

Isaiah 56

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Introduction

Isaiah 56 is a very powerful chapter because it challenges antinomian Christianity which loves to point to Isaiah and say that the prophet is clearly speaking of Yeshua (e.g. Isa 53), but cannot come to terms with identifying themselves as Israel, specifically the House of Israel. Antinomian Christianity practically brags about being a Gentile and not under covenant with “the God of the Old Testament”. It seems clear to me that Isaiah 56 states that to those people who have [joined](#) himself to YHVH, that do his commandments and honor his covenant shall not say that they are not his people and not part of the covenant^a.

In my two house one covenant understanding and teaching I use this chapter frequently to support my claims, so putting these thoughts in one document makes sense (see [related articles and topics](#)). Here’s the key verses...

Isaiah 56:3-6 KJV

³ Neither let the son of the [stranger](#), that hath [joined](#) himself to YHVH, speak, saying, YHVH hath utterly [separated](#) me from his people: neither let the [eunuch](#) *has-sa-Ris* say, Behold, I *am* a dry tree. ⁴ For thus saith YHVH unto the **eunuchs** *las-sa-ri-Sim* that [keep my sabbaths](#), and choose *the things* that please me, and take hold of my covenant; ⁵ Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be [cut off](#). ⁶ Also the sons of the stranger, that [join](#) themselves to YHVH, to serve him, and to love the name of YHVH, to be his servants, every one that [keepeth the sabbath](#) from polluting it, and taketh hold of my covenant;

This small set of verses is a “target rich environment” for someone like myself who has a passion for all things law, especially as it gets traced back to scripture. For example we have covenant, keeping the Sabbath, legal status of a stranger, a name better than of sons and of daughters

In this article, I decided to key on two words **join** and **eunuch**. In the modern era, which is an era where people are awakening to the idea of what I call “two house one covenant”, I have a question for them. Who do you

^a Whoa, three “nots” in a row.

know is a eunuch? Who do you know has done that physical things that a eunuch must do to be called a eunuch? In our modern era this seems quite archaic. Therefore, if Isaiah is speaking to us in this modern era, an era with the understanding of “two house one covenant”, it is reasonable to look for a deeper meaning?

My thesis – Connecting Isaiah 56 with Matthew 19 and eunuch with join

My thesis is that the **eunuch** is the House of Israel who got the bill of divorce, and Yeshua as the messiah made it so that they could be **joined** back together with YHVH in covenant. In section of verses Mat 19:3-9, a discussion of divorce is brought up. I would suggest that this is a hint to the most famous divorce in history, that which was given to the House of Israel.

The next topic is marriage Mat 19:10-12 which of course is the opposite of divorce. In these verses Yeshua speaks of eunuchs in a encrypted way. The final section is Mat 19:13-15 which is a discussion about the children which eunuchs are incapable of having (hint) and therefore can't honor the contract with YHVH and pass this contract onto the next generation (to me this is the key distinction between a mere contract with YHVH and a covenant with YHVH).

I'm suggesting that the hint here is that the House of Israel, which is under her legal status of being divorced, can breed like rabbits, but legally speaking, it means nothing to YHVH because of the divorce.

Mat 19:1-15 KJV ^b

Yeshua heals the sick

¹ And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan; ² And great multitudes followed him; and he healed them there.

Yeshua dialogs with the Pharisees concerning **divorce**

³ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? ⁴ And he answered and said unto them, **Have ye not read, that he which made *them* at the beginning made them male and female,** ⁵ **And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?** ⁶ **Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.** ⁷ They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? ⁸ He saith unto them, **Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.** ⁹ **And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away ^c doth commit adultery.**

The disciples question the institution of marriage

¹⁰ His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

Yeshua appeals to a higher understanding and discusses three types of **eunuchs**

¹¹ But he said unto them, **All *men* cannot receive this saying, save *they* to whom it is given.** ¹² **For there are some **eunuchs**, which were so born from *their* mother's womb: and there are some **eunuchs**, which were made**

^b **ToDo:** There is a lot of stuff to comment on in these verses in Mat 19. Maybe I should do a verse by verse commentary. There is redundancy with Word-Study-H5631-saris-eunuch-G2135-eunouchos, therefore need to review both articles.

