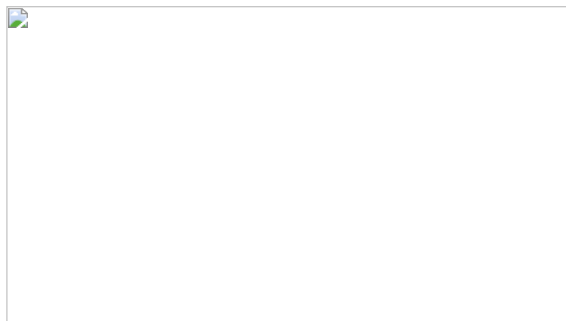




GLOBAL IMPACT MINISTRIES

A Defense of the Apostolic
Christian Faith

Isaiah Saw Christ's Glory, John 12:41



"But though he had done so many miracles before them, yet they believed not on him: That the saying of Isaiah the prophet might be fulfilled which he spoke, 'Lord who has believed our report? And to whom has the ARM OF YAHWEH been revealed (see Isaiah 53:1)?' Therefore they could not believe, because that Isaiah said again, 'He has blinded their eyes, and hardened their heart: that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them' (Isaiah 6:9-10). THESE THINGS SAID ISAIAH, WHEN HE SAW HIS GLORY, AND SPOKE OF HIM." John 12:37-41

Nothing in the text of John 12 specifically states that Isaiah saw Jesus as a Son on the throne in Isaiah 6:1. John first referenced the miraculous ministry of Christ that Isaiah saw in Isaiah 35:4-6 ("But though he had done so many miracles before them").

"Say to those with anxious heart, Take courage, fear not. Behold, **your God will come** with vengeance; the recompense of God will come, but He will save you. **Then the eyes of the blind will be opened and the ears of the deaf will be unstopped. Then the lame will leap like a deer, and the tongue of the mute will shout for joy.**" Isaiah 35:4-6

John first referenced the miraculous ministry of the Messiah which says that "God will come" as the "He" who "will save you." "Then the eyes of the blind will be opened and the ears of the deaf unstopped. Then the lame will leap like a deer, and the tongue of the mute will shout for joy." If John was also referencing Jesus as "the Mighty God" in his divine glory (in John 12:37-41) that Isaiah saw in Isaiah 6:1-3, that would mean that Isaiah saw only One Yahweh on One Throne as Yahweh God the Father who later became a child born and son given via incarnation through the virgin. Since Isaiah saw only One Divine Person on a single throne rather than two or three thrones, the divinity of Jesus must be the divinity of the only true God the Father seen on a single throne by Isaiah. Therefore, even if we go with the interpretation that John and Isaiah saw the divinity of Jesus on the throne in Isaiah 6:1-3, it still does not prove that Isaiah saw Jesus as an alleged pre-incarnate God the Son Person.

John then cited Isaiah 53:1 to identify Jesus as the Messiah as "the arm of Yahweh" who has been "revealed."

"Who has believed our report? And to whom has the ARM OF YAHWEH been revealed" (Isaiah 53:1)? Hence, Jesus is "the arm of Yahweh" as the extension of Yahweh God the Father Himself.

John then cited Isaiah 6:9-10 which says, "

"Go and tell this people: Be ever hearing, but never understanding; be ever seeing, but never perceiving. Make the heart of this people calloused; make their ears dull and close their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and turn and be healed."

"THESE THINGS SAID ISAIAH, WHEN HE SAW HIS GLORY, AND SPOKE OF HIM." John 12:41

Isaiah spoke many "things" about Christ's glory in prophetic visions throughout the book of Isaiah, but the apostle John never wrote anything to affirm that Isaiah saw the Son as the Son of God on the throne in Isaiah 6:1-3. The context of John chapter twelve proves that John had cited various passages from the prophet Isaiah to show that Jesus fulfilled various Messianic prophecies, but John never wrote that Isaiah saw the Son as the Son of God on the throne. That is wishful eisegesis on the part of Trinitarian scholars.

How did the prophet Isaiah see Christ's GLORY?

He saw CHRIST'S FUTURE MINISTRY OF MIRACLES – Isaiah 33:5

He saw CHRIST'S FUTURE VIRGIN BIRTH AS IMMANUEL, GOD WITH US – Isaiah 7:14

He saw CHRIST'S FUTURE NAME being called the same Name as "THE MIGHTY GOD" and "Everlasting Father." Isaiah 9:6

He saw CHRIST'S FUTURE ASCENSION TO THE THRONE OF DAVID which scripture proves is the EVERLASTING THRONE OF YAHWEH – Isaiah 9:7.

1 Chronicles 29:23 calls the throne of David "THE THRONE OF YAHWEH."

Wherefore, Isaiah saw Christ's future glorious ministry of miracles, virgin conception, and ascension to the throne of David. Isaiah further identifies the child born and son given as "the Mighty God," and as "the Everlasting Father" in Isaiah 9:6. Therefore if Isaiah saw the divinity of Jesus in Isaiah 6:1-3 when he spoke of his glory (according to John 12:37-41), it would only prove that Isaiah saw Jesus as the Father before he became incarnate as a Son.

Daniel also saw Christ's future glory: "And to Him was **given dominion, GLORY and a kingdom**, that all the peoples, nations and men of every language might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed." Daniel 7:14

Notice that Jesus Christ as a Son was "given dominion" and "glory" and "a kingdom" over "all peoples, nations and men of every language" of the earth long before he ever received that dominion and glory. How could an alleged pre-incarnate coequal God the Son be given dominion and glory by

the Father when an alleged God the Son would be completely coequal with God the Father as a pre-incarnate Son in the first place? The "dominion" and "glory" that was "given" to the Son in Daniel chapter seven is that "glory" that Jesus spoke of when he said, "the glory which I had with you before the world was" in John 17:5.

Like Isaiah, Daniel also saw Christ's predestined glory before he actually received that glory.
1 Peter 1:11 "... the prophets ... predicted the sufferings of Christ and THE GLORY THAT WOULD FOLLOW."

Like other prophets, Isaiah also "predicted the sufferings of Christ and THE GLORY THAT WOULD FOLLOW." This is the precise meaning of Isaiah seeing his glory in John 12:37-41.

"THESE THINGS SAID ISAIAH, WHEN HE SAW HIS GLORY, AND SPOKE OF HIM." John 12:41

John 2:11 "This beginning of signs did Jesus in Cana of Galilee, and MANIFESTED HIS GLORY; and his disciples believed in him."

Finally, even if we were to believe that John's quote in John 12:40 from Isaiah 6:9-10 (which says nothing about seeing the Son on the throne of God in Isaiah 6:1-3) was an indication that Isaiah saw Christ's glory as God on the throne before the incarnation in Isaiah 6:1, it would do nothing to disprove Oneness theology. For we believe that the true identity of Jesus Christ is the divinity of God the Father who has always been on the throne even before his incarnational conception and birth as a human child born and son given.

Furthermore, the prophet Isaiah only saw one Lord on one single throne in Isaiah 6:1. "I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple." If the Trinity doctrine was correct, then we would expect to see a God the Son enthroned along with God the Father and along with an alleged third God the Holy Spirit Person. Since Isaiah saw only one Divine God Person on the throne in Isaiah 6:1, we know that God could not be three coequal God Persons of a three person Trinity.

The apostles and prophets never said that they saw a pre-incarnate God the Son on the throne beside God the Father. They only saw one Divine King Person on the throne of God who later became the human Son of God. If any of the prophets had seen two or three Divine King Persons beside each other then I would say that the Trinitarian doctrine would be scriptural; but the scriptural evidence proves that there is only One Heavenly God the Father as One Divine King Person on a single throne.

When we compare scripture with scripture, we find that Jesus was speaking about his predestined GLORY as a human child born and son given which he already had with the Father "before the world was" actually created in John 17:5 (*John 17:1-5, 1 Peter 1:20*). Since Trinitarians cannot find a single scripture that says that the Son of God actually experienced dominion and GLORY as a pre-incarnate God the Son in the Hebrew Bible, we know that the Son was called the Son because of his virgin conception and birth (*Luke 1:35*) in Bethlehem rather than because of an alleged timeless existence as a Son.

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