

Prince of Peace Isaiah 9:6[5]

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Introduction

This article came about as a result of listening to the “Yitro¹” podcast by Nehemia Gordon (NG) and Keith Johnson (KJ). I am a big fan of this Prophet Pearls podcast and listening to the both of them from play off of each other while adhering to good hermeneutical patterns, is a Joy to listen to. These two spiritual brothers who have agreed to walk together² in their respective ministries with NG coming from the Jewish perspective and KJ from the Christian perspective. I³ particularly enjoy listening to NG because, as a Karaite Jew and because of his background, he gives me insights that’s hard to get anywhere else.

¹ It’s called *Yitro* (English Jethro) because that is the name of Torah portion which covers Exodus 18:1-20:23. The content of this podcast is not about the Torah portion, but rather the Haftorah that is associated with it, and that covers Isaiah 6:1-7:6; 9:5-6. The podcast can be found at <http://www.nehemiaswall.com/prophet-pearls-17>.

² The verse “Amo 3:3 KJV Can two walk together, except they be agreed?” is a verse they like to quote e.g. see their coauthored book “A Prayer to our Father” pg 9.

³ John Marsing, who operates under the assumption that I am from the House of Israel (aka Ephraim), the House that got the Bill of Divorce, believes that Yeshua is the Messiah, the Prophet and the Prince of Peace, and through him, gives me the power and authority to do the Torah. My passion is to study the law through the lens of Torah which I express at my website www.MyHebrewBible.com.

This article is focused on Isaiah 9:6 which is discussed near the end of the podcast and is the “pearl” of this prophet pearls podcast. This pearl revolves around the Prince of Peace and how it should be translated.

I have a special interest in this verse because I’m doing a study on the Prince of Peace and how it relates to the covenant of Peace and how those things fit in to what I consider the weightier matters of scriptures. These weightier matters is the Torah which is the law and is a result of the covenant from YHVH to Israel.

Here is the verse translated in the King James ... I added underlines for emphasis.

Isaiah 9:6 – KJV

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father⁴, The Prince of Peace.

The Podcast Transcript

I placed the transcripts with timelines so that you can see where in the podcast there are being said. I interrupt the podcasts to with arrows like → and ← to inject my comments. Some of the transcripts are not verbatim but I tried to pull out the gist of them regarding what was being said and those parts that are verbatim I put in quotes. NG=Nehemia Gordon and KJ = Keith Johnson.

52:30

NG asks KJ what is the Hebrew word “he will be called”⁵ which is a future passive⁶ which is in Hebrew *vaeekaRay*, but in Hebrew in this verse it is *vaiyikRa* or *vaiyikRa shmo*. meaning "and he called his name".

53:20

NG says that the Hebrew sources he looked at unanimous say this is how it is translated “and the wonderful counselor the great God Eternal Father called his name ‘Prince of Peace’”.

The subject of the verse is “wonderful counselor mighty God Eternal Father” and the object is “Prince of Peace”.

56:13

NG: Christians will use this verse to prove that Jesus is the Eternal Father and that he is the Prince of Peace and that is obviously what Christians said.

Comment #1 Begin →

I found in my Chumash (Stones Edition) a Hebrew translation to support the research done by Nehemia.

⁴ The four attributes besides the title/name Prince of Peace are ...

1) Wonderful *pele* ^{H6382} 2) Counsellor *yo'Etz* ^{H3289} 3) The mighty *gibBor* ^{H1368} God *el* ^{H410} 4) The Father *avi* ^{H1} everlasting 'Ad ^{H5703}

⁵ Strong's number H7121 <http://studybible.info/strongs/H7121>

⁶ Here is what [Wikipedia](#) says about this “The prophetic perfect tense is a verb tense that some claim is used by the prophets in the Hebrew Bible. This literary technique refers to future events in the past tense, known as deictic center shift.

For more on this, see Prophetic-Perfect-Verbs.doc and <http://MyHebrewBible/Home/IReligion/>.

Isaiah 9:5⁷ - Chumash (Stones Edition)

For a child has been born to us, a son has been given to us, and the authority will rest on his shoulders; He who is Wonderous Advisor, Mighty God, Eternal Father shall give him the name, "Prince of Peace".

