

ISAIAH 7:1 And it came to pass in the days of Achaz the son of Yotam, the son of Uziyahu, melech of Yahudah, that Retzin the melech of Aram, and Pekach the son of Remalyah, melech of Yisrael, went up toward Yahrushalayim to war against it, but could not prevail against it.

Jotham is succeeded by his wicked son Ahaz who has plunged Judah into deep idolatry so יהוה sends down the Northern kings, King Rezin of Aram and King Pekah from Ephraim, or the Ten tribes to attack Judah.

2 And it was told to Beit Dawid, 8 saying, Aram is in alliance with Efrayim. 9 And their lev was moved, and the lev of their people, as the eytzim of the woods are moved with the strong wind. 3 Then said vuvh to Yeshayahu, Go forth now to meet Achaz, and take Shear-Yahshuv your son, at the end of the channel of the upper pool in the highway of the Launderers' Field, 4 And say to him, Take heed, and be quiet; fear not, neither be troubled by these two stubs of smoking firebrands, for the fierce anger of Retzin melech of Aram, and by the son of Remalyah. 5 Because Aram, Efrayim, and the son of Remalyah, have taken evil counsel against you, saying, 6 Let us go up against Yahudah, and trouble it, and let us break them open for ourselves, and set our own melech the son of Taveal in their midst, 7 This says the Master vuvh, It shall not stand, and neither shall it come to pass. 8 For the head of Aram is Dameshek, and the head of Dameshek is Retzin; and within sixty-five years shall Efrayim be broken, that it will be Lo-Ami, not a people. 9 And the head of Efrayim is Shomron, and the head of Shomron is Remalyah's son. If you will not believe Me, surely you shall not be established. 10 Moreover vuvh spoke again to Achaz, saying, 11 Ask an ot from vuvh your Elohim; ask it in depth, or make the request highly difficult. 12 But Achaz said, I will not ask, neither will I test vuvh. 13 And Yeshayahu said, Hear now, O Beit Dawid; Is it a small thing for you 19 to weary men, but will you weary my Elohim also?

Ahaz disloyalty is the context of יהוה response to Ahaz here. Now the Gospel of Matthew applies Yeshayahu's prophecy of the son Immanuel to Yahusha. Now giving the critics their due that interpretation doesn't qualify as a personal "sign" or "confirmation"

The full context of Immanuel here includes the king of Assyria/Babylon's invasion of the land of Immanuel in the days of Immanuel (vv 16-20) this happened a generation later in the days of King Hezekiah, Ahaz's own son.

The son Immanuel is one of three who represent three spiritual categories of people in יהוה's day of judgment:

1. *Immanuel* - “*Elohim is with us*” designates the elect category that יהוה is *with*, and for whose sake he delivers his people.
2. *Shear-Jashub* - “*A remnant will repent/return*” designates those who repent and return at the Greater Exodus at the end of the age.
3. *Maher-Shalal-Hash-Baz* “*Hasten the plunder-hurry the spoil*” designates those whom the archtriant destroys on account of their wickedness - the thorny humans on which we get pricked and tangled up upon in our daily lives.

The larger context of Isaiah’s prophecy: Yahusha the blessed son!

Obviously, Judaism denies the virgin birth! This text is attributed to the nation, not Yahusha and this is how Judaism chooses to obfuscate the text.

For example: Isaiah is referring to a specific woman who was known to them. According to Rashi the young woman was Isaiah’s wife. According to Radak she may have been wife of Ahaz. Rashi: the child mentioned is the child of Chapter 8 (that makes no sense - nonsense that child is given a different name altogether), according to Radak the woman is Ahaz’s queen, they were two different children - Judaism’s varied ways of dealing with text ultimately confound the reader and divert him away from the gospel truth.

THE POWER OF REVERSAL:

How do we overcome FUD? to overcome all the negativity that’s put out out there we must learn to overcome the negativity of a particular thing. This will lead us to find the positive quality - gain patience, a supreme confidence, reliance on the Spirit to lead us in **reversal**.

Our attitude has the power of shaping reality in two opposite directions -

1. one that constricts and corners us with fear, uncertainty and doubt,
2. the other that opens up our faith and the possibilities and freedom of action, **TURN ALL OBSTACLES INTO OPENINGS.**

By the power of reversal overcoming centuries of false prophecies concerning the Messiah and his appearance onto the scene, the gospel writers had the power, like you and I do to expand their vision far and wide, giving them the unique capacity to distinguish patterns in events, learn from the past, glimpse into the future, to see through appearances of all those false messiah’s.

Today we have to be aware of a SOS tactic, Talmudic to its core, developed by Judaism in response to this text and that is: conspiring to dull your greatest weapon - your rational, conscious mind and render it useless by **turning you inward** and making you afraid of reality.

To defeat this **inward culture** we live within, we must use the POWER OF REVERSAL and move in the opposite direction. We must turn the outward in our faith and become a keen observer of all that is around us.

We are doing battle against all the fantasies of the NWO that are thrown at us by the SOS. THE POWER OF REVERSAL allows us to tighten our connection to the Creator - we want clarity, not escape and confusion.

Moving in the Creators direction through obedience to faith will instantly bring you power among so many dreamers.

Like Judaism, if we read this text defensively we close ourselves off from the power this text could bring us - constricting its value - the spirit of Leviathan taking precedence.

Instead, as believers we should absorb this text with an open and fearless spirit, letting the prophecy get under our skin and affect how we see the world of faith in the development of the prophets mind.

Judaism's justification of their constricting and defensive interpretation is fatally flawed in that it the rabbis say this text designates a young woman who is NOT a virgin - but a *'Eved'* - a *'maid'*, a *'damsel'*!

