

**Chapter 1 : Isaiah 40 Jamieson-Fausset-Brown Bible Commentary**

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Rather, "Oh, thou that bringest good things to Zion; thou that bringest good tidings to Jerusalem. If English Version be retained, the sense will be the glad message was first to be proclaimed to Jerusalem, and then from it as the center to all "Judea, Samaria, and the uttermost parts of the earth" Lu The gospel minister must "open his mouth boldly" Pr Behold"especially at His second coming Zec Or, against the strong one, namely, Satan Mt He shall feed his flock like a shepherd: As Israel was "carried from the womb" that is, in its earliest days Isa Lest the Jews should suppose that He who was just before described as a "shepherd" is a mere man, He is now described as God. Who"Who else but God could do so? The former is a better explanation Job Quoted in Ro The Hebrew here for "directed" is the same as in Isa Maurer rightly takes the Hebrew in the same sense as in Isa Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: However, English Version, "isles" answers well to "mountains" Isa All nations before him are as nothing; and they are counted to him less than nothing, and vanity. Which of the heathen idols, then, is to be compared to this Almighty God? This passage, if not written as Barnes thinks so late as the idolatrous times of Manasseh, has at least a prospective warning reference to them and subsequent reigns; the result of the chastisement of Jewish idolatry in the Babylonish captivity was that thenceforth after the restoration the Jews never fell into it. Perhaps these prophecies here may have tended to that result see 2Ki Egyptian relics show that idols were suspended in houses by chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. Have ye not known? The question emphatically implies, they had known. God is the beginning Re 1: The tradition handed down from the very first, of the creation of all things by God at the beginning, ought to convince you of His omnipotence and of the folly of idolatry. It is he"rather, connected with last verse, "Have ye not known? For "upon" translate "above. That bringeth the princes to nothing; he maketh the judges of the earth as vanity. The Hebrew, shophtee, answers to the Carthaginian chief magistrates, suffetes. Often compared to tall trees Ps To whom then will ye liken me, or shall I be equal? He is Lord of Sabaoth, the heavenly hosts Job God knows each in all its distinguishing characteristics"a sense which "name" often bears in Scripture; so in Ge 2: Since these things are so, thou hast no reason to think that thine interest "way," that is, condition, Ps Hast thou not known? He is never "faint" or "weary" with having the countless wants of His people ever before Him to attend to. Not only does He "not faint" Isa They "have no might" in themselves; but in Him they have strength, and He "increases" that strength 2Co Even the youths shall faint and be weary, and the young men shall utterly fall: Rather, "They shall put forth fresh feathers as eagles" are said to renovate themselves; the parallel clause, "renew their strength," confirms this. The eagle was thought to moult and renew his feathers, and with them his strength, in old age so the Septuagint, Vulgate, Ps However, English Version is favored by the descending climax, mount up"run"walk; in every attitude the praying, waiting child of God is "strong in the Lord" Ps Fausset and David Brown [].

