL HIS FACE NOW WAX PALE. [Isa 29:23](#) WHEN HE SEES HIS CHILDREN, THE WORK OF MY [F] HANDS, IN THE MIDST OF HIM, THEY SHALL SANCTIFY MY [F] NAME; YES, THEY SHALL SANCTIFY THE HOLY ONE OF JACOB [F], AND SHALL STAND IN AWE OF The God [Is] OF ISRAEL. [Isa 29:24](#) THEY ALSO WHO ERR IN SPIRIT SHALL COME TO UNDERSTANDING, AND THOSE WHO MURMUR SHALL RECEIVE INSTRUCTION. [Isa 30:01](#) WOE TO THE REBELLIOUS CHILDREN," says YAHVEH [F], "WHO TAKE COUNSEL, BUT NOT OF ME [F], AND WHO MAKE A LEAGUE, BUT NOT OF MY [F] **Spirit [HS]**, THAT THEY MAY ADD SIN TO SIN, [Isa 30:02](#) THAT SET OUT TO GO DOWN INTO EGYPT, AND HAVE NOT ASKED AT MY [F] MOUTH; TO STRENGTHEN THEMSELVES IN THE STRENGTH OF PHARAOH, AND TO TAKE REFUGE IN THE SHADOW OF EGYPT! [Isa 30:03](#) THEREFORE, SHALL THE STRENGTH OF PHARAOH BE YOUR SHAME, AND THE REFUGE IN THE SHADOW OF EGYPT YOUR CONFUSION. [Isa 30:04](#) FOR THEIR PRINCES ARE AT ZOAN, AND THEIR AMBASSADORS ARE COME TO HANES. [Isa 30:05](#) THEY SHALL ALL BE ASHAMED BECAUSE OF A PEOPLE THAT CANNOT PROFIT THEM, THAT ARE NOT A HELP NOR PROFIT, BUT A SHAME, AND ALSO A REPROACH." [Isa 30:06](#) **The oracle of the animals of the South.** Through the land of trouble and anguish, from whence come the lioness and the lion, the viper and fiery flying serpent, they carry their riches on the shoulders of young donkeys, and their treasures on the humps of camels, to a people that shall not profit them. [Isa 30:07](#) For Egypt helps in vain, and to no purpose; therefore have I [Is] called her Rahab who sits still. [Isa 30:08](#) Now go,



write it before them on a tablet, and inscribe it in a book, that it may be for the time to come forever and ever. [Isa 30:09](#) For it is a rebellious people, lying children, children who will not hear the law of YAHVEH [F]; [Isa 30:10](#) who tell the seers, "Do not see;" and to the prophets, "Do not prophesy to us right things, speak to us smooth things, prophesy deceits, [Isa 30:11](#) get you out of the way, turn aside out of the path, cause THE HOLY ONE [F] of Israel to cease from before us. [Isa 30:12](#) Thus says THE HOLY ONE [F] of Israel, "BECAUSE YOU DESPISE THIS WORD, AND TRUST IN OPPRESSION AND PERVERSENESS, AND RELY THEREON; [Isa 30:13](#) THEREFORE THIS INIQUITY SHALL BE TO YOU AS A BREACH READY TO FALL, SWELLING OUT IN A HIGH WALL, WHOSE BREAKING COMES SUDDENLY IN AN INSTANT. [Isa 30:14](#) IT SHALL BREAK IT AS A POTTER'S VESSEL IS BROKEN, BREAKING IT IN PIECES WITHOUT SPARING; SO THAT THERE SHALL NOT BE FOUND AMONG THE PIECES OF IT A BROKEN PIECE WITH WHICH TO TAKE FIRE FROM THE HEARTH, OR TO DIP UP WATER OUT OF THE CISTERN." [Isa 30:15](#) For thus said THE LORD YAHVEH [F], THE HOLY ONE [F] of Israel, "IN RETURNING AND REST SHALL YOU BE SAVED; IN QUIETNESS AND IN CONFIDENCE SHALL BE YOUR STRENGTH. YOU WOULD NOT; [Isa 30:16](#) BUT YOU SAID, 'NO, FOR WE WILL FLEE ON HORSES;' THEREFORE SHALL YOU FLEE, AND, 'WE WILL RIDE ON THE SWIFT;' THEREFORE SHALL THOSE WHO PURSUE YOU BE SWIFT. [Isa 30:17](#) ONE THOUSAND SHALL FLEE AT THE THREAT OF ONE; AT THE THREAT OF FIVE SHALL YOU FLEE, UNTIL YOU BE LEFT AS A BEACON ON THE TOP OF A MOUNTAIN, AND AS AN ENSIGN ON A HILL." [Isa 30:18](#) Therefore, will YAHVEH [F] wait, that HE [F] may be gracious to you, and therefore will HE [F] be exalted, that HE [F] may have mercy on you, for YAHVEH [F] is a GOD [F] of justice; blessed are all those who wait for HIM [F]. [Isa 30:19](#) For the people shall dwell in Zion at Jerusalem; you shall weep no more; HE [F] will surely be gracious to you at the voice of your cry; when HE [F] shall hear, HE [F] will answer you. [Isa 30:20](#) Though THE LORD [F] give you the bread of adversity and the water of affliction, yet shall not your teachers be hidden anymore, but your eyes shall see your teachers; [Isa 30:21](#) and your ears shall hear a word behind you, saying, "This is the way, walk you in it; when you turn to the right hand, and when you turn to the left." [Isa 30:22](#) You shall defile the overlaying of your engraved images of silver, and the plating of your molten images of gold; you shall cast them away