

## ISAIAH 9:5-6[6-7]<sup>1</sup> – IS IT MESSIANIC OR HISTORICAL?<sup>2</sup>

### I. INTRODUCTION

The passage Isaiah 9:5-6[6-7] is an important "proof text" in the portfolio of Christian missionaries, one that is claimed to foretell the advent of Christianity's Messiah, Jesus.

A detailed analysis of the Hebrew text of Isaiah 9:5-6 within its proper context demonstrates how this passage describes historical events that occurred during the era in which these words were spoken by Isaiah, and is not a messianic prophecy.

### II. REVIEW AND COMPARISON OF ENGLISH TRANSLATIONS OF IS 9:5-6[6-7]

Table II-1 displays side-by-side English renditions and the Hebrew text of the passage Isaiah 9:5-6[6-7]. The King James Version (KJV) translation is shown with pointers to cross-referenced passages in the New Testament. [These referential notations are from the New American Standard Bible (NASB). The corresponding passages quoted below the table are from the KJV.]

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<sup>1</sup> The passage Isaiah 9:5-6 appears in Christian Bibles as Isaiah 9:6-7, hence the notation Isaiah 9:5-6[6-7] will be used when appropriate.

<sup>2</sup> Transliterations of Hebrew terminology into the Latin alphabet will follow these guidelines:

- Transliterated terminology is shown in ***bold italicized*** font
- The accented syllable in transliterated terminology is shown in ***SMALL CAPS*** font
- Latin vowel-sounds, A – E – I – O – U, are used (not the English versions thereof!)
- Distinct Hebrew letter that have ambiguous Latin letter sounds are transliterated according to the following rules:
  - A vocalized letter א is transliterated as the equivalent Latin vowel
  - A vocalized letter י is transliterated as the equivalent Latin vowel with an added underscore
  - The letter ה is transliterated as "h"
  - The letter ח is transliterated as "ch"
  - The letter כ is transliterated as "k"
  - The letter ק is transliterated as "q"
  - A vocalized שׁ (שׂ) is transliterated as a superscripted "e" following the consonant
  - There is no "doubling" of letters in the transliterations to reflect the ***daGESH*** (emphasis)

**Table II-1 – Isaiah 9:5-6[6-7]**

Isaiah	King James Version Translation	Isaiah	Jewish Translation from the Hebrew	Hebrew Text	ישעיה
9:6	For unto us a child is born, <sup>(i)</sup> unto us a son is given: <sup>(ii)</sup> and the government shall be upon his shoulder: <sup>(iii)</sup> and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.	9:5 Version A	For a child has been born to us, a son has been given to us, and the authority was placed upon his shoulder, and [He, the] Wondrous Adviser, Mighty God, Eternal Father/Patron, called his name: Ruler of Peace;	כִּי-יֵלֶד יֵלֶד-לָנוּ בֶן נִתַּן-לָנוּ וְנִתְּהִי הַמְּשָׁרָה עַל-שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פֶּלֵא יוֹעֵץ אֵל גְּבוּר אֲבִי-עַד שֶׁר-שָׁלוֹם :	ט,ה
		9:5 Version B	For a child has been born to us, a son has been given to us, and the authority was placed upon his shoulder, and [he] called his name: Wondrous Adviser, Mighty God [or, Mighty Hero], Eternal Patron, Ruler of Peace;		
9:7	Of the increase of [his] government and peace there shall be no end, <sup>(iv)</sup> upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.	9:6	for the increase of the authority and for peace without end, on David's throne and on his kingdom, to establish it and to support it with justice and with righteousness; from now and to eternity, the zeal of the Lord of Hosts shall accomplish this.	לְסִרְבָּה [קִי לְמִרְבָּה] הַמְּשָׁרָה וְלִשְׁלוֹם אֵין-קֵץ עַל-כִּסֵּא דָוִד וְעַל-מַמְלַכְתּוֹ לְהַכִּין אֹתָהּ וּלְסַעְדָּהּ בְּמִשְׁפָּט וּבְצַדִּיקָה מֵעַתָּה וְעַד-עוֹלָם קִנְיַת יְהוָה צְבָאוֹת תַּעֲשֶׂה-זֹאת :	ט,ו

(i) Luke 2:11(KJV) – For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

(ii) John 3:16(KJV) – For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

(iii) Matthew 28:18(KJV) – And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

1Corinthians 15:25(KJV) – For he must reign, till he hath put all enemies under his feet.

(iv) Luke 1:32-33(KJV) – (32) He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: (33) And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Two valid alternate Jewish translations are provided for Isaiah 9:5, which reflect the two common interpretations of this verse by the Jewish Sages, and these will be dealt with later in the essay. The most significant differences between the KJV and Jewish translations are found in the first verse, Isaiah 9:5[6]. One difference is that the Hebrew text, in both versions, utilizes verbs that are conjugated in the past tense, and which describe a sequence of events that has already taken place, while the corresponding verbs in KJV translation are conjugated the present and future tenses, thereby describing events that are contemporary and also still to come. Another important difference between the KJV and Jewish translations of the first

verse is in the list of names/titles. The Jewish translation lists four names/titles, none of which is modified with a definite article *the* (as in the Hebrew text). The Christian translation lists five, the first two of which are split out of the first Hebrew one and are without a definite article, and each of the last three is capitalized and has a definite article.

With the exception of a subtle difference in the respective translations of the second verse, Isaiah 9:6[7], other differences are, in general, insignificant with respect to the context of the passage. Both the Hebrew text and the Jewish translation of this verse capture the message – the explanation of the series of names/titles from the previous verse – in one sentence. Yet, the KJV translators start a new sentence with Isaiah 9:6[7], which removes the continuity from the previous verse, and then they break this verse into two separate sentences, which results in an abstruse redirection of the focus in order to support their translation of the previous verse, as will be demonstrated later.

### **III. OVERVIEW OF CHRISTIAN AND JEWISH INTERPRETATIONS OF IS 9:5-6[6-7]**

#### **A. The Christian Interpretation**

In the common Christian perspective, this passage is a messianic prophecy that foretells the birth of Jesus, his divinity, and his destined mission as the promised King/Messiah. Though the authors of the New Testament never explicitly cite any portion of these two verses, Christians will often point to the passages shown under Table II-1, which are hindsight references inserted by the translators, not by the authors, as evidence that the prophecy in Isaiah 9:5-6[6-7] was fulfilled.

Only a summary of the Christian interpretation is provided here. More complete and detailed descriptions by well-known Christian commentators, such as Matthew Henry and Jamieson, Faussett & Brown JF&B) are outside the scope of this essay.

