

MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism • Christianity • Islam

DOCUMENT 129

JACOB AND ISRAEL: ONE MAN, TWO NAMES, ONE COVENANT SERVANT

A Covenant Deep Dive into *Ya'aqov (Jacob)*, יַעֲקֹב, and *Yisra'el (Israel)*, יִשְׂרָאֵל, as the Names of the Servant of Yahweh in Isaiah 40–55

Why Does Yahweh Call His Servant by Two Names? Is Jacob the Name of the Flesh and Israel the Name of Faith? Is the Servant of Isaiah 49 Someone Other Than Israel? And What Does the Name Ask of Those Who Bear It Today? — A Three-Religion Covenant Response

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

☆ JUDAISM	† CHRISTIANITY	✠ ISLAM
Rashi reads the servant of Isaiah 52:13 as <i>“My servant, Jacob, the righteous among him.”</i> The Talmud rules that the name Jacob was not uprooted when Israel was given: Israel became the chief name and Jacob remained beside it (Berakhot 13a). Radak hears the prophet speaking of himself at the opening of Isaiah 49 . The written text speaks first: whom does Yahweh call His servant, and by which name?	Matthew applies the first servant song (Isaiah 42:1–4) to Jesus (Matthew 12:17–21), and Philip applies Isaiah 53 to him (Acts 8:32–35). Many churches read <i>“Israel”</i> in the servant passages as the Church. Yet Paul and Barnabas apply Isaiah 49:6 to their own work: <i>“I have set you as a light to the Gentiles”</i> (Acts 13:47). The Tanakh must be read first: whom does the prophet name?	The Qur'an knows Israel as Jacob's own name: <i>“except what Israel made unlawful to himself”</i> (Q. 3:93). Jacob is a prophet (Q. 19:49), and the Children of Israel were preferred above the worlds (Q. 2:47; 45:16). The Qur'an does not take up the servant songs of Isaiah. The Tanakh speaks to every reader: one man, two names, one people.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh's** own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh's** covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written *Tanakh* to the two names by which **Yahweh** calls His servant in Isaiah 40–55, *Ya'aqov (Jacob)* and *Yisra'el (Israel)*, and to four questions: why one man carries two names; whether the two names divide the people into two kinds; where the servant is named in Isaiah; and who restores whom in **Isaiah 49:3–6**. This edition replaces the June 6, 2026 edition of Document 129 and settles the points that Document 299 (*Say to the House of Jacob*) left for decision. **Yahweh** (יהוה) and **Elohim** (אֱלֹהִים) appear in bold throughout. Tanakh books and personal names are given in English. Hebrew transliterations appear in *bold italic* with the English meaning in parentheses at every occurrence. Scripture references are bold. **Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in brackets on first citation, for example Numbers 30:13 [Hebrew 30:14].** In this study that applies to Genesis 32 and Hosea 12. Scripture is rendered in a literal working translation from the Hebrew. Each finding is graded under the two-or-three-witness standard as **Corroborated** (two or more independent witnesses), **Single witness**, or **Not in the text**. Three audiences are

addressed simultaneously: Judaism, Christianity, and Islam. Rabbinic commentary, the New Testament, and the Qur'an appear only in the opening table, the Comparative Texts table, and the Three-Religion Audit, as historical and comparative reference — not as binding authority. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Leviticus, Numbers, Deuteronomy	The birth and naming of Jacob; the name Israel given at the Jabbok and at Bethel; Balaam's paired lines; one law for the native and the stranger; Jeshurun; the two-or-three-witness standard
Nevi'im (Prophets)	1 Kings, 2 Kings, Isaiah, Jeremiah, Hosea, Micah, Malachi	The servant named in Isaiah; the two names in parallel lines; the remnant; the patriarch held up as a mirror to the nation
Ketuvim (Writings)	Psalms	The two names in one breath in the Psalms

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Rabbinic literature	Rashi on Isaiah 52:13 ; Radak on Isaiah 49:1 ; Talmud Berakhot 13a	How Jewish commentary names the servant; the ruling that the name Jacob was not uprooted
New Testament	Matthew 12:17–21; Acts 8:32–35; 13:47; Romans 9:6; Galatians 6:16	Where the New Testament applies the servant passages, and the verses from which the Church is called Israel
Qur'an	Q. 2:47, 136; 3:84, 93; 19:49, 58; 44:32; 45:16	Jacob as prophet; Israel as Jacob's name; the Children of Israel

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Lexicons	Brown-Driver-Briggs (BDB); Koehler-Baumgartner (HALOT); Strong's numbering	The lexical standard for Section II

I. FRAMING THE QUESTION — WHY TWO NAMES?

Through Isaiah 40–55, **Yahweh** speaks to His servant by two names, Jacob and Israel, often in the same verse. A reader who meets them for the first time may think two subjects are meant. Teachers in every tradition have built on that impression. Some Christian teachers have said that Israel in these chapters is the Church and Jacob is the people by birth. Some teachers in the Sacred Name movement speak of a house of Jacob and a house of Israel as two peoples. Others, in many traditions, read the two names as two conditions of one people: Jacob the name of the flesh, and Israel the name of faith.

