

Listen to this, O Beit Yaakov, who are called by the name of Yisrael, and are come forth out of the mayim of Yahudah, who swear by the Name of vuvh, and make mention of the Elohim of Yisrael, but not in emet, nor in tzedakah.

Isa 48 is part of a section in Isaiah known as "Deutero-Isaiah," which liberal scholars believe was written during the Babylonian exile (6th century BCE), by a different author or group of authors.

2 For they call themselves after the kadosh city, and lean upon the Elohim of Yisrael; vuvh tzeva'oth is His Name. 3 I have declared the former things from the beginning; and they went forth out of My mouth, and I showed them; I did them suddenly, and they came to pass. 4

1. **Traditional Authorship:** Isaiah himself said he authored the entire book. This fact is supported by the internal claims of authorship within the book itself (Isaiah 1:1, 2:1, 6:1), as well as by references to Isaiah in other biblical books (2 Kings 19:2, 20:1).
2. **Quotations and Allusions:** The writers of the Brit Chadasha frequently quote or allude to passages from the Book of Isaiah without making any distinction between so-called Proto-Isaiah and so-called Deutero-Isaiah. So they viewed the book as a unified whole authored by Isaiah.
3. **Attribution to Isaiah:** In the Brit Chadasha it directly attributes passages to the prophet Isaiah without making any differentiation between Proto-Isaiah and Deutero-Isaiah (Matthew 3:3, Mark 1:3, Luke 3:4-6, John 1:23, Acts 8:28-30).
4. **Fulfillment of Prophecy:** The Brit Chadasha frequently cites passages from Isaiah as fulfilled in the life, ministry, death, and resurrection of Yahusha. These fulfillments come from both so-called Proto-Isaiah and so-called Deutero-Isaiah, so that suggests a unified prophetic message doesn't it?

5. **Yahusha's Use of Isaiah:** Yahusha himself frequently referred to Isaiah's prophecies, presenting them as authoritative and inspired (Luke 4:17 Matthew 15:7). His use of Isaiah's words without distinguishing between different sections means He held a belief in the unity of authorship.
6. **Manuscript Evidence:** The discovery of the Dead Sea Scrolls (DSS) included a complete scroll of Isaiah dating to around 125 BCE. The DSS version of Isaiah contains the entire book without any clear breaks or divisions, providing evidence for the unity of authorship.

Because I knew that you are stubborn, and your neck is an iron sinew, and your forehead brass; 5 I have even from the beginning declared it to you; before it came to pass I showed it to you: lest you should say, My idol has done them, and my graven image, and my molded image, has commanded them. 6

In verse 6: Isaiah reiterates that יהוה has already declared these prophecies long ago, ensuring that when they come to pass, Israel will not be able to claim ignorance or credit their idols.

Even in the face of disobedience, He remains faithful to His promises and warns His people of the consequences of their actions.

The Hebrew word for "obstinate" in verse 4 is "chazaq," speaking to the hardness and stubbornness of Israel's hearts.

What's telling about Jacob Israel is the letters of the word "Israel" (יִשְׂרָאֵל) **yod-shin-resh-alef-lamed** symbolize the hand (yod), teeth (shin), head (resh), and staff (lamed), suggesting a people called to serve יהוה faithfully but who have turned away.

You have heard, and seen all this; and will you not declare it? I have shown you new things from this time, even hidden things, and you did not know them. 7 They are created now, and not from the beginning; even before this day you have not heard them; lest you should say, See, I knew them.

The Hebrew word for "created" here is "בָּרָא" (bara), bet-resh-aleph which carries the connotation of יְהוָה's creative act. This speaks to the events being discussed were not merely random occurrences but were ordained by His sovereign connected to the natural Creation and natural law.

8 Yes, you heard not; yes, you knew not; yes, from that time that your ear was not opened: for I knew that you would deal very treacherously, and were called a transgressor from the womb.

The repetition of גַּם 'gam' **gimmel-mem** "yes" emphasizes the ignorance of the people regarding יְהוָה's plans and purposes. Despite their lack of understanding, He had foreknowledge of their actions and intentions.

Gather Foot : The pictograph gimmel is a picture of the foot and means to walk. The mem is water. Combined these mean "walking to water" The solution to our sin problem, our treachery from the womb comes by means of walking on water!

9 For My Name's sake will I defer My anger, and for My hallel will I be patient with you, so that I cut you not off. 10 See, I have refined you, but not with silver; I have chosen you in the furnace of affliction.

The metaphor of refining in the furnace of affliction shows that יְהוָה uses trials and hardships to purify His people.

11 For My own sake, even for My own sake, will I do it: for how should My Name be polluted? And I will not give My tifereth to another.

Yah is motivated by His desire to uphold the honor of His name and to demonstrate His uniqueness and sovereignty. He won't allow His glory to be shared with any other.

12 Listen to Me, O Yaakov and Yisrael, My called; I am He; I am the first, I also am the last.

Revelation 1:17-18: Yahusha said I am the "first and the last," the divine declaration of יהוה in Isaiah 48:12. This affirms his divine nature and eternal existence.

13 My hand also has laid the foundation of the earth, and My Right Hand has spanned the shamayim: when I call to them, they stand up together.

14 All of you; assemble yourselves, and listen. Who among them has declared these things? vuvh has loved him: he will do His pleasure on Bavel, and His Arm shall be on the Chaldeans.

The call goes out for all to assemble and listen, Look at the importance of His message. He's asserting His authority over Babylon and the Chaldeans - He's sovereign over the nations.

This foreshadows the fulfillment of His purpose through the rise and fall of empires, ultimately leading to the establishment of His kingdom. It totally aligns with the prophecy found in Revelation 17:17, where His purpose is fulfilled through the judgment of Babylon in our day!

15 I, even I, have spoken; yes, I have called him: I have brought him, and he shall prosper in his derech.

The end-time Koresh figure emerges in the Western nations to fulfill the eschatological prophecy.

The end-time Koresh figure will be a leader raised up by יהוה to bring about significant geopolitical and economic changes, leading to the defeat of "Mystery Babylon"- the symbol of spiritual and economic corruption and the establishment of a new financial system.

This leader will facilitate the release of Israel from oppression and initiate a period of restoration and redemption - the "Greater Exodus" deliverance of Israel from the nations - Jeremiah 16:14 and Ezekiel 20:33.

This end times event will bring about the restoration of Israel as a holy nation. The emergence of an end-time Koresh will coincide with or facilitate this Greater Exodus, leading Israel through a period of lesser tribulation and into the promised blessings of the millennium.

16 Come near to Me, listen to this; I have not spoken in secret from the beginning; from the time that it was, I was there: and now the Master vuvh, and His Ruach, has sent Me.

The reference to יהוה elohim sending "me" and "his Spirit" speaks to the echad plurality understanding, where יהוה the Father, the Redeemer (referring to the Son), and the Ruach Ha Kodesh are involved in the salvation and guidance of His people.

17 This says vuvh, your Redeemer, the Kadosh-One of Yisrael; I am vuvh your Elohim who teaches you to profit, who leads you by the derech that you should go. 18 O that you had listened to My mitzvoth! Then your shalom would have been there as a river, and your tzedakah as the waves of the sea: 19 Your zera also would have been as the sand, and the offspring of your inward parts like the gravel of it; his name should not have been cut off nor destroyed from before Me. 20 Go forth from Bavel, flee from the Chaldeans, with a voice of singing; declare and, tell this, utter it even to the ends of the earth; say, vuvh has redeemed His eved Yaakov. 21 And they thirsted not when He led them through the deserts: He caused the mayim to flow out of the Rock for them: He split the Rock also, and the mayim gushed out. 22 There is no shalom, says vuvh, to the wicked.

יהוה calls us to leave Mystery Babylon, come out of her my people, be alert to Koresh, prepare for Jacobs Trouble and the millennium with joy and proclamation of His redemption. We are fast approaching the Greater Exodus and just like the exodus from Egypt, where Elohim miraculously provided water for His people in the desert (Exodus 17) He will do the same for us.

Chapter 48 again, emphasizes יהוה's sovereignty, faithfulness, and redemptive plan for His remnant people.