#### **B. The Jewish Interpretation**

This, too, is only a summary of the Jewish interpretation. A detailed analysis and commentary will follow.

Isaiah 9:5-6 *is not* a messianic prophecy according to the Jewish perspective. The correct context of this passage is that it describes events that had already taken place in Jewish history, namely, the birth and naming of this particular child (believed to be Hezekiah, the son of King Aḥaz), and a prophecy concerning his future mission (which was fulfilled). Hezekiah's role was to lift Judah from the degenerate conditions into which it had sunk, and to lead the indestructible faithful "Remnant of Israel". According to one interpretation, this passage speaks of the wonders performed by God for Hezekiah as King of Judah, and in it, the Prophet expresses his praise of God for sparing Hezekiah and his kingdom from demise at the hands of *Sanheriv* and his army, who besieged Jerusalem.

#### IV. ARE THESE EVENTS HISTORICAL OR IS THIS A MESSIANIC PROPHECY?

A comparison of the Christian and Jewish perspectives on Isaiah 9:5-6[6-7] shows that both cannot be valid simultaneously. The salient question is: “*Which of these interpretations is consistent with the Hebrew Bible (and with the historical record)?*”

##### A. Hebrew Linguistic Analysis

As noted above, the KJV translation of this passage shows significant deviation from the Hebrew text, as reflected in both Jewish translations. Simple word studies are used to facilitate the analysis of these differences

##### 1. Verbs & Tenses

The Hebrew text in the opening phrases of Isaiah 9:5 utilizes verbs that are conjugated in the past tense, while the KJV translation of this verse, which is Isaiah 9:6 in Christian Bibles, utilizes a combination of present and future tenses in the corresponding phrases.

The first verb that appears in the verse is יָלַד (YULAD). This is a conjugation of the root verb יָלַד in the 3<sup>rd</sup>-person, singular, masculine, past tense, in the **pu'AL** stem, the passive intensive verb form, giving it the meaning **has been born** or **was born**, depending on the context of the passage in which it appears.<sup>3</sup> The KJV renders יָלַד at Isaiah 9:6 as **is born**, in the present tense, which conflicts with the Hebrew as well as with the Jewish translation. Of the 15 identical instances (in terms of both spelling and vowel markings) of the term יָלַד in the Hebrew Bible, only one appears in the Book of Isaiah – at Isaiah 9:5. Of the remaining 14 instances, on seven occasions (Genesis 10:21,25, 35:26, 46:22,27, 51:50, 1Chronicles 1:19), the KJV correctly renders the term as **were born**, where the references are to more than one son (in Biblical Hebrew verbs conjugated in the singular are, at times, applied to plural nouns). These cases are excluded from the analysis since they concern a plurality and not an individual, which leaves a total of eight cases for the analysis, as shown in Table IV.A.1-1.

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<sup>3</sup> Depending on the particular stem the root verb יָלַד is conjugated, it takes on such meanings as **to give birth**, **to be born**, and **to beget** (i.e., to father children).

**Table IV.A.1-1 – The term יָלַד**

Term	#	Reference	Jewish Translation	KJV Translation
יָלַד	8	Genesis 4:26	was born	was born
		2Samuel 21:20	was born	was born
		<b>Isaiah 9:5[6]</b>	<b>has been born</b>	<b>is born</b>
		Jeremiah 20:15	has been born	is born
		Psalms 87:4	was born	was born
		Psalms 87:5	was born	was born
		Psalms 87:6	was born	was born
		Ruth 4:17	has been born	is born

While the Jewish renditions cast all eight occurrences in some form of the past tense, the KJV renditions are inconsistent – in the past tense on five occasions, and in the present tense on three occasions (including Isaiah 9:6).

The next verb that appears in the verse is נָתַן (*nitan*). This is a conjugation of the root verb נָתַן in the 3<sup>rd</sup>-person, singular, masculine, past tense, in the *nif'AL* stem, the reflexive and passive verb form, giving it the meaning **has been given** or **was given**, depending on the context of the passage in which it appears.<sup>4</sup> The KJV renders נָתַן at Isaiah 9:6 as **is given**, in the present tense, which conflicts with the Hebrew as well as with the Jewish translation. Of the 14 identical instances of the term נָתַן in the Hebrew Bible, two appear in the Book of Isaiah – at Isaiah 9:5 and at Isaiah 35:2 – an inadequate sample from which to draw conclusions. Therefore, all 14 cases are included in the analysis, as shown in Table IV.A.1-2.

**Table IV.A.1-2 – The term נָתַן**

Term	#	Reference	Jewish Translation	KJV Translation
נָתַן	14	Leviticus 19:20	had ... been given	[was ... ] given
		Numbers 26:62	was given	was given
		Joshua 24:33	was given	was given
		<b>Isaiah 9:5[6]</b>	<b>has been given</b>	<b>is given</b>
		Isaiah 35:2	has been given	shall be given
		Jeremiah 13:20	was given	was given
		Jeremiah 51:55	was uttered	is uttered
		Ezekiel 15:4	were given	is cast
		Ezekiel 16:34	was ... given	is ... given
		Ezekiel 32:25	was given	is put
		Ecclesiastes 10:6	was set	is set
		Esther 4:8	was given	was given
		Esther 6:8	[was] placed	is set
		2Chronicles 34:16	was given	was committed

<sup>4</sup> Depending on the particular stem the root verb נָתַן is conjugated, it takes on such meanings as **to give**, **to present**, and **to be given**, **to be presented**.

While the Jewish renditions cast all occurrences in some form of the past tense, the KJV renditions are inconsistent – in the past tense on six occasions, in the present tense on seven occasions (including Isaiah 9:6), and once in the future tense.