The June 2026 edition of this document held the last of these readings. Its main finding was sound: Jacob and Israel are one man and one people, not two houses. **Document 299** (*Say to the House of Jacob*, October 2026) tested that edition and confirmed its main finding, but showed that the Tanakh does not divide the two names into the flesh and the faith. This edition carries the confirmed finding forward, sets the division aside, and rebuilds the answer on what the text says.

The question. Why does **Yahweh** use both names? The answer begins in Genesis, where the names were given, and it is tested in Isaiah, where the servant is named.

Every finding below is graded. A finding is **Corroborated** when two or more independent witnesses carry it (**Deuteronomy 19:15**). It is a **Single witness** when only one text carries it. It is **Not in the text** when it is taught but the Tanakh does not say it.

II. THE WORD STUDY — WHAT THE HEBREW SAYS

TERM	STRONG'S	MEANING (BDB / HALOT)	KEY TEXTS
<i>Ya'aqov (Jacob)</i> , יַעֲקֹב	H3290	The patriarch's birth name, tied by the text to the heel and to supplanting	Genesis 25:26; 27:36; Hosea 12:3 [Hebrew 12:4]

TERM	STRONG'S	MEANING (BDB / HALOT)	KEY TEXTS
<i>aqav (to take by the heel, to supplant),</i> עָקַב	H6117	To follow at the heel; to overreach, to supplant	Genesis 27:36; Hosea 12:3; Jeremiah 9:4 [Hebrew 9:3]
<i>aqev (heel),</i> עָקֵב	H6119	Heel; the noun behind the name	Genesis 25:26
<i>Yisra'el (Israel),</i> יִשְׂרָאֵל	H3478	The name given by Elohim; the text explains it from the verb <i>sarah (to strive)</i>	Genesis 32:28 [Hebrew 32:29]; 35:10
<i>sarah (to strive, persist),</i> שָׂרָה	H8280	To strive, contend, persist	Genesis 32:28; Hosea 12:3–4 [Hebrew 12:4–5]
<i>El (Mighty One),</i> אֵל	H410	The Mighty One; the second element of the name	Genesis 32:28; 33:20
<i>Yeshurun (Jeshurun, upright one),</i> יֵשׁוּרֻן	H3484	A poetic name for Israel, from <i>yashar (upright),</i> יָשָׁר (H3477)	Deuteronomy 32:15; 33:5, 26; Isaiah 44:2
<i>eved (servant),</i> עֶבֶד	H5650	Servant, bondman; the servant of a king or of Yahweh	Isaiah 41:8; 44:1–2, 21; 45:4; 48:20; 49:3
<i>bachar (to choose),</i> בָּחַר	H977	To choose, elect	Isaiah 41:8; 43:10; 44:1–2

II-A. Jacob — The Name Given at Birth

The name is given at the birth of the twins, and the text explains it in the same verse:

“And after that his brother came out, and his hand was holding Esau’s heel; and his name was called Jacob” (Genesis 25:26).

The words are *ve-yado ochezet ba-aqev Esav (and his hand holding Esau’s heel)*:

וְיָדוֹ אֹחֶזֶת בְּעֵקֶב עֵשָׂו

Later Esau draws on the same root in his grief:

“Is he not rightly named Jacob? For he has supplanted me these two times” (Genesis 27:36).

Here the Hebrew is *ha-khi qara shemo Ya'aqov va-ya'qeveni zeh fa'amayim (is he not rightly named Jacob, for he has supplanted me these two times)*:

הַכִּי קָרָא שְׁמוֹ יַעֲקֹב וַיַּעֲקֹבֵנִי זֶה פַּעַמַּיִם

The name and the verb share one root. The prophet **Hosea** recalls the same birth: *“In the womb he took his brother by the heel”* (Hosea 12:3 [Hebrew 12:4]).

Finding — that the Tanakh ties the name Jacob to the heel and to supplanting: **Corroborated** (Genesis 25:26; 27:36; Hosea 12:3).

II-B. Israel — The Name Given at the Jabbok

The second name is given after the night of wrestling at the ford of the Jabbok, and again the text explains it:

“Your name shall no longer be called Jacob, but Israel; for you have striven with Elohim and with men, and have prevailed” (Genesis 32:28 [Hebrew 32:29]).

The reason clause is *ki sarita im Elohim ve-im anashim va-tukhal (for you have striven with Elohim and with men, and have prevailed)*:

כִּי־שָׂרִיתָ עִם־אֱלֹהִים וְעִם־אָנָשִׁים וַתּוֹכַל

The name is explained from the verb *sarah (to strive)* (H8280), joined to *El (Mighty One)* (H410). Lexicons debate the exact grammar of the name. BDB gives *“El persisteth, persevereth,”* and others take it as *“El strives”* or *“he strives with El.”* The text’s own explanation is the one this study follows: the name remembers the striving and the prevailing. **Hosea** gives the same account: *“in his strength he strove with Elohim; he strove with the angel and prevailed”* (Hosea 12:3–4 [Hebrew 12:4–5]).

