

42:1 See My Eved, whom I uphold; My elect, in whom My being delights; I have put My Ruach upon Him: He shall bring forth mishpat to the nations. 2 He shall not cry, nor lift up His voice, nor cause His voice to be heard in the street. 3 A bruised reed shall He not break, and the smoking cotton shall He not quench: He shall bring forth mishpat in accordance with emet. 4 He shall not fail nor be discouraged, until He has set mishpat in the earth: and the coastlands shall wait for His Torah.

Matthew 12:18-21 Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the nations.

Look at the powerful fulfillment, it's with explicit and astonishing detail.
5 keys to unlock the prison doors:

1. We have the identification of the Servant:

Both passages identify the servant of YAH, typified by Elohim's delight and the anointing of the RHK. In Matthew, this is clearly associated with Yahusha.

2. We have a powerful proclamation of justice to the nations:

Isaiah foretells that the servant will bring justice to the nations. Matthew directly attributes this to Yahusha, showing that he must have a bigger mission than just Israel, extending to the nations, or the lost sheep of the house of Israel scattered abroad.

3. His approach, is a quiet and gentle approach (*not one that Judas, the zelaoti, or the culture of the time was anticipating*)

4. Persistence in establishing justice:

Isaiah emphasizes that the servant will persist until justice is established. Matthew is a witness to this persistence in Yahusha's mission, Yahusha will not stop until justice is victorious, he will leave the 99 to go find the 1 that has gone astray - Matt 18:12.

5. Hope for the nations:

v. 5 This says the El-vuvh, He that created the shamayim, and stretches them out; He that spreads forth the earth, and that which comes out of it; He that gives breath to the people upon it, and ruach to them that walk in it:

The firmament is a symbol of יהוה's providence and care. The biblical concept of a firmament, is a boundary between the earthly realm and the celestial abode, and the act of "giving breath and spirit" is associated with YHWH's continuous sustenance and life-giving presence within that enclosed space.

Hidden truths about our world lay encoded in 3 intriguing points:

1. "Elohim, the Master Designer" - Imagine a celestial architect meticulously designing...now if you were an architect would you lay your plans out on a spheroid or a flat plane like a drafting board, remember this is a masterpiece of cosmic engineering?

2. "Breathing life" - See the divine breath, not in a sphere's atmosphere, but in the air above an, expansive plane.

3. "Infusing a celestial spirit" Entities adorning the edges of our realm, guardians of the cosmic plane

Is it possible that this passage could be associated with entities mentioned in biblical passages, such as Michael the archangel dealing with the "prince of Persia" in Daniel 10, with guardians or entities stationed at the edges of the

earth, these entities, whether extraterrestrial or inter-dimensional, are somehow connected to the edges or boundaries of the earth?

6 I vuvh have called You in tzedakah, and will hold Your hand, and will keep You, and give You for a brit of the people, for a Light to the nations; 7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison bayit.

Isaiah 42:7 speaks of the Servant being sent to open the eyes of the blind and to bring prisoners out of darkness. It's related to Luke 4:16-20, where Yahusha reads from the scroll of Isaiah in the synagogue.

Yahusha then stops reading in the middle of Isaiah 61:2, omitting the phrase "***and the day of vengeance of our Elohim.***"

7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison bayit.

Romans 11:10 and 11:11 connect with Isaiah 42:7, - the spiritual dynamic related to sight and blindness.

Romans 11:10 (quoting Psalm 69:22-23): "***Let their eyes be darkened, so that they cannot see, and bend their backs forever.***"

Romans 11:11: "So I ask, did they stumble in order that they might fall? By no means! Rather, through their trespass salvation has come to the nations, so as to make Israel jealous."

Here, Shaul goes onto explain that Israel's stumbling (spiritual blindness) is not final but has a redemptive purpose. Their rejection of Yahusha led to the spread of salvation to the nations, with the aim to provoke Israel to jealousy and, eventually, to their own restoration.