Chapter 2 : Isaiah - Chapter 1 - Bible - Catholic Online

*The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.*

The zeal of the Lord of hosts will perform this. The prophet Isaiah utters these words in Isaiah 9: The year in about BC as the Northern kingdom of Israel aka Samaria is under judgment by the Almighty for its wickedness and false prophets. Also, Isaiah chapters seven and eight chronicle prophetic words uttered with regard to the evil alliance formed between Rezin, king of Syria and Pekah, king of Israel, designed to topple Ahaz, king of Judah by laying siege to Jerusalem, harassing its inhabitants, dividing the spoils taken from there, and putting Ahaz to death. For this treachery and more Yahweh Himself has come against Israel. There is also an application of both deliverance and divine judgment upon the southern kingdom of Judah that had also forsaken the way of Yahweh and was soon to be taken captive into Babylon after years of being besieged by the Assyrians and Syrians and other heathen nations for their ungodly ways and frequent backslidings. See 2 Kings The emphasis here is clearly messianic, because God fulfilled this prophecy when He sent his Son Jesus to live in Galilee and carry on his principal ministry there See Matthew 4: In this light compare what Jesus said about the joy of the reapers in John 4: The difference between the two prophecies is that Isaiah 9: The Christian church wrongly teaches this is Jesus as a person of two distinct natures - God and Man. If taken literally at face value, the Mighty God of Isaiah 9: If God is born who gave birth to God? The following breakdown of the Hebrew words translated in Isaiah 9: This coincides with the tenor of Isaiah 9: However, since there are three different possible meanings in the Qal imperfect, each noun that relates to a certain meaning. Next the primary words used in Isaiah 9: Further, Jesus IS the gift of the Holy Spirit, in that he promised his disciples that he would return to them after his death, resurrection and ascension, and he would be their Helper or Counselor as the Parakletos, or One called alongside to advocate and advise. While researching how this Hebrew word *pele* is used throughout the OT it occurs primarily in texts that describe the supernatural wonders and works of Yahweh, as in the passages: There are two main texts that Paul uses Isaiah Then later in chapter three Paul uses Isaiah For it is written, "He is the one who catches the wise in their craftiness"; 20 and again, "The Lord knows the reasonings of the wise, that they are useless.

**Chapter 3 : The Book of Isaiah**

*Isaiah Translated And Explained Part One [Joseph Addison Alexander] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

While little is known of the personal life of the prophet, he is considered to be one of the greatest of them all. The book is a collection of oracles, prophecies, and reports; but the common theme is the message of salvation. There was, according to these writings, no hope in anything that was made by people. The northern kingdom of Israel had been carried into captivity. The kingdom of Assyria had dominated the Fertile Crescent and posed a major threat to both kingdoms; and the kingdom of Babylon was gaining power and would replace Assyria as the dominant threat. In view of the fast-changing international scene, the people of Israel would be concerned about their lot in life—what would become of the promises of God? How could the chosen people survive, let alone be a theocracy again? And must the remnant of the righteous also suffer with the nation that for all purposes was pagan? To these and many other questions the book addresses itself. There would be a purging of the nation because God is holy. Before the nation could inherit the promises made to the fathers, it would have to be made holy. So God would use the pagan nations to chasten Israel for its sins and cleanse it from iniquity. And even though the judgment of the captivity would punish sin and destroy the wicked unbelievers, the removal of iniquity would ultimately be the work of the Servant of the LORD, the promised Messiah. On the basis of such cleansing and purification, God would then establish the golden age, a time of peace and prosperity that the world has never known. When the holy God would make the remnant holy, then He would use them to rule over the nations rather than allow the nations again to discipline them. He prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah, and also may have lived past Hezekiah into the reign of Manasseh. Assuming that he was a young man at the death of Uzziah in B. Therefore, the prophet would have ministered for at least 60 years in an effort to bring the nation back to God. The prophet began preaching during the Assyrian crisis, about the time Assyria destroyed the northern kingdom and was threatening the southern kingdom. The book includes this historical interlude before the second half which focuses on that captivity in Babylon. The prophet has no idea when that captivity would come; for him it could have come right after the death of Hezekiah, and that would mean his audience might be the people to go into the exile. And so he began to prepare them—but it would not be that generation, for the exile began about years after the death of Isaiah. But the second portion of the book looks in a general way to that future time and writes his message of comfort and hope for the exiles of Judah, as well as descriptions of the restoration to Jerusalem. The hope of such a salvation issues into the glorious vision of the new heavens and the new earth in the age to come. So the setting of the first half of the book is Judah in the days of the Assyrians, and the setting of the second half of the book is Babylon, then Jerusalem again, and then beyond in the age to come. In both parts the oracles often look to the distant future for their main meaning and application. The fact that each section includes vivid descriptions as well as general and poetic descriptions has fueled controversy about the unity of the book and the prophet himself. The Assyrian Period On the one hand we have the historical background of the book during the Assyrian crisis. Here are some of the most crucial events in this period: The important comparative material can be read in ANET, p. This may have taken place in although Young in his commentary says According to 2 Kings 15, 16, there was an attempt to set up Ben Tabil on the throne when Ahaz of the Davidic dynasty did not go along with the treaty. The accounts can be read in 2 Chronicles It was in that Samaria finally fell to Sargon II, the general under and successor to Shalmaneser the first king started the siege of Samaria and died during the time; his successor finished off the kingdom of Israel. In Ashdod rebelled against Sargon Isa. In Hezekiah rebelled against Sennacherib Isa. Since Tirhaqah of Ethiopia was involved, the literature also includes the Ethiopian records. Of course, only the Bible tells of the destruction of the Assyrian army by the Angel of Yahweh. So there is a major section of the book written against the backdrop of the Assyrian crisis. The Babylonian Period On the other hand we have the apparent setting of the circumstances of the Babylonian captivity, B. Actually, the passages do not include very specific details and descriptions of Babylon or the exile in the oracles—not