Finding — that the Tanakh explains the name Israel from striving with **Elohim** and prevailing: **Corroborated** (Genesis 32:28; Hosea 12:3–4). That the exact grammar of the name can be fixed beyond dispute: **Single witness** at most; the lexicons differ, and the text gives its explanation rather than a grammar.

II-C. Jacob’s Name Count

The name Jacob stands about 349 times in the Tanakh, 42 of them in Isaiah, and 27 of those in Isaiah 40–66. The counts were checked against the Hebrew text by **Document 299** and stand. In these chapters the name is seldom alone: it is answered, line after line, by Israel.

III. ONE MAN, TWO NAMES — FROM THE JABBOK TO BETHEL

III-A. The Name Given Twice

The name Israel is given at the Jabbok (**Genesis 32:28**) and given again at Bethel:

“Your name is Jacob; your name shall no longer be called Jacob, but Israel shall be your name. And He called his name Israel” (**Genesis 35:10**).

The June 2026 edition said that **Yahweh** gave the name twice because the people keep falling back into the Jacob condition. The text gives no reason for the second giving. What it records is the place: the name first given in the night at the ford is given again at the altar at Bethel, where **Elohim** first appeared to Jacob (**Genesis 35:1, 7, 9–10**). The study will not supply a reason the text does not give.

III-B. The Man Keeps Both Names

When Abram is renamed, the old name is set aside: *“your name shall no longer be called Abram”* (**Genesis 17:5**), and the narrative never again calls the living man Abram. Jacob is told the same words, *“your name shall no longer be called Jacob,”* yet the narrative goes on using both names, sometimes in one verse:

“And Elohim spoke to Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I” (**Genesis 46:2**).

“Gather yourselves and hear, you sons of Jacob, and listen to Israel your father” (**Genesis 49:2**).

Centuries later the prophets and historians still join the two. **Elijah** builds his altar *“according to the number of the tribes of the sons of Jacob, to whom the word of Yahweh came, saying, Israel shall be your name”* (**1 Kings 18:31**). The history of the exile speaks of *“the children of Jacob, whom He named Israel”* (**2 Kings 17:34**).

Finding — that the patriarch keeps both names after the second naming, and that the Tanakh uses them of one man and one people: **Corroborated** (**Genesis 35:10; 46:2; 49:2; 1 Kings 18:31; 2 Kings 17:34**). That the name was given twice because the people keep reverting: **Not in the text**.

IV. TWO NAMES IN ONE BREATH — THE PARALLEL LINES

IV-A. How the Prophets Use the Pair

Hebrew poetry is built in pairs of lines. The second line answers the first, often with a second word for the same thing. No pair is used this way more often than Jacob and Israel. In Isaiah 40–49 the pair stands again and again:

TEXT	THE TWO LINES
Isaiah 40:27	<i>“Why do you say, O Jacob, and speak, O Israel: My way is hidden from Yahweh”</i>
Isaiah 41:8	<i>“But you, Israel, My servant, Jacob whom I have chosen, the seed of Abraham My friend”</i>
Isaiah 41:14	<i>“Fear not, you worm Jacob, you men of Israel; I will help you, says Yahweh”</i>
Isaiah 43:1	<i>“Yahweh who created you, O Jacob, and He who formed you, O Israel: Fear not, for I have redeemed you”</i>
Isaiah 44:1	<i>“Yet now hear, O Jacob My servant, and Israel whom I have chosen”</i>
Isaiah 44:21	<i>“Remember these, O Jacob, and Israel, for you are My servant”</i>
Isaiah 45:4	<i>“For the sake of Jacob My servant, and Israel My chosen”</i>
Isaiah 48:1	<i>“Hear this, O house of Jacob, who are called by the name of Israel”</i>

The same pairing runs through the whole Tanakh: in Balaam’s oracles (**Numbers 23:7, 23; 24:5**), in Moses’ blessing (**Deuteronomy 33:10**), in the Psalms (**Psalms 78:5; 147:19**), and in the other prophets (**Jeremiah 30:10; Micah 3:8**). **Document 299** sets these out in its Section IV-A.

IV-B. Is Jacob the Name of the Flesh and Israel the Name of Faith?

The June 2026 edition taught that **Yahweh** uses Jacob when He speaks to the people in their weakness, exile, and failure, and Israel when He speaks to their calling and destiny. The test is simple. Does the Tanakh keep its praise for one name and its rebuke for the other?

WHAT IS SAID	OF JACOB	OF ISRAEL
Chosen	<i>“Jacob whom I have chosen”</i> (Isaiah 41:8)	<i>“Israel whom I have chosen”</i> (Isaiah 44:1)
Servant	<i>“Jacob My servant”</i> (Isaiah 44:1)	<i>“Israel, My servant”</i> (Isaiah 41:8)
Loved	<i>“I loved Jacob”</i> (Malachi 1:2)	<i>“When Israel was a child, I loved him”</i> (Hosea 11:1)
Redeemed	<i>“Yahweh has redeemed Jacob”</i> (Isaiah 44:23)	<i>“the Redeemer of Israel”</i> (Isaiah 49:7)
Charged with sin	<i>“to declare to Jacob his transgression”</i> (Micah 3:8)	<i>“and to Israel his sin”</i> (Micah 3:8)
Weary	<i>“you have not called upon Me, O Jacob”</i> (Isaiah 43:22)	<i>“you have been weary of Me, O Israel”</i> (Isaiah 43:22)
The remnant	<i>“the remnant of Jacob”</i> shall return (Isaiah 10:21)	<i>“the remnant of Israel”</i> (Isaiah 10:20)

