

The Trinity Delusion

An exposé of the doctrine of the Trinity

Isaiah 44:6

Thus says Yahweh, the King of Israel and his redeemer, Yahweh of Hosts:
"I am the first and I am the last,
and there is no God besides Me. Who is like Me?"

The Trinitarian Claim

Some Trinitarians actually claim the words, "his Redeemer, Yahweh of hosts" means Yahweh's Redeemer is Yahweh of Hosts." Yahweh's Redeemer is then identified as Jesus by an act of their own will and then they declare that Jesus is therefore being identified as "Yahweh of Hosts."

The Claim vs. The Facts

The Scriptural facts show that "his Redeemer" is a reference to Israel's Redeemer and Trinitarians are disregarding the contextual facts.

The Problem with the Claim

1. Basic Reading Comprehension

The reader should be immediately aware that there is something wrong with reading this verse as if it says Yahweh's redeemer is Yahweh. It would be like supposing King David's servant is King David. The reasonable mind will immediately perceive that such an interpretation is quite implausible. This Trinitarian claim stems from the notion that the words "His Redeemer" means "Yahweh's Redeemer. However, the context makes it quite clear that "his redeemer" means "Jacob's redeemer" and the whole passage means "Yahweh, the King of Israel and Israel's Redeemer [who is] YHWH of hosts," where YHWH of Hosts is Israel's/Jacob's Redeemer.

2. Translations

A simple way to understand the situation, is to observe the following translations and ask yourself how these translators came to see that "his Redeemer" means "Israel's Redeemer."

The following translations understand "his Redeemer" to mean "Israel's Redeemer" not "Yahweh's Redeemer."

Thus says Adonai, **Isra'el's King and Redeemer**, Adonai-Tzva'ot.
Complete Jewish Bible.

The LORD is **Israel's king and defender**. God's Word.

This is what the LORD, **the King of Israel and its Redeemer**. Holman
Christian Standard Bible

The Lord, the king of Israel, is the Lord All-Powerful, **who saves Israel**.
New Century Version.

The Lord, who rules and **protects Israel** Good News Translation.

This is what the LORD says--**Israel's King and Redeemer** NLT

This is what the LORD, **Israel's king, says, their protector**, NET Bible

This is what the Lord says— **Israel's King and Redeemer**, the Lord
Almighty. NIV

Pulpit Commentary: And his Redeemer; i.e. **Israel's Redeemer** - he who had redeemed them from Egyptian bondage - who will redeem them from the power of Babylon - who, best of all, will redeem them from their sins.

Analysis of the Facts

1. Isaiah 45:11

The text says, "Yahweh the King of **Israel** and **his** Redeemer Yahweh of Hosts. The evidence shows us that this means, "Yahweh the King of Israel and Israel's Redeemer Yahweh of Hosts.

Note the following:

Thus says Yahweh, the King of **Israel**, and **His** Redeemer, Yahweh of Hosts.

Thus says Yahweh, the Holy One of **Israel**, and **His** Maker. Isaiah 45:11

At Isaiah 45:11, "His Maker" obviously means Israel's maker. In the same way, "His Redeemer" means Israel's Redeemer.

2. The Contextual Facts

We only need to carefully regard the context to see the Trinitarian claim is an obvious blunder. Israel as a whole is known as God's "firstborn son." Jacob is also known in the Bible as "Israel," the name given to him by the angel with whom he struggled all night long. In fact, Israel derives its name from their progenitor, Israel, that is, their forefather Jacob. Because of this, Israel is figuratively called "Jacob" in the book of Isaiah and the nation of Israel is depicted as Jacob, Yahweh's chosen servant. Isaiah often speaks of the nation of Israel as if Israel was a single person, his chosen servant Jacob. Therefore, the "his" in this passage does not refer to Yahweh (Yahweh's Redeemer) but to Jacob (Jacob's Redeemer). This figurative use of Israel as Yahweh's chosen servant is a prophetic typology of the Messiah, Jesus of Nazareth. The passage

is actually not referring to Jesus as Yahweh's Redeemer but is referring to Yahweh as Jacob's Redeemer, that is, the Redeemer of the nation of Israel.

Note the vocabulary of the following contextual passages:

Your name shall no longer be **Jacob**, but **Israel**. (Genesis 32:28).

Comfort, comfort **my people**, says your God. Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from Yahweh's hand double for all her sins.... Why do you say, **O Jacob**, and assert, **O Israel**, "My way is hidden from Yahweh." Isaiah 40:1-27.

But you, **Israel**, *My servant*, **Jacob** *whom I have chosen*, descendant of Abraham My friend, you whom I have taken from the ends of the earth, and called from its remotest parts and said to you, 'You are *My servant*, *I have chosen you* and not rejected you.... Do not fear, you worm **Jacob**, you men of **Israel**; I will help you," declares Yahweh, "and **your Redeemer** is the Holy One of **Israel**. Isaiah 41:8-9, 14.

But now, thus says Yahweh, your Creator, **O Jacob**, And He who formed you, **O Israel**, "Do not fear, for I have **redeemed you**; I have called you by name; you are Mine!... says the Lord, **your Redeemer**, the Holy One of Israel.... I am Yahweh, your Holy One, the Creator of **Israel**, your King.... Yet you have not called on Me, **O Jacob**; but you have become weary of Me, **O Israel**.... I will consign **Jacob** to the ban and **Israel** to revilement. Isaiah 43:1-28.

3. Context, Context

Now let us read Isaiah 44:6 in its immediate context:

But now listen, **O Jacob**, *My servant*, and **Israel**, *whom I have chosen*: Thus says Yahweh who made you and formed you from the womb, who will help you, Do not fear, **O Jacob** *My servant*; and you **Jeshurun** *whom I have chosen*. For I will pour out water on the thirsty land and streams on the dry ground; I will pour out My Spirit on your offspring and My blessing on your descendants. And they will spring up among the grass Like poplars by streams of water.' This one will say, 'I am Yahweh's.' And that one will call on the name of **Jacob**. And another will write on his hand, 'Belonging to Yahweh,' And will name **Israel's** name with honor. Thus says Yahweh, the King of **Israel** and **his Redeemer**, Yahweh of Hosts: 'I am the first and I am the last, and there is no God besides Me'.... Remember these things, **O Jacob**, and **Israel**, for *you are My servant*; I have formed you, *you are My servant*, **O Israel**, you will not be forgotten by Me.... For Yahweh has **redeemed Jacob** and in **Israel** He shows forth His glory. Thus says **Yahweh your Redeemer**. (Isaiah 44:1-24).

It is abundantly clear that "his Redeemer" means "Jacob's Redeemer," that is, "Israel's Redeemer."

Conclusion

Based on the contextual evidence, it is quite clear that the passage here is referring to Israel's redeemer who is Yahweh of Hosts their God.

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Isaiah 44:6 - Yahweh's Redeemer or Israel's Redeemer??



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