The next verb that appears in the verse is וַתִּהְיֶינָהּ (va't<sup>e</sup>hi). This term is a combination of the conjugated verb, תִּהְיֶינָהּ (t<sup>e</sup>hi) and a special form, וַ (va-), of the conjunction וְ (v<sup>e</sup>-) [the latter being called וְ הַחִבּוּר (vav-ha'hibur), **the conjunctive-vav**, which is the preposition **and**]. The verb תִּהְיֶינָהּ is a poetic form of the conjugation of the root verb הִיָּה in the 3<sup>rd</sup>-person, singular, feminine, future tense, in the *pa'AL/QAL* stem, the simple verb form, which translates as **[she/it] will be**.<sup>5</sup> [Note: Since the Hebrew language has no neuter gender, all nouns are either masculine or feminine, and the neuter gender must be inferred from the context]. Together with the conjunction וְ, **and**, this would then be **and [she/it] shall be**. However, as noted above, the conjunction appears in a special form called in Hebrew וְ הַחִפּוּךְ (vav-ha'hipuch), **the conversive-vav**, which, in addition to functioning as the conjunction **and**, also reverses the tense of the verb to which it is prefixed. In other words, if the verb is in the past tense, it is changed to the future tense, and vice versa. Putting all this together, the verb וַתִּהְיֶינָהּ means **and [she/it] was [placed]**, i.e., a verb conjugated in the 3<sup>rd</sup>-person, singular, feminine, past tense. The KJV renders וַתִּהְיֶינָהּ at Isaiah 9:6 as **and ... [it] shall be [placed]**, in the future tense, which conflicts with the Hebrew as well as with the Jewish translation. Of the 85 identical instances of וַתִּהְיֶינָהּ in the Hebrew Bible, five appear in the Book of Isaiah – at Isaiah 5:25, 9:5, 23:3, 29:11,13. These five cases comprise the sample selected for the analysis, as shown in Table IV.A.1-3.

**Table IV.A.1-3 – The term וַתִּהְיֶינָהּ**

Term	#	Reference	Jewish Translation	KJV Translation
וַתִּהְיֶינָהּ	5	Isaiah 5:25	and ... were*	and ... were
		Isaiah 9:5[6]	and ... was [placed]	and ... [it] shall be [placed]
		Isaiah 23:3	and she became	and she is
		Isaiah 29:11	and ... has been	and ... is become**
		Isaiah 29:13	and ... has been	and ... is

\* - The Hebrew is actually in the singular, which would literally translate as **and [it] was...**

\*\* - The context here is clearly **has become**, i.e., it is something that has taken place

While the Jewish renditions cast all of the occurrences in some form of the past tense, the KJV renditions are inconsistent – twice in the past tense, twice in the present tense, and once in the future tense, at Isaiah 9:6.

<sup>5</sup> Depending on the particular stem the root verb הִיָּה is conjugated, it takes on such meanings as **to be**, **to become**.

The last verb that appears in the verse is וַיִּקְרָא (*va'yiqra*). As in the previous case, this term, too, is a combination of the conjugated verb יִקְרָא (*yiqra*) and the special conjunction ׀, **the conversive-vav** [וְהַפְּוִי], the net effect of which is the addition of the preposition **and** to the verb and reverse its tense. The verb יִקְרָא is the conjugation of the root verb קרא in the 3<sup>rd</sup>-person, singular, masculine, future tense, in the *pa'AL/QAL* stem, the simple verb form, which translates as **[he] will call**.<sup>6</sup> Thus, the combination וַיִּקְרָא means **and [he] called**, where the future tense has been reversed to the past tense. The KJV renders וַיִּקְרָא at Isaiah 9:6 as **shall be called**, in the future tense, and in a passive form, which conflicts with the Hebrew as well as with the Jewish translation. Of the 205 identical instances of וַיִּקְרָא in the Hebrew Bible, four appear in the Book of Isaiah – at Isaiah 9:5, 21:8, 22:12, 36:13. These four cases comprise the sample selected for the analysis, as shown in Table IV.A.1-4.

**Table IV.A.1-4 – The term וַיִּקְרָא**

Term	#	Reference	Jewish Translation	KJV Translation
וַיִּקְרָא	4	Isaiah 9:5[6]	and [he] called	and ... shall be called
		Isaiah 21:8	and ... called	and he cried
		Isaiah 22:12	and ... called	and ... did call
		Isaiah 36:13	and [he] called	and cried

While the Jewish renditions cast all of the occurrences in some form of the past tense, the KJV renditions are inconsistent – in the past tense on three occasions, and once in the future tense, at Isaiah 9:6.

The results of the above analysis of the tenses in Isaiah 9:5[6] demonstrate the consistency of the Jewish translations and the inconsistency of the KJV translations.

**Sidebar Note:** Some Christian missionaries attempt to justify the present tense translations commonly found in Christian Bibles by pointing to a respected Jewish translation, the *Soncino Press* translation of the Hebrew Bible, in which Isaiah 9:5 is translated as:<sup>7</sup>

**Isaiah 9:5(Soncino) – For a child is born unto us, A son is given unto us; And the government is upon his shoulder; And his name is called Pele-joez-el-gibbor-Abi-ad-sar-shalom;**

They attempt to use this particular translation as evidence that refutes the consensus about the verbs being conjugated in the past tense. What these missionaries leave

<sup>6</sup> Depending on the particular stem the root verb קרא is conjugated, it takes on such meanings as **to call, to name, to read, to be called, to be named, to be read**.

<sup>7</sup> *Soncino Books of the Bible – Isaiah*, p. 44, The Soncino Press (1983)

out of their so-called evidence is the commentary on this verse by the *Soncino* translators. Here is the relevant portion of the commentary:<sup>8</sup>

5. **a child.** The verse has been given a Christological interpretation by the Church, but modern non-Jewish exegetes agree that a contemporary person is intended. The Talmud and later Jewish commentators understood the allusion to be the son of Ahaz, viz. Hezekiah.

**is born . . . is given.** Better, in agreement with the Hebrew, 'has been born . . . has been given.'

Aware of what Christian translators have done with this passage, the Soncino translators specifically address this in the commentary by pointing out that the past, not present, tense conjugation, is in better agreement with the Hebrew. This refutes the missionary claim.

## 2. Names/Titles

The last verb in Isaiah 9:5[6] is followed by a series of names/titles. This set of names/titles appealed to Christian translators as an easy target for editing to support the Christological message that was being developed for this passage. As shown in Table II-1 above, this series of names/titles may be understood in two different ways, thereby giving rise to the two versions shown for the Jewish translation. At this point in the analysis, only the linguistic aspects of these names/titles are investigated. The particular applications of these names/titles are investigated in Section VI.B below.

