

# Isaiah <sup>chapter</sup> 52 & 53 **Message** Against the NT Jesus

In this document article, I, Bro. Pouliot am going to show you why the book of Isaiah chapter 52 and 53 does not refer to Jesus Christ at all. To understand about who is the suffering servant which explain in the passage verses and why it is not talking about the coming Messiah. I will also show you what significant is Isaiah chapter 52 and 53 referring to. We are often not being taught correctly and how it twist along with the false doctrine. At the end of result, you as a reader will get a glimpse of why Jesus is not this suffering servant from what the New Testament claimed.

Now read what Isaiah chapter 52 said:

*1 - Awake, awake! Clothe yourself in your strength, Zion! Clothe yourself in beautiful garments, YerushalaYim, the holy city, for the uncircumcised and the unclean will never invade you again.*

*2 - Shake off the dust and arise! Be enthroned, YerushalaYim. Loose the bonds off your neck, captive Daughter of Zion.*

*3 - For thus says Almighty ONE: "You were sold for nothing. So you will be redeemed without silver."*

*4 - For thus says Almighty ONE, יְהוָה: "At first My people went down to Egypt to reside there, then the Assyrian oppressed them for nothing.*

Let stop here for a moment. Remember a bite about history, Moses was told to lead יְהוָה's people out of Egypt and after Elijah's day Assyria became a threat to the Israelite kingdom. After Assyria, we know that Israelite became slave again in Babylon, Persia, Greece, and Rome. After Empire of Rome collapsed, it became a division kingdoms after kingdom. No one man rule the world like the ancient king did.

Now back to the scripture...

*5 - "Now therefore, what do I have here?" —it is a declaration of Almighty ONE— "My people are taken away for nothing? Its rulers wail" —it is יְהוָה's declaration— "and MY Name is continually blasphemed all day long.*

*6 - Therefore My people will know MY Name. Therefore in that day, I am the ONE who will be saying, 'HERE I AM!'"*

*7 - How beautiful on the mountains are the feet of HIM who brings good news, who announces shalom, who brings good news of happiness, who announces salvation, who says to Zion, "Your יְהוָה reigns!"*

*8 - The voice of your watchmen—they will lift up their voices. Together they are shouting for joy! For they will see eye to eye when Almighty ONE returns to Zion.*

9 - Break forth in joy, sing together, you ruin of YerushalaYim, for Almighty ONE has comforted HIS people. He has redeemed YerushalaYim.

10 - *אלהים* has bared His holy arm before the eyes of all the nations. All the ends of the earth will see the salvation of our Creator Father.

11 - Leave, leave! Get out of there! Touch no unclean thing. Go out of her midst. Purify yourselves, you who carry the vessels of *אלהים*.

12 - For you will not go out in haste, nor will you go in flight, for Almighty ONE will go before you, and *אלהים* of YIsrael will be your rear guard. **Fourth Servant Song: The Lamb**

13 - “Behold, MY servant will prosper, He will be high and lifted up and greatly exalted.

14 - Just as many were appalled at You— HIS appearance was disfigured more than any man, His form more than the sons of men.

15 - So HE will sprinkle many nations. Kings will shut their mouths because of Him, for what had not been told them they will see, and what they had not heard they will perceive.

## 52:13: “Behold My servant”

The phrase in verse 13, “My servant,” presents a problem for false teacher(s) of the New Testament (NT) doctrine. Here is a lesson we must understand, a servant and a master are both two separate entities. The definition of “servant” is always in an inferior position to his master. According to the NT book of John 13:16. In John’s so-called acknowledges which he wrote: “A slave is not greater than his master, neither one who is sent greater than the one who sent him”. The sending of Jesus would have taken place while the trinity trio supposedly were all equal. If Jesus is an incarnate member of a coequal tribune deity, he could not become less than equal to the other two parts and still be coequal and of one essence with them (Philippians 2:5-11). Moreover, when is Jesus ever called directly “My servant”? In Matthew 12:18 the phrase which appears as part of a proof text, not as an appellate.

So, the question here is, can the Messiah be called my servant in the humanely? Let us understand the promised that was made to the king David’s line, who will be placed over *אלהים*’s flock (Ezekiel 34:23-31). In that day, *אלהים* the ultimate savior of HIS people will establish HIS covenant of peace. Question, is the Davidic prince who is the Messiah also in the Old Testament (OT) time, was he the servant equal like *אלהים* whom people claimed that Jesus is God or half God also being called servant?