Every honor given to Israel is given to Jacob, and every charge laid against Jacob is laid against Israel. Even the faithful remnant, the part of the people that returns to **Yahweh**, is called by both names in two adjoining verses (**Isaiah 10:20–21**). **Yahweh** calls Himself *“the Mighty One of Jacob”* (**Isaiah 49:26; 60:16; Psalms 132:2**). He does not take His own titles from a name He means as a reproach.

What the names do carry is memory. When a prophet says Jacob, the hearer remembers the man who was born grasping the heel, who wrestled, wept, and sought favor, and whom **Yahweh** did not let go (**Hosea 12:3–4**). When the prophet says Israel, the hearer remembers the name **Elohim** gave him. That is a true and useful thought, and Section IX shows how **Hosea** uses it. But it belongs to the sound and memory of a line of poetry. It is not a rule that sorts the people into two classes.

Finding — that Jacob and Israel are used in parallel of one people, in praise and in rebuke alike: **Corroborated** (**Isaiah 41:8; 44:1; Micah 3:8; Isaiah 10:20–21**). That the Tanakh uses Jacob for the people in the flesh and Israel for the people of faith: **Not in the text.**

V. THE SERVANT NAMED — SEVEN VERSES IN ISAIAH 41–49

The June 2026 edition listed nine places where **Yahweh** names His servant Jacob or Israel. On a recount, one of the nine (**Isaiah 43:10**) has neither name in the verse, and one (**Isaiah 41:14**) names the people but does not use the word servant. The servant is called Jacob or Israel, by name and with the word *eved* (*servant*), in seven verses:

#	TEXT	NAME(S)	WHAT THE VERSE SAYS
1	Isaiah 41:8	Israel, Jacob	<i>“But you, Israel, My servant, Jacob whom I have chosen, the seed of Abraham My friend.”</i> The servant is the seed of Abraham.
2	Isaiah 44:1	Jacob, Israel	<i>“Yet now hear, O Jacob My servant, and Israel whom I have chosen.”</i>
3	Isaiah 44:2	Jacob, Jeshurun	<i>“Fear not, O Jacob My servant, and Jeshurun whom I have chosen.”</i> A third name stands in the second line.
4	Isaiah 44:21	Jacob, Israel	<i>“Remember these, O Jacob, and Israel, for you are My servant; I have formed you, you are My servant; O Israel, you shall not be forgotten by Me.”</i>
5	Isaiah 45:4	Jacob, Israel	<i>“For the sake of Jacob My servant, and Israel My chosen, I have called you by your name.”</i> Said to Cyrus: a king of the nations is raised for the servant’s sake.
6	Isaiah 48:20	Jacob	<i>“Yahweh has redeemed His servant Jacob.”</i> The cry of those going out of Babylon.
7	Isaiah 49:3	Israel	<i>“You are My servant, Israel, in whom I will be glorified.”</i> Inside the second servant song.

Three more verses stand close beside these and belong to the same address. **Isaiah 41:14** names *“worm Jacob”* and *“men of Israel.”* **Isaiah 43:1** names Jacob and Israel as the people **Yahweh** created and formed. **Isaiah 43:10** says *“You are My witnesses, says Yahweh, and My servant whom I have chosen,”* and the ones addressed are the same Jacob and Israel named at **Isaiah 43:1**. These three support the seven, but they are counted as context, not as namings of the servant.

All seven stand before the fourth servant song (**Isaiah 52:13–53:12**). By the time the reader reaches it, **Yahweh** has named His servant seven times, and every time the name is Jacob or Israel.

Finding — that Isaiah names the servant Jacob or Israel in seven verses before the fourth song: **Corroborated** (**Isaiah 41:8; 44:1, 2, 21; 45:4; 48:20; 49:3**). That **Isaiah 43:10** names the servant Israel within the verse: **Not in the text**; the name stands at **Isaiah 43:1**, and **43:10** belongs to the same address.

VI. JESHURUN — THE THIRD NAME

A third name stands beside Jacob once in Isaiah, at **Isaiah 44:2**, and three times in Deuteronomy: *Yeshurun* (*Jeshurun, upright one*), יֵשׁוּרֻן, from *yashar* (*upright*). The June 2026 edition made Jeshurun the name of the people at their ideal, the top of a three-step ladder from Jacob (the flesh) through Israel (the striver) to Jeshurun (the upright). The first use of the name does not allow it:

“But Jeshurun grew fat and kicked; you grew fat, you grew thick, you are covered with fatness; then he forsook Eloah who made him” (Deuteronomy 32:15).

