

Isa 35. The wilderness and the solitary place shall be glad for them; and the desert shall simcha, and blossom as the rose. 2 It shall blossom abundantly, and gilah even with simcha and singing: the tifereth of Levanon shall be given to it, the excellency of Carmel and Sharon, they shall see the tifereth of vuvh, and the excellency of our Elohim. 3 Strengthen the weak hands, and make firm the feeble knees.

Hebrews 12:12: "Therefore, strengthen your feeble arms and weak knees."

The opening verses and the text of Hebrews use vivid poetic imagery to convey the idea of strengthening those who are weak or feeble.

Isaiah urges the strengthening of feeble hands and tottering knees. Hebrews calls for the strengthening of feeble arms and weak knees. Both scriptures are there to encourage those of us facing challenges or feeling spiritually weakened right now.

4 Say to them that are of a fearful lev, Be strong, and fear not: see, your Elohim will come with vengeance, even Elohim with a recompense; He will come and save you. 5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be opened.

Matthew 9:27 "As Yahusha went on from there, two blind men followed him, calling out, 'Have mercy on us, Son of David!'"

Matthew 11:15: "Whoever has ears, let them hear."

John 9:6-7: "Having said this, he spit on the ground, made some mud with the saliva, and put it on the man's eyes. 'Go,' he told him, 'wash in the Pool of Siloam'. So the man went and washed, and came home seeing."

Isaiah prophesies about the opening of the eyes of the blind and the unstopping of the ears of the deaf.

Isaiah's prophecy is a general prophecy about the healing of the blind and deaf, whereas Matthew 9:27 presents a direct plea to Yahusha for mercy and healing.

John 9:6 describes in a SODE level, healing involving mud and washing for the blind man's healing.

6 Then shall the lame man leap as a hart, and the tongue of the dumb shir: for in the wilderness shall mayim breakout, and streams in the desert.

Isaiah anticipates a transformation of arid and barren lands into flourishing abundance.

Matthew 11:5: The blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor.

Matthew 15:30: Great crowds came to him, bringing the lame, the blind, the crippled, the mute and many others, and laid them at his feet; and he healed them.

John 5:8-9: Then Yahusha said to him, 'Get up! Pick up your mat and walk.' At once, the man was cured; he picked up his mat and walked.

The healing of a paralyzed man by the pool of Bethesda, demonstrating Yahusha's authority over even our physical ailments.

Acts 8:7 With shrieks, impure spirits came out of many, and many who were paralyzed or lame were healed.

Matthew 9:32: While they were going out, a man who was demon-possessed and could not talk was brought to Yahusha.

A man unable to speak due to demon possession - this proves Yahusha's Messianic authority over both spiritual and physical afflictions!

Matthew 12:22: Then they brought him a demon-possessed man who was blind and mute, and Yahusha healed him, so that he could both talk and see.

Yahusha's power over demon possession and its physical effects!

John 7:38 Whoever believes in me, as Scripture has said, rivers of living water will flow from within them.

This metaphorically describes believers receiving spiritual refreshment!

Isaiah's use of water appears metaphorical, symbolizing transformation. In contrast, the Brit Chadasha passages record literal healings but often use water metaphors for spiritual renewal.

The Hebrew word for "waters" in Isaiah 35:6 is "mayim" (מַיִם), signifying water in a general sense.

Each letter in "mayim" has symbolic meanings: "mem" as water, "yod" as a hand, and "mem" again as water. This points to the Messiah being a double measure of divine intervention and provision.

Isaiah's imagery of water breaking forth in the wilderness finds its fulfillment in the accounts of Yahusha's healing ministry - the transformative, caring and abundant nature of divine intervention.

Isaiah reinforces the Messianic identity of Yahusha, as anticipated in his very prophecy.

7 And the parched ground shall become a pool, and the thirsty land springs of mayim: in the home of jackals, where each one lay, there shall be grass with reeds and rushes. 8 And a highway shall be there, and a Way, and it shall be called The

Way of set-apartness; the unclean shall not pass over it; but it shall be for those who have their walk in The Way: even wayward fools shall not go astray in it.

A highway, a path of holiness.

A sacred path, the "Holy Way," where only the righteous can walk without going astray.

Matthew 7:13 Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it.

1 Peter 1:15-16:But just as Leviticus is holy, He who called you is holy, so be holy in all you do; for it is written in Leviticus: 'Be holy, because I am holy.'

1 Peter 1:15-16:But just as he who called you is holy, so be holy in all you do; for it is written: 'Be holy, because I am holy.'

Revelation 21:27:Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life.

In the context of the new Jerusalem, this verse emphasizes the exclusivity of the holy, akin to Isaiah's Holy Way.

The Hebrew word for "highway" in Isaiah 35:8 is "mesillah" (מְסִלָּה), signifying a raised way or highway. Each letter in "mesillah" has symbolic meanings: "mem" as water, "sin" as a thorn, "lamed" as a shepherd's staff, and "hey" as behold... BEHOLD a protected path under divine guidance!

Isaiah introduces the concept of the Holy Way, a path accessible even to the simple, underlining divine guidance. Yahusha deepens this theme with the metaphor of a narrow way leading to life.

9 No lion shall be there, nor any ravenous beast shall go up on it, they shall not be found there; but the redeemed shall have their walk there: 10 And the ransomed of vuvh shall return, and come to Tzion with shirim and everlasting simcha upon their heads: they shall obtain simcha upon simcha, and sorrow and sighing shall flee away.

Isaiah prophesies about the joyous return of the redeemed to Zion, accompanied by singing and the everlasting presence of joy, dispelling sorrow.

Revelation 7:17: For the Lamb at the center of the throne will be their shepherd; 'he will lead them to springs of living water.' 'And Elohim will wipe away every tear from their eyes.

The comforting Lamb as shepherd leading the redeemed to living water, and יהוה wiping away every tear, signifying the end of our sorrows.

Revelation 21:4: He will wipe every tear from their eyes. There will be no more death' or mourning or crying or pain, for the old order of things has passed away.

Isaiah's prophecy mentions the disappearance of sorrow and sighing, while Revelation 7:17 and 21:4 highlight יהוה wiping away tears...the promise of divine comfort and the eradication of our earthly worries and sorrow.

The Hebrew word for "everlasting joy" in Isaiah 35:10 is "simchah" (שִׂמְחָה), a joy, gladness, and mirth.

"Shin" as teeth, "mem" as water, "chet" as a fence. This brings to my mind a picture of joy as the source of life, protection, and inner unity and the alignment of spirit-soul-body in the redeemed remnant saints!