

The traditional translation of Isaiah 9:6 is

⁶For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Although AVI אבי can be read as a constructus in this passage [„Father OF...], I consider it more probable that it should be understood - and that it was primarily meant - as a pronominal suffix [„MY Father...“]. However, I do not reject the constructus-reading, since the Kitvei HaKodesh [Holy Scriptures, i.e. TaNaK] have several prophetic layers of meaning which cannot be adequately translated simultaneously into another language by one single phrase.

In the following I will present the arguments as to why I think the pronominal suffix to be more probable:

The Nevi prophesies of the wondrous [PELE] birth of a Son of Israel. But what is so wondrous [PELE] about His birth besides the fact that He would be born of a virgin?

The answer is: „AVI'AD“ אביעד

1. “MY FATHER [is] ETERNAL” [Mishlei 30:4]

This reading is supported by the conversation between the Malak and Yeshua's mother Maryam in Luqas 1:

30 And the messenger said to her, `Fear not, Maryam, for thou hast found favor with Elohim;
31 and lo, thou shalt conceive in the womb, and shalt bring forth a son [YeshaYahu 7:14], and call his name Yeshua;
32 he shall be RAV [YeshaYahu 9:6-7, 19:20; 63:1; 48:2],
and **Son of the Highest he shall be called** [YeshaYahu 9:6; AVI'AD – “MY FATHER [is] ETERNAL”], and YHWH Elohim shall give him the throne of David his father [YeshaYahu 9:7],
33 and he shall reign over the house of Jacob to the ages; and of his reign there shall be no end. [ibid.]'

But it goes even deeper if we further examine the word ad עד. In its basic notion the word עד does not only mean “everlasting continuation”¹. With a different vocalization mark [with a Serei instead of a Patach], the word עד can mean “witness” or “to be a witness” or “to call as a witness”².

The TLOT by Jenni/Westermann gives us an explanation by which עד [„everlasting continuation“] and עד [“witness”,...] are connected:

While 'ûd pi. “to surround, encompass” (Psa 119:61; cf. the Eth. meaning “to go around”) and po. “to surround with concern, help out” (Psa 146:9; 147:6; hitpo. “to help one another out,” Psa 20:9) more nearly represents the putative basic meaning, 'ûd hi. with its various meanings could be a denominative from 'êd “witness.” The meaning “to give testimony” (1 Kgs 21:10, 13; Job 29:11; see 3b) or “to be a witness” (Mal 2:14 of Yahweh; see 4b) is rare. Somewhat more frequently 'ûd means “to call witnesses” (of witnessing a legal document in Jer 32:10, 25, 44; Isa 8:2; see 3a) and “to call as witnesses” (the heavens in Deut 4:26; 30:19; 31:28; see 4c). GB 568b, etc. derive the most common meaning “to assert, exhort, warn” from 'ûd as **an expression of repetition** (see above) in the sense of “**to state repeatedly and urgently.**” **It may be better derived from the summons of God as witness** (see 4c)

¹ *Theological Lexicon of the Old Testament: Vol. 2.* Peabody, Mass: Hendrickson, 1997. Print.

² Ibid.

As important as the Niqudot [vocalization marks] have been for the preservation of the Hebrew language, the Nevi'im and the people of Israel have not used this system for thousands of years. How did they differentiate between the meaning of words that were spelled identically but could bear nuances in meaning? The only possible means by which the Israelites could have done this is: context. The words were pronounced identically and the meaning was deduced by the context.

Thus, a second possible translation of AVI'AD could be:

2. "MY FATHER WITNESSES/[is] WITNESS/[is called to] WITNESS"

Doesn't this sound familiar?

³⁶ *'But I have the testimony [edut] greater than John's, for the works that the Father gave me, that I might finish them, the works themselves that I do, they testify עֵד concerning me, that the Father hath sent me.*

³⁷ *'And the Father who sent me Himself hath testified עֵד concerning me; ye have neither heard His voice at any time, nor His appearance have ye seen;*

³⁸ *and His word ye have not remaining in you, because whom He sent, him ye do not believe.*
Yohanan 5:36-38

¹⁸ *I am [one] who is testifying עֵד of myself, and the Father who sent me doth testify עֵד of me.'*
Yohanan 8:18

Thus, a more accurate of YeshaYahu 9:6 would be:

⁶For a Child hath been born to us, A Son hath been given to us, And the princely government is on His shoulder, And He doth call His name Wonder [„supernaturally unique“], Counsellor, EL Mighty, „My Father is Eternal/Witness“, Prince of Shalom.

Thus, the Scriptures not only testify of Yeshua as born of a virgin, but that He would be the only beloved Son of YHWH, sharing the same nature as His Father and thus being YHWH wrapping Himself in flesh and redeeming His creation! HalleluYah!