as an unclean thing; you shall tell it, "Get you hence." [Isa 30:23](#) He [s] will give the rain for your seed, with which you shall sow the ground, and bread of the increase of the ground, and it shall be fat and plenteous. In that day shall your cattle feed in large pastures; [Isa 30:24](#) the oxen likewise and the young donkeys that till the ground shall eat savory provender, which has been winnowed with the shovel and with the fork. [Isa 30:25](#) There shall be on every lofty mountain, and on every high hill, brooks and streams of waters, in the day of the great slaughter, when the towers fall. [Isa 30:26](#) Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that YAHVEH [F] binds up the hurt of HIS [F] people, and heals the stroke of their wound. [Isa 30:27](#) Behold, the Name of YAHVEH [F] comes from far, burning with HIS [F] anger, and in thick rising smoke; HIS [F] lips are full of indignation, and HIS [F] tongue is as a devouring fire; [Isa 30:28](#) and HIS [F] breath is as an overflowing stream, that reaches

even to the neck, to sift the nations with the sieve of destruction, and a bridle that causes to err *shall be* in the jaws of the peoples. [Isa 30:29](#) You shall have a song as in the night when a holy feast is kept, and gladness of heart, as when one goes with a pipe to come to the mountain of **YAHVEH** [F], to **THE ROCK** [F] of Israel. [Isa 30:30](#) **YAHVEH** [F] will cause **HIS** [F] glorious voice to be heard, and will show the lighting down of **HIS** [F] arm, with the indignation of **HIS** [F] anger, and the flame of a devouring fire, with a blast, and tempest, and hailstones. [Isa 30:31](#) By The Voice [s] of **YAHVEH** [F] shall the Assyrian be dismayed; with **HIS** [F] rod will **HE** [F] strike him. [Isa 30:32](#) Every stroke of the appointed staff, which **YAHVEH** [F] shall lay on **HIM** [F], shall be with the sound of tambourines and harps, and in battles with the brandishing of **HIS** [F] arm will **HE** [F] fight with them. [Isa 30:33](#) For a **Topheth** is prepared of old; yes, for the king it is made ready; **HE** [F] has made it deep and large; the pile of it is fire and much wood; the breath of **YAHVEH** [F], like a stream of sulfur, does kindle it. [Isa 31:01](#) Woe to those who go down to Egypt for help, and rely on horses, and trust in chariots because they are many, and in horsemen because they are very strong, but they did not look to The Holy One [s] of Israel, neither seek **YAHVEH** [F]! [Isa 31:02](#) Yet **HE** [F] also is wise, and will bring evil, and will not call back **HIS** [F] words, but will arise against the house of the evil-doers, and against the help of those who work iniquity. [Isa 31:03](#) Now the Egyptians are men, and not **GOD** [F], and their horses flesh, and not spirit, and when **YAHVEH** [F] shall stretch out **HIS** [F] hand, both he who helps shall stumble, and he who is helped shall fall, and they all shall be consumed together. [Isa 31:04](#) For thus says **YAHVEH** [F] to me [s], “**AS THE LION AND THE YOUNG LION GROWLING OVER HIS PREY, IF A MULTITUDE OF SHEPHERDS ARE CALLED FORTH AGAINST HIM, WILL NOT BE DISMAYED AT THEIR VOICE, NOR ABASE HIMSELF FOR THE NOISE OF THEM:**” so will **YAHVEH** [F] of Angelic Armies come down to fight on Mount Zion, and on the hill of it. [Isa 31:05](#) As birds hovering, so will **YAHVEH** [F] of Angelic Armies protect Jerusalem; **HE** [F] will protect and deliver it, **HE** [F] will pass over and preserve it. [Isa 31:06](#) Turn you to **HIM** [F] from **WHOM** [F] you have deeply revolted, children of Israel. [Isa 31:07](#) For in that day they shall cast away every man his idols of silver, and his idols of gold, which your own hands have made to you for a sin. [Isa 31:08](#) “**THE ASSYRIAN SHALL FALL BY THE SWORD, NOT OF MAN, AND THE SWORD, NOT OF MEN, SHALL DEVOUR HIM, AND HE SHALL FLEE FROM THE SWORD, AND HIS YOUNG MEN SHALL BECOME SUBJECT TO FORCED LABOR.**” [Isa 31:09](#) **HIS ROCK SHALL PASS AWAY BY REASON OF TERROR, AND HIS PRINCES SHALL BE DISMAYED AT The Ensign** [s]” [See note on Isa 11:10.], says **YAHVEH** [F], “**WHOSE** [F] fire is in Zion, and **HIS** [F] furnace in Jerusalem.” [Isa 32:01](#) Behold, a king [s] [Messiah] shall reign in righteousness, and princes shall rule in justice. [Isa 32:02](#) A man shall be as a hiding-place from the wind, and a covert from the tempest, as streams of water in a dry place, as the shade of a great rock in a weary land. [Isa 32:03](#) The eyes of those who see shall not be dim, and the ears of those who hear shall listen. [Isa 32:04](#) The heart of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. [Isa 32:05](#) The fool shall be no more called noble,