anything like the Assyrian background—there are not the firsthand, eye-witness accounts of life and circumstances in Babylon one would expect if the author had lived there. The most specific reference comes with the mentioning of the name of the king of Persia, Cyrus, who would conquer Babylon. The presence of this name in the book has prompted many to see the second part of the collection as the work of another prophet, one who lived closer to the events and could reasonably be expected to use a name like Cyrus since he would be more of an eye-witness. The Persian Deliverance What can we make of the use of the name of Cyrus in the oracles? Critical scholarship finds it too difficult to accept that a prophet could predict the name of a king some years before he came on the scene. But was the Persian empire or such a name that obscure? It is helpful to have the history clear in our minds before discussing the critical issues. The royal line of which Cyrus was a part was founded by Achaemenes, who ruled from contemporary with Isaiah. It was he whose name was taken for the empire, the Achaemenid Empire. His son was Teispes; he expanded the boundaries of Parsa Persia as far south as Pasargadae. Because his empire was so great, he divided it between his two sons, Ariaramnes in the south and Cyrus I in the north. This division meant that there was a ruler known as Cyrus around 70 years before Israel went into captivity. Teispes also regained independence from the Medes, who had made Parsa a vassal in. Cambyses was placed over the empire when Persia became a Median province again; he married the daughter of Astyages. Cyrus II, being the offspring of that marriage, thereby uniting in himself the royal houses of the Medes and the Persians. Cyrus was in fact a vassal of his grandfather in the State of Persia. He organized the Persian states and made a pact with Nabonidus of Babylon—against the law of Astyages. When he was summoned to Ecbatana to answer for this, he refused to go. Astyages then attacked his willful grandson, but was defeated and taken prisoner. Cyrus took Ecbatana and made Media a province of Persia. Thus began his great empire. When it came time to take Babylon, the people were eager for Cyrus the Great to do it, for they were bitter against their king Nabonidus who rejected their worship of Marduk and kept them exploited as slaves. We shall return to this issue later. But it is important to realize that the movements of these world powers were well-known in the various courts, including Jerusalem. And the Book of Isaiah gives sufficient evidence that the prophet knew international affairs. The growth and influence of the Persian empire was not hidden from the rest of the world; this state and its kings were not non-existent until B. For the prophet, Persia seems to be the next major power after Assyria. Babylon has a brief interlude when she destroys Nineveh, but the rising power is beyond Babylon. The prophet Isaiah was certainly inspired by God; but he probably knew a great deal too. God revealed to him that Babylon would take Judea into captivity, and that a Persian king would allow them to come back. The Outline of the Book The following outline of the contents of the book will enable us to gain a quick overview and see how the different parts fit together. The Book Of Judgment 1: The Message of Immanuel 7: The judgment on the nation and the deliverance by the birth and reign of the Son 8: The doom of Samaria for its perversion of justice 9: The Burden upon the Nations Philistia will howl over its calamity Moab is lamented for her doom Damascus and Samaria will be plagued Ethiopia will be destroyed but left an access to God Egypt will be confounded but in the future will be part of the covenant with access Edom is threatened Arabia has a set time for calamity Jerusalem will be invaded Tyre will be overthrown A song of rejoicing in the consolation of Judah in the time of trouble, and an exhortation to faith Woes upon Unbelievers in Israel The blind souls of Jerusalem who deceive will be turned over to the insatiable enemies so that the nation may be sanctified for a blessing The rebuke is given for trusting in allies rather than in the LORD in the time of chastening, which is designed to bring about faith The people should turn from allies and trust in God who alone can bring down Assyria Judgment will fall on the enemies of Israel but there will be great privileges for the believers in Israel Further Messages of Judgment and Promise The blessing of the redeemed is to see the kingdom of peace and prosperity, physically and spiritually The Book Of Hezekiah The encouragement of Isaiah in the time of mourning at the reception of the letter from Sennacherib prompts a prayer that leads to victory The king offers a song of praise for his deliverance. The prophet announces the Babylonian captivity. The Book Of Comfort The exhortation of God over the raising of the Persian deliverer, over His promises, and over the folly of idols

