

ISAIAH 9:5 [6] TORAHTIMES HEBREW STUDY

For a child will have been born to us, a son will have been given to us. Then the government will be upon his shoulder. Then his name will be called Wonderful, Counselor, Mighty God, Father of Eternity, Prince of Peace.

Please study this carefully. You will have to know very little Hebrew to get a lot out of this study. It is not just about Hebrew. It is about the truth, and understanding the truth in the Scriptures. It is about understanding who Messiah Yeshua is.

For	כִּי	kî
[a] child	יָלֵד	yéled
will have been born	יֻלַּד	yullaḏ
to us	לָנוּ	lānû

A יָלֵד (yéled) is a male child. A female child is called יַלְדָּה (yaldāh). The word כִּי (kî) may also be sensibly translated *because* in this context. Hebrew does not have an indefinite article *a*, but the sense is understood by the syntax. יֻלַּד (yullaḏ) is a perfect verb because there is no prefix, and the vowel pattern is not infinitive. The English perfect, *have*, closely approximates the Hebrew perfect. The Hebrew perfect may form any perfect tense, *had, has, will have*, whatever makes sense in the context. It views time from a completed point of view. In the case of the future perfect, the writers point of view is in the future and looking back from the future to a completed action. יֻלַּד (yullaḏ) is passive verb. The *being born* action is happening to the subject, the *child*. The passive sense is in the /u/ in yullaḏ, which is combined with the tense and translated *been*. לָנוּ (lānû) is two words, lā *to*, and nû *us*.

[a] son	בֶּן	bēn
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will have been given	נָתַן	nittan
to us	לָנוּ	lānû

The word **בֵּן** *son* (bēn) is in absolute form. The other form is **בֶּן** (ben) is in construct form. The construct is translated *son of* and is not used here. **נָתַן** (nittan) is passive. This is indicated by the vowel *i* and doubling the middle letter of the root *t*. I have bolded the passive in red. The form is also perfect. The context is placed in the future. So it is translated future perfect incorporating the passive with the English participle *given*: *will have been given*. **לָנוּ** (lānû) is two words, *lā to*, and *nû us*.

Then will be	וַתְּהִי	wattəhî
the government	הַמְּשָׁרָה	hammišrā ^h
upon	עַל	‘al
his shoulder	שִׁכְמוֹ	šikmô

The word **וַתְּהִי** (wattəhî) has a special conjunction **וַ** (wa), which also doubles the next letter: (tt). The doubling is accomplished by the dot in the **ת**. Also the **וַ** (wa) often eliminates the final letter of the root verb: **הִיה**. The **ה** dropped at the end of **וַתְּהִי**. The root **הִיה** is the verb *to be* in Hebrew, but must be used according to the proper tense for *to be*, which is future in this case, *will be*, because the prophetic narration is contextually in the future. When the conjunction (wa) is attached to a verb, it is called waw consecutive. It is most closely approximated by the English word *then*. The waw consecutive does not occur in spoken dialogue, but only in narrated stories. It is usually used to tell what came, comes, or will come next in a story. The tense of the waw consecutive is relative to the narrator. As most stories are told after they occur by a narrator, the waw consecutive tells what happened next in the past. Therefore, the verb after it is put into the past tense. But a story may also be told for the future. In that case the waw

consecutive tells what will come next in the future. Such is the case here. After the son is born, then the government will be upon his shoulder.

The word וְתִהְיֶה (wattəhî) is shown to be an imperfect tense by the prefix wəttəhî. Here I have colored it red. Here the imperfect is a future tense according to the context. The prefix ת is feminine, third person, singular. The closest English to וְתִהְיֶה is *then she will be*. There is no word *it* in Hebrew, and Hebrew also is redundant in often stating the subject of a verb twice, once in the verb form, and then in a noun subject, i.e. *government*. *She* or *he* in Hebrew may refer to non-persons, concepts, and other items that are not *she* or *he* in English. Anything English uses the neuter *it* to refer to, Hebrew must use *he* or *she*. Also English verb forms carry a lot less subject information, i.e. the *is* in *he is*, *she is*, *it is* tells us only that the subject is singular, third person. Or the *are* in *they are*, *we are*, *you are* only says that the subject is plural and either second or third person.