^c See the Mat-19-3-9-Bill-of-divorce-adultery-put-away <http://MyHebrewBible.com/Article/111>

eunuchs of men: and there be **eunuchs**, which have made themselves **eunuchs** for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

Yeshua lays hands on the little ones over the objections of the disciples

¹³ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them. ¹⁴ But Jesus said, **Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.** ¹⁵ And he laid *his* hands on them, and departed thence.

Act 8:26-40 Philip and the Ethiopian Eunuch

^{8:26} And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. ²⁷ And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, ²⁸ Was returning, and sitting in his chariot read Esaias the prophet. ²⁹ Then the Spirit said unto Philip, Go near, and join thyself to this chariot. ³⁰ And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? ³¹ And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. ³² The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: ³³ In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. ³⁴ And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? ³⁵ Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. ³⁶ And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized? ³⁷ And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. ³⁸ And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. ³⁹ And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. ⁴⁰ But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

Verse 27 Notes

27 And he arose and went: and, see, a man of Kush, a faithful believer, **5285** a treasurer of great authority under Kandace malqa of the Kushim, who was in charge of all her treasure, and had come to Yahrushalayim to worship, **5286**

RSTNE Footnotes

5285: This man was not a “eunuch” as most translations render these verses. He was a faithful convert and was in Jerusalem for one of the three feasts of [Deu 16:16](#). The Torah forbids a eunuch from worshipping in the temple, or from being a convert in Yisrael according to [Deu 23:1](#). All eunuchs are excluded from the people of Yisrael. The solution is found in the Aramaic word for both eunuch and faith-filled man, which is mahimna, which in this case clearly means a faithful believer, to whom Phillip proclaimed Yahshua.

5286: A black man, who had joined himself to Yisrael, either as a stranger in the gates, or a seeking Efrayimite.

Verse 32 Notes

Isa_53:7-8

CB Notes: **The place** = Now the context. Greek. *perioche*. Only here. Quoted from [Isa_53:7](#), almost word for word from the Septuagint

Related articles and topics

Topic	Article	Article #
H5236 <i>nekar</i> stranger	Biblical-Word-Study-and-Commentary-on-ones-Legal-Status	209
H914 <i>badal</i> separate	word Study H914 badal separate, sever, divide, differences	115
H3867 <i>lavah</i> joined	Word Study lavah H3867, H3881, H3878, H3880	107
H5631 <i>saris</i> eunuch	Word Study saris H5631 eunuch	109
H3772 <i>karath</i> cut	Word Study H3772 karath cut, made, covenant, confederate, league, loose, freed	117
H4941 <i>mishpat</i> judgment	Word-Study-Commandments-Statutes-Decrees-Ordinances-Charges-Judgments	
H835 <i>ehsher</i> blessed	Shalom and the Pursuit of Happiness	
H3293 <i>ya'ar</i> forest	Standalone-Aleph-Tav-in-2Sa-21-19 {abondend document}	
H4464 <i>Mamzir</i> Bastard	Word-Study-Bastard-Mamzir-H4464 Deu 23:2 (3), Zec 9:6, Heb 12:8; G241 allogenes G4204 porne; commentary on the public welfare state	

Keeping the Sabbath, Addressing Rabbinical Judaism Objections

This article focuses in on Isaiah 56:3-6, and two categories of people are mentioned in the 4th and 6th verse. It mentions the “eunuchs” (4th verse) and “the sons of the stranger” (6th verse) who keep the sabbath. I have in my e-Sword notes something that Nehemia Gordon (NG) said^d ...

In parasha *Vaetchanan* (Deu 3:21-7:11) that the only place the *Noachite*^e laws are found are in rabbinic oral law. In these laws, gentiles are forbidden from keeping Sabbath and if they do they should be publically executed.^f Yet in Isaiah 56:2-3 it says the man that keeps the Sabbath shall be blessed even if that man is a "son of the stranger".