In Moses’ blessing the same name carries honor: *“And He was king in Jeshurun”* (Deuteronomy 33:5) and *“There is none like the El of Jeshurun”* (Deuteronomy 33:26). Like Jacob and Israel, Jeshurun is used of the people when they rebel and when they are blessed. In **Isaiah 44:2** it stands in the second line, answering Jacob, as one more name for the same servant.

Finding — that Jeshurun names the same people as Jacob and Israel: **Corroborated** (**Deuteronomy 32:15; 33:5, 26; Isaiah 44:2**). That Jeshurun names the people only at their ideal, as the top of a three-step ladder: **Not in the text**.

VII. THE FOUR SERVANT SONGS

Readers since the nineteenth century have set apart four passages in Isaiah as the servant songs. The labels are a reader’s tool, not the prophet’s; the songs stand inside the chapters around them, and those chapters have already named the servant.

SONG	TEXT	THE NAME IN OR NEAR THE SONG	READING
One	Isaiah 42:1–9	Not named in the song. Isaiah 41:8 , in the chapter before, names the servant Israel and Jacob	The servant is chosen and upheld and will bring <i>mishpat (justice)</i> to the nations; <i>“the coastlands shall wait for his teaching”</i> (42:4). In the same chapter Yahweh asks, <i>“Who is blind but My servant?”</i> (42:19), and the blind servant is Jacob and Israel (42:24).
Two	Isaiah 49:1–13	Named Israel within the song (49:3)	The servant is called from the womb, named Israel, and sent to bring Jacob back and to gather Israel, and to be <i>“a light to the nations”</i> (49:5–6). See Section VIII.
Three	Isaiah 50:4–11	Not named	The servant is taught, struck, and not turned back: <i>“I gave my back to the smiters ... therefore I have set my face like flint”</i> (50:6–7).
Four	Isaiah 52:13–53:12	Not named; seven namings stand before it (Section V)	The servant is exalted, despised, wounded, and vindicated: <i>“he shall see seed, he shall prolong days”</i> and <i>“divide the spoil with the strong”</i> (53:10, 12).

The June 2026 edition read the songs as the movement of one people from the Jacob condition to the Israel condition. With the flesh-and-faith division set aside (Section IV-B), that movement cannot be drawn from the names. What the text does show is this: the servant named in the chapters around the songs is Jacob and Israel, and the one song that names him calls him Israel.

Finding — that the chapters around the songs name the servant Jacob and Israel, and that the second song names him Israel: **Corroborated** (Section V; **Isaiah 49:3**). That the four songs trace a passage from a Jacob condition to an Israel condition: **Not in the text**.

VIII. ISAIAH 49:3 AND 49:5–6 — WHO RESTORES WHOM?

The second song holds the hardest question in these chapters. Verse 3 names the servant:

“And He said to me, You are My servant, Israel, in whom I will be glorified” (Isaiah 49:3).

The words are *avdi attah Yisra'el asher bekha etpa'ar* (you are My servant, Israel, in whom I will be glorified):

עבְדִי־אַתָּה יִשְׂרָאֵל אֲשֶׁר־בְּךָ אֶתְפָּאֵר

Two verses later the servant's task is to restore the people:

“And now says Yahweh, who formed me from the womb to be His servant, to bring Jacob back to Him, and that Israel be gathered to Him ... It is too light a thing that you should be My servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will also give you as a light to the nations” (Isaiah 49:5–6).

Many Christian teachers argue from these verses that the servant cannot be Israel, since the servant restores Israel; so the servant must be one man outside the nation. The June 2026 edition answered that the servant called Israel in verse 3 is the faithful remnant, and the people restored in verses 5–6 are Jacob, the people in the flesh. That answer rested on the division tested in Section IV-B, and the verses themselves do not allow it: in verses 5–6 the people to be restored are called both Jacob and Israel.

A small note on the text belongs here. In **Isaiah 49:5** the written Hebrew reads *lo* (not), לֹא, and the reading tradition reads *lo* (to Him), לוֹ: *“that Israel be gathered to Him.”* The two words sound alike. Most translations follow the reading tradition, and nothing in this study rests on the choice.

VIII-A. What the Text Does Say

The Tanakh has its own pattern for a part of Israel that acts for the whole, and it never needs to divide the names to state it. **Isaiah** was told from the start that a holy seed would remain within the people: *“the holy seed is its stump”* (Isaiah 6:13). He calls that remnant by both names in two adjoining verses: *“the remnant of Israel, and those who have escaped of the house of Jacob, will lean upon Yahweh ... A remnant shall return, the remnant of Jacob”* (Isaiah 10:20–21). And near the end of the book **Yahweh** promises to keep the whole cluster for the sake of what is in it: *“As the new wine is found in the cluster ... so I will do for My servants' sake, that I may not destroy them all; and I will bring forth a seed out of Jacob”* (Isaiah 65:8–9).

Read with these, **Isaiah 49** says that the servant is Israel, and that this servant, called from within Israel, is sent to bring back Jacob and Israel and to be a light to the nations. The one who restores and the people restored bear the same names, because they are the same people. The Tanakh does not say in these verses whether the servant who speaks is the prophet, the faithful of Israel, or the nation in its calling, and Jewish commentators have differed on it (Section XI). It does not say that the servant is a man outside Israel.