### Chapter 4 : Translation of Isaiah ; Yeshuas Mission [part 1/2] | Unearthing the Hebrew 'Dvar-Elohim'!

*The Book of Isaiah is one of the most important books of the Old Testament. While little is known of the personal life of the prophet, he is considered to be one of the greatest of them all. The book is a collection of oracles, prophecies, and reports; but the common theme is the message of salvation.*

July 21, Leave a comment Prior to discussing the prophecy from Isaiah, I will include a short verse from the New Testament which refers directly to it. Furthermore, Barak is a gift, a blessing [refers to when man bends down on his knee to present you with a gift of value] "Was Yeshua a gift from Adonai to mankind? It is this aspect of him which purifies us [purification offering]. But before we can be made clean, our sins must be atoned for hence his blood sacrificial offering. Do you see the significance of when on the cross, a soldier pierced his side near his heart to ensure he was dead, and to their surprise blood AND water came out. Yeshua atones and purifies us, this is why he was chosen, it's because he is pure, complete, perfect. Ratsah is to be pleased with specifically by satisfying a debt, accomplishment, reconciling with. One word is ratson meaning to delight via being acceptable, is voluntary. Further, the word ratsach means to kill, murder, put to death. Hmm well isn't this a mighty revelation. The picture is of a man with his arms raised upwards. Can you see a pattern, hidden message? Feel free to look up the words yourselves and to study the Hebrew pictographs. So there is leeway of words to use. Al is used to mean above, over, upon [him] Mishpat is the word for judgement, specifically however, it means a verdict, a divine law [could also mean human law, but since this is Adonai speaking it's divine]. It further includes the sentence i. To the Gentiles he will bring forth; bring forth is the word yatsa. Related word of Yatsa is Yatsag. Yatsag means to place, establish permanently. But before, this is what I have interpreted this first verse as:

**Chapter 5 : Analysis of Isaiah 1 by Hebrew Scholar Avraham Gileadi Ph.D.**

*Testimonials. Dr. Gileadi's work will render obsolete almost all the speculations of Isaiah scholars over the last one hundred years, enabling scholarship to proceed along an entirely new line, opening new avenues of approach for others to follow"â€”Professor Roland K. Harrison, Wycliffe College, Toronto, Canada.*