The subject of a verb form must agree in number and gender with the subject noun. Our next word combination is: הַמְשָׁרָה (hammiśrā^h). The subject noun is מְשָׁרָה (miśrā^h). It means *government*, *rule*, or *dominion*. The ending ה (ā^h) marks it as a feminine singular word to agree with the verb וְתִהְיֶה (wattəhî). The agreement is between the ending ה (ā^h) on the noun and ת the in the verb. The beginning of the noun ה (ha) is the word *the*. The prefixing of ה (ha) to a noun also doubles the first letter of the noun, (hammiśrā^h), shown in bold red. In Hebrew it is the dot contained in the letter mem: מ. The word עַל (‘al) means *upon*, *over*, *above*. Here *upon* works best. The idiom is like English to take responsibility or carry a burden, “John was the bossman. Making sure the project was completed fell on his shoulder.” The next word is שְׁכָמוֹ (šikmô) which is two words, *shoulder* and *his*. The ם (ô) on the end means *his*. The rest of the word means *shoulder*. When *shoulder* stands alone as an absolute word it is שֶׁכָּם

(šəḵem). When a pronoun is added, then its vowels change into a construct form. The sense therefore is *shoulder of him*. And this is the word order one should think in to think Hebrew.

Then will be called	וַיִּקְרָא	wayyiqqārē ³
his name:	שְׁמוֹ	šəmô
a wonder,	פֶּלֶא	pele ³
a counselor,	יועֵץ	yô'eš
God	אֵל	ēl
Mighty,	גִּבּוֹר	gibbôr
father of eternity,	אֲבִי־עַד	ʿābī'ad
prince of	שָׂר	šar
peace.	שָׁלוֹם	šālôm

The first word וַיִּקְרָא (wayyiqqārē³) begins with וַי (way). It means *then*. It is called waw consecutive. The first letter of the verb form is doubled by it: (wayyiqqārē³), but in this case the verb root is not one that is typically shorted by the waw consecutive. This is still a narrators *then*, but with a slightly different shade of meaning according to the context. It has the sense of *at that time*, and not *then next*. The English *then* carries the shade of meaning also, *at that time*. The English *then*, if the reader can keep in mind the various shades of meaning of English *then*, almost perfectly matches the use of the waw consecutive.

The verb יִקְרָא (yiqqārē³) is passive, indicated by the colored vowel pattern and **q** consonant doubling. It is called Niphal by grammarians. It is an imperfect form, so it is translated future *will be*. The verb root קרא itself means *to call*. The future passive in English is formed with the participle called: *will be called*. The Hebrew also has the subject *he* indicated by the yod ך, but Hebrew uses *he* for English *it*. So *he will be called* = *it will be*

called, and the pronoun refers to the word *name*. Think of it this way: *Then it will be called (name of him)....* This is one of the cases where the Jewish scribes added vowels the wrong way about AD 1000. They added the vowels to be: **וַיִּקְרָא** (wayyiqrā). This means: *then he will call*. There are two problems with this. The first is that the subject can no longer be identified, and the second is that the Jewish scribes that translated the Greek version of the Scriptures around 250 BC rendered the word καλεῖται in Greek, which is a passive form, *is called*. Therefore, we must reject the innovation of the Jewish scribes.

The next word is **שְׁמוֹ** (šəmə). This is two words in Hebrew put together. The **וֹ** (ō) means *him*. In combination with the construct form of the word for name: **שֵׁם** (šəm-), which means *name of*, the combination translates *name of him*, or more idiomatically *his name*: **שְׁמוֹ** (šəmə).