The first name/title is **יְוֹעֵץ נִפְלֵא** (**PEle yo'ETS**), **Wondrous Adviser**, which appears in the Hebrew Bible only once – at Isaiah 9:5. Consequently, a comparative analysis, as was done for the verbs, is not possible. In the KJV rendition, this name/title is separated into two entities – **Wonderful** and **Counsellor**. Although a comparative analysis is not possible, the rules of Hebrew grammar still apply and, according to which, this split may not be done.<sup>9</sup> While the two terms can stand on their own as nouns, they take on different meanings as such. The noun **נִפְלֵא** (**PEle**), which derives from the root verb **פלא**, means **a wonder** or **a marvel**, as may be seen in its two applications, in the singular form, in the Book of Isaiah – at Isaiah 25:1 as **נִפְלֵא**, **a wonder**, and at Isaiah 29:14 as **נִפְלֵא** (**va'FEle**), **and a wonder**. The noun **יְוֹעֵץ** (**yo'ETS**), which derives from the root verb **יעץ**, means **an adviser** or **a counselor**, as may be seen from its two applications, in the singular form, in the Book of Isaiah – at Isaiah 3:3 as **יְוֹעֵץ** (**v<sup>e</sup>yo'ETS**), **and an adviser** or **and a counselor**, and at Isaiah 41:28 as **יְוֹעֵץ**, **an adviser** or **a counselor**. These terms and their respective renditions in the KJV are shown in Table IV.A.2-1.

<sup>8</sup> *Soncino Books of the Bible - Isaiah*, Rev. Dr. A. Cohen (Editor), p. 44; Soncino Press (1950).

<sup>9</sup> Moreover, the fact that each the following three names/titles contains two elements, and that other derivatives of the two root verbs **פלא** and **יעץ** are used together at Isaiah 25:1, 28:29, supports the notion that this name/title also consists of two elements, as reflected in both Jewish translations.



**Table IV.A.2-1 – The name/title פְּלֵא יוֹעֵץ and its components פְּלֵא and יוֹעֵץ**

Term	#	Reference	Jewish Translation	KJV Translation
פְּלֵא יוֹעֵץ	1	Isaiah 9:5[6]	Wondrous Adviser	Wonderful, Counsellor
פְּלֵא	1	Isaiah 25:1	wonders*	wonderful things
וּפְלֵא	1	Isaiah 29:14	and a wonder	and a wonder
יוֹעֵץ	1	Isaiah 41:28	... counselor	... counsellor
וְיוֹעֵץ	1	Isaiah 3:3	and counselor	and the counsellor

\* The Hebrew is actually in the singular, which literally translates as **a wonder**, but the plural is clearly implied here – a rather common occurrence in the Hebrew Bible.

As can be seen from Table IV.A.2-1, the rendition in the KJV of פְּלֵא יוֹעֵץ as two separate names/titles is inconsistent with the Hebrew text.

The next name/title is אֵל גִּבּוֹר (*EL gIBOR*). This expression appears three times in the Hebrew Bible. Two of these cases, in the singular form, are present in the Book of Isaiah – at Isaiah 9:5, 10:21. The third instance is at Ezekiel 32:21, where it appears in the plural form, אֱלֵי גִבּוֹרִים (*eLEI gIBORIM*).

The components of this name/title are אֵל (*EL*) and גִּבּוֹר (*gIBOR*). The term אֵל is common in the Hebrew Bible, and it has three applications. The most frequent use of this term is in **reference to God** (e.g. Exodus 34:6). Another application is in **reference to other gods**, i.e., idols (e.g., Exodus 34:14). The third use of this term is to identify **someone strong or mighty** (e.g., Ezekiel 17:13; Psalms 29:1), or even **something powerful** (e.g., Psalms 90:11). The term גִּבּוֹר is commonly used in the Hebrew Bible to identify someone who is **mighty, brave, a hero** (e.g., Genesis 10:9; Zechariah 9:13).

The combined expression, אֵל גִּבּוֹר, can have different meanings, depending on the context of the surrounding passage. אֵל גִּבּוֹר can mean **mighty hero**, when the context speaks of a person, or it can mean **Mighty God**, when the context refers to God. The KJV renders אֵל גִּבּוֹר as **The mighty God** at Isaiah 9:6, and as **the mighty God** at Isaiah 10:21. Most Jewish translations render these as **Mighty God** and **the mighty God**, respectively. These terms and their respective renditions in the KJV are shown in Table IV.A.2-2, which also includes a valid alternate translation of this phrase.

**Table IV.A.2-2 – The name/title אֵל גִּבּוֹר**

Term	#	Reference	Common Jewish Translation	Alternate Jewish Translation	KJV Translation
אֵל גִּבּוֹר	2	Isaiah 9:5[6]	<b>Mighty God</b>	<b>Mighty Hero</b>	<b>The mighty God</b>
		Isaiah 10:21	[to the] Mighty God	[to the] mighty hero	the mighty God
אֱלֵי גִבּוֹרִים	1	Ezekiel 32:21	The strongest of the mighty men	The mightiest of heroes	The strong among the mighty

Although the KJV renditions appear to be consistent with the common Jewish translations, in the singular form they differ in terms of the definite article, which is capitalized at Isaiah 9:6 and not at Isaiah 10:21. Moreover, the Hebrew name//title אֵל גִּבּוֹר does not include the definite article הַ-הָ (*ha-*), **the**, applied to the respective terms in the name/title at Isaiah 9:5. The same is true at Isaiah 10:21, except that in the latter case, due to the presence of the preposition אֶל (*EL*), **to**, and as dictated by the context of the passage, the definite article הַ-הָ is implied, and both translations agree on this. The alternate Jewish translation that is included in Table IV.A.2-2 is both valid within the context of each passage and helpful in identifying of whom Isaiah might be speaking here. This is further explored later.

The next name/title is אָבִי-עַד (*avi-AD*), which appears in the Hebrew Bible only once – at Isaiah 9:5. Consequently, no comparisons are possible, though some analysis helps to understand its usage. This name/title is a possessive phrase that consists of two components. The first component, אָבִי (*avi*), is the possessive form of the noun אָב (*AV*). The noun אָב appears in the Hebrew Bible 723 times in its singular form and in different inflections and combinations with various prepositions, conjunctions, and other terms, and is used in several different contexts. The predominant application is as **a father**. However, the (singular) noun is also applied as: (a) **a grandfather** (e.g., Genesis 31:42, 32:10); (b) **a progenitor of a line of descendants** (e.g., Genesis 17:4, Isaiah 51:2); (c) one who is the **first of a kind** or **an inventor** (e.g., Genesis 4:20,21); (d) **an advisor, a counselor, a patron** (e.g., Genesis 45:8, Job 29:16); (e) **a founder** (e.g., Joshua 17:1, 1Chronicles 2:50). In addition, the term is used as **a form of address** to a prophet, a king, and others (e.g., 1Samuel 24:12, 2Kings 5:13), and in the plural form it has additional applications, none of which are relevant to the verse being analyzed. Consequently, the first component of this name/title אָבִי can have meanings such as, **father of...**, or **grandfather of...**, or **progenitor of...**, etc.

