* **IS. 9:6 In the Hebrew:“ Ki yeled yulad lanu ben netan lanu vatehe hamisrah al shichmoh vayiqra shemo pele yoetz, el gibor, avi ed, sar shalom.” In Hebrew grammar there exist two types of verbs. One is for a completed action and is known as a “perfect verb.” The other verb is for an action not yet concluded, which by implication means a future, or an ongoing action and is known as an “imperfect verb.” These references to “va te-he” and “va yiqra” both are imperfect verbs indicating future fulfillment, at the time of the prophecy in 768 BCE. The verbs “yeled yulad/a child will be born,” an imperfect verb and “ben netan/a child was given,” a perfect verb, both appear here in Isaiah 9:6. There is yet a third category used here called the “prophetic perfect,” meaning a writing style where the event is yet future, but is written in a past tense, or as a perfect completed action. Many prophecies in the First Covenant that are clearly future events use “prophetic perfect verbs” to describe still-future prophetic events, since YAH knows the end from the beginning and is prophetically declaring “a finished action,” even though it hasn’t yet actually taken place. One such example is found in Isaiah 5:13, where both houses of Israel are declared to be in exile, even though neither house of Israel had been sent out into exile at the time of the prophecy. Yet it is still written using a past perfect verb in a “prophetic perfect” future declaration. Another such example of the “prophetic perfect” is the Suffering Servant chapter of Isaiah 53, where the Suffering Servant is seen as having completed the work of atonement, yet its literal fulfillment is yet some 740 years in the future. Isaiah 9:6 contains the “prophetic perfect” in the words, “ben natan” (a Son has been given). Then later in verse 6 of Isaiah 9, Isaiah takes this “prophetic perfect” and combines it with the imperfect future verbs “va te-he” and “va yiqra,” and the government “will be,” and He “shall be called.” The literal reading is as follows. “Child to be born to us, Son given to us and the government will be on His shoulders (future tense at the time of prophecy in 786 BCE) and He will be called Wonderful Counselor, Mighty-El, My Father’s Witness, Prince of Peace.” As you’ll carefully note, the references to a future fulfillment are used three times in Isaiah 9:6, thereby disqualifying any possible past fulfillment before Isaiah, as well as any possible immediate fulfillment in King Hezekiah, the son of King Ahaz. If in fact Hezekiah the righteous king of Judah was the “Eternal Father” as some claim, it appears he died prematurely. Not a very “eternal” thing to do. Additionally he was a sinner, as all humans are and could not be the Father’s true and faithful witness, as seen in the term AVI ED and its correct understanding, as explained below in the next note. The health references are from the LXX.**
* **IS. 9:6** **The text for AVI ED has been mistranslated intentionally in most translations as Eternal Father or Father Of Eternity. This is due to the rabbis, the Masorites, who added vowel pointing to the text. The oldest complete manuscripts such as the Aleppo Codex has no vowel pointing. The Aleppo Codex is the earliest known Hebrew manuscript, containing the full text of the Older Testament. Westminster Leningrad Codex also without vowels, the Dead Sea Scrolls and other manuscripts do not have the vowel pointing. The words AVI ED mean my Abba’s Witness when the vowel pointing is not added. Meaning The Child born and the Son given to Israel as the Redeeming King, The Savior, would be The Father’s only true and faithful witness. ED or Ayin Daled, ED means witness or forever, depending on th­e context of the text. Obviously in this plain context the Son of The Father is His primary and only witness and He alone was the only one in eternity past living in The Father’s bosom as The Word before HE was released into the earth to save mankind and be The Father’s Only True and faithful witness. This is confirmed in such verses as Revelation 1:6 and 3:4. The rest of us as believers are Messiah’s witnesses, as Scripture makes crystal clear. Moreover, How can the Son be The Father of Eternity? The same verse here calls the Father’s witness the SAR or PRINCE of Peace. The Prince is the Son of The Father, not the Father of anything. The Prince of Peace means that the Mighty Witness of the Father is Elohim The Powerful-El Gibor, His only brough forth Son, the HOLY CHILD given to Isaiah’s people Israel, the Prince in waiting, to return, rule and reign. Only the RSTNE has made this most vital correction. Another clever trick of the Masorites is to take the 2 words AVI ED אבי עד and combine them into one word formaing a name Aviad. A proper noun or adjective, Father of Eternity, depending on its use. This clever trick was to eliminate the concept that The Abba always had a Son, His Word. By this clever manipuitlsaion of the oldest texts such as the Allepo text, the rabbis eliminated The Son given to Israel, making it seem that the term A Son was a mere homonym reference for The Father who allegedly has no Son to give to Israel, as Savior and Redeemer. The LXX has an entirely different meaning the Messenger of The Counsel or Covenant, matching Malachi 3, again not the Father of Eternity.**
* **REV.1:6 The Greek word basileian indicates a kingdom, not that belivers are kings, as YHUH was their only King and all other subsequent kings, secular or Israelite, were not YHUH 's original perfect will [Deut. 17:14, First Samuel 8:7]. The Renewed Covenant is clear; that Messiah wants us all to be brothers and kingdom overseers with divine authority but not literal kings. We are a kingdom of priests, under King Messiah, as this lines up perfectly with the Torah Exodus 19:5-6, that refers to Israel as a mamlechet kohanim or a kingdom of priests. Messiah alone is King and all other kings will be crushed under His feet, thus the term King of or over all kings. This is a crucial restored and vital truth.**
* **REV 5:10 The Greek word basileian indicates a kingdom, not that belivers are kings, as YHUH was their only King and all other subsequent kings, secular or Israelite, were not YHUH 's original perfect will [Deut. 17:14, First Samuel 8:7]. The Renewed Covenant is clear; that Messiah wants us all to be brothers and kingdom overseers with divine authority but not literal kings. We are a kingdom of chosen priests, under King Messiah, as this lines up perfectly with the Torah in Exodus 19:5-6, that refers to Israel as a mamlechet kohanim or a kingdom of priests. Messiah alone is King and all other kings will be crushed under His feet, thus the term King of or over all kings. This is a crucial restored and vital truth.**
* **EX. 19:5-6 That’s what Messiah came to do in His people. First Peter 2:9. Create a kingdom of servant priests, not a kingdom of kings as seen in most translations.**
* **JUBILEES 49:7 The actual manuscript says Aviv 15. However, from Torah we know clearly that Passover is the night of Aviv 14 not 15. We can assume the rabbis or the authorities in Israel changed this to Aviv 15, to discredit the breakaway community of the Yachad Zadokite priests at Qumran at their correct method of dividing time.**