Now the word **פֶּלֶא** (pele²) a noun meaning a *wonder*. The word has an adjective form: **פֶּלִיאִי** (pēli²y), which is used in Judges 13:18 to refer to the name of the Messenger of Yahweh: “Then the Messenger of Yahweh said to him, ‘For why such do you ask for my name when it is wonderful?’” The Messenger of Yahweh is the Almighty. For Manoah said, “For we have seen the Almighty” (Judges 13:22). The word is also used to refer to divine knowledge in Psa. 139:6. The word **פֶּלֶא** (pele²) is used of Yahweh in Exodus 15:11: **עָשָׂה פֶּלֶא** (‘ōšēh pēle²), ‘*doing wonderfully*’ (NAS), again in Psa. 77:15: **עָשָׂה פֶּלֶא**, and Psa. 78:12: **עָשָׂה פֶּלֶא** (‘āšāh pēle²) *he has done wonderfully*, and 88:11: **תַּעֲשֶׂה-פֶּלֶא**. (ta‘āšēh-pele²) *will you do wonderfully?*. The word also appears in Isa. 25:1: **עָשִׂיתָ פֶּלֶא** = *you have done wonderfully* (‘āšītā pēle²). Hebrew often uses a noun as an adjective or adverb. The word **פֶּלֶא** (pele²) is not plural, yet many translators translate it *wonders*. It appears in most places modifying the verb and so describes the manner of the verb, i.e. *doing wonderfully*. The problem is that a lot of

translators forget what grammatical categories mean, and then woodenly try to make words fit their grammatical labels rather than noticing their use.

It is at this point that we have to notice typical Hebrew idiom. The words: **וַיִּקְרָא** (wayyiqqārē³), may be rendered with **שָׁמוֹ** (šəmô), *Then his name will be invoked*. We need here to consider the Hebrew sense of the word ‘name.’ The name stands for a reputation. We say in English ‘he has a good name’ meaning reputation. As many terms as can be used to describe a person’s reputation can be said to be his name. To see this we need to construct the sentence as, “*Then his name (reputation) will be invoked [as] Wonderful, Counselor, Mighty God, Father of Eternity, Prince of Peace.*”

Our next term is: **יֹעֵץ** (yô^cēṣ), which is a participle form of the verb: **יָעַץ**, *to give advice, to counsel*. The participle translates *one counseling* or *one who counsels*, or it is nominalized as *counselor*. I believe that many translators have greatly erred in translating the term παράκλητος as “helper” in reference to the Spirit of Messiah, and even the Hebrew **הַפְּרָקֵלִיט** and **הַמְּלִיץ** are errors. In John 14:26, it says, “And the counselor, the Holy Spirit, whom the Father will send in My name, he will teach you all things, and bring to your remembrance all that I said to you.” The counselor is **הַיּוֹעֵץ** (ὁ παράκλητος). This connects to Isa. 11:2: **רוּחַ עֲצָה** (rû^aḥ ^cēṣā^h). The word **עֲצָה** (^cēṣā^h) is simply a noun form of our verb in Isa. 9:6. So Isa. 9:6, 11:2, and John 14:26 all need to be connected.

It is not immediately clear if the next two words go together **אֵל גִּבּוֹר** (ʿēl gibbôr) as noun and adjective: *Mighty God*, or as separate titles: *God, Mighty One*. This is because an adjective can often be treated as just another noun. The question is answered in Isa. 10:21 where the same phrase occurs. There it says, “A remnant will return, the remnant of Jacob, to the Mighty God” (**אֵל גִּבּוֹר** , ʿēl gibbôr). The adjective comes after the noun. In English we have to switch the order and put the adjective in front of the

noun. Jeremiah 32:18 also explains the meaning of אֵל גִּבּוֹר (^ʔēl gībbôr): “The Great Mighty God, Yahweh of Hosts is His name.” The Hebrew goes like this: הָאֵל הַגָּדוֹל הַגִּבּוֹר יְהוָה צְבָאוֹת שְׁמוֹ (hā^ʔel haggādôl haggībbôr). Even more telling is the next verse: גִּדְּלֵ הַעֲצָה (gəḏlê hā^ʕēsāh), *great of counsel* (Jer. 32:19), and then in vs. 20, a synonym is used for *wonders*: מִפְתִּים (mōp̄tîm). And then the Hebraic theme: “Then you made for yourself a name as at this day” וַתַּעֲשֶׂה-לְךָ שֵׁם כַּיּוֹם הַזֶּה (watta^ʕāše^h-lləḵā šēm kayyôm hazze^h). So the one who is the Mighty God is Yahweh Elohim, who is Wonderful, doing wonders, and Counselor, giving counsel.