Let me start off by fully conceding that Nehemia has given us a better translation. The subject of the verse is about the Father and the object is about someone else namely the Prince of Peace.

ToDo: Do I need to expand this?

← **Comment #1 End**

Some questions to ask.

First a rhetorical question.

How do you test if something is merely a theological point that we should be dogmatic about compared to things that we should not be dogmatic about? The answer is to ask the “So What” question. More precisely “so what ... how does this dogmatic point that your telling me affect my life? What are the real world applications that I can use to employ this most important point that your directing my way? To ask this a third way, “how can I take your theological knowledge down from the ivory towers of theology and walk it out (i.e. do the Hebrew Halacha)?

Some non-rhetorical questions.

1. Is it reasonable to assume that this Prince of Peace will play a role in the subject matter which is called the Peace Covenant?
2. If so then this begs the question what does the bible mean when it talks about a Peace Covenant?
3. If you accept the Marsing definition of covenant which is that
 - a. “A covenant is a special form of contract, but a contract nonetheless. It therefore must have contained in it all the elements of a contract⁸”
4. As you go from the idea of Prince of Peace to the idea of a Covenant of Peace, then a series of question could be asked like...
5. Who are the parties to the contract/covenant?
6. Is this a brand new spanking contract/covenant or are is this about reviving a preexistent contract?
7. Are we looking at one contract / covenant or are there a series of contracts / covenants that are chained together and therefore must be considered as a whole? What I’m driving at here is the Ten

⁷ This is verse 5 in the Hebrew Bible. This translation is found on page 1156. I added the underlines for emphasis.

⁸ Elements to a contract are ¹ Offer, ² Acceptance, ³ Consideration - demonstrated/evidenced by payment, *quid pro quo*, ⁴ T’s and C’s - Terms and Conditions, ⁵ Meeting of the Minds.

Commandments can be divided into half, the first (and foremost) half is mans relationship with YHVH⁹ and the second half is mans relationship with his fellow man.¹⁰ So my question is if there are other related contracts, implying parties other than Elohim, who are they?

8. Here a hint. When Y'shua said in Matthew 5:22-26¹¹ that the one who has ought with with his breather can not draw near to YHVH with their *korban* offering, what was the brother he was referring to? Is it a set of brothers or a series of brothers?

9. To those who come from the Christian camp (like myself) was Y'shua the Prince of Peace or is it that he will be a prince of peace? In other words, if we were to tie in this pertinent Hebraic grammatical lesson "Prophetic Perfect Verb (PPV)", would we continue to have the same perspective that Isaiah had i.e. he will be the Messiah or can we make the claim that Y'shua was the one spoken of and therefore, grammatically speaking, drop the "Prophetic" part of and making it just PV i.e. a Perfect Verb?

My answer to these questions will be the topic of the next article.

TODO rethink this portion of the article i.e. it's location and the Q & A format I have chosen.

57:53

NG: goes on to read the next verse, Isa 9:7[6] and says "I don't know how you could read that and say it's not about the Messianic Kingdom"

59:58

NG: regarding Jewish vs. Christian Debates: "from the Jewish Perspective we have many figures who glorify God" e.g. Job EliHu, ... JKM therefore his name is a pointer to the Heavenly Father, just like the name of Yeshua and, additionally, the work of Yeshua, points to the Father.

1:00:35

NG "if you want to believe that Messiah is God, don't pin it on this verse (Isa 9:6[5]), ... because a Jew reading this would never come to that conclusion, we would just say that his name glorifies God as the Father I

⁹ Your actions speak louder than your words. When I qualify the first half as being foremost, my point isn't to diminish the second half, on the contrary, because it is through the second half, how you interact and treat your fellow man, that will give evidence that you are properly doing the first half.

¹⁰ In Matthew 22:37-40, Y'shua told us the two great commandments that were given

³⁷ Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. ³⁸ This is the first and great commandment. ³⁹ And the second is like unto it, Thou shalt love thy neighbour as thyself. ⁴⁰ On these two commandments hang all the law and the prophets.

Notice in verse 40 Y'shua states that on these two commandments the law (*Torah*) and the prophets **hang**, he did **not** say they will be "done away with".

