

“To This One Will I Look”



*His gaze rests on the humble, the contrite,
and those who tremble at His Word*

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For the Awakening Remnant**

**Walking the Ancient Path of Torah Obedience
Calling out Deception – Calling out Truth**

*...but to this man will I look, even to him that is poor and of a
contrite spirit, and trembleth at my word. (Is. 66:2)*

As Roots Nourish the Tree ~ So Torah Nourishes the Soul

To This One Will I Look

Isaiah 66:2

Introduction – Setting the Stage

Isaiah 66 opens with a thunderclap. YHWH declares that heaven is His throne and the earth His footstool. What temple could man possibly build that would contain Him? What structure of stone or marble could ever house the One who spoke the cosmos into being? By these words, He sweeps aside the vanity of human architecture and the grandeur of religious display.

Yet, immediately after dismissing the pride of men, He pivots. His voice, heavy with majesty, softens into intimacy: *“But to this one I will look...”* The contrast could not be sharper. On one side stand the monuments of human pride—cathedrals, ceremonies, outward splendor. On the other side stands a single soul, humble and contrite, trembling at His Word.

Here the stage is set: YHWH is not impressed with what man builds for Him. He is moved only by what He Himself builds within man. His gaze turns not toward the temple made with hands, but toward the living temple of a heart bent low in reverence.

The Key Phrase: “But to this one I will look” — The Divine Gaze

The heart of Isaiah’s passage rests on a single, breathtaking phrase: *“But to this one I will look.”*

This is not about temples, rituals, or sacrifices. It is not about incense smoke rising or choirs singing in gilded halls. It is about posture — not of the body, but of the heart. Here YHWH shifts the entire emphasis. Where man prizes outward show, He esteems inward humility. Where man delights in what his own hands have built, YHWH seeks what His Word has shaped within a soul.

The phrase itself demands attention. To “look” in Hebrew is not a casual act, like a passerby glancing in your direction. It is a deliberate turning of the eyes, a chosen act of focus. YHWH declares that He fixes His gaze — His intent, His favor, His recognition — upon a certain kind of person.

This is no idle notice. His look carries weight. To be seen by YHWH in this way is to be acknowledged, to be drawn into covenantal intimacy, to receive the approval that comes only from Him. It is as if He leans forward, setting aside all the noise of human achievement, to look deeply into the life of one who walks in trembling reverence before Him.

The Hebrew Word אָבִיט (abbiṭ)

At the center of this phrase stands the Hebrew word אָבִיט (abbiṭ). It comes from the root נָבַט (nabat) — a word that means to look, to regard, to gaze with intent.

But this is far more than mere eyesight or casual recognition. נָבַט speaks of leaning forward, of fixing the eyes with purpose. It is the opposite of accidental notice. It carries the weight of deliberate attention, of focused regard, of choosing to see.

When YHWH says, “to this one I will look,” He is not speaking of a quick glance among the masses. He is declaring a gaze that lingers. A look of attentive favor. A gaze bound up with covenantal recognition — the kind of look that separates one from the crowd and marks them as His own.

Thus, אָבִיט is not about vision alone; it is about relationship. It is the Creator bending low, watching intently, regarding with care, as a father fixes his eyes on his child. It is the gaze that approves, affirms, and surrounds with belonging.

The Implication of the Word

YHWH’s “looking” is never neutral. It is not the glance of a passerby, nor the distracted notice of one scanning a crowd. When He looks, He looks covenantally. His gaze is bound up with His promises and His faithfulness.

To be seen by YHWH is to be claimed by Him. His eyes rest upon those who belong to Him — not by bloodline alone, but by the bond of humility, obedience, and reverence for His Word. His gaze is purposeful: to dwell with, to act on behalf of, and to protect those who walk in His ways.

This is why Isaiah’s words strike with such power. In a world where men boast of temples, treasures, and traditions, YHWH declares that His eyes search for none of these. His gaze identifies a different people — the ones who bear His Covenant in their lives. To them He leans forward. To them He draws near.

What YHWH Seeks

Who is the one that captures the gaze of YHWH? Isaiah does not leave us guessing. He names three qualities, each one cutting against the pride of man:

Humble — lowly of spirit, not exalting self, but bowing willingly before the Most High.

Contrite — crushed, broken in heart, stripped of arrogance, aware of one's smallness before the Eternal.

Trembling at His Word — not casual with Torah, but reverent; not dismissive, but shaken with awe at His Commandments.

This is what YHWH seeks. Not golden temples, not polished rituals, not lofty titles. He does not measure greatness by stone walls or rituals crafted by human hands.

Contrast:

Man builds temples to impress; YHWH looks instead for broken hearts.

Human glory fades like dust in the wind; His gaze rests on obedience to Torah, which endures forever.

The one who embodies these qualities becomes the true dwelling place of His Presence.

Pictographic Analysis of אֲבִיט

The Hebrew tongue is not only sound and meaning, but picture and story. Each letter carries a symbol, and when placed together, they unveil deeper layers of truth.

Aleph (א): Strength, leader, the beginning. It is the picture of the ox, the symbol of power and authority. Here it represents Abba, the Strong One, the One who leads and bears the burden.

Bet (ב): House, dwelling, family. It signifies the inner place, the covenantal household, where belonging is found.

Yod (י): Hand, work, deed. It is the symbol of action, purpose, and the reaching forth of power.

Tet (ט): Surrounding, container, boundary. Often pictured as a basket, it marks off, encloses, and separates that which is treasured and protected.

When these letters come together in the word abbîṭ (I will look), they form a living image:

The Strong One (Aleph)

Who desires to dwell in the House (Bet)

Extends His Hand (Yod)

To surround and mark off (Tet) as His own.

