

***Keep silent before Me, you coastlands; and let the people renew their strength: let them come near; then let them speak: let us come together for mishpat.***

דומָה (Du'mah) - Keep silence

ד (Dalet): Door, Pathway. Represents movement or a journey.

ו (Vav): Peg or Hook. Signifies connection and linking.

מ (Mem): Water. Represents chaos or the deep.

ה (Hey): Window. Symbolizes revelation or breath.

Isaiah 41: the sovereignty of יהוה over nations, showing his divine intervention in history.

***Keep silent before Me, you coastlands; and let the people renew their strength: let them come near; then let them speak: let us come together for mishpat.***

***Who raised up the tzadik man from the east, called him to His foot, gave the nations before Him, and made Him rule over melechim? He gave them as the dust for His sword, and as driven stubble for His bow.***

Righteous man from the east: Refers to historical figures, most probably Cyrus, whom יהוה empowered.

The Plurality of YAH

***3 He pursued them, and passed safely; even by the path that He had not gone with His feet. 4 Who has wrought and done it, calling the generations from the beginning? I vuvh, the first, and the last; I am He.***

Isaiah 41:4 declares, "*I, יהוה , the first, and the last; I am He.*" This is a very powerful statement emphasizing the unique and eternal nature of יהוה affirming the oneness doctrine - the echad plurality.

Revelation 1:17-18: Yahusha declares, "*Fear not, I am the first and the last, and the living one. I died, and behold I am alive forevermore.*"

Revelation 22:12-13: Yahusha states, "*Behold, I am coming soon, bringing my recompense with me, to repay each one for what he has done. I am the Alpha and the Omega/Alef-Tav, the first and the last, the beginning and the end.*"

Both Isaiah 41:4 and the New Covenant verses affirm the oneness of Elohim. In John 10:30 Yahusha declares, "*I and the Father are one.*"

***5 The coastlands saw it, and feared; the ends of the earth were afraid, they drew near, and came. 6 Each one helped his neighbor; and each one said to his brother, Be of tov courage. 7 So the craftsman encourages the goldsmith, and he that smoothes with the hammer inspires him that strikes the anvil, saying, It is ready to be joined: and he fastens it with nails, that it should not be moved. 8 But you, Yisrael, are My eved, Yaakov whom I have chosen, the zera of Avraham My chaver. 9 You whom I have taken from the ends of the earth, and called you from the farthest parts of it, and said to you, You are My eved; I have chosen you, and not cast you away.***

### **Abraham - a friend of יהוה**

*James 2:23, And the Scripture was fulfilled that says, 'Abraham believed יהוה , and it was counted to him as righteousness'—and he was called a friend of יהוה ."*

Hebrews 11:6 states, *And without faith, it is impossible to please him, for whoever would draw near to Elohim must believe that he exists and that he rewards those who seek him.*

Philippians 4:6 we are encouraged, *do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to יהוה*.

Yahusha said in John 15:14, *You are my friends if you do what I command you.*

### **3 daily practices:**

1. Actively seek to align our actions with יהוה's will.
2. Examine our choices and decisions in light of the commandments.
3. Realize obedience is a key component of friendship with יהוה something the church is missing. We have to be open to the guidance of the Ruach, and be willing to submit to His leading even when it requires a sacrifice or stepping out of our comfort zone.

Becoming a friend of יהוה , like Abraham, involves cultivating a lifestyle of faith and trust, maintaining regular communication through prayer, and prioritizing obedience and alignment with His sovereign will.

***10 Fear not; for I am with you: be not dismayed; for I am your Elohim: I will strengthen you; yes, I will help you; yes, I will uphold you with the Right Hand of My tzedakah. 11 See, all they that were enraged against you shall be ashamed and embarrassed: they shall be as nothing; and they that strive with you shall perish. 12 You shall seek them, and shall not find them, even them that contended with you: they that war against you shall be as nothing, and as a thing of nothing. 13 For I vuvh your Elohim will hold your right hand, saying to you, Al-Tereh; I will help you. 14 Fear not, you worm Yaakov, and you men of Yisrael; I will help you, says vuvh, and Your Redeemer, the Kadosh- One of Yisrael.***

יהוה promises His presence, strength, and help to His people - Jacob - Israel.

## The "Al-Tereh"

**Al (אל):** translated as "do not" or "do not be afraid." It's a negation, urging us to refrain from a particular action or emotion.

**Tereh (תִּירָא):** is derived from the root word "Yirah (יִרְאָה)," which means "fear" or "reverence." In Isaiah's context, "Tereh" translates to "you shall fear" or "you shall be afraid."

Putting them together, "Al-Tereh" is an exhortation meaning "Do not be afraid" "Fear not." It is a comforting and reassuring statement, emphasizing that there is no need for fear or anxiety because יהוה is with us - His people, providing support and assurance.

**Matthew 28:18-20**, after His resurrection, Yahusha declares, *"All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Ruach Ha Kodesh, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."*

**14 Fear not, you worm Yaakov, and you men of Yisrael; I will help you, says vuvh, and Your Redeemer, the Kadosh- One of Yisrael.**

## גָּאֵל (gâ'al) - To Redeem:

In the context of redemption, it emphasizes the idea of יהוה as the ultimate redeemer, rescuing the people from various forms of bondage - physical or spiritual!

The word גָּאֵל (gâ'al) is truly a representation of the cosmic process of redemption revealed within the letters themselves.

**Gimel (ג):** has a numerical value of 3 and represents the dynamic flow or movement. In redemption, this symbolizes the transformative process of our lives.

**Alef (א):** like verse 4 represents unity and the divine. In the context of redemption, it signifies the source or origin of salvation was always in redemption.

**Lamed (ל):** With a numerical value of 30, Lamed represent the idea of ascent or elevation. Redemption then must involve a spiritual ascent or elevation from a lower state to a higher one.

The Tanakh's concept of redemption in גא'ל Ga'al aligns with the Brit Chasasha's teaching of Yahusha as the Redeemer, bringing about transformation.

***15 See, I will make you a new sharp threshing instrument having teeth: you shall thresh the mountains, and beat them small, and shall make the hills as chaff.***

***16 You shall fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and you shall simcha in vuvh, and shall tifereth in the Kadosh-One of Yisrael. 17 When the poor and needy seek mayim, and there is none, and their tongue fails for thirst, I vuvh will listen to them, I the Elohim of Yisrael will not forsake them. 18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of mayim, and the dry land springs of mayim.***

The mention of "threshing sledges with sharp teeth" point to a prophetic period of economic upheaval and refining. Economic collapse, currency devaluation, and financial instability arise in the chaos of the nations.

Next a conflict in the north (Isaiah 41:25). The reference to a "mighty man" from the north echoes the geopolitical tensions a source of threat and chaos.

Isaiah 41:10: "Fear not, for I am with you." a divine promise of protection and peace for us who place their trust in יהוה .

Isaiah 41:31: "soaring on wings like eagles" speaks to a sense of renewed strength and resilience in our times of trouble, that's where to find supernatural empowerment to be able to endure.

Finally the Messianic Hope (Isaiah 41:14): The title "Redeemer of Israel" points to a Messianic figure who plays a crucial role in delivering and restoring יהוה's people at the Greater Exodus.