Construct Forms and the Hebrew word EL Because this word is used of other gods, men, mountains, and threes, in the Scriptures when the Hebrew word EL is used of the one God, this word is not used alone to refer to God and is almost always accompanied by additional qualifying terms which makes it clear that the one God of Israel is in view. The nature of these construct forms can be seen in the chart below. One must be careful not to be confused concerning which word is being translated as "Mighty" in various translations. However, the word EL is also translated as "Mighty" and one must not confuse the issue. Trinitarian translations are very inconsistent and sometimes translate el as "the Mighty One" instead of "God" even when it is referring to God Himself. This clearly proves the word el carries the primary meaning "might" or "power" and not "God. The Mighty One, God. The God of gods, Jehovah, the God of gods, Jehovah. NASB Now here is a very critical question. If indeed Trinitarians have seen fit to translate the word el as "Mighty" when it is a direct reference to Yahweh God, why do they refuse to translate this word in the very same manner at Isaiah 9: Here Trinitarians refuse to consistently translate the Hebrew word el as "God" because the word el is clearly referring to the Babylonian King Nebuchadnezzar. Note how Trinitarians translate this selfsame word el in this particular passage: I have therefore delivered him into the hand of the mighty one of the heathen KJV. We must ask ourself why Trinitarians are so conveniently inconsistent. They demand that el should be translated as "God" at Isaiah 9: Or put another way, they have no problem translating this word as "mighty" at Ezekiel Here again the term is a reference to men and Trinitarians are quite careful to make sure they do not translate the passage as "Mighty Gods will say" but have instead something like "the leaders will say" or "the strong among the mighty ones" or some similar concoction. The English words which translate Hebrew EL are underlined below in the following translations. The strong among the mighty shall speak to him. KJV The strong among the mighty ones shall speak of him. NASB The mighty chiefs shall speak of them. RSV The strong among the mighty shall speak to him. ASV The mighty chiefs shall speak of them. ESV the mighty leaders will say. NIV the mighty warriors shall speak. Carefully observe how Trinitarian scholars translated the same words differently in Ezekiel 21 than they did at Isaiah 9: Also compare the following: Note the difference in translation of the same two Hebrew words: The fact that Trinitarians translate the Hebrew word el to be convenient to their doctrine illustrates their so-called evidence is not evidence at all but a personal desire to promote their doctrine by dishonest means wherever they think they can get away with it. Gabriel Notice carefully how Isaiah 9: His name is formed from the same two root words forming the two words we have in Isaiah 9: Samuel means "the name of EL. We must be extremely careful with ascriptions applied to persons in the Old Testaments and not jump to conclusions. Names or titles containing the word el, and the like, do not necessarily identify that individual as the Supreme Creator Deity, or that the person bearing the name is deity, and so we must ask ourselves if this is the case, or not, in Isaiah 9: The Septuagint Witness Jewish Greek scholars translated this passage from Hebrew into Greek before the time of Christ and this translation is called "the Septuagint. These Jewish scholars did not see this verse describing anyone as "God" in any respect. The Greek Septuagint was a translation held in high esteem among Greek speaking Jews before the time of Christ. We know for certain this Greek translation of the Hebrew Old Testament was also heavily quoted by Jesus and his apostles who wrote the books of our New Testament. It was also the version used by the early Christians. We must also remember these Jewish scholars translated this passage before the time of Christ and so we can be sure they did not have an anti-Christian agenda. And very obviously, these Jewish scholars did not have any notion this passage was ascribing deity to anyone. Now it is granted that the Septuagint translation does not attempt to translate the Hebrew text as literally as possible. Their translation of Isaiah 9: The Jewish scholars of that time were more concerned about presenting the intended concept and meaning of the verse rather than providing a word for word translation. And these unbiased ancient Jewish

