

51:1 Listen to Me, you that follow after tzedakah, you that seek vuvh look to the Rock from which you are cut, and to the hole of the pit from where you are dug.

We move into the sections of Isaiah where we see the divine promise and human redemption, woven intricately through the life of a suffering servant, the rock.

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A call to spiritual awakening and obedience. The human longing for meaning and purpose. Isaiah speaks to the innate desire for guidance and enlightenment, Our true fulfillment is found in aligning with divine wisdom.

2 Look to Avraham your abba, and to Sarah that bore you: for I called him alone, blessed him, and made him fruitful, and increased him. 3 For vuvh shall comfort Tzion: He will comfort all her waste places; and He will make her wilderness like Gan Ayden, and her desert like the gan of vuvh; simcha and gilah shall be found in it, hodu, and the voice of melody.

Faith and obedience to יהוה promises - Gen 12 - and Heb 11:11 . Look to our ancestors, Abraham and Sarah, as examples of faithfulness and trust in Yah's covenantal promises. Trust in יהוה's faithfulness and follow His leading. Like our forefathers we too will find miraculous fruitfulness despite our former barrenness in sin.

יהוה will comfort Zion and make her wilderness like Eden. restoration and renewal, יהוה has the ability to transform our desolation into abundance.

4 Listen to Me, My people; and give ear to Me, O My nation: for a Torah shall proceed from Me, and My mishpat I will set as a light of the nations. 5 My tzedakah is near; My Yahshua shall go forth, and My arms shall judge the nations; the coastlands shall wait upon Me, and on My Arm shall they trust.

The importance of mindfulness and attentiveness. Isaiah suggests that by tuning into divine guidance and aligning with spiritual truth, we'll receive the blessings of inner clarity and find purpose.

There's a deep human longing for justice and equity - the pursuit of righteousness isn't limited to specific groups but resonates with the universal human desire for fairness and integrity.

6 Lift up your eyes to the shamayim, and look upon the earth beneath: for the shamayim shall vanish away like smoke, and the earth shall grow old like a garment, and they that live in it shall die in like manner: but My Yahshua shall be le-olam-va-ed and My tzedakah shall never be abolished.

Matthew 24:35: "Heaven and earth will pass away, but my words will never pass away."

Hebrews 1:10-12: "He also says, 'In the beginning, Oh Yah, you laid the foundations of the earth, and the heavens are the work of your hands. They will perish, but you remain; they will all wear out like a garment. You will roll them up like a robe; like a garment they will be changed. But you remain the same, and your years will never end.'"

2 Peter 3:10 "But the day of יהוה will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything done in it will be laid bare."

In Isaiah 51:6, the image of the heavens vanishing like smoke, the earth wearing out like a garment, and its inhabitants dying like flies comes into view. But even amidst this transience and decay, יהוה's salvation and righteousness are portrayed by the prophet as enduring and everlasting.

Matthew 24:35 builds upon Isaiah's idea by stating that while heaven and earth will pass away, the Servant's words will never pass away, Isaiah and Matthew agree on the enduring nature of the Torah's teachings and promises.

Hebrews 1:10-12 then draws a parallel, affirming that although the heavens and the earth will perish and wear out like a garment, again יהוה remains unchanged and eternal. This passage reinforces יהוה's unchanging nature amidst the transient nature of creation.

2 Peter 3:10 builds further with a similar depiction of the end times, where the heavens will disappear with a roar, and the elements will be destroyed by fire. This again, shows the temporary nature of the physical universe in contrast to the eternal nature of יהוה's kingdom.

There's a struggle in our flesh with impermanence and mortality. But when we anchor ourselves in the spiritual truths of the Word and focus on divine promises, we find solace and meaning amidst life's uncertainties.

7 Listen to Me, you that know tzedakah, the people in whose lev is My Torah; fear not the reproach of men, neither be afraid of their insults. 8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but My tzedakah shall be le-olam-va-ed, and My Yahshua from generation to generation.

The faithful remnant of Israel don't fear the reproach of men and shall not be dismayed by their reviling. We have an assurance of יהוה's faithfulness and protection, even in the face of dreadful opposition.