The next term is the cause of a lot of confusion: *father of eternity*, אָבִיעַד (^ʔābī^ʕad). The Hebrew אָבִי is a construct connecting form of אָב meaning *father of*. The word עַד (^ʕad) means *perpetuity, antiquity, always, ever*. The sense is that this child will be the father, originator or the one begetting forever. Probably the word *eternity* captures the sense. Most of the translators have lost the sense when they put *Eternal Father*. The Hebrew is not speaking of the duration of child’s existence here so much as that the child is the father of the whole extent that time endures. The son is the father (master) of Eternity. Of course one implies the other, but the phrase *Eternal Father* confuses the Son with the Father, and collapses into modalism if allowed. I should remark that time like wisdom is brought forth. It is never created or destroyed. So father of forever means that the Son has been regulating time or events in time, even when they are divine thoughts from the everlasting past.

Our last terms are שָׁר (śar) and שָׁלוֹם (šālôm). שָׁר (śar) is almost always construct, hence *prince of*. שָׁלוֹם (šālôm) means *peace, wholeness, health, wellness, harmony*.

The Stone Edition Tenach translates: “the Wondrous Adviser, Mighty God, Eternal Father, called his name Sar-shalom [Prince of Peace];” What has been done here is that the the phrase “the Wondrous Adviser, Mighty God, Eternal Father” has been turned into one very long subject of the verb, so so that only the words “Sar-shalom” remain as the object of the verb. Let us simply put the words back into the Hebrew word order and see what we get: “called his name the Wondrous Adviser, Mighty God, Eternal Father Sar-shalom [Prince of Peace].” Now let us drop the word ‘the’ which was strategically (and illegitimately) added to the text: “called his name Wondrous Adviser, Mighty God, Eternal Father Sar-shalom [Prince of Peace].” Now let us add back the pronoun from the verb which was deleted by the translators, “he called his name Wondrous Adviser, Mighty God, Eternal Father Sar-shalom [Prince of Peace].” Now let us add back the waw that was deleted at the start of the sentence and replace the untranslated words with translated words, “Then he called his name Wondrous Adviser, Mighty God, Eternal Father, Prince of Peace.” Now at this point even if it is conceded that the verb **וַיִּקְרָא** (wayyiqqārē³) should be read as the Jews want to read it: **וַיִּקְרָא** (wayyiqrā³), as an active verb, then the only subject that makes sense for ‘He will call’ is Yahweh, which is what they suppose. The correct word order though shows that what he will call his name is ‘Wonderous, Counselor, Father of eternity, Mighty God, Prince of Peace,’ since the phrase falls exactly where the object of the verb is expected.

The Jews have interpreted the subject where the object always goes. So let us examine every case of **וַיִּקְרָא שְׁמוֹ** (wayyiqrā³ šəmô) to see where the name falls in relation to the phrase:

Gen. 25:26: **וַיִּקְרָא שְׁמוֹ יַעֲקֹב** (wayyiqrā³ šəmô ya‘āqōḇ): *Then he*

called his name Jacob.

Gen. 35:8: וַיִּקְרָא שְׁמוֹ אֱלֹן בְּכוֹת (wayyiqrā³ šəmô ʿallôn bākūt): then he called its name Allon Bakhut.

Gen. 38:29: וַיִּקְרָא שְׁמוֹ פֶּרֶץ (wayyiqrā³ šəmô pāreš): then he called his name Perez.