scholars did not perceive the Hebrew text to be describing someone as "God. If that is the case, one has to wonder why we cannot find even one of these writers ever mentioning Isaiah 9: If indeed these writers wanted us to know that "Jesus is God," and if indeed Isaiah 9: But we find not one single quotation of this verse in the New Testament. Trinitarian apologists also conveniently forget that Matthew quotes the verses immediately preceding Isaiah 9: Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles, the people who sit in darkness have seen a great light, on those dwelling in a land overshadowed by death light has arisen. Trinitarians like to claim that Matthew was promoting the deity of Jesus at Matthew 1: So then why did he not quote Isaiah 9: If anything he would have quoted Isaiah 9: Eternal Father Another glaring inconsistency in Trinitarian claims concerns their interpretation of the words they translate as "Eternal Father" in this same verse. In Trinitarianism, Jesus is not the Father. We must ask ourselves why Trinitarians would demand that Isaiah is promoting the theological idea that Jesus is "Mighty God" but they do not also consistently demand that Isaiah is promoting the theological idea that Jesus is the "Eternal Father. While it is quite true that Isaiah did not intend to convey that Jesus is God the Father, Trinitarians do not approach the words *el gibbor* with the same consistency as they do the words "eternal Father" and they intentionally interpret these words from a different perspective. In other words, they insist that this verse intends to tell us that the Messiah is "the Mighty God" but do not wish to insist that this verse intends to tell us that this verse them consistently says the Messiah is another God the Father, the Eternal Father, in the same pattern of thinking. Trinitarian scholars when such a problem is in view as if they are an infallible and unified voice when neither is the case. We must remember that most major Bible translations are Trinitarian translations. Indeed, most major translations have "Mighty God" in this passage. Trinitarian apologists would like it very much if we simply accepted this "scholarship" as if it were an unquestionable fact and inquire into this matter no further. However, scholarship does not mean translating words as one desires but conveying the intended meaning of the writer, who in this case is Isaiah. Anyone can translate a verse to say what they would desire it to say. But to be true scholarship means they must have a reason for translating the verse as they do especially if they translate the very same word differently in other places. While Trinitarian scholars translate this word *el* as "God" here in this passage, they do not translate this very same word *el* as "God" in several other passages of Scripture. We must ask ourselves "Why? The mere will of a scholar to translate it as such does not amount to viable evidence. They must demonstrate what Isaiah intended. They must also demonstrate their choice of translation is the only possible translation of the word *el* in this verse. If they cannot demonstrate this fact, this verse becomes entirely worthless as evidence for the Trinity since another possible translation would remain outstanding. This writer has never seen such evidence from Trinitarian scholars. These scholars must also explain why they have translated this word *el* as "the Mighty One," or some similar term, in other verses where it is a direct reference to God but refuse to do so at Isaiah 9: Such evidence shows quite clearly that *el* can be translated in this way. What proof exists that *el* should not be translated as "mighty" or "power" or some similar term, in Isaiah 9: If scholars can present no reason for refusing to translate *el* as "Mighty", they have nothing but their own desire to translate it as they wish. These are questions Trinitarians will want to avoid. Obviously, the evidence shows they translate *el* in a way that is convenient to their needs. When they want it to be a reference to deity they translate it as "God. When they want this word to be referring to God himself as "the Mighty One" they will translate *el* as such. And when *el* refers to men, mountains and trees, it would be far too inconvenient and revealing to consistently translate the word *el* as "God. The Ancient Hebrew Writer and Readers A good perspective to use on such an issue is to put yourself in the shoes of an ancient Hebrew reader and ask yourself what he would see when he reads the Scriptures. Would you know anything about the English word "God"? But you are quite familiar with the Hebrew term *el*. And you are not surprised when this term is used of men, mountains, and trees, in addition to Yahweh your God. Think about this very carefully. A Hebrew reader who sees the word *el* in reference to a tree and understands this word to be the very same word he identifies his Creator. He is reading along through the Scriptures and finds this very same word used to describe other gods, men, mountains, and trees. What happens when he comes to these verses? Does he pause and change definitions for the word *el* from one verse to the next? Does he stop and think "God" in one context but think "might" or "power" in another? He would have absolutely no reason to

do so. Or does he simply know the Hebrew word el means "might" or "power" when it refers to God and when it refers to anything else? Intelligent and reasonable people can see the truth of this matter. Analysis of the Evidence Possible Translations When we review all the evidence it is quite clear that the Hebrew word EL can be translated as "mighty" or "strong" or "power ful. And indeed, they even translate EL as "the Mighty One" when we know for certain it is referring to the one God of Israel. Even further, they translate the plural form of the whole term, el gibbor as "Mighty Leaders" or some similar idea at Ezekiel We have also seen the God is called "the Power" in the Scriptures. Hence, it is quite clear that the words in question could be honestly translated as "Mighty Power" gibbor el or "Mighty Mighty One" gibbor el or "Mighty Hero" el gibbor or "Mighty Champion" el gibbor or some similar idea.