¹¹ Matthew 5:22-26 KJV: ²² But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. ²³ Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; ²⁴ Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. ²⁵ Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. ²⁶ Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

don't think that's what it means (attributing all four titles to the Messiah) the name or the title, if you will, of the Messiah will be, Prince of Peace, but if you want to say all four titles apply to the Messiah, it doesn't make him God from the Jewish perspective".

JKM: I fully accept NG's separation of the four titles that are associated with the Father, and that the last one, Prince of Peace, is meant for the Messiah. So then, as a Christian¹², how do I square the Christian claim that he is God? Isaiah 9:6[5] starts off with "For unto us a child is born..." and, based on NG's translation, which I agree with, ends with The Father naming him the Prince of Peace (or more accurately gives him the title Prince of Peace). Therefore the very obvious implication (to me anyway) is that whoever holds the title (or office if you will) Prince of Peace is the Son of God. If the Messiah is the Son of God, doesn't that impute, at least at some level, deity?

1:01:17

NG: "I certainly understand the Christian perspective, their perspective is 'the Messiah is called mighty God, Messiah is called eternal Father, that means he is God, the Father of Creation' but from the Jewish perspective, it's just a name like many names ... that glorify God. One of the sons of Aaron who was burned up in the fire¹³ was named *Avihu* which means he is the Father, so nobody thought he was actually God the Father.

JKM: No one questions that *Avihu* means 'He is the Father', but rather the distinction is that there is no biblical claim that states the one being described in Leviticus chapter 10 is the Son of God. *Avihu* is the Son of Aaron (and I presume named by Aaron) who, along with this brother, failed to perform the duties as the High Priest, and by doing so paid the ultimate price. With NG's last comment I don't see how he is addressing the issue that Prince of Peace is the Son of God. As it was said before, using this better translation, Isaiah 9:6[5] in the *chumash* states "For a child has been born to us, a son has been given to us" and finishes with "Eternal Father shall give him the name, 'Prince of Peace'." This still sounds to me like the Son of God.

What exactly does that mean is a good question that needs to be explored [TODO], but to say that the power and authority of this Prince of Peace is no different than the power and authority of *Avihu*, or any other man, just doesn't make sense.

1:02:43

NG: "If we were having a Jewish Christian debate I would have done something completely different, and you can go look at the literature, if you look at the literature of the counter missionaries [it will say] 'this isn't even talking about the Messiah, this is King Hezekiah¹⁴ and therefore it's completely irrelevant for any discussion of the Messiah, it was something that was completed and fulfilled in 700 whatever bc' ...

NG: comments on the anti-messianic position "really guys, King Hezekiah?"

¹² For the sake of accuracy I prefer the label netser, see Netser-vs-Messianic.doc for my reasons.

¹³ *Avihu* Strong's # H30, see Leviticus (*Vayiqra*) 10:1-2

¹⁴ One of the greatest of the kings of Judah; reigned (according to the most self-consistent chronology) from circa 715 to circa 690 bc. Source ISBE. See also below the figure below "Isaiah and King Hezekiah Timeline"

NG: “Not only that, certainly the Rabbi’s who chose this as a section to end¹⁵ were thinking, ‘even if this was King Hezekiah’, were hoping also a type of Messiah, and were looking for the King that will sit on the throne of David and will literally have peace without end’ and Hezekiah didn’t have any of this¹⁶.”

1:04:48

NG: There is a passage that is indisputably about the Messiah and I want to end with that passage, it’s Eze 37:24-28

Eze 37:24-28 KJV ²⁴ And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. ²⁵ And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever. ²⁶ Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. ²⁷ My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. ²⁸ And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Maybe I’m reading Isa 9:6-7[5-6] through the lens of Eze 37:24-28, it’s possible, but what I read I’m seeing the same message, there is going to be a period of eternal peace, King Messiah anointed with oil, who sits on the throne of David, and may this happen soon. May we all come together soon under the reign of this King Messiah, and that’s my prayer.

JKM: Not to belabor the point I made earlier, but with NG’s on comments and beliefs, you can’t just say the title holder of the Prince of Peace is just a mere man.

JKM: I like how NG calls out Eze 37:24-28 and makes it pretty clear that these two sets of verses are related. What I especially like is Eze 37:26 which states “I will make a covenant of peace with them;...”

Above, I started talking about the connection between “Prince of Peace” and “covenant of peace”: TODO: finish this thought. TODO: make the connection between the Haftorah and the Torah portion (fn 13).