Finding — that the servant of **Isaiah 49:3** is named Israel: **Single witness** within the song, set in the context of seven namings (Section V). That a faithful part within Israel is preserved and acts for the sake of the whole, under both names: **Corroborated** (**Isaiah 6:13; 10:20–21; 65:8–9**). That the servant restores Jacob because Jacob is the name of the flesh: **Not in the text**. That the servant of **Isaiah 49** is a man outside Israel: **Not in the text**.

IX. HOSEA 12 — THE PATRIARCH AS A MIRROR FOR THE NATION

The prophet **Hosea** shows how the memory carried by the name Jacob is used. Speaking to the northern kingdom in its own day, he tells the story of the patriarch and turns it into a call:

“In the womb he took his brother by the heel, and in his strength he strove with Elohim. He strove with the angel and prevailed; he wept and sought His favor. At Bethel he found Him, and there He spoke with us: Yahweh, Elohim of hosts, Yahweh is His memorial. So you, return to your Elohim; keep mercy and justice, and wait for your Elohim continually” (**Hosea 12:3–6** [Hebrew 12:4–7]).

Three moments of the patriarch’s life stand in the passage: the heel at birth, the wrestling and weeping at the Jabbok, and the meeting at Bethel. Then the prophet turns to the nation: *“So you, return to your Elohim.”* The patriarch’s story becomes the nation’s mirror. The man who grasped at the heel was the man who wept and sought favor and was met by **Elohim**; the nation that bears his name is called to the same return, and the terms of the return are *chesed* (mercy) and *mishpat* (justice).

This is the place where the memory of the name does real work. **Hosea** does not use Jacob as a name of contempt. He uses the patriarch’s whole story, the grasping and the prevailing together, to call his people home.

Finding — that **Hosea** uses the patriarch’s life to call the nation that bears his name to return to **Yahweh** with mercy and justice: **Corroborated** (**Hosea 12:2–6** [Hebrew 12:3–7]; compare **Micah 6:8**).

X. WHAT THIS MEANS TODAY

The modern State of Israel bears the name **Yisra’el**. **Hosea 12** shows how the prophets spoke to a people that bore that name while straying from the covenant: they did not take the name away, and they did not flatter the people for bearing it. They called them back to *chesed* (mercy) and *mishpat*

(*justice*). That is the word of the covenant to every government and people that carries the name, and **Documents 259** and **297** set out at length what that call means for the State of Israel’s conduct today.

The June 2026 edition said that the Palestinian people descend from the twelve tribes and are “*also biologically Ya’akov*,” so that the conflict is Jacob fighting Jacob. **Document 259** (Section X, Correction 6) and **Document 260** refined that claim, and the refinement applies here. The peoples of the Land, Palestinian, Lebanese, and Jewish alike, descend in large part from its ancient population, which included Israel; but no genetic test can name a tribe, and the Tanakh does not say that any modern people as a whole is a particular tribe. More important, the covenant’s protection of a life does not rest on that question. It rests on the image of **Elohim** in which every man was made (**Genesis 9:6**), and on one law for the native and the stranger (**Leviticus 19:33–34; Numbers 15:15–16**).

For the covenant community the lesson of the two names is simple. Do not divide the people of **Yahweh** into a Jacob class and an Israel class, and do not divide yourself that way. The same names are spoken over the weak and the strong, the rebuked and the chosen. **Yahweh** speaks to His servant in his weariness, “*Fear not, you worm Jacob ... I will help you*” (**Isaiah 41:14**), and in the same chapters sends him to the nations, “*I will also give you as a light to the nations*” (**Isaiah 49:6**). The coastlands still “*wait for his teaching*” (**Isaiah 42:4**).

Finding — that the peoples of the Land descend in large part from its ancient population: **Corroborated** (see **Document 260**). That any modern people as a whole is a particular tribe of Israel: **Not in the text**. That the covenant protects every innocent life, native and stranger alike, apart from ancestry: **Corroborated** (**Genesis 9:6; Leviticus 19:33–34; Numbers 15:15–16**).

XI. THREE-RELIGION AUDIT — HOW EACH TRADITION READS THE SERVANT’S NAMES

TRADITION	WHAT IS TAUGHT	WHAT THE TANAKH SHOWS
Judaism	The servant of Isaiah 40–55 is most often read as Israel. Rashi on Isaiah 52:13 : “ <i>My servant, Jacob, the righteous among him</i> .” Radak on Isaiah 49:1 hears the prophet speaking of himself. The Talmud rules that the name Jacob was not uprooted (Berakhot 13a).	Aligned on the main point: the servant is named Jacob and Israel seven times (Section V). Rashi’s “ <i>the righteous among him</i> ” agrees with the remnant texts of Section VIII-A. Whether the speaker in Isaiah 49 is the prophet or the faithful of Israel is not settled by the text, and this study does not settle it.

