

Isa 59:1 See, vuvh's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear:

A declaration of יהוה's omnipotence and responsiveness. The phrase "יהוה's hand" *yad YHWH* is a metaphor for divine power, showing that יהוה is always capable of delivering His people.

The shortened hand is an idiom in Hebrew suggesting powerlessness or inability, vbut Isaiah declares that this is not the case with יהוה .

This Isiach idea runs through into the book of Romans in particular; Romans 8:31: "*If יהוה is for us, who can be against us?*" Here Paul reflects on the unchanging nature of יהוה's power and His willingness to save through his outstretched or *better* "lengthened" arm - Yahusha .

2. But your iniquities have brought separation between you and your Elohim, and your sins have hid His face from you, that He will not hear.

Ephesians 2:13, where Shaul writes, "*But now in Yashusha Ha Moshiach you who once were far off have been brought near by the blood of Moshiach.*" The estrangement caused by sin is overcome by the outstretched arms redemptive work.

3 For your hands are defiled with dahm, and your fingers with iniquity; your lips have spoken lies, your tongue has muttered perverseness.

Matthew 12:34: Yahusha said "*For out of the abundance of the heart the mouth speaks.*" The defilement of hands and lips in Isaiah echoes His teaching here, that moral corruption originates from within. Later, his brother James said in **James 3:6**, in regards to the tongue being "*set on fire by hell,*" - a direct parallel to Isaiah's depiction of sinful speech in Ch. 59.

4 None calls for mishpat, nor any pleads for emet: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

Welcome to our world...a society devoid of righteousness, where truth and justice are neglected. **“Trust in empty words”** shows the vanity and futility of falsehood. This is an indictment against a people who’ve abandoned the pursuit of **“truth”** and substituted it with deception, bringing forth **iniquity** (אָמַל, *amal*)!.

5 They hatch snakes’ eggs, and weave the spider’s web: He that eats of their eggs shall die, and when one is crushed a viper breaks out.

Fast forward to Romans again and in 6:23: *“For the wages of sin is death, but the gift of Elohim is eternal life in Moshiach Yahusha our Savior”* The imagery of hatching vipers’ eggs and producing death parallels Shaul’s teaching that sin, when fully grown, leads to destruction.

6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and acts of violence are in their hands.

Romans 3:20: *“For by works of the law no human being will be justified in His sight, since through the law comes knowledge of sin.”* Human efforts, apart from יהוה’s rachamin, cannot save or justify. The **“webs”** of human effort are like the “filthy rags” mentioned later in **Isaiah 64:6. 7 Their feet run to do evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; ruin and destruction are in their paths.**

Romans 3:15-17: *“Their feet are swift to shed blood; ruin and misery mark their ways, and the way of peace they do not know.”* Both Isaiah and Pauline comparisons show the complete corruption of the sinful nature, and the Brit Chadasha points to the Son as the one and only way out, offering redemption from this constant cycle of sin.

8 The derech of shalom they know not; and there is no mishpat in their goings: they have made for themselves crooked paths: whoever goes in them shall not know shalom.

John 14:27 "Peace I leave with you; My peace I give you. I do not give to you as the world gives." The better way being the outstretched arm that offers a peace that the sinful world cannot know.

Isaiah's prophecy in Ch. 59 is dripping with the fulfillment found only in the blessed Son who offers peace and justice, reconciling us to יהוה.

9 Therefore is mishpat far from us, neither does mishpat overtake us: we wait for light, but see darkness; for brightness, but we walk in darkness.

What happens when **Justice**" (מִשְׁפָּט, *mishpat*) and **righteousness** (צְדָקָה, *tz'dakah*) are absent, and the people find themselves in total spiritual darkness?

The imagery of **"light"** (אוֹר, *or*) versus **"darkness"** (חֹשֶׁךְ, *choshech*) is deep. The people desire illumination and guidance, but their sins have cast them into deep moral and spiritual blackness.

10 We grope for the wall like a blind man, and we grope as if we had no eyes: we stumble at noonday as if it were the night; we are in desolate places as dead men.

Now we've got blind people being gropers....**"We grope for the wall like the blind"** (נִגְשֵׁשׁ) some seriously disorientated and helpless individuals.

The blindness isn't physical but spiritual, it's the inability to see or comprehend truth even if it comes up and slaps you in the face.

The phrase **"as dead men"** speaks of the spiritual death that results from sin.

In **John 9:39**, Yehusah said, **"For judgment I have come into this world, so that the blind will see and those who see will become blind."** Or **Ephesians 5:14** **"Wake**

up, sleeper, rise from the dead, and Moshiach will shine on you." The same Isaiah call to awaken from spiritual death and embrace the true light of Messiah.

11 We roar like bears, and mourn sadly like doves: we look for mishpat, but there is none; for Yahshua, but He is far off from us.

Anger and frustration come into view now...*roaring like bears*. Deep sorrow and helplessness comes next - the *mourning like doves*. They experience no salvation, as sin has created a separation from יהוה - a gulf that can only be bridged by the one they reject.