Summary¹⁷

Let me start with my motto

Marsing’s Motto is

“Nothing, nothing, nothing is more important than your contract/covenant with the Creator of the Universe”; it is not “Nothing, nothing, nothing is more important than your theological understanding that Jesus as God will beat up all of the gods of other religions in some imagined theological smack down”.

¹⁵ “to end” as in to end this *haftorah*. The Torah portion for this haftorah is called Jethro (*Yithro*) which covers the Torah portion of Exodus 18:1-20:23. This is a most awesome section because it is the Mt. Sinai covenant between YHVH and the nation Israel.

¹⁶ I would add that he is also only the even King of Judah which is the much smaller southern Kingdom.

¹⁷ For document tacking and archival purposes, this document has excerpts from Isa-9-6-Yeshua-is-the-Father-is-a-bad-translation.doc which has sense been abandoned

Why do I care?

To be honest I don't care all that much, but it had some points worth keeping. The reason I am less enthused about the content from this article is because the discussion revolves around theology (a topic that I don't get all that excited about¹⁸) and not around the law (a topic that I most definitely get excited about).

The Theological Controversy

Oh where would be if we didn't have our theological controversies. Maybe we might start focusing on the weightier matters of scriptures which is law and all that law entails.

The source of the "Prince-of-Peace-Isaiah-9-6.doc" argument was from notes I took from listening to the podcast¹⁹ by Nehemia Gordon (NG) and Keith Johnson (KJ).

My Comments

For what it's worth, I, as a believer that Y'shua is the Messiah, don't believe I have ever said that nor do I know of many fellow Christians who have made the similar argument. Maybe they have said that because a cursory view of the English translations states it that way.

In the past when I would have read this verse I probably would have glossed over the idea that this Prince of Peace was the Father, but would have thought more along the lines that this person would have had the characteristics of the Father. I would have religiously squared this in my mind by saying that Y'shua is the Son of God and the Father is YHVH and they are separate but also *echad*. Y'shua, through agency²⁰, would have had the attributes and power of the Father because he bore his name (i.e. his power and authority which is way more important than how to pronounce the name).

To those Christians who want to be dogmatic the Father and Son are one and the same, based on this bad translation into English, how do they then square what Y'shua said in [John Chapter 14](#)? This chapter is Y'shua's own words, and in much more detail than this one verse (Isa 9:6[5]), described himself as being separate and apart from our Heavenly Father²¹.

Isaiah 2:4 instrument of wars transformed into instruments of peace

Isa 2:4 KJV And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

¹⁸ Hearing advocates of antinomian Christianity and Rabbinical Judaism projecting their respective heroes (Jesus and Moses) in some theological ruckus, is a hubbub I could do without. It's like grown men getting excited about fantasy football but with religious players.

¹⁹ <http://www.nehemiaswall.com/prophet-pearls-17>

²⁰ A legal concept. E.g. "notice to the agent is notice to the principle", see http://en.wikipedia.org/wiki/Law_of_agency

²¹ Here is some sample verses to make my point

John 14:5-7 KJV ⁵ Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? ⁶ Jesus saith unto him, **I am the way, the truth, and the life: no man cometh unto the Father, but by me.** ⁷ **If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.**

They shall do these things not the Messiah. The Messiah will enable them to do these things of peace because first and foremost the two houses are now *echad*.