The second component of this name/title is עַד (*AD*), and it is used in Hebrew as a preposition, such as **by** [in the temporal sense, such as *by a certain time*]; **to**, **up-to**, **till**, **until**, and also as a noun, **eternity**, when in combinations with other terms.

*What is the correct application in Isaiah 9:5[6]?* The Hebrew concordance lists אֲבִי-עֶד as one of the 22 cases in which the application of the noun אָב falls under category (d) above, **an advisor, a counselor, a patron**.<sup>10</sup> Thus, the literal translation of אֲבִי-עֶד could be **advisor of eternity**, or **counselor of eternity**, or **patron of eternity**. In terms of the passage and its context, perhaps the most appropriate translations of this name/title אֲבִי-עֶד would be **Eternal Father** or **Everlasting Father** (the latter is commonly found in Jewish translations) and **Eternal Patron**. The KJV has **The everlasting Father**. This term is shown in Table IV.A.2-3

**Table IV.A.2-3 – The name/title אֲבִי-עֶד**

Term	#	Reference	Jewish Translation	KJV Translation
אֲבִי-עֶד	1	Isaiah 9:5[6]	Eternal Patron	The everlasting Father

Note that the definite article, הַ, is not present in the Hebrew name/title (since this is a possessive phrase, per the correct grammatical syntax, the only place it would have been appropriate to place a definite article would be as a prefix to עֶד). The KJV has both the definite article “*The*” and the noun “*Father*” capitalized in order to enhance the Christological message that is being imputed into this passage.

The last name/title is שָׂר-שָׁלוֹם (**SAR shaLOM**), which appears in the Hebrew Bible only once – at Isaiah 9:5. Therefore, as was the case with the previous name/title, no comparisons are possible. Once again, linguistic analysis is helpful in correctly understanding it. This name/title is a possessive phrase that consists of two components. The first component, שָׂר (**SAR**), though part of a possessive construct, is identical in form to the noun that appears in the Hebrew Bible 111 times, in the singular form, in various inflections and combinations with prepositions and conjunctions, and which means **a government official** (e.g., **a ruler**, or **a minister**, or **a nobleman**, etc.). Although שָׂר is often rendered **a prince** even in Jewish translations, it should be noted that *this term is never used in the Hebrew Bible to describe someone who is a prince*. In the possessive form, then, שָׂר means **commander of...**, or **ruler of...**, or **minister of...**, etc.

The second component of this name/title is שָׁלוֹם (**shaLOM**), which has 237 applications in the Hebrew Bible. The predominant usage of this word is in the context of **peace**, as in **serenity**, or **tranquility**, or **security** (from danger, etc.), and also as in **good relations** among people and between nations, the opposite of conflict or war (e.g., Isaiah 39:8, Ecclesiastes 3:8). Two additional, but less frequent applications of it are **status**, or **condition** (e.g.,

<sup>10</sup> *A New Concordance of the Bible*, Abraham Even-Shoshan (Editor), p. 1; Kiryat Sefer Publishing House, Ltd., Jerusalem (1988).

Genesis 37:14, Isaiah 54:13), and **how is...?** (a form of inquiry about the welfare of someone; e.g., Genesis 29:6, 2Samuel 18:32). Clearly, the application of שָׁלוֹם at Isaiah 9:5 is **peace**. Therefore, the proper translation of the name/title שָׁרֵ-שָׁלוֹם is **Ruler of Peace**. The KJV renders it as **The Prince of Peace**. This term is shown in Table IV.A.2-4.

**Table IV.A.2-4 – The name/title שָׁרֵ-שָׁלוֹם**

Term	#	Reference	Jewish Translation	KJV Translation
שָׁרֵ-שָׁלוֹם	1	Isaiah 9:5[6]	Ruler of Peace	The Prince of Peace

Note that the definite article, הַ, is not present in the Hebrew name/title (since this is a possessive phrase, per the correct grammatical syntax, the only place it would have been appropriate to place a definite article would be as a prefix to שָׁלוֹם). The KJV has both the definite article “*The*” and the expression “*Prince of Peace*” capitalized for the purpose of enhancing the Christological message.

### 3. Other Terminology of Interest

As noted above, the difference between the respective renditions of Isaiah 9:6[7] is more subtle. This subtlety goes hand-in-hand with the changes made in the previous verse, the aim of which is to shift the focus of this verse. Namely, attention is diverted from an individual the Prophet had in mind in Isaiah 9:5[6], the one who will eventually become a righteous and successful King of Judah sitting on the throne of David, to Christianity’s lord and savior.

As a direct continuation from the previous verse, the Hebrew text of Isaiah 9:6 and its Jewish rendition in English start out with the explanation of that rather lengthy and complex name/title given to the child. The text indicates that God will help create these conditions for the child being spoken of in Isaiah 9:5[6] – the future king in the line of King David.

If Isaiah 9:5[6] were about God, then the statement, “**for the increase of the authority and for peace without end, on David's throne and on his kingdom**”, in Isaiah 9:6[7] would be tantamount to placing God “in a box”, i.e., this would be equivalent to severely restricting God. This phrase describes the reign of a successful king, such as King Solomon, whose reign was described in similar terms elsewhere in the Hebrew Bible:

**1Kings 2:12 - And Solomon sat on the throne of David his father; and his kingdom was firmly established.**

Contrast this with Isaiah's vision of God three chapters before Isaiah 9:5-6[6-7], which is in sharp contrast to that of a mortal monarch:

**Isaiah 6:1 - In the year of the death of King Uzziah, I also saw the Lord sitting upon a high and exalted throne; and His lower extremities filled the Temple.**

If that child in Isaiah 9:5[6] eventually became the ruler only of David's kingdom and nothing more, would it not be presumptuous to attribute divinity to someone whose rule did not exceed that of flesh and blood?

Finally, there is the term עֵין־קֵץ (*EIN-QEITS*). This expression can function both as an adjective that means **without end**, or **endless**, and as a descriptive phrase such as **there is no end**, or **is without end**, depending on the context. This same term appears three times in the Hebrew Bible – at Isaiah 9:5, Ecclesiastes 4:16, 12:12, and twice in combined form with the preposition ׀, **and**, as עֵין־קֵץ׀ (*Ein-Qeits*), **and without end** – at Job 22:5, Ecclesiastes 4:8. These terms and their respective renditions in the KJV are shown in Table IV.A.3-1.