Isaiah 42:7: "to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness."

Isaiah 42:7 is about the Servant's mission to open the eyes of the blind. So in the context of Romans 11, you can start to see that the blindness affecting Israel isn't irreversible. יהוה's redemptive plan involves restoring sight to the spiritually blind.

Beresheeth 3:6 "So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked."

Romans 11:10 and Romans 11:11, alongside Isaiah 42:7, show a temporary spiritual blindness that falls upon Israel, but also shows the full redemptive purpose of יהוה's plan!

8 I am vuvh: that is My Name: and My tifereth will I not give to another, neither My hallel to graven images. 9 See, the former things have come to pass, and new things do I declare: before they spring forth I tell you of them. 10 Sing to vuvh a new shir, and His hallel from the ends of the earth, you that go down to the sea, and all that is in it; the coastlands, and the inhabitants of it. 11 Let the wilderness and the cities of it lift up their voice, the villages that Kedar does inhabit: let the inhabitants of the steep rocks shir; let them shout from the top of the mountains. 12 Let them give tifereth to vuvh, and declare His hallel in the coastlands. 13 vuvh shall go forth as a mighty Man, He shall stir up jealousy like a Man of war: He shall cry, yes, roar; He shall prevail against His enemies. 14 I have held My shalom for a long while; I have been still, and refrained Myself: now will I cry like a travailing woman; I will destroy and devour at once. 15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers coastlands, and I will dry up the pools. 16 And I will bring the blind by a derech that they knew not; I will lead them in paths that they have not known: I will

make darkness light before them, and crooked things straight. These things will I do to them, and not forsake them. 17 They shall make teshuvah, and then they shall be greatly ashamed, that have trusted in graven images, that say to the molded images, You are our elohim.18 Listen, you who are deaf, and look, you who are blind, that you may see. 19 Who is blind, but My eved? Or, deaf, as My messenger that I sent? Who is as blind as he that is whole, and blind as vuvh's eved?

John 9:39, Yahusha declares, "***For judgment I came into this world, that those who do not see may see, and those who see may become blind.***

20 Seeing many things, but you observe not; opening the ears, but he hears not. 21 vuvh is well pleased for the sake of His tzedakah, He will magnify the Torah, and make it honorable.

You can see the connections between Isaiah 42:18-25 and the House of Ephraim, the House of Judah, and the Christian Church.

Isaiah 42:18 "Hear, you deaf; look, you blind, and see!"

The call to the deaf and the blind, it's time to hear and see, it's an invitation to understand and perceive spiritual truths.

Isaiah 42:20: "***You have seen many things, but you pay no attention; your ears are open, but you do not listen.***"

Look at the parallel between opening the ears (Shema) and the act of listening to the prophets' rebuke regarding adherence to the Torah. This drives home the need of being attentive to the prophetic messages calling for our return to obedience.

22 But this is a people robbed and plundered; they are all of them snared in holes, and they are hidden in prison houses: they are for a prey, and no one delivers them; for a plunder, and no one says, Restore! 23 Who among you will give ear to this? Who will listen and hear for the time to come? 24 Who gave Yaakov for a

plunder, and Yisrael to the robbers? Did not vuvh, He against whom we have sinned? For they would not have their derech in His ways, neither were they obedient to His Torah. 25 Therefore He has poured upon Yaakov the fury of His anger, and the strength of battle: and has set him on fire all around, yet he did not understand why; and it burned him, yet he did not take it to lev.

Isaiah concludes with a sobering message concerning the consequences that befall believers who choose to disregard the Torah.

Isaiah unravels the thread and shows what awaits those who stray from the path of obedience. It's a warning to those who neglect יהוה's spirit and His Torah, showing the dire consequences that follow disobedience. **4 things:** to conclude;

1. Plundered and Trapped:

2. Cry for Restoration:

3. Divine Judgment and Anger:

4. Lack of Recognition: