

# Isaiah 52 and John 3:16

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## Introduction

This is pulled from Gen-42-18-to-43-23-Joseph-Tests-His-Brothers, article #985.

## Isaiah 52

*Put on Your Strength, Zion; My Servant Shall Deal Wisely*

*Christ persuades the church to believe his free redemption*

<sup>52:1</sup> Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. <sup>2</sup> Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. <sup>3</sup> For thus saith YHVH, Ye have sold yourselves for nought כִּנְיָן <sup>chin-Nam</sup>; and ye shall be redeemed without money.<sup>A</sup> <sup>4</sup> For thus saith the Adonai YHVH, My people went down aforetime into Egypt to sojourn there; <sup>Gen 46:4</sup> and the Assyrian <sup>B</sup> oppressed them without cause.<sup>C</sup>

*The narrative switches between the history of Israel in Egypt and Israel to be carted off to Syria. JKM Notes*

<sup>5</sup> Now therefore, what have I here, saith YHVH, that my people is taken away for nought? they that rule<sup>D</sup> over them make them to howl,<sup>E</sup> saith YHVH; and my name continually every day is blasphemed.<sup>F</sup>

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<sup>A</sup> see e-Sword notes below.

<sup>B</sup> the Assyrian. This was "another king" (Act 7:18), the first of a new dynasty, the "new king" of Exo 1:8, who (of course) "knew not Joseph". See notes on the above passages. Source CB Notes

<sup>C</sup> if there was cause then it would be a legally binding contract. Oppressed them for nothing i.e. no *res*...no substance. I say this because it's like the previous verse where it says "they sold themselves for nothing". It brings up two questions 1) why did they sell themselves and 2) having been sold why did they do it with getting anything in return ... substance. No substance means there is no legally binding contract (*quid pro quo* is missing) so there is no legal reason for them to be there. For YHVH to get her (Israel) back he has to go to war with here captives, but, in a weird way, YHVH has to go to war with Israel for allowing themselves to being held captive in the first place and being, ironically, comfortable with their victim status.

<sup>D</sup> **rule over them** The individual Israelites are not sovereigns because now they have a King like the nations to rule over them. The consequence of 1<sup>st</sup> Sam 8 is that Israel had to turn in *their sovereignty card* so that didn't have to deal with all that icky governance stuff.

<sup>6</sup> Therefore my people shall know my name:<sup>G</sup> therefore they shall know in that day that I am he that doth speak:<sup>H</sup> behold, it is I. <sup>7</sup> How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!<sup>I</sup>

Isa 52:7 HSB5

he· ha· Rim upon the mountains הַהָרִים al- on על- na· Vu How beautiful נָאוֹ mah- How מִה־  
me· vas· Ser, of him that bringeth good tidings מְבַשֵּׂר rag· Lei are the feet רַגְלֵי  
me· vas· Ser that bringeth good tidings מְבַשֵּׂר sha· Lom peace שְׁלוֹם mash· Mi· a that publisheth מְשַׁמֵּיעַ  
o· Mer that saith אֲמַר ye· shu· Ah; salvation יְשׁוּעָה mash· Mi· a that publisheth מְשַׁמֵּיעַ Tov of good טוֹב  
e· lo· Ha· yich. Thy God אֱלֹהֶיךָ ma· Lach reigneth מְלֶכְךָ le· tzi· Yon unto Zion לְצִיּוֹן

<sup>8</sup> Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when YHVH shall bring again Zion.<sup>J</sup>

To joy in the power thereof

<sup>E</sup> The King of Israel is whining about their predicament and asking why this calamity is occurring and why isn't YHVH doing his job to bless and protect himself and his subject citizens. They claim they are innocent and therefore there is no cause for their punishment. But that's a lie, the King is corrupt and so are his subject citizens.

<sup>F</sup> The name is blasphemed because Israel, who bears his name, dismisses the power and authority of the name. It is dismissed because they gave up their sovereignty to another king. The blame therefore is ultimately Israel...look in the mirror Jacob! Sidebar, is everybody miss-pronouncing YHVH's name? Is that the clear reading of this passage? Really?

<sup>G</sup> **Know my name.** How will the House of Israel, who are scattered amongst the nations and speaking in different tongues, "Know my name"? Will it be paramount to have endless debates about how to pronounce a Hebrew word consisting of four Hebrew letters? Really? They will know his name because they yearn to hear the Good News that over came the Bill of Divorce which is the very thing that scattered them in the first place. This Bill of Divorce is a consequence to them rejecting the Torah and going "a whoring around" to other god's. Evidence that one knows the name of YHVH is to act as a priest/sovereign.

<sup>H</sup> Yeshua, the Great Shepherd, says that his sheep hear his voice Joh 10:3-4, 27. He also says in Joh 10:16 that he has two flocks.

**Joh 10:16** "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

<sup>I</sup> Publisheth <sup>H8085</sup> **Sh'ma** peace; <sup>H7965</sup> that publisheth <sup>H8085</sup> salvation; <sup>H3444</sup> **yeshuah** Thy God <sup>H430</sup> **Elohayich** **reigneth!** <sup>H4427</sup> **malak**

The promise is that they are going to resort back to when YHVH was their King, not a King like the nations (1<sup>st</sup> Sam 8). As a consequence, Israel will be at peace with both Elohim and Man (a covenant of peace/shalom if you will).

How will it, the salvation *yeshuah*, be published *mashMia*? It will be a good *tov* publication *mevasser mashmia*. How is it not obvious that this is the Good News i.e. the Gospel. That salvific event by Yeshua, who came but for the Lost Sheep of the House of Israel and to overcome the Bill of Divorce. By accepting the Good News Ephraim will then be able to claim that God reigns over them i.e. God is now their King, and by implication the 1<sup>st</sup> Sam 8 type kings are not (a man can only have one master...pick one!). To be a sovereign then does not mean that no King will rule over you, but that Kings of the earth (and the authority that they have on the earth) does not reign over you. Your choose determines the law form you operate in...Torah law or (so called) Natural law (pick one!...choose wisely).

For *malak* <sup>H4427</sup>, see "King-of-Israel", article #429.

<sup>J</sup> NG says there are Jews who have problems with this because they are waiting for the Messiah to return before YHVH. The Jewish understanding is the *Shekinah* Glory will return

<sup>9</sup> Break forth into joy, sing together, ye waste places of Jerusalem: for YHVH hath comforted his people,<sup>K</sup> he hath redeemed Jerusalem. <sup>10</sup> YHVH hath made bare חָשַׁף <sup>cha·Saf</sup> אֶת־ his holy arm in the eyes of all the nations הַגּוֹיִם <sup>hag·go·Yim</sup>; and all the ends of the earth אֶת <sup>L</sup> shall see the salvation <sup>M</sup> of our God אֱלֹהֵינוּ <sup>'e-lo-Hei-nu</sup>.

## Isa 52:10 | The אֶת is between the ends of the earth and the salvation of YHVH

Isa 52:10 HSB5

לְעֵינַי <sup>ka·de·Sho, his holy</sup> קָדְשׁוֹ <sup>ze·Ro· a arm</sup> זְרוּעַ <sup>-et</sup> אֶת־ <sup>Yah· weh The LORD</sup> יְהוָה <sup>cha· Saf hath made bare</sup> חָשַׁף  
<sup>af· sei-</sup> אֶפְסֵי־ <sup>kol- all</sup> כָּל־ <sup>ve· ra· U shall see</sup> וְרָאוּ <sup>hag· go· Yim; of all the nations</sup> הַגּוֹיִם <sup>kol- of all</sup> כָּל־ <sup>le· ei· Nei in the eyes</sup>  
ס <sup>e· lo· Hei· nu. of our God</sup> אֱלֹהֵינוּ <sup>ye· shu· At the salvation</sup> יְשׁוּעַת <sup>et</sup> אֶת <sup>A· retz, of the earth</sup> אֶרֶץ <sup>and all the ends</sup>

*And to free themselves from bondage*

<sup>11</sup> Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her;<sup>N</sup> be ye clean,<sup>O</sup> that bear <sup>P</sup> the vessels of YHVH.

## Isa 52:12-15

<sup>12</sup> For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel *will be* your rereward. <sup>13</sup> Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. <sup>14</sup> As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: <sup>15</sup> So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

ToDo add commentary to the remaining verses in this chapter of Isaiah

<sup>K</sup> See Lo-Ammi-are-the-ones-who-need-Emanu-El, article #[511](#).

<sup>L</sup> Isa 52:10 YHVH hath made bare his holy arm in the eyes of all the nations shall see; and all the ends of the earth (*eretz*) **Aleph Tav** ~~shall see~~ the salvation (**yshuat** <sup>H3444</sup>) of our Eloheinu.

Not much commentary is needed here as it should be self-explanatory. The standalone Aleph Tav stands between the earth and the salvation of Elohim. The meaning of Y'shua is the salvation of Elohim.

This reminds me of John 3:16.

**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.**

I would argue that YHVH specifically gave Yeshua for Ephraim, so that Judah and Ephraim can do their priestly functions. Indirectly this is salvation for the rest of the world / Gentiles as they are the beneficiary of the Priestly nation Israel.