**Table IV.A.3-1 – The terms עֵין־קֵץ and עֵין־קֵץ׀**

Term	#	Reference	Correct Translation	KJV Translation
עֵין־קֵץ	3	Isaiah 9:6[7]	without end	there shall be no end
		Ecclesiastes 4:16	there is no end	there is no end
		Ecclesiastes 12:12	is without end	there is no end
עֵין־קֵץ׀	2	Job 22:5	and are not ... without end	and are not ... infinite
		Ecclesiastes 4:8	and there is no end	is there no end

It is interesting to note that the KJV renders the expression in Isaiah 9:6[7] as a phrase in the future tense, while in all other instances the phrase is cast in the present tense. This, too, is part of the effort to continue the message being conveyed by the KJV translation of the previous verse.

## B. What's In A Name?

As shown in Table II-1, there are two plausible Jewish translations from the Hebrew, each of which is consistent with the grammatical syntax of Isaiah 9:5, yet each of which treats the sequence of names/titles therein. On the other hand, the KJV rendition of it (Isaiah 9:6), which typifies most other Christian translations of this verse, appears to emphasize and misapply this sequence of names/titles. The sequence appears to be accolades, "... **Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace ...**", leaves one with the impression that the subject here is God, His substance, and who He is. This is, in effect, designed to create Christological content that points at a certain personality of particular importance to Christianity; namely, Jesus.

From a Jewish perspective, this is quite impossible. Even though numerous Jewish names are phrases that contain one of several of God's titles [commonly used endings are אֱלֹ - (-EL) and יְהִ - (-YAH)], usually combined with another term (such as the two examples that appear below among the names of Isaiah's and Hosea's children), no true prophet of Israel nor any true Israelite would ascribe

terms such as **The mighty God** or **The Everlasting Father** to a person. Moreover, it is documented in the Hebrew Bible that significant names of children of prophets never describe the child itself. Rather, such names carried with them messages for the people, as is the case with Isaiah's sons, **שָׁאֵר יָשׁוּב** (*sh<sup>e</sup>AR yashuv*), **a remnant shall return**, **עִמָּנוּאֵל** (*immanu'EL*) is **God is with us**, and **מְהֵרָה שָׂלַל חָטָא בָּז** (*maHER-shaLAL-HASH-BAZ*), **quicken-booty hasten-plunder**, and with Hosea's children, **יִזְרְעֵאל** (*yizr<sup>e</sup>EL*), **God will sow**, **לֹא רָחַמָה** (*LO-ruHAMAH*), **[She Was] Not Pitied**, and **לֹא עָמִי** (*LO -ami*), **[You Are] Not My People**.

As noted following Table II-1, and keeping in mind the terminology that was analyzed in Section IV.A above, it is time to examine the meaning of the first of the two verses in this passage.

### 1. Isaiah 9:5 – Version A

**Table IV.B-1 – Hebrew text and Version A of English translation**

Jewish Translation from the Hebrew	Hebrew Text
For a child has been born to us, a son has been given to us, and the authority was placed upon his shoulder, and [He, the] Wondrous Adviser, Mighty God, Eternal Father/Patron, called his name: Ruler of Peace;	כִּי-יֵלֶד יֵלֶד-לָנוּ בֶן נִתַּן-לָנוּ וְנִתְּנָהּ הַמְשִׁיחָה עַל-שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פְּלֵא יוֹעֵץ אֵל גִּבּוֹר אֲבִי-עֵד שָׁר-שְׁלוֹם :

The predominant view among Jewish Sages is that the series of first three names/titles – **פְּלֵא יוֹעֵץ**, **Wondrous Adviser**, **אֵל גִּבּוֹר**, **Mighty God**, **אֲבִי-עֵד**, **Eternal Patron/Father** – are all references to God, and that the last name/title – **שָׁר-שְׁלוֹם**, **Ruler of Peace** – is the symbolic name/title that God ordered to be given to the child that is the subject of this verse. This is quite similar to the way Hosea was told to name his children (see Hosea 1:4-9).

*Who, then, could this child be?* The historical record of the Kingdom of Judah recorded in the Hebrew Bible from the time of King *Ahaz* forward, suggests that the name/title **שָׁר-שְׁלוֹם**, **Ruler of Peace**, alludes to the fact that there was a prolonged period of peace in the Land of Israel during King Hezekiah's reign. This peaceful span was highlighted by his invitation to the remnant of the Jews who lived in the Northern Kingdom of Israel to participate in the celebration of the Passover (see 2Chronicles 30).

## 2. Isaiah 9:5 – Version B

**Table IV.B-1 – Hebrew text and Version A of English translation**

Jewish Translation from the Hebrew	Hebrew Text
For a child has been born to us, a son has been given to us, and the authority was placed upon his shoulder, and [he] called his name: Wondrous Adviser, Mighty God [or, Mighty Hero], Eternal Patron, Ruler of Peace;	כִּי־יֵלֵד יֵלֵד־לָנוּ בֶן נִתֵּן־לָנוּ וְנָתַתִּי הַמְּשָׁרָה עַל־שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִי־עַד שֶׁר־שְׁלוֹם :

In this version, the names/titles are components of an expression which, in its totality, could be viewed as referring to someone – one person. In the Babylonian Talmud, Tractate Sanhedrin, Folio 94a, the Sages consider these titles as appellations of Hezekiah. Rabbi Abraham Ibn Ezra, the 12<sup>th</sup> century C.E. Jewish-Spanish exegete, grammarian, and philosopher, picked up on this point of view and relates these names/titles to events and situations that took place during Hezekiah's life (see below). Don Isaac Abravanel (also written as Abrabanel or Abarbanel), the 15<sup>th</sup> century C.E. Jewish Portuguese exegete, philosopher, financier, and statesman, held a similar view, namely, that the child will bear all these names/titles, perhaps as a sign or symbolic reminder to Israel of the message the Jewish nation embodies.

Rabbi Ibn Ezra first notes that Hezekiah, being a righteous person, bent his shoulders to bear the yoke of Torah and, thereby, he assumed the authority or dominion of God. The following paragraphs show how Ibn Ezra relates the components that make up the long symbolic name of this child to some of God's actions during the reign of Hezekiah, the righteous King of Judah, who succeeded his not so righteous father, King *Ahaz*, to the throne of David.

### פֶּלֶא יוֹעֵץ – Wondrous Adviser

“Wondrous” alludes to wonders God performed in his day, such as the wonder of the sun going backwards when Hezekiah was miraculously cured of his illness (Isaiah 38:8). In fact, Hezekiah's recovery, in itself, was considered a wonder.