Gen. 38:30: וַיִּקְרָא שְׁמוֹ זֶרַח (wayyiqrā³ šəmô zārah): then he called his name Zerah.

Exo. 12:17: וַיִּקְרָא שְׁמוֹ יְהוָה נְסִי (wayyiqrā³ šəmô yhwḥ(ʿādōnāy) nissî): then he invoked His name: Yahweh My Banner.

Isa. 9:5: וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעַץ אֵל גִּבּוֹר אָבִיעַד שֶׁר־שְׁלוֹם (wayyiqrā³ šəmô peleʿ yôʿēš ʿēl gibbôr ʾābīʿad šar-šālôm): Then He will call his name: Wonderful, Conselor, Mighty God, Father of Eternity, Prince of Peace.

In every case the actual name follows the word combination: שְׁמוֹ. We can take this further and examine related combinations:

Gen. 4:25: וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת (wattiqrā³ ʿet-šəmô šēt): Then she called his name Seth. See also Gen. 4:26; 5:3; 5:29.

Gen. 16:11: וְיִשְׁמְעָל שְׁמוֹ וַיִּקְרָא וַיִּקְרָא (wəqārā³ šəmô yišmāʿēl): Then you will have called his name Ishmael. See also Gen. 17:19.

In the case where the subject is more than a simple pronoun, it comes between the verb and name. Exo. 16:31: וַיִּקְרָאוּ בֵּית־יִשְׂרָאֵל אֶת־שְׁמוֹ מָן (wayyiqrā³û bêt-yiśrāʿēl ʿet-šəmô mān): Then they called, the house of Israel, the name of it: manna. Here ‘house of Israel’ expands the subject, but it does not come after the word combination name of it. So we put this into English order: Then the house of Israel called its name: manna.

A prepositional phrase may come after name. And a prepositional phrase cannot be a subject, so the rule is unbroken. Deut. 25:10: וַיִּקְרָא שְׁמוֹ וַיִּקְרָא בֵּית־יִשְׂרָאֵל בֵּית חָלוּץ הַנֶּעַל (wəniqrā³ šəmô bəyiśrāʿēl bêt ḥālūš

hannā^cal): *Then will have been called, his name, in Israel: the house of being removed the sandal.* The name is clearly, “the house of the removed sandal.”

Isa. 8:3: קָרָא שְׁמוֹ מַהֵר שָׁלַל חָשׁ בּוֹ (qerā² šəmô mahēr šālāl ḥāš baz): *Call his name: quick spoil, speedy prey.*

Dan. 10:1: אֲשֶׁר-נִקְרָא שְׁמוֹ בֵּלְטַשְׁאֲצַר (ʾāšer-niqrā² šəmô bēlṭəša ʾššar): *who has been called, name of him, Belteshazzar.* Even with the passive verb, the name follows שְׁמוֹ.

Since what follows ‘his name’ is always the name given to the person, and not the subject, the issue of whether the text should read ‘he will call’ or ‘will be called’ is moot. If the former case, then the Father is doing the calling of the Son.

However, the Targum reads: אֲתִקְרִי, which is a passive. It reads, “For to us a son is born, to us a son is given; and he shall receive the Law upon him to keep it; and his name is called from of Old, wonderful, Counselor, Eloha, The Mighty, Abiding to Eternity, The Messiah, because peace shall be multiplied on us in his days” Targum Jonathan. The Aramaic runs: אָמַר נְבִיא לְבֵית דָּוִד אָרִי רְבִי רַבִּיא אֲתִילִיד לְנָא בַר אֲתִיהִיב לְנָא וְקַבִּיל אוֹרִיתָא עֲלוֹהִי לְמִיטְרָה וְאֲתִקְרִי שְׁמִיה מִן קִדְם מַפְלִי מַפְלִיא עֵיצָא אֱלֹהָא גִבְרָא קִיָּם עֲלֻמָּא מְשִׁחָא דְשַׁלְמָא יִסְגִי עֲלֻנָא בְיוֹמוֹהִי.

The Syriac OT reads in the Passive.