The strangest thing is, why didn’t *אלהים* ever called Jesus HIS servant during the New Testament lifetime of Jesus. So, is this MY servant in Isaiah applied to Jesus second coming when he will manifest himself not as a servant but as king of Israel and as one-third of the tribune deity of Christianity? According to the book of Ezekiel passage, the Messiah of Israel is called *אלהים*’s servant, not his equal??? What that tells us is that this so-called Jesus is not the prophecy of the Messiah in Isaiah.

## **Exalted, lifted up, very high – The rewarding the servant:**

Let's us clearly understand what verse 13 really speak of "*exalted, lifted up, very high*" The servant is to be raised to a higher position in the estimation of those who were previously appalled at the sight of him. Does "*He shall be exalted and lifted up, and shall be very high*" refer to Jesus' alleged rewards after death in heaven and on earth? Christians believe that the meaning of these words is to be found in Philippians 2:5-11, which speaks of Jesus' supposed exaltation in heaven and on earth following his death. But why should such a divine creature receive a reward for doing what he was programmed to do from the very start? If he was one-third of God or some sort of a supernatural being would make no difference. Since Jesus is so portrayed unlike a mere who he is "HUMAN" who has free will like everyone one else and is capable of making the wrong choices and sin. He is also able to die in blood like every human being as well. Yet, Jesus had no choice but to do as what he is being told (programmed) to do. In fact, no matter what the temptation placed before Jesus he could not sin, he had no free will. The NT's Jesus could not deviate from the alleged preordained divine program. Unlike a martyr who has no firsthand knowledge of what to expect for his sacrifice, Jesus, it is said, did have that firsthand knowledge. If Jesus knew where he came from and he knew where he was going, and if he knew exactly what his rewards would take place for his obedience to the will of Almighty heaven ONE he sacrificed for nothing. NT says he obtained great rewards for himself of which he was fully aware they would be his if he allowed himself to be executed. Jesus sacrificed absolutely nothing if he was a supernatural being. He knew what his mission on earth was, he knew that his was a temporary death (John 10:17), he knew he would be restored to life with an in tacked body, and he knew he was to be well rewarded for allowing himself to be executed. As an equal member of the supposedly triune god he rewarded himself for his troubles. Which so far dose not make sense at all.

The point so far is this, Jesus has no free will. If there is no free will being sinless is no problem, right? Free will is an innate quality of the human species not a consequence of a sin nature, right? The presence of free will allows for one to make decisions—right or wrong, right?

Look at how Adam and Eve possessed their free will prior to eating from the Tree of Knowledge. Their choice to partake of its fruit was a free will decision. Their sin was disobedience to  $\aleph\aleph\aleph$ 's instruction. Their ability to choose between obedience and disobedience indicates the presence of free will. Whether the Jesus of the so-called Gospels was tempted at various points in his life is not the issue. It is what said that Jesus "*has been tempted in every way, just as we are—yet without sin*" (Hebrews 4:15). Of course, we were told like what John said about Jesus: "*In him there is no sin*" (1 John 3:5). Hebrews states that in his alleged post-resurrection state Jesus is "*a high priest, holy, innocent, undefined, separated from sinners, and exalted above the heavens*" (Hebrews 7:26), but we are here concerned with him while alive. If he has no sin in him, because sin mean death... shouldn't he not be able to die but still alive even if anyone try to kill him? What about this, if Jesus do not have sin in him or cannot sin, was he truly a human?

The next Logic thing to see here is, if Jesus is some kind of supernatural form of being who could not sin, why does the NT claimed that Jesus was a man and can be tempted? According to the NT, Jesus was tempted (Satan's temptation—Matthew 4:1-11, Mark 1:12-13) but without free will he had no choice but to reject Satan's offer. Jesus could experience genuine temptations being offered to him, but he would not be tempted to give into them. Jesus allegedly had no desire to even consider the temptation. That being the case his physical body might appear to be human, but his humanity was deficient in his

ability to make free will decisions. Without free will Jesus was not in a significant sense a true human being.

