

Isa 66. 1 So says יהוה , Heaven is My throne, and earth My footstool. Where, then, is the house that you build for Me? And where is the place of My rest? For all those My hand has made, and all those exist, says יהוה . But to this one I will look, to the afflicted and contrite spirit, and the one who trembles at My Word.

יהוה sovereignty and absolute power over all creation—Heaven is His throne and the Earth is His footstool. It's futile trying to contain or manipulate TMH through a physical temple or sacrifices. What יהוה values is not the external rituals, but a humble, contrite heart and reverence for His word.

In Acts 7:48-50, Zephanyah/Stephen quotes this very passage, rebuking the religious leaders for their misplaced reliance on the temple and external rituals.

We are the temple of the Holy Spirit (1 Corinthians 6:19). יהוה's desire was never for mere external forms of worship, but for a people who reflect His presence through their humility and submission to His will.

The Hebrew word for poor (עָנִי, *ani*) and contrite (נָכַח, *nakeh*). ע (ayin) in represents the eye or sight, and נ (nun) symbolizes life or seed. The poor in spirit are those who see their dependence on יהוה for life. The נ (nun) in *nakeh* speaks to a person whose seed or inner being has been humbled and broken before TMH, making space for His spirit to dwell. This is seen in Matthew 5:3, where Yahusha taught, Blessed are the poor in spirit, for theirs is the kingdom of heaven.

3. He who kills an ox is as if he killed a man; he who sacrifices a lamb is as if he broke a dog's neck; he who offers an offering is as if he offered swine's blood; he who burns incense is as if he blessed an idol. Yea, they have chosen their own ways, and their soul delights in their abominations.
4. I also will choose the things that delude them, and I will bring their fears on them, because I called, no one answered; when I spoke, they did

not hear. But they did evil before My eyes and chose that in which I did not delight.

Religious acts, done without true repentance or humility, are not only meaningless but offensive. People choose their own ways, and as a result, יהוה will choose their punishment.

In Matthew 15:8-9, Yahusha quotes Isaiah, saying, These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are merely human rules. So...the Brit echoes the same idea that worship without true devotion is worthless, and only a heart aligned with TMH's will is acceptable in His sight.

Romans 1:24-28, Shaul explains that יהוה gave them over to their sinful desires because they refused to honor Him as Elohim. This principle of divine justice—that Elohim allows people to experience the consequences of their own rebellion—is seen both in Isaiah and the Brit.

This Isaiah theme is reflected in the Beatitudes: ***Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven***(Matthew 5:11). The faithful are vindicated by יהוה while their enemies are brought to shame.

In Romans 9:33 Shaul applies Isaiah's prophecy: ***See, I lay in Zion a stone that causes people to stumble and a rock that makes them fall, and the one who believes in him will never be put to shame.*** Yahusha, the stone of stumbling, becomes the focal point of divine vindication, and those of us who place our trust in Him won't be ashamed.

The word tremble (חָרַד, *chared*) ח (chet, fence) and ר (resh, head) - the concept of fencing in or being deeply affected at one's core. Those who tremble at יהוה word then....are those who place His authority (headship) as their spiritual boundary, living in reverent fear of Him.

Bet 12:3 Now יהוה had said to Avram, Get out of your country, and from your mishpacha, and from your abba's bayit, to a land that I will show you: And I will

make of you a great nation, and I will bless you, and make your name great; and you shall be a bracha: 3 And I will bless them that bless you, and curse him that curses you: and in you shall all mishpachot of the earth be mingled (Va'avarechah mevarachecha umekalelecha a'or ve'nivrechu vecha kol mishpechot ha'adamah.

Contemporary scholars, lacking faith, have divided the book of Isaiah into three sections:

- I. to Isaiah of Jerusalem (ch. 1-39),
- II. to a prophet at the time of the exile (Deutero Isaiah ch.40-55)
- III. and to a post exilic prophet (the Third Isaiah ch. 56-66).

Chs, 1-39 are addressed to the nation during the Assyrian invasions (740-700BCE), chs.40-55 to the exiles in Babylon (600-539 BCE).

Chs, 56-66 to the community after its return to the land (539-500 BCE).

In 12:37 But though He (Yeshua) had done so many nisim before them, yet they believed not on Him: 38 That the saying of Yeshayahu the navi might be fulfilled, which he spoke saying vuvh, (Is 53:1who has believed our report? And to whom has the Arm of the Master vuvh been revealed?)39 Therefore they could not believe, because Yeshayahu said again, 40 (Is 6:10 They have blinded their eyes, and hardened their levavot; that they should not see with their eyes, nor understand with their levavot, and return, and I would heal them.) 41 These things said Yeshayahu, when he saw His tifereth, and spoke of Him.

John has no problem attributing Proto-Isaiah(Is. 6:10) and Deutero Isaiah(Is. 53:1) simply to the prophet Isaiah!

Isaiah is summoned to represent the heavenly court in Jerusalem's earthly court. Israel and Judah had become like the Gentiles, they had lost all vision of YHWH's kingdom of righteousness and had tried to establish their own righteousness within their own kingdom.

Rom 10:3 3 For they being ignorant of vuvh's tzedakah, go about to establish their own tzedakah, 12 have not submitted themselves to the tzedakah of vuvh. 4 For Moshiach is the actual goal of the Torah for an eternal tzadik standing to everyone that believes. (you can't get an eternal tzadik standing through the Levitical BoL) 5 For Moshe describes the tzedakah that comes from the Torah: That the man who does those things shall live by them. 6 But the tzedakah that is of emunah speaks in this manner...

General Levites were not admitted into the priesthood but served as laborers to the priesthood!