This is no ordinary gaze. It is the gaze of the Mighty One who establishes His household, stretches forth His hand in purpose, and encloses His people within the boundaries of His Covenant love.

The Contrast Revealed

The difference could not be starker.

Man builds temples of stone, marvels of engineering and design — but YHWH is unmoved. These walls may impress men, but they do not stir the heart of the Eternal.

Man fills the air with pomp and show, ceremonies wrapped in splendor and song — but YHWH is uninterested. The glitter fades; the smoke disperses; the noise dies away.

But the one who is humble, contrite, and trembling at His Word — this one YHWH gazes upon with covenantal intensity. His eyes rest, not on monuments or rituals, but on hearts broken open before Him, on lives that bend to His Torah.

Here is the great reversal: what man values, YHWH disregards; what man despises, YHWH esteems. The soul bowed in reverence becomes more radiant to Him than any temple crowned in gold.

The Gaze and the Covenant (Abbît and Beriyyt)

In Hebrew thought, nothing exists in isolation. Words are not random signs — they are threads in a tapestry, woven by root, sound, and meaning into a greater whole. The word for look — אָבִיט (abbît) — and the word for Covenant — בְּרִיית (beriyt) — may not share identical letters, yet in concept they are bound together like two sides of one coin.

Abbît (Look): YHWH's intentional gaze, His leaning forward, His chosen recognition of a soul.

Beriyt (Covenant): A binding agreement, marked by cutting, sealed by blood, setting apart a people as His own.

When YHWH looks, He does so through the lens of Covenant. His eyes are not cast in every direction without distinction. His gaze rests upon those who walk in the path of Covenant

faithfulness. To be seen by Him is to be recognized as His. To be recognized is to be drawn into the intimacy of His *beriyt* (Covenant).

This is why Isaiah does not tie the divine gaze to temples, altars, or rituals. Instead, he links it to humility, contrition, and trembling at His Word. These are not random qualities; they are Covenant terms. They describe the heart aligned with Torah, the life marked by obedience, the spirit bowed beneath His Commandments.

The gaze of YHWH, then, is not just favor. It is Covenant made visible. His eyes do not wander aimlessly; they seal, they mark, they set apart. To be gazed upon by Him is to bear the living proof that you belong to Him.

Whisper Nugget:
The gaze of YHWH is the seal of His Covenant
— His eyes rest only where His Word is obeyed.

A Call to Us

If we stopped here, the words of Isaiah would already carry enough weight to silence us. But they are not meant to be left as poetry on a page. They are an invitation — a summons that demands an answer.

The question pierces through time: Do we live in such a way that YHWH will look upon us?

If we trust in human glory, His eyes pass us by.

If we build temples to impress men, His gaze does not linger.

If we measure our worth by what dazzles human sight, His attention is elsewhere.

But if we are humble — bowed low in spirit, not seeking our own honor...

If we are contrite — hearts broken open, stripped of pride, aware of our need...

If we tremble at His Word — treating Torah not as suggestion but as the living breath of YHWH...

Then His eyes are upon us — not in passing, not in indifference, but in covenantal love.

This is the heartbeat of faith: not that we strive to see Him, but that He chooses to see us. His gaze is not idle observation; it is action. When He looks, He dwells. When He sees, He moves. When His eyes rest on us, He surrounds, He guards, He provides.

The gaze of YHWH is the living Covenant in motion — His presence alive within those who walk humbly in His Way.

The Message for Us

The lesson is plain and unshakable: Covenant and Torah are the conditions of His gaze.

Without them, human worship is nothing more than empty display — a pageant of ritual and ceremony that impresses men but leaves YHWH unmoved. Cathedrals may rise, choirs may thunder, incense may cloud the air, yet if the Covenant is ignored and Torah is set aside, His eyes turn away.

But with Covenant and Torah, everything changes. The life that bows in humility, the spirit broken in contrition, the soul that trembles at His Word — such a one becomes the dwelling place He honors. Not a temple of stone, but a living sanctuary. Not a monument crafted by human hands, but a vessel chosen by the Most High Himself.

This is the dividing line. Not ritual. Not splendor. Not tradition. But Covenant faithfulness. His gaze rests only where His Word is treasured, where His Torah is obeyed, where His Covenant is embraced as life itself.

Why This Matters

At its core, Isaiah's vision is not a relic of the past. It is a revelation for today.

Covenant Connection

The gaze of YHWH is inseparably tied to Torah and Covenant faithfulness. His eyes are not random, wandering across humanity without distinction. They settle with intention, resting only upon those who walk in His Way. Without Torah, there is no regard. Without Covenant, there is no recognition. To live outside these boundaries is to live unseen by Him in the covenantal sense — outside the circle of His protective, attentive gaze.

Implication for Us Today

This truth confronts the modern world head-on. Outward religion cannot draw His eyes. Cathedrals that scrape the sky, rituals polished through centuries, pageantry dressed in robes of tradition — none of it wins His gaze. These things may dazzle human senses, but they do not move the Eternal.

What does? The soul bowed low. The heart crushed in contrition. The life trembling at His Word. These, and only these, capture the look of YHWH.

It is a humbling reality. His nearness cannot be purchased by splendor. It cannot be inherited through religion. It cannot be manufactured by ceremony. It is granted only through obedience — Torah-centered, Covenant-rooted obedience.

And here is the hope: when His gaze rests upon us, we are never the same. His look surrounds, protects, and dwells within. His eyes make us His dwelling place. His Covenant comes alive in us.

As Blood is to the Body – So Torah is to the Soul