TRADITION	WHAT IS TAUGHT	WHAT THE TANAKH SHOWS
Christianity	The servant is Jesus (Matthew 12:17–21; Acts 8:32–35). Israel in the servant passages is often read as the Church, and the Church as <i>“the Israel of God”</i> (Galatians 6:16; compare Romans 9:6).	Not in the text as a reading of Isaiah: the prophet names the servant Jacob and Israel, the seed of Abraham (Isaiah 41:8), and nowhere gives the name to another people or to a man outside Israel. The New Testament itself applies Isaiah 49:6 to Paul and Barnabas (Acts 13:47), which shows that even its writers did not confine the servant’s task to one man.
Islam	Jacob is a prophet (Q. 2:136; 3:84; 19:49), and Israel is his own name (Q. 3:93; 19:58). The Children of Israel were chosen and preferred above the worlds (Q. 2:47; 44:32; 45:16). The servant songs are not taken up.	Aligned that Jacob and Israel are one man and that his children are a chosen people (Genesis 32:28; 35:10; Isaiah 41:8). Where the Qur’an and the Tanakh differ, the earlier written covenant governs (Deuteronomy 19:15).

XII. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library’s rule is that its own earlier work is tested by the same standard as everyone else’s. This edition replaces the June 6, 2026 edition of Document 129. **Document 299** tested that edition, confirmed its main finding, made two corrections in its Google Doc (the count of Jeshurun in Isaiah and the bracket at **Hosea 12:3–6**), and left four points for the Founder’s decision. Those four are settled here, together with the further points found in this revision.

Correction 1 — the flesh-and-faith division (June edition, Parts II, III-B, V-A, VII, and the closing declaration). The June edition taught that Jacob is the name of the people in the flesh and Israel the name of their covenant identity, so that the servant who suffers is Jacob and the servant who is vindicated is Israel. The Tanakh uses both names alike for the chosen and the rebuked (Section IV-B). Restated: the names are parallel names of one people, and Jacob carries the memory of the patriarch’s story.

Correction 2 — the nine identifications (June edition, Part IV and Part X). **Isaiah 43:10** has neither name in the verse, and **Isaiah 41:14** does not use the word servant. The verdict table counted seven witnesses in one column and nine in the next. Restated: the servant is named Jacob or Israel in seven verses (Section V).

Correction 3 — Isaiah 49:3 and 49:5–6 (June edition, Part VII). The answer rested on the division of Correction 1, but in **Isaiah 49:5–6** the people to be restored are called both Jacob and Israel. Restated on the remnant texts (**Isaiah 6:13; 10:20–21; 65:8–9**) in Section VIII.

Correction 4 — the reason for the second naming (June edition, Part III-A). The June edition said that **Yahweh** gave the name twice because the people keep reverting. The text gives no reason (Section III-A).

Correction 5 — Jeshurun as the ideal (June edition, Part V-B). The first use of the name is a rebuke (**Deuteronomy 32:15**). Restated as a third name for the same people (Section VI).

Correction 6 — “also biologically Ya’akov” (June edition, Part XI). Refined as in **Document 259** (Section X, Correction 6) and **Document 260**.

Correction 7 — the companion line (June edition, title block and Part I). The June edition called itself a companion to “**Doc 128: The Servant and the Nations — Isaiah 52:13–53:12**” and said that Doc 128 had established the nine identifications. The Doc 128 in the Library is *Benei Yisra’el* (June 5, 2026), which does not treat the servant songs, and no study titled *The Servant and the Nations* was found in the Library’s Google Drive. The companion line is removed. The number is listed for the Master Library Index below.

Correction 8 — verse numbers. The June edition quoted the JPS 1985 rendering of the name under **Genesis 32:29**, which is the Hebrew number, beside its own citation of 32:28. Restated: **Genesis 32:28** [Hebrew 32:29]. Its Scripture Index still listed “**Hoshea 12:4–7**”; restated: **Hosea 12:3–6** [Hebrew 12:4–7].

Correction 9 — the Three-Religion Audit. The June edition credited Ibn Ezra and Radak with the righteous-remnant reading of the servant. Radak on **Isaiah 49:1** reads the prophet as speaking of himself; the reading of the servant as “**Jacob, the righteous among him**” is Rashi’s, on **Isaiah 52:13**. The June edition also said that the Qur’an calls the Children of Israel “**chosen by Yahweh**”; the Qur’an does not use the Name. Both are restated in Section XI.

Correction 10 — format. The June edition carried Hebrew book names, a telephone number, a mailing address, the former website, and a shorter Doctrinal Authority paragraph. This edition is built in the Doc 250 format.

Correction 11 — Document 128, Benei Yisra’el (Part I-A and Part I-B). Doc 128 cites **Genesis 32:28** and **Genesis 32:32** without the Hebrew numbers. Under the Library’s rule: **Genesis 32:28** [Hebrew 32:29] and **Genesis 32:32** [Hebrew 32:33]. Made in its Google Doc.

For the Master Library Index. Document 129 keeps its number, with the date line “*June 6, 2026 • Revised October 2026.*” The June edition’s reference to a “*Doc 128: The Servant and the Nations*” should be reconciled in the Index: either that study was never numbered, or it was numbered and later replaced by *Benei Yisra’el*.

XIII. SEVEN COVENANT DECLARATIONS ON JACOB AND ISRAEL

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. Each declaration below draws on more than one witness.