**Chapter 6 : Isaiah - Mighty God & Eternal Father Explained**

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

Posted by agapegeek ver 1. I recently received a valid important question concerning the prophecies found in Isaiah. The basis for the question was who this chapter was about, who are the players and characters being described and is this God pouring out His judgment upon someone and why was it necessary? In order to understand the deep subjects of any chapter in the Bible we must first regress to understand the very basic subjects that establish the foundation for the deep. I pray that you understand why I teach in this manner. God teaches us very clearly that we should not get the cart before the horse and expect the passage to be successful while striving for deeper knowledge and understanding. This chapter of the Old Testament is actually vital to understand as a Christian. God places certain facts here that apply to us today and these help us understand why some people are saved and some are not. In the English King James Version of the Bible there are several Hebrew words that were poorly translated by the translators. These mistranslated Hebrew words cause serious doubts and even confusion when read in isolation ignoring the New Testament explanations and descriptions. Without studying and researching what these original Hebrew words really mean people are left wondering what was actually prophesied by God to occur and who these words were really written about. Also when we find the Hebrew scripture being quoted in the New Testament many of the Greek language translations were done with greater degree of accuracy. Why the translators were not smart enough to be consistent I cannot explain but I have learned that I must find the answers from the New Testament in order to understand the writings of the Old Testament. There is an essential basic concept found on the pages of the Old Testament that is absolutely crucial to understanding any of it. Every word found on the pages of the Old Testament is completely true from a natural perspective but the spiritual meanings of the words have been hidden from the natural human viewpoint being veiled from their carnal minds. I know of very few Bible teachers that teach or try to explain this spiritual veiled writing technique. I have learned this fact simply because the Holy Spirit taught it to me personally and I did not learn it from any human teacher. That is exactly why I teach this over and over to allow more people to understand the importance of this truth. Every unsaved person will never be able to read the O. Even carnal baby Christians do not have a clear perspective to what the O. In doing this we allow the Holy Spirit to interpret and define the O. I am going to focus only on the first verse in this lesson on Isaiah. I believe that Isaiah. In other words if you do not understand Isaiah. We will discover this fact by continuing to read and learn what the Holy Spirit has to say about it. What I am going to do to begin this lesson is to turn to a story in the New Testament and go through a good portion of it to help confirm what I have just introduced you to in the first few paragraphs concerning the hidden spiritual information found in the O. I want you to ask God to open the spiritual eyes of your understanding and allow you to see what He has to say in His Holy Word! God gives us a very clear example of the O. If you go to Acts chapter 8 you will find this story and I ask that you read it over carefully and consider what was just revealed to you by God and how it applies to your understanding of the same passage: And he desired Philip that he would come up and sit with him. This God inspired story is pretty awesome. You can clearly see from reading verse 34 that the man did not understand what he was reading. Here is a Gentile man from Ethiopia and he was sitting and reading the book of Isaiah and wondering what these words meant. If you note from the context this man was a seeker of God coming to Jerusalem to worship and that is very important for what happens next and why. The Ethiopian man was struggling greatly with the understanding of the words that he could clearly read on the scroll before him but he still desired earnestly to know their meaning. If you are observant you will find that this man was reading the words found in Isaiah. God sent to him a preacher man to help explain the words and this man was named Philip an evangelist of God. Well as you can clearly read in verse 35, Philip preached the hidden Christ in Isaiah 53 and as a result of this explanation this man was saved. We have just learned something very important. I have personally learned a lot from this story. The second most important thing to understand from