9 Awake, awake, put on strength, O Arm of vuvh, awake, as in the ancient days, in the generations of old. Wasn't it You that has decreed a severe sentence, and wounded the dragon? 10 Are You not He who has dried the sea, the mayim of the great deep; that has made the depths of the sea a derech for the ransomed to cross over? 11 Therefore the redeemed of vuvh shall return, and come with

singing to Tzion; and everlasting simcha shall be upon their head: they shall obtain simcha and joy; and sorrow and mourning shall flee away.

Like Job, Isaiah affirms יהוה's sovereignty over creation, His power to bring about salvation and deliverance. He juxtaposes human frailty and divine omnipotence, focusing in on the trustworthiness of יהוה's promises.

Don't underestimate the power of collective memory and historical narrative in shaping identity and faith. When we together as a community of faith reflect on past experiences of divine intervention, we can draw strength and inspiration for our present journey.

12 I, even I, am He that comforts you: who are you, that you should be afraid of a man that shall die, and of the ben adam who shall be made as grass; 13 And in turn forget vuvh your Maker, that has stretched forth the shamayim, and laid the foundations of the earth; and you have feared continually every day because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor?

Isaiah contrasts the transience of human oppressors with the eternal nature of יהוה's salvation. He highlights the futility of human schemes and wickedness and the divine plan for deliverance and salvation.

יהוה will always be there to empower, to comfort and restore His people, even amidst our afflictions. This is the difference between the worlds hopes and the hopes of the remnant, between human suffering and divine consolation.

14 The captive exile is in a hurry that he may be loosed, and that he should not die in the pit, nor that his lechem should fail. 15 But I am vuvh your Elohim that divided the Sea of Reeds, whose waves roared: vuvh tzevaoth is His Name.

יהוה the creator and sustainer of all things, we need divine intervention in times of trouble. We must submit ourselves and rest in יהוה's care.

16 And I have put My words in Your mouth, and I have covered You in the shadow of My hand, that I may plant the shamayim, 12 and lay the foundations of the earth, and say to Tzion, You are My Ami-My People. 17 Awake, awake, stand up, O Yahrushalayim, you who have drunk at the hand of vuvh and the cup of His fury; you have drunken the dregs of the cup of trembling, and drained them out. 18 There is none to guide her among all the sons whom she has brought forth; neither is there any that takes her by the hand of all the sons that she has brought up.

יהוה has placed His words in our mouths and covered us with the shadow of His hand. In his son we have the benefit of an intimate relationship.

But don't succumb to fear and dismay in the face of adversity, Isaiah drills into the fleeting nature of human enemies juxtaposed by the enduring strength of יהוה's salvation.

There's power in **gratitude** and **remembrance** they cultivate resilience and hope.

19 These two things are coming upon you; who shall be sorry for you? Ruin, and destruction, the famine, and the sword: by whom shall I comfort you? 20 Your sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of vuvh, the rebuke of your Elohim.

The future restoration of Jerusalem comes to view as a place of joy and prosperity, יהוה has the power to transform desolation into abundance. Isaiah wraps it all up with a contrast between the barrenness of the present with the fertility of the future.

So that's what we must do, look toward renewal and restoration, trust in Yah's promises, and then...when...we can find hope for a better future, even in the midst of today's present difficulties.

21 Therefore listen to this right now, you who are afflicted, and drunk, but not with wine: 22 This says your Master, vuvh, and your Elohim 16 that pleads the cause of His people, See, I have taken out of your hand the cup of trembling, even the dregs of the cup of My fury; you shall no more drink it again: 23 But I will put it into the hand of those that afflict you; who have said to your being, Bow down, that we may walk over you: and you have laid your body down like the ground, and like the street, to those that walked over you.

It's a time to awaken from slumber, time to arise to receive the salvation and deliverance that Yah offers. There's a sense of urgency of responding to the call.

In conclusion, we can see more and more... the world is relying on human strength or resources for deliverance, but we see the futility of trusting in worldly powers.

We see the transience of human endeavors like Space X, NeroLink and Meta, why because we've caught view, like the prophets before us of the enduring nature of **יהוה** salvation.