It's written in Romans 8:22-23 "*We know that the whole creation has been groaning as in the pains of childbirth right up to the present time... we ourselves groan inwardly as we wait eagerly for our adoption to sonship, the redemption of our bodies.*"

12 For our transgressions are multiplied before You, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them;

Now we get the confessional...at last the people acknowledge that their sins have multiplied and are visible before the mighty Elohim. "**Our sins testify against us**" the undeniable nature of guilt. The recognition of sin is crucial in the process of redemption!

In 1 John 1:9 it is written "*If we confess our sins, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness.*" Isaiah's confession is in total alignment.

13 In transgressing and lying against vuvh, and departing away from our Elohim, speaking oppression and revolt, conceiving and uttering from the lev words of falsehood.

14 And mishpat is turned away, and mishpat stands far off: for emet is fallen in the street, and equity cannot enter.

We come to the dregs of society, the breakdown of societal justice. "**Justice is turned back**" , justice being rejected and removed. **Truth** has fallen in the streets, moral integrity - equity - right dealings between men and men, has been abandoned and hidden beneath colorable law with it's strict unbending procedural rules.

We now live in the days where where those who "*suppress the truth by their wickedness.*" Romans 1:18, The decline of truth and righteousness in society mirrors Isaiah's description.

15 Yes, emet fails; and he that departs from evil makes himself a prey: and vuvh saw it, and it displeased Him that there was no mishpat.

There comes a vulnerability with the righteous. "**He who departs from evil**" becomes a target, meaning, those who seek righteousness are persecuted in a corrupt society. יהוה saw it (וַיַּרְא יְהוָה, *vayar YHWH*) and was displeased at the lack of equitable justice.

Matthew 5:10: "*Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.*" In Isaiah, יהוה's displeasure at the lack of equity reflects יהוה's continual concern for the oppressed and His ultimate promise of deliverance through His Son.

16 And He saw that there was no man, and wondered that there was no intercessor: therefore His Arm brought Yahshua to Him; and His tzedakah, it upheld Him.

There is no human intercessor or advocate. "**His own arm**" (זרעו, *zero'o*) represents יהוה's direct involvement in bringing salvation (ישועה, *yeshua*). The **arm of the Lord** is a messianic term used to signify divine power.

This verse finds fulfillment in Yahusha, who is the ultimate intercessor. **1 Timothy 2:5** says, "For there is one Elohim and one mediator between Elohim and mankind, the man Yahusah Ha Moshiach." Yahusha , as the **arm of יהוה** (Isaiah 53:1), brings the salvation that humanity could not achieve on its own.

יהוה had looked for a spotless and blameless High Priest in Israel, but none were to be found, so he reached down and tore out his bosom and formed it into flesh and brought forth his bosom, Yahusha as the Son - the Word manifest to accomplish the work of redemption, what an amazing prophecy!

17 For He put on tzedakah as a breastplate, and a helmet of Yahshua upon His head, and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak.

Yahshua's garments and dress are as our High Priest, not a Roman soldier, of course Isaiah never knew what a Roman soldier looked like, since he lived some 600 years before Rome even existed and what many Christians don't understand because they're unfamiliar with the book of Isaiah is that Paul is quoting this to the Ephesians in Eph 6:13-17, and tells Israelites in Ephesus to armor arm in the garments of their Savior and High Priest Yahusha. The whole churchy idea of a Roman soldier analogy is a myth, produced by a lawless and wayward generations.

18 According to their deeds, accordingly He will repay, wrath to His adversaries, recompense to His enemies; to the coastlands He will repay recompense.

19 So shall they fear the Name of vuvh from the west, and His tifereth from the rising of the sun. When the enemy shall come in like a river, the Ruach Hakodesh of vuvh shall lift up a standard against him to humble him.

A worldwide recognition of יהוה's power and authority. A day is coming when a reverence that will stretch from the **west** to the **rising of the sun** - the Millennial reign; comes into view here, this is not confined to Israel but is extended to all nations.

The phrase "**He will come like a rushing stream**" represents יהוה's overwhelming and unstoppable intervention, carried by **the wind of יהוה** (רוח יהוה, *ruach YHWH*) - divine power and judgment!

Matthew 24:27 "For as lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man." The world wide nature of elohim's intervention at the end of time.

Revelation 7:9 "After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb." This world wide acknowledgment of יהוה totally parallels Isaiah's prophecy of all peoples recognizing His name and glory.

20 And the Redeemer shall come to Tzion, and to them that make teshuvah from transgression in Yaakov, says vuvh.

Romans 11:26 "The Deliverer will come from Zion, He will banish ungodliness from Jacob." The fulfillment of this prophecy, the Redeemer who brings salvation to both Ephraim and Judah.

In conclusion: **Luke 4:18-19** echoes Isaiah's message when Yahusha declares, "The Spirit of יהוה is upon me, because he has anointed me to proclaim good news to the poor... to proclaim the year of יהוה's favor." Yahusha presents Himself as the one who fulfills the promise of a Redeemer coming to rescue and restore the people of YAH.