<sup>M</sup> **Salvation** / **yshuat** <sup>H3444</sup>, see Word-Study-Welfare, article #???, which is a search in the KJ translation for welfare. In Job 30:15 yeshuah <sup>H3444</sup> is translated as welfare.

<sup>N</sup> **get out of the midst of her** YHVH scattered the House of Israel unto the nations and now, as a result of the work of the standalone Aleph Tab, is telling Israel to get out from the jurisdiction that is of the heathen / gentile nations. Israel, if you will, "ashwandered" into this jurisdiction because of the foolish unrighteous contracts they signed, now they need to "ashwander" out.

<sup>O</sup> I am Holy so you be Holy.

<sup>P</sup> To bear the name of YHVH is to be a priest/sovereign.

## Isa 52:4-5 HSB5

What is read Qere ק vs. what is written Ketiv כ

The most important of the Masoretic notes are those that detail the **Qere** קרי (what is **read** noted with a *Koof*) and **Ketiv** כתיב (what is **written** noted with a *chaf*) that are located in the Masorah parva in the outside margins of BHS. Given that the Masoretes would not alter the sacred consonantal text, the *Kethiv-Qere* notes were a way of "correcting" or commenting on the text for any number of reasons (grammatical, theological, aesthetic, etc.) deemed important by the copyist<sup>[22]</sup> Source . For a more detailed page see *Qere Ketiv* and see List. See my notes at <https://myhebrewbible.com/Hebrew/Definitions>

mitz- Ra- yim מְצַרִּים Yah- weh, GOD יְהוָה a- do- Nai the Lord אֲדָנִי a- Mar For thus saith אָמַר choh thus כֹּה ki For כִּי  
la- Gur to sojourn לְגוֹר va- ri- sho- Nah aforetime בְּרָאשֶׁנָּה am- Mi My people עַמִּי ya- rad- went down יָרַד into Egypt  
a- sha- Ko. oppressed עֲשָׂקוּ be- E- fes them without cause בְּאֶפְסוֹ ve- ash- Shur there and the Assyrian וְאַשּׁוּר Sham; there  
ne- um- Now therefore נְאֻם- (ק) foh have here פֹּה -li- לִי- mah- how long (מֶה- [כ] -li- -mi- [מִי-] ve- at- Tah Now וְעַתָּה  
am- Mi that my people עַמִּי luk- Kach is taken away לָקַח ki- for כִּי Yah- weh, the LORD יְהוָה what have I here saith  
ye- hei- Li- lu over them make them to howl יְהִילֵלוּ (ק) mo- she- Lav reign (מִשְׁלֹ (כ] mo- she- lov מְשֻׁלוֹ chin- Nam; without  
hai- Yom every day הַיּוֹם kol- all כָּל- ve- ta- Mid continually וְתָמִיד Yah- weh, the LORD יְהוָה ne- um- saith נְאֻם-  
שְׁמִי מִנְּאֻץ min- no- Atz. [is] blasphemed מְנַאֲץ she- Mi and my name

Isa 52:5 KJV: Now therefore, what have I here, saith YHVH, that my people is taken away for nought? they that rule † over them make them to howl, saith YHVH; and my name continually every day is blasphemed.

† *mashal* <sup>H4910</sup> reign. Word-Study-H4910-mashal-rule-compare-to-H4911-H4912-proverb-parable, article #439. In the Torah scroll, it written one way and pronounced another way ➔

(ק mo- she- Lav reign (מִשְׁלֹ (כ] mo- she- lov מְשֻׁלוֹ)

## e-Sword notes on Isa 52:3

### **ToDo review**

Federal Reserve Notes are not money. We have enslaved ourselves by our own volition, by the contracts we signed.

This, my commentary on FRN's, needs rethinking as well (Circa March 2014). JS would say that there is no money, at least not as defined by the constitution.

After understanding commercial redemption, I need to review the above comments. The estate is their as a result of the birth certificate and it's always there for you to reclaim it once you figure out how to completely operate outside of the SS Trust and inside the confines of the Executor of the estate (Circa March 2014).

H2600

The blood of Y'shua is a gift and it is priceless you can't be redeemed with money even if you had all the money of the world. The money of account is the blood of Y'shua which is not corrupted because Y'shua was born perfect. In this regard, it does not matter if the money be of "substance," e.g. gold or silver, or if it be FRN's, as all of those things come from this imperfect and corrupt world (what I call the Bizarro world). See Exo 6:6, 1Pe 1:18-19.