#	COVENANT DECLARATION	BASIS
I	Jacob and Israel are one man, and the names of one people.	Genesis 35:10; 46:2; 1 Kings 18:31; 2 Kings 17:34
II	The name Jacob remembers the heel, and the name Israel remembers the striving with Elohim ; the text explains both.	Genesis 25:26; 27:36; 32:28; Hosea 12:3–4
III	Neither name is the name of the flesh, and neither is the name of faith. Both are chosen, both are rebuked, and the remnant bears both.	Isaiah 41:8; 44:1; 10:20–21; Micah 3:8
IV	Isaiah names the servant Jacob or Israel seven times before the fourth song.	Isaiah 41:8; 44:1, 2, 21; 45:4; 48:20; 49:3
V	Jeshurun is a third name for the same people, used in rebuke and in blessing.	Deuteronomy 32:15; 33:5, 26; Isaiah 44:2
VI	The servant called Israel is sent to bring back Jacob and Israel and to be a light to the nations; the one who restores and those restored bear the same names.	Isaiah 49:3–6; Isaiah 6:13; 65:8–9
VII	The patriarch’s story is the nation’s mirror and its call home: return, keep mercy and justice, and wait for Elohim .	Hosea 12:3–6; Micah 6:8

XIV. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO ASKS

The question was why **Yahweh** calls His servant by two names. The answer is fourfold.

First: to the Jewish reader. Both names are yours, and the prophet still speaks to you in both: *“Remember these, O Jacob, and Israel, for you are My servant”* (Isaiah 44:21). The servant’s task is to bring back the tribes of Jacob and to be a light to the nations (Isaiah 49:6). That task is not finished.

Second: to the Christian reader. Read the servant songs inside the chapters that hold them. Before the fourth song, the prophet names the servant seven times, and every name is Jacob or Israel, *“the seed of Abraham My friend”* (Isaiah 41:8). Do not take the name from the people **Yahweh** gave it to, and do not divide them into a people of flesh and a people of faith. Your own scriptures apply the servant’s light to the nations to the apostles (Acts 13:47).

Third: to the Muslim reader. You already know Jacob and Israel as one man. The Tanakh adds what the prophet saw: that the people of that man are **Yahweh**’s servant, chosen and rebuked, and sent to be a light to all the nations, your own among them (Isaiah 49:6).

Fourth: to every reader. When you hear Jacob, hear Israel. When you hear yourself called weak, hear also that you are chosen; and when you hear yourself called chosen, hear also the call to return. *“Fear not, you worm Jacob, you men of Israel; I will help you, says Yahweh”* (Isaiah 41:14).

SCRIPTURE INDEX

REFERENCE	SUBJECT	SECTION
Genesis 9:6	Man made in the image of Elohim	X
Genesis 17:5	Abram named Abraham	III-B
Genesis 25:26	His hand holding Esau’s heel	II; II-A; XIII
Genesis 27:36	Is he not rightly named Jacob?	II; II-A; XIII
Genesis 32:28 [Hebrew 32:29]	Jacob named Israel at the Jabbok	II; II-B; III-A; XI; XII; XIII
Genesis 33:20	El, the Elohim of Israel	II
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Genesis 46:2	Elohim speaks to Israel: Jacob, Jacob	III-B; XIII

REFERENCE	SUBJECT	SECTION
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Leviticus 19:33–34	The stranger loved as the native	X
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Deuteronomy 19:15	The two-or-three-witness standard	Opening; I; XIII
Deuteronomy 32:15	Jeshurun grew fat and kicked	II; VI; XII; XIII
Deuteronomy 33:5, 26	King in Jeshurun; the El of Jeshurun	II; VI; XIII
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Isaiah 10:20–21	The remnant of Israel, the remnant of Jacob	IV-B; VIII-A; XII; XIII
Isaiah 40:27	Why do you say, O Jacob, and speak, O Israel	IV-A
Isaiah 41:8	Israel My servant, Jacob whom I have chosen	II; IV; V; VII; XI; XIII; XIV
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Isaiah 42:1–9, 19, 24	The first song; the blind servant; Jacob for a spoil	IV-B; VII; X
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Isaiah 44:21, 23	You are My servant; Yahweh has redeemed Jacob	IV; V; XIII; XIV; Closing

REFERENCE	SUBJECT	SECTION
Isaiah 45:4	For the sake of Jacob My servant	IV-A; V; XIII
Isaiah 48:1, 20	Called by the name of Israel; Yahweh has redeemed His servant Jacob	IV-A; V; XIII
Isaiah 49:1–13	The second song; the servant named Israel; a light to the nations	IV-B; V; VII; VIII; X; XII; XIII; XIV
Isaiah 49:26; 60:16	The Mighty One of Jacob	IV-B
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Hosea 11:1	When Israel was a child, I loved him	IV-B
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Psalms 132:2	The Mighty One of Jacob	IV-B

“Remember these, O Jacob, and Israel, for you are My servant; I have formed you, you are My servant; O Israel, you shall not be forgotten by Me.”

Isaiah 44:21 — The Written Covenant of Yahweh

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