My Comments. NG is claiming that a most serious charge can be made by an authority of Rabbinical Judaism (RJ) to the aforementioned class of people who are keeping the sabbath. So let's put on our legal thinking cap and think this through as an exercise in guarding your covenant^g with YHVH.

I like to say that “a foolish Israelite and his birthright/inheritance will soon go separate ways” The birthright of an Israelite is his claim of being in covenant with YHVH. It's one thing to make that claim but it's another to be able to keep it i.e. *shomer* it. If you don't recognize how to keep it and similarly when it is about to be taken, then don't be surprised when it's taken from you.

With that said, I would want to ask a simple question to Mr. RJ man.

Hey RJ man, *quo warranto*!? By what authority do you make this charge? What evidence do you have that I'm a card carrying member of RJ in good standing? It's my witness and testimony that I have made no claim of being a member of RJ, or, for that matter MJ (Messianic Judaism). If I have not signed the 'I wanna be a member of the RJ/MJ religious club application form' then my question still stands *quo warranto*?

I would continue with my legal tongue lashing...

For the record, both here on earth and in heaven, my claim is that I'm a card carrying member of the 'Redeemed Ephraimite Religious Order' and I not only do the Torah, but do so with authority by accepting the claim of Yeshua and his sacrifice and who came 'but for the lost sheep of the house of Israel'. He is also the one that the prophet Isaiah is speaking of. This is my *quo warranto*.

Boom! Drop the mic walk off the stage.^h

What's going on here? How is it in my example one's covenant with YHVH is subtly being taken away? It's because what he is really doing is making you an offer to join his religious club that overwrites your sacred contract with YHVH.

^d In my notes I wrote 25:39-27:50, and I think this relates to the timeline location in the podcast (<http://www.nehemiaswall.com/torah-pearls-vaetchanan-deuteronomy-323-711>)

^e In English it is called **noahide**.

^f **ToDo:** This is a pretty powerful comment and a powerful charge against Rabbinical Judaism so I need a source other than NG's testimony

^g I like to use the term *shomer Habrit*...guarding of the covenant.

^h I'm starting a new hash tag thing #B!DTMWOTS

Excerpts from my article “Who Am I (ver 2.1)ⁱ”

ToDo: I need to clean this up and decide what I want from this document.

I am commanded not to call myself a Gentile

Nehemia Gordon (Need Audio Reference) says according to Isa 56:3-8, that YHVH is commanding *ben hnekhar*^{H5236} (the son of the stranger) not to say that I am not really an Israelite. I Agree. If you say you have a relationship with YHVH, or even more specifically you say I am being Torah observant, Isa 56:3 is saying you are commanded to not say you are Gentile! Anyone who says they are a Gentile on the one hand and on the other trying to be Torah observant (e.g. keeping Shabbat) is a confused person and is sinning. You are either Torah observant and therefore of Israel or you're not, you can't be both. A Gentile by definition is someone not being Torah observant, and as the verses below show, I can't call

Verse 8, for Nehemia Gordon as a Zionist, is one of the most profound verses in the bible. He defines Zionist as someone who has to return to the land, because that is where you can do all the Torah. He also says that there may or may not be people who are from the ten tribes (JKM: of course I say that there is and claim to be one).

In conclusion, Nehemia Gordon just says wow about Isa 56. Maybe he fills it more than others, because he was in the Diaspora (Chicago). When he sees others gathered into Israel, he realizes that this is the testimony to the truth of YHVH. In the prophets we are told that the reason the ancient Israelites believed in YHVH is because they had heard from the ancestors about the miracle of the Exodus and were promised that in a future time that won't be the reason you believe in YHVH, it is because you will have seen the in-gathering take place (JKM: this smacks of “the Greater Exodus”). Nehemia Gordon being one who has been ingathered, shouts the truth of YHVH and that His Torah and TaNaCh is true and the He is the Elohim of heaven and earth.