But by REVERSAL we can absorb the texts of the bible as a whole and see the possibilities and freedom of action seeing there isn't a single instance where this word solely designates a young woman who is not a virgin anywhere in the bible!

'EVED' – *'Virgin'* *'Alamah'* – *'Almah'* is the word used in Is 7:14. 7X in the TaNaKh, never disputed until after Yahusha

What's a matter of fact is that 70 in excess, Jewish Rabbis translated *'Almah'* in the LXX as *'Parthenos'* – *'virgin'* - hundreds of years before Yahusha, so what changed? The birth, death, burial and resurrection of Yahusha is what changed!

'Parthenos' in the LXX ALWAYS MEANS VIRGIN.

Remember the LXX is a JEWISH TRANSLATION written in the PRE-CHRISTIAN Alexandria, Egypt. It represents an unbiased JEWISH interpretation of Isaiah 7:14 that is much earlier than Matthew's use of the same word '*parthenos*' when referring back to the Isaiah 7:14 passage (Matt. 1: 23). So the context MAKES IT CLEAR THAT THE VIRGIN IS PREGNANT BUT STILL A VIRGIN!

Judaism's modern (2000 years) modern position is '*Betulah*' means virgin NOT '*Almah*'!

People who cling to their delusions find it difficult, if not impossible, to learn anything worth learning. THE POWER OF REVERSAL to delusion is: *examine everything, and soak up learning the way the roots of a tree soak up water.*

Let's examine Judaism's delusion a moment! THE POWER OF REVERSAL allows me to see a major flaw....drum role... '*Betulah*' doesn't necessarily mean virgin! (*Judaism denies "Almah" (Isa. 7:14) means virgin and attributes "Betulah" as virgin which is refutable below*)

Well that's a big REVERSAL you say...well yes it is it's POWER...LOOK:

Dev 22:14. And makes abusive charges against her, and brings up an evil name upon her, and says, I took this woman, and when I came to her, I found her not a virgin

Deu 22:13 Laws Concerning Sexual Immorality (it would be grand if we lived in such a society wouldn't it. But our leaders are cowards - emasculated, feminized cowards!)

13 If any man takes a wife, and goes in to her, and hates her, 14 And makes abusive charges against her, and brings up an evil name upon her, and says, I took this woman, and when I came to her, I found her not a virgin: 'Betulah' 15 Then shall the abba of the damsel, and her eema, take and bring forth the tokens of the damsel's virginity to the zechanim of the city in the gate.

But there's more... because a matter is established out of the mouth of at least two witnesses...

22:19 And they shall fine him one hundred shekels of silver, and give them to the abba of the damsel, because he has brought up an evil

name upon a virgin 'betulah' of Yisrael: and she shall be his wife; he may not put her away all his days.

Here 'betulah' is used to speak of a woman who has already had intercourse on her wedding night (betullat Yisrael, a virgin of Israel Deut 22:19).

But there's more....what about an old fish wife - a married child bearing woman and becomes a widow she is also called a 'betulah' - ***Wail like a virgin 'betulah' girded with sackcloth for the husband of her youth. Joel 1:8.***

Judaism and their Masoretic Text is dubious, it has been redacted 134 times to obfuscate Yahusha as Messiah.

The LXX has rightly been used to proclaim Yahusha as Messiah, born of a virgin, one Messiah! The Masoretic text has been used to proclaim 68 false messiahs!

Even Rashi - Judaism's beloved rabbi believed The Creator would come to earth through an untouched woman!

Rashi on Isaiah 7:14: *"Behold the Alamah shall conceive and bear a son and shall call his name Immanuel. This means our Creator will be with us. And this is the sign: the one who shall conceive is a girl who never in her life has had intercourse with any man."*

14 Therefore vuvh Himself shall give you an ot; See, The Virgin shall conceive, and bear a Son, and call His Name Emanu-El. 15 Butter and honey shall He eat, that He may know to refuse the evil, and choose the tov.

CONCLUSION: THE POWER OF REVERSAL:

to overcome all the negativity that is put out out there about our faith we must learn to overcome the negativity of a particular thing. This will lead us to find the positive quality - gain patience, a supreme confidence, reliance on the Spirit to lead us in reversal.

Isaiah the prophet was a Master of the Power of Reversal. Everything negative is a positive. The bad things that happen to me, Isaiah and I somehow make them good! That means you can't do anything to hurt us!

Events in life are not negative or positive. They are completely neutral. It is our mind of that chooses to interpret events as negative or positive. If we have left

layers of fear within us - not dealt with, then our natural tendency is to interpret temporary obstacles in our path as something larger, setbacks and crises. This is the realm of satan - magnification and imagery.

I've learnt through the prophet to take the opposite approach: Instead of becoming discouraged and depressed by a downturn, I see it as a wake-up call, a challenge to transform into an opportunity for a powerful faith dynamic.

Mentally framing a negative event as a blessing in disguise makes it easier for me to propel myself forward. When bad things happen I assume a kind of normality, I make the most of what I have, even the bad stuff, I have a fearless attitude to adversity because then I have something against which to measure myself and THEN IMPLEMENT THE POWER OF THE PROPHET, THE POWER OF REVERSAL.

1 Pet 1:9 Receiving the pinnacle of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

Isa 42:4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his TORAH.

Isaiah did not fight against circumstances, if he did he would have fallen out of balance with the natural state of things. He would have desired things were different. HE DIDN'T FALL into that thinking and neither should we.

He accepted that all events occur for a reason, and that it is within your capacity to see this reason as positive.