“Adviser” refers to the fact that the root verb **יָעַץ**, **[to] advise, [to] counsel**, (from which the noun **יוֹעֵץ**, **an adviser, a counselor**, derives), is used when Hezekiah decided to celebrate the Passover in Jerusalem and invite the people of the Northern Kingdom to join in the celebration:

**2Chronicles 30:2 - And the king took counsel [יָעַץ] (va'yiva'ETS) with his officers and the entire congregation in Jerusalem, to celebrate the Passover in the second month.**

As the siege of Jerusalem by *Sanheriv* drew near, the text describes how Hezekiah and his staff came up with a plan of defense:

**2Chronicles 32:3** - And he [Hezekiah] took counsel [וְיָצַע] with his officers and his mighty men to stop up the waters of the fountains that were outside the city, and they assisted him.

And Hezekiah gave the following counsel of assurance to his people:

**2Chronicles 30:8** – "With him [Sanheriv] is an arm of flesh; and with us is the Lord our God to help us and to fight our wars." And the people relied on the words of Hezekiah, king of Judah.

Does the expression, "... and with us is the Lord ...", used in the above passage sound familiar? The Hebrew text of this expression is וְיָצַענוּ יְהוָה (*v<sup>e</sup>iMANu YHVH*). When the Tetragrammaton, *YHVH*, is replaced by another common title of God, אֱל (*EL*), the Hebrew expression would be וְיָצַענוּ אֱל (*v<sup>e</sup>iMANu EL*), an expression similar to that found in Isaiah 7:14, 8:8,10, during the siege of Jerusalem by the armies of the Northern Kingdom of Israel and Syria, from which the Kingdom of Judah was miraculously saved. God's plan for Hezekiah against *Sanheriv* was successful.

### אֱל גִּבּוֹר – Mighty Hero

"Mighty Hero" alludes to the fact that, even though *Sanheriv* approached Hezekiah with a large army, Hezekiah did not surrender in defeat. Instead, he defied *Sanheriv's* threats and blasphemy, and he (and Isaiah) prayed for God's intervention and help, and God's mighty hand destroyed the threat:

**2Chronicles 32:20-22** – (20) And King Hezekiah and the Prophet, Isaiah the son of Amoz, prayed concerning this, and they cried out to Heaven. (21) And the Lord sent an angel, and he destroyed every mighty warrior and commander and officer in the camp of the king of Assyria, and he [*Sanheriv*] returned in shame to his land, and he entered the temple of his god, and some of his own offspring felled him there with the sword. (22) And the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of *Sanheriv*, the king of Assyria, and from the hand of all others, and guided them on every side. [See also 2Kings 19:35-36]

### אֱבִי-עַד – Eternal Patron

"Eternal Patron" alludes to the fact that, in Hezekiah's merit, the Davidic dynasty was prolonged, and has been preserved for the eternal future. King Hezekiah was one of the most extraordinary personalities among the Jewish kings, about whom some Sages said that he was worthy to be the Messiah.<sup>11</sup>

### שֶׁר-שְׁלוֹם – Ruler of Peace

"Ruler of Peace" alludes to the fact that there was a prolonged period of peace in the Land of Israel during the reign of King Hezekiah. This peaceful span was highlighted by his invitation to the remnant of the Jews who lived in the Northern Kingdom of Israel to participate in the celebration of the Passover (2Chronicles 30).

<sup>11</sup> See, for example the Babylonian Talmud, Tractate Sanhedrin, Folios 94a, 98b, 99a.



In summary, then, it is evident that interpretations of Isaiah 9:5, although divergent on the assignment of the first three names/titles, converge on the same individual as the child that is referenced in that verse, namely, Hezekiah, the King of Judah who followed his father, King *Ahaz*, to the Davidic throne.

### C. An Historical Perspective

Chapter 9 in the Book of Isaiah is divided into two main sections. The second section, Isaiah 9:7-20[8-21], is the first portion of an oracle (that continues into Chapter 10)<sup>12</sup> on the impending disaster that awaits the Northern Kingdom of Israel for arrogantly refusing to acknowledge its dependence on God. As it concerns the present analysis, this section is not directly relevant to the events being prophesied for the Kingdom of Judah and, therefore, it is not included in the subsequent discussion.

In the first section, Isaiah 9:1-6[2-7], Isaiah prophetically speaks of deliverance, the fall of Assyrian king *Sanheriv* and his army (who besieged Jerusalem and intended to destroy the Kingdom of Judah), and of joy – the announcement of the birth of the Davidic king during whose reign this and its aftermath will all have occurred.

In the actual timeframe when all of this takes place, Isaiah responds to the messenger sent by Hezekiah with a message in which he reaffirms the promise that God made to King David, namely, that the kingdom would be preserved (see 2Samuel 7:12-16). As the army of *Sanheriv*, the king who previously exiled the tribes of the Northern Kingdom of Israel, besieges Jerusalem seeking to capture it and take into exile the people of the Kingdom of Judah, the nation turns to God and obeys Hezekiah's order not to respond. Then, a miraculous event occurred – an angel slaughtered the Assyrian army and, upon *Sanheriv's* return in defeat, he was assassinated by members of his own family. Thus, the Jewish nation that was on the brink of destruction, standing in the shadow of death, was suddenly and miraculously redeemed, and it stood in a great light, the light that represents deliverance and the events that ensued, which brought about by the emergence of a righteous Davidic king.

By way of leading into a description of the events that lifted the Jewish nation from a state of despair to the ecstasy of a miraculous redemption; Isaiah opens up his ninth chapter with the following declaration:

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<sup>12</sup> The chapter divisions in the Hebrew Bible are artificial additions that came after the canonization. This is exemplified in this second section of Chapter 9, which doesn't actually end with the last verse of the chapter, but continues into Chapter 10 and ends with verse 3 therein. This section, Isaiah 9:7[8]-10:4, is an oracle on the Northern Kingdom of Israel, and it displays a unique poetic structure that consists of four stanzas, each of which ends with the same "chorus", "... **despite all this, His anger has not turned away, and His hand is still outstretched.**" (9:11; 16; 20; 10:4).

**Isaiah 9:1** - The people who walked in darkness, have seen a great light; those who dwell in the land of the shadow of death, light shone upon them.

The epilogue to the events described in Chapter 9 is provided in the rest of Chapter 10, Isaiah 10:5-34. The Prophet recounts in the two chapters how God will have saved King Hezekiah and his Kingdom of Judah from the threat of *Sanheriv's* armies, which had previously captured and exiled most of the population of the Northern Kingdom of Israel.