## **52:15: “So shall he startle many nations”**

Next, we are going to look in verse 15 to understand what it really speaks of. Tell me what does the word “nazah” really mean to us? Most Christians maintain that “nazah” meaning of “sprinkle” portrays the servant as a priest who “sprinkles” (that is, spiritually cleanses) the nations. They also refer this is the power of Jesus who make “many nations” the beneficiaries of his blood. That is, Jesus was expected “to make propitiation for the sins of the people” (Hebrews 2:17) and have their “*hearts sprinkled from an evil conscience*” (Hebrew 10:22). However, this interpretation is problematic. Both grammatically and in terms of the sacrificial system the correct meaning of verse 15 has no relationship to the priestly sprinkling of atonement blood at all. In every other instance where the object or person sprinkled is indicated, the verb is used in conjunction with a preposition (such as “onto,” “upon,” or “before”). This combination does not occur in verse 15. The proper rendering of the verb, “nazah”, in this verse is not “sprinkle,” but “scatter” in the sense of being startled and confused. It indicates the astonishment of the nations as they scurry about in shock over the turn of events. In sprinkling, one scatters a liquid into innumerable droplets. Similarly, the inhabitants of the nations will be scattered as well. There is no reference here to Jesus spiritually cleansing the nations.

The next part still in verse 15, “*kings shall shut their mouths because of him; for that which had not been told them shall they see, and that which they had not heard shall they perceive.*” Attempting to apply verses 13-15 in chapter 52 to Jesus is an exercise in futility. Again, most Christians say verse 15 refers to a situation when Jesus returns at his second coming. Yet and strangely, the person of Jesus has already been exalted, lifted-up, and made very high by the great homage paid by national rulers?

Although many rulers have paid homage to Jesus does this fulfill verse 15? What is it that these rulers were not told that they now saw, what is it that they did not hear before that they now understand? Look carefully at the behavior of the rulers of Europe or America whom are our leaders which ever land we live in, is this supposedly to refer to it? From a Christian perspective, is it simply reverential acknowledgment of Jesus as a superior being to themselves that is called for in verse 15? Or was there to be an elevated sense of morality, temperance of blood lust, and pecuniary appetite as well? For, in truth, they continued and still... continue to support perverse behavior.

## **Learning obedience**

Now we are going to the next chapter 53 of Isaiah to continue more about why this chapter also does not apply to Jesus as well.

*1 - ‘Who has believed our report? To whom is the arm of Almighty ONE revealed?’*

*2 - For he grew up before HIM like a tender shoot, like a root out of dry ground. He had no form or majesty that we should look at him, nor beauty that we should desire him.*

*3 - He was despised and rejected by men, a man of sorrows, acquainted with grief, one from whom people hide their faces. He was despised, and we did not esteem him.*

4 - Surely he has borne our griefs and carried our pains. Yet we esteemed him stricken, struck by *אָפַף*, and afflicted.

5 - But he was pierced because of our transgressions, crushed because of our iniquities. The chastisement for our shalom was upon him, and by his stripes we are healed.

6 - We all like sheep have gone astray. Each of us turned to his own way. So Master has laid on him the iniquity of us all.

7 - He was oppressed, and he was afflicted yet he did not open his mouth. Like a lamb led to the slaughter, like a sheep before its shearers is silent, so he did not open his mouth.

8 - Because of oppression and judgment he was taken away. As for his generation, who considered? For he was cut off from the land of the living, for the transgression of my people—the stroke was theirs

9 - His grave was given with the wicked, and by a rich man in His death, though he had done no violence, nor was there any deceit in his mouth.

10 - Yet it pleased Master, Almighty to bruise him. He caused him to suffer. If he makes his soul a guilt offering, he will see his offspring, He will prolong his days, and the will of Master *אָפַף* will succeed by his hand.

11 - As a result of the anguish of his soul he will see it and be satisfied by his knowledge. The righteous one, MY servant will make many righteous and he will bear their iniquities.

12 - Therefore I will give Him a portion with the great, and he will divide the spoil with the mighty— because He poured out His soul to death, and was counted with transgressors. For he bore the sin of many, and interceded for the transgressors.