nor the scoundrel be highly respected. [Isa 32:06](#) For the fool will speak folly, and his heart will work iniquity, to practice profanity, and to utter error against **YAHVEH** [F], to make empty the soul of the hungry, and to cause the drink of the thirsty to fail. [Isa 32:07](#) The instruments of the churl are evil; he devises wicked devices to destroy the humble with lying words, even when the needy speaks right. [Isa 32:08](#) The noble devises noble things, and in noble things shall he continue. [Isa 32:09](#) Rise up, you women who are at ease, and hear my [S] voice; you careless daughters, give ear to my [S] speech. [Isa 32:10](#) For days beyond a year shall you be troubled, you careless women, for the vintage shall fail, the harvest shall not come. [Isa 32:11](#) Tremble, you women who are at ease; be troubled, you careless ones; strip yourselves, and make yourselves naked, and gird sackcloth on your loins. [Isa 32:12](#) They shall strike on the breasts for the pleasant fields, for the fruitful vine. [Isa 32:13](#) On the land of my [S] people shall come up thorns and briars; yes, on all the houses of joy in the joyous city. [Isa 32:14](#) For the palace shall be forsaken; the populous city shall be deserted; the hill and the watchtower shall be for dens forever, a joy of wild donkeys, a pasture of flocks; [Isa 32:15](#) until **The Spirit** [HS] be poured on us [The Son + believers] from on high [The LXX reads "on you" rather than "on us." If the MT is the original reading, then The "us" refers to: 1) **The Spirit** being given to **Yeshua** at his baptism (Mat 03:16), as well as 2) **The Spirit** being given to believers at Pentecost (Act 02:01-04).], and the wilderness become a fruitful field, and the fruitful field be esteemed as a forest. [Isa 32:16](#) Then justice shall dwell in the wilderness, and righteousness shall abide in the fruitful field. [Isa 32:17](#) The work of righteousness shall be peace, and the effect of righteousness, quietness and confidence forever. [Isa 32:18](#) My people shall abide in a peaceable habitation, and in safe dwellings, and in quiet resting-places. [Isa 32:19](#) It shall hail in the downfall of the forest, and the city shall be utterly laid low. [Isa 32:20](#) Blessed are you who sow beside all waters, who send forth the feet of the ox and the donkey. [Isa 33:01](#) Woe to you who destroy, and you were not destroyed, and deal treacherously, and they did not deal treacherously with you! When you have ceased to destroy, you shall be destroyed, and when you have made an end of dealing treacherously, they shall deal treacherously with you. [Isa 33:02](#) **YAHVEH** [F], be gracious to us [The Son + believers]; we [The Son + believers] have waited for YOU [F]; be our [The Son + believers'] arm every morning, our [The Son + believers'] salvation also in the time of trouble. [Isa 33:03](#) At the noise of the thunder the peoples are fled; at the lifting up of YOURSELF [F] the nations are scattered. [Isa 33:04](#) Your spoil shall be gathered as the caterpillar gathers; as locusts leap shall men leap on it. [Isa 33:05](#) **YAHVEH** [F] is exalted, for HE [F] dwells on high; HE [F] has filled Zion with justice and righteousness. [Isa 33:06](#) There shall be stability in your times, abundance of salvation, wisdom, and knowledge; the fear of **YAHVEH** [F] is your treasure. [Isa 33:07](#) Behold, their valiant ones cry outside; the ambassadors of peace weep bitterly. [Isa 33:08](#) The highways lie