When some passages in the two chapters are superimposed, it becomes even more evident that Isaiah 9 5-6/[6-7] relates directly to how God saved Hezekiah and his people from *Sanheriv* in the eighth century B.C.E. This correlation is illustrated in Table IV.C-1 (adapted from material by Rabbi Tovia Singer)<sup>13</sup>.

**Table IV.C-1 – "Overlay" of passages from Isaiah 9 and Isaiah 10**

Isaiah 9		Isaiah 10	
3[4]	For the <b>yoke</b> of his <b>burden</b> ...	27	And it shall come to pass on that day, that his <b>burden</b> shall be removed from upon your shoulder, and his <b>yoke</b> from upon your neck and the <b>yoke</b> shall be destroyed because of oil.
	... and the <b>staff</b> of his shoulder, the <b>rod</b> of the one who oppressed him have You broken ...	5	Woe to Assyria, the <b>rod</b> of My wrath and the <b>staff</b> in whose hands is My anger.
		24	Therefore, so said the Lord, God of Hosts: "My people who dwell in Zion, do not fear Assyria; with a <b>rod</b> may he smite you, and his <b>staff</b> may he bear over you as he did in Egypt."
	... as on the day of <b>Midian</b> .	26	And the Lord of Hosts shall stir up a scourge against him, like the smiting of <b>Midian</b> at the Rock of Oreb, and his <b>staff</b> on the sea, and He shall carry him off after the manner of Egypt.
5[6]	... and [he] called his name Wondrous Adviser, <b>Mighty God</b> [or, <b>Might Hero</b> ], Everlasting Patron, Ruler of Peace;	21	The remnant shall return, the remnant of Jacob, to the <b>Mighty God</b> [or, <b>Mighty Hero</b> ]

Several additional explicit connections between Hezekiah and Isaiah 9:5-6[6-7] are present in the Hebrew Bible. The following passage connects Hezekiah with peace during his reign:

**2Kings 20:19** - Then said Hezekiah to Isaiah, "Good is the Word of the Lord which you have spoken." And he said [to himself], "Is it not so, **if there will be peace and truth in my days?**"

Then, there is the passage, part of which was already used in Table IV.C-1, where Isaiah foretells what will occur sometime in the near future:

<sup>13</sup> Rabbi Tovia Singer, *In-depth study guide to the "Let's Get Biblical" Tape Series*, p. 60 (1998).

**Isaiah 10:21-22 – (21) The remnant shall return, the remnant of Jacob [Israel], to the Mighty God [or, Mighty Hero] [אֱלֹהֵי גִבּוֹר]. (22) For if your people Israel shall be as the sand of the sea, a remnant [of them] shall return; the decreed destruction shall wash away with righteousness.**

With Isaiah 10:21-22 in mind, 2Chronicles 30 describes how a remnant from that which was the Northern Kingdom of Israel had returned to Jerusalem during the reign of King Hezekiah to celebrate the Passover. The Northern Kingdom of Israel, which was devastated by the Assyrians in the days of King *Ahaz*, fell into the hands of Hezekiah as Assyria weakened. For the first time since the days of King Solomon, the national unity was reestablished, and Hezekiah was the first monarch on the throne of David who ruled over a "united" people, at least for the duration of his kingdom (as it is reflected in Isaiah's explanation of the name/title of the child in Isaiah 9:5[6] with which he starts Isaiah 9:6[7] "for the increase of the authority").

Finally, there is another connection between Hezekiah and Isaiah 9:5-6[6-7]. This is the expression, "the zeal of the Lord of Hosts shall accomplish this", which occurs in only two other places in the Hebrew Bible – at 2Kings 19:31 and Isaiah 37:32. These two passages, which are almost identical, describe the downfall of the Assyrian king *Sanheriv* and the miraculous victory of Hezekiah.

† **A Common Christian Missionary Claim:** Even if Christian missionaries were convinced by the above analysis that this passage is consistent with the historical events that took place during Hezekiah's reign, they resort to the claim of a "dual prophetic fulfillment", i.e., that the prophecy was contemporaneously fulfilled by Hezekiah as well as some 700 years later by Jesus, Christianity's messiah.

☆ **The Jewish Response:** The analysis already demonstrated that the verbs used in Isaiah 9:5 are conjugated in the past tense. However, even without the evidence of changed tenses, "dual prophetic fulfillment" fails for the following reasons:

- The notion of "dual prophetic fulfillment" is unbiblical, and it appears to have been fashioned in attempts to rationalize serious theological deficiencies.
- The historical record, including even the accounts in the New Testament, verify the fact that none of the names/titles listed in Isaiah 9:5-6[6-7] describe any attribute of Jesus during his lifetime, except by definition.

#### D. Isaiah 9:5-6[6-7] vis-à-vis the New Testament

In addition to all the evidence from the Hebrew Bible presented in the above analysis, there are some additional issues, relevant specifically to the New Testament, which need to be considered by those who insist on interpreting Isaiah 9:5-6[6-7] as describing the messiah of Christianity:

- The authors of the New Testament do not cite either of these two verses, and nowhere do they ever refer to Jesus by any of the names/titles that appear in Isaiah 9:5[6]. This indicates that they did not consider them as references to Jesus.
- These names/titles actually are inconsistent with common references to Jesus. How can “The everlasting Father” also be “The Son”?
- Regarding Jesus being The Prince of Peace, as in the KJV rendition of Isaiah 9:6, he appears to proclaim just the contrary about himself:

**Matthew 10:34(KJV) - Think not that I am come to send peace on earth: I came not to send peace, but a sword. [See also Luke 19:27.]**

**Surely, this cannot portray someone who is called “The Prince of Peace”.**

*Where is the connection between Isaiah 9:5-6[6-7] and the New Testament?*

## V. Summary

The detailed analysis of the Hebrew text of Isaiah 9:5-6 and supporting passages in the Hebrew Bible demonstrated how this passage describes events that had already taken place during the era in which these prophetic words were spoken by Isaiah, i.e., it is an historical, not a messianic, passage. Additional passages in the Hebrew Bible helped establish the connection between this near-term prophecy and the righteous King Hezekiah as the one of which Isaiah spoke.

This passage, Isaiah 9:5-6[6-7], appears to have appealed to Church translators as an opportunity to infuse into the words of Isaiah Christological significance, since all that was required to accomplish this were adjustments to the tenses, a manipulation that changed the historical context (past tense) into a current and prophetic context (present and future tenses).

Yet, it still is puzzling why this passage was targeted for revision in view of the fact that the authors of the New Testament did not believe that it applied to Jesus, as is evident from their silence about it.