First of all, did the author of Hebrews have Isaiah 53 in mind when he said Jesus “*learned obedience from the things which he suffered*” in Hebrews 5:8? Why the heck would Jesus to learn to be obedient if he is what people say God or half God? Most of all, Jesus’ God is always communicating the Father. Whom did he have to obey? While some believe Jesus is truly equals in any triune deity exercise dominance, one over the other? So, how can the God’s servant be none other than one-third of himself? Those who claim a per-existent supernatural being was incarnate in the form of Jesus cannot escape the question as well: So why did this incarnate being having to learn to be obedient through suffering if in both his humanity and divinity he was sinless to begin with and therefore was already obedient to the Almighty ONE?

### **ISAIAH 53:1 53:1: “Who would have believed our report”?**

In Isaiah 52:13-15, we see something change or different. *אָפַף* is the speaker in those verses. Now in verses 1-8 it is as if it were the representative spokesman for the gentile nations who is speaking. The spokesman declares: “**Who would have believed our report?**” The gentile nations, as expressed through their spokesman, can scarcely believe what they have to say let alone expect others to believe what they are about to tell them. These nations, recovering from their speechlessness, are still in a state of amazement at the turn of events they are witnessing. “Then,” as the psalmist writes: “they will say among the nations: ‘God has done great things for these [Israel]’” (Psalms 126:2b). Can we see that?

What nation, the spokesman declares, has had אֱלֹהִים' "protective arm," revealed to it as is now obvious for the servant nation, Israel? With greatness and glory, אֱלֹהִים now manifests his judgment upon the faithful servant, Israel, and upon those who reviled them, the gentiles.

Verse, one uses metaphors to describe the historical development of the Yisraelites people. The "arm of the אֱלֹהִים" signifies to HIS's power and is a biblical metaphor descriptive of אֱלֹהִים's physical redemption of Israel from the oppression of other nations. To whom has the "arm of the אֱלֹהִים" been revealed? It is explicitly stated: "Israel saw the great work that אֱלֹהִים inflicted upon the Egyptians, and the people feared the אֱלֹהִים, and they believed in the HIM, and in HIS servant Moses" (Exodus 14:31).

We read further that the "arm of the אֱלֹהִים" is displayed for the protection of the people of Israel: "Your right hand, O Master is glorious in power; Your right hand, O Master dashes in pieces the enemy" (Exodus 15:6); "The great trials which your eyes saw, and the signs, and the wonders, and the mighty hand, and the outstretched arm with which the Master your Almighty Creator ONE brought you out; so shall the Master your אֱלֹהִים do to all the peoples of whom you are afraid" (Deuteronomy 7:19); and "The Master אֱלֹהִים has made bare HIS holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our אֱלֹהִים" (Isaiah 52:10). Thus, on the one hand, the "arm of the אֱלֹהִים" is displayed to Israel for it to have faith in the saving power of the Almighty and on the other hand it is revealed to the nations so that they will have an appreciation of what אֱלֹהִים will do for the nation of Israel. This passage verse does NOT identify "arm of the Lord" as Jesus who have a wishful thinking.

### **ISAIAH 53:2: "He grew up ... a tender plant, and as a root out of a dry land ... no form nor comeliness ... nor appearance that we should delight in him."**

NT books contemporaries those who reject Jesus are vocal but appear to be in the minority compared to the multitudes bewailing his fate. The type of rejection the Gospels say Jesus experienced in his last hours of life is by no means that expressed in the passage verse of two. According to all the Synoptic Gospel accounts, those relatively few individuals who allegedly ridiculed Jesus, prior to his execution and at the crucifixion site itself, did not deride his physical condition but, rather, his messianic pretensions (Matthew 27:41-43; Mark 15:29-32; Luke 22:63-64, 23:35-37). Considering the Gospels' description of the physical attributes ascribed to Jesus, his lack of humility and the enthusiastic reaction to his message by individuals and crowds he could not be regarded as the fulfillment of Isaiah 53:2.

### **Comparing the description of the servant in 53:3 with that of Jesus**

Rejection of the servant contrasts greatly with the NT Gospel accounts of the extent of Jesus' popularity throughout his life generally (Luke 2:52) and during his public ministry in particular. The servant is said to be "despised," "rejected," one "from whom men hide their face" and not "esteemed." In the case of the servant, disappointment at a lack of true loyalty is not the issue. In verse 3, nothing is said about the servant's adversaries, at one time, being his followers, let alone that they had unworthy motives in initially following him. They never were the servant's followers to begin with.