this chapter of Isaiah is the primary theme concerning Jesus pertains to human salvation since the Ethiopian was saved after hearing and understanding just these words. The initial verse that Philip preached from was Isaiah This was where the Ethiopian was focused on so Phillip used it to teach the man about Jesus our silent sacrificed lamb. It is important to note that when Acts 8 occurred there was no New Testament to read or share with others. So the early church had to use only the Old Testament to preach and get people saved. Do you understand this? Did the words on the page suddenly change when someone preached them? A wrong thinking within the human mind is the greatest reason why the words are not known to the spirit of the man. Once the mind is opened and cleared to see the words they are passed into the spirit of man to be believed. God designed a system based upon divine grace and human faith where salvation is the common desired end result for both. There is something about a man speaking with authority and preaching the Gospel with boldness that makes the words on the page come alive to many people that want to know them. This Ethiopian man clearly desired to know them, was open to learning about them and God sent the preacher to open the words up from their concealed original state to be seen through preaching and teaching. So far we have looked at only one reference of Isaiah 53 found in Acts 8 and have discovered the central theme to be salvation and the theme giver to be Jesus Christ. That is the foundation for the rest of this lesson. However that does not mean his written words are not found there. The problem is that the New Testament was written in the Greek language and the name Isaiah was transliterated from Hebrew into Greek and then into English. The Old Testament was transliterated directly from Hebrew omitting the Greek transition and thus we have two different spellings for the same name. Just understand that they are both the exact same name. Then learn what the name means in the Hebrew. Then I will move to the New Testament to understand this verse. What we will be looking for is the New Testament explanations and applications for what Isaiah recorded for God. It is absolutely essential that you understand these words written to the natural nation of Israel are applicable to us and for us in the church. If you do not know this you will discount them as being irrelevant and unimportant. The reason I know they apply to the church is because these verses in Isaiah 53 are quoted in the New Testament repeatedly and explained there. So we will begin reading with verse 1 of Isaiah 53 and then find the references to it in the New Testament: Isaiah 53 begins with one of the most incredible O. Nowhere in this verse is that subject described, named, or defined and that is the reason very few understand it. In order for any subject to be uncovered for view it had to be previously covered from view. That is further confirmation for what I have taught. However, if you do not understand the subject of faith then you will not understand this verse is about faith. This will build a foundation for understanding what is written here in Isaiah I will attempt to give you a brief overview of the subject of faith but I cannot repeat the lessons in any detail. What is the number one question being asked here in Isaiah What is a report? A report is a spoken account of a given event by a witness or an expert qualified to speak about it. Remember what we just read about in Acts 8 concerning the Ethiopian man? Did the Ethiopian believe the report sent by the Lord? Evidently the Ethiopian man was saved because he did believe what was reported to him by Phillip. Wow, that is pretty amazing! What does it mean if something must be revealed? As I previously stated anything that is revealed must first be concealed. No one on their birthday ever knows for sure what present they have been given until it is opened and revealed to them. What does the arm of the Lord represent in this verse? These are both key determining factors for what I am teaching. God reveals what was previously hidden from plain view was something unexpected. Do you recall any verses like this in the New Testament? One comes to my mind very quickly and I ask you to read and learn the reason why I say this: I need you to see what God has just plainly stated. The Gospel is defined to be the power of God for our salvation. We also have a direct connection to Isaiah Therefore God declared Isaiah 53 to be His arm of power that saves if you will see what it says. We will look at both of them. I believe to fully understand this verse we must go and discover how God used it in the New Testament, how it was applied and why it was selected. The first occurrence of Isaiah Therefore these words of Jesus must contain some very important information directly from the author of the entire book. Read these verses very slowly and carefully: Walk while ye have the light, lest darkness come upon you: These things spake Jesus, and departed, and did hide himself from them. These are actually very relevant words to learn.

## Chapter 7 : The Holy Spirit in the Preaching of Isaiah Part 1 | What must I do to be saved?

*later translated the Book of Isaiah into Greek sometime between the second and first century b.c., however, rendered the Hebrew term by the more specific Greek word ἡ ἄβελος, (parthenos), which does mean "virgin" in a technical sense.*

## Chapter 8 : Isaiah 53 Resources | Precept Austin

*Isaiah Part 1 The Word of the Holy One to reproduced, translated, or transmitted in any form or by any means, electronic or The Expositor's Bible Commentary.*

## Chapter 9 : The Trinity Delusion: Isaiah - Translation

*These scholars must also explain why they have translated this word el as "the Mighty One," or some similar term, in other verses where it is a direct reference to God but refuse to do so at Isaiah*