Review this resource C:\Religion\Nehemia Gordon\Conversion\Is Judaism racist.doc

H7676 shabbath see Word Study Sabbaton, G4521

Word Study of Zur (Nokri) H2114), Ger (H1616, Ger Toshav (H8453) – Gentiles, Sojourners, Aliens, Residents

1781 Hebrew: yeshuati.

1782 Through His Son.

1783 Those who are heirs of salvation must guard the Shabbat and the other eternal ordinances in Torah.

ⁱ D:\SkyDrive\Articles\JKM\ Who Am I (ver 2.1).doc, page 13 & 14

Isa 56:3-8 RSTNE ^j

³ Neither let the son of the stranger (ben hanekhar ^{H5236}), that hath joined himself to YHVH, speak, saying, YHVH hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree. ¹⁷⁸⁴ ⁴ For thus saith YHVH unto the eunuchs that keep (shomer ^{H2388} ^{H853}) my sabbaths, and choose *the things* that please me, and take hold ¹⁷⁸⁵ of (chazaq ^{H2388}) my covenant; ⁵ Even unto them will I give in mine house and within my walls ¹⁷⁸⁶ a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. ¹⁷⁸⁷ ⁶ Also the sons of the stranger, that join themselves to YHVH, to serve him, and to love the name of YHVH, ¹⁷⁸⁸ to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of (chazaq ²³⁸⁸) my covenant; ¹⁷⁸⁹ ⁷ Even them will I bring to my holy mountain, ¹⁷⁹⁰ and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house ¹⁷⁹¹ shall be called an house of prayer for all people. ¹⁷⁹² ⁸ Adonai Elohim ¹⁷⁹³ which gathereth the outcasts of Israel ¹⁷⁹⁴ saith, Yet will I gather *others* to him ¹⁷⁹⁵, beside those that are gathered unto him. ¹⁷⁹⁶

Footnotes from RSTNE

- 1784** Anyone joining Yisrael through Yahshua must never ever utter these forbidden words. No one in the Commonwealth of Yisrael is a stranger, a sojourner, a visitor, a gentile, a eunuch, or any kind of a dry tree. The believer in Yahshua is declared to be righteous and part of the green olive tree of Yisrael. All separations, both physically and spiritually, are forbidden in confession and in practice.
- 1785** A Yisraelite must enter by the blood of Yahshua, but still must decide to “take hold” of Yisraelite culture and lifestyle on a daily basis.
- 1786** Within the walls of the Renewed Jerusalem.
- 1787** This falls in line with Matthew 5:19-21 where those not obeying Torah are least in the kingdom, yet by mercy remain sons and daughters, but have nothing to show for it. The ones here that are Torah-compliant and receive names and positions better than sons, or daughters, are the great ones in the kingdom, with great fruit in this age and the age to come. They will be known as remnant Yisrael, the everlasting name that will never be cut off.
- 1788** Loving the true and only eternal Name of YHWH, is a prerequisite for being, or becoming, or staying, Yisrael. The word is simple, and we ought to take heed to it. Learning to love the Name “YHWH” is part of the “taking hold” process, for the redeemed from both houses of Yisrael.
- 1789** Even non-biological Yisraelites become Yisrael when they receive salvation, guard His Shabbats and take hold of Torah and Yahshua. They will also be considered full and equal heirs in Yisrael.
- 1790** Mt. Zion.
- 1791** Yisrael restored.
- 1792** All nations are called to worship as one now and also in the millennial rebuilt Temple, when the Prince Messiah Yahshua, leads us in the true worship of His Father YHWH, using the true Name among all the people. The true faith must be one where all nations, colors, nationalities and races become Yisrael in accord with the “take hold” principle of His Torah.
- 1793** The Father.
- 1794** Efrayim.
- 1795** His chaverim, or companions, according to Ezekiel 37.
- 1796** The Father brings all to Yahshua and gathers all Yisrael by Yahshua.

^j **RSTNE**: Restored Scripture True Name Edition; **ToDo**: remove this version and only keep the notes I want for this document.