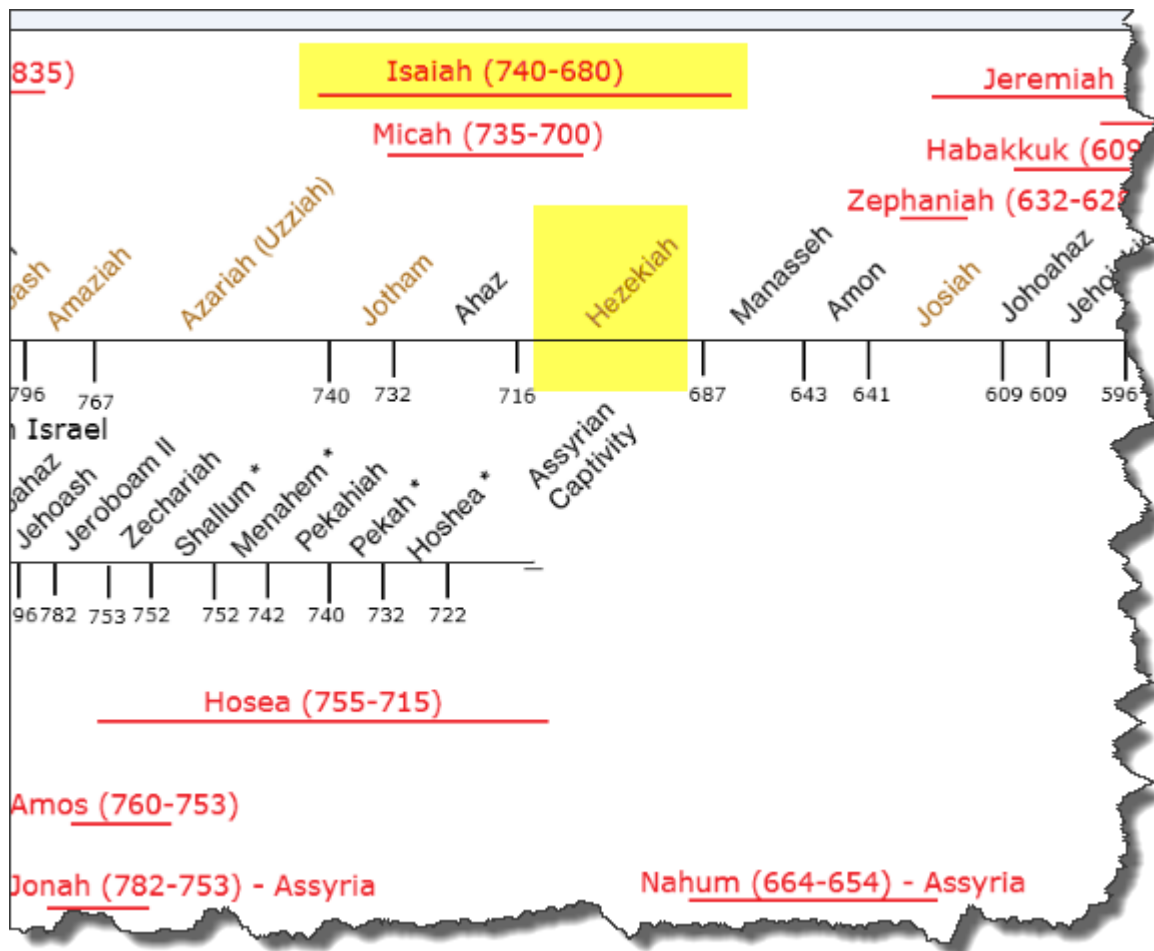
How does this relate to this article?

Whose going to make this world be a world that's living in peace?

If it's both houses i.e. the whole Kingdom of Priest made up by both houses, by what authority they make to transform the world into a peaceful world

See also Brit Shalom for Judah and Ephraim <http://myhebrewbible.com/Article/790>

Isaiah and King Hezekiah Timeline



e-Sword HSB (Hebrew Study Bible²²)

בְּרִי, H0 La nu לָנוּ H3205 yul lad- is born יָלַד H3206 Ye led For unto us a child יָלַד H3588 ki- For כִּי Isa 9:6
 H1961 vat te Hi will rest וְתָתִי, H0 La nu לָנוּ H5414 nit tan- is given נָתַן H1121 ben unto us a son
 H7926 shich Mo; shall be שָׁכְמוּ H5921 'al- on עַל H4951 ham mis Rah and the government הַמִּשְׁרָה
 H6382 וְיָקָרָה H8034 she Mo and his name שְׁמוֹ H7121 vai yik Ra shall be called וְיָקָרָה upon his shoulder
 H1368 gib Bor, The mighty גִּבּוֹר H410 'el God אֵל H3289 yo 'Etz Counsellor יוֹעֵץ Pe le Wonderful
 H7965 sha Lom. of Peace שְׁלוֹם: H8269 sar- The Prince שֶׁר H5703 'a vi 'Ad The everlasting אֲבִיעַד

²² The text is the Westminster Leningrad Codex with vowels and cantillation signs, keyed to Strong's numbers, with interlinear and transliteration. This is the same database available at <http://interlinearbible.org/>.