

**44:1 Yet now hear, O Yaakov My eved; and Yisrael, whom I have chosen: 2 This says vuvh that made you, and formed you from the womb, who will help you; Fear not, O Yaakov, My eved; and you, Yeshurun, whom I have chosen.**

"Yeshrun" the poetic name for Israel, meaning the uprightness and integrity of YHWH's chosen people. It hints at the spiritual ideal of righteousness and faithfulness, because we know that Israel historically didn't obtain that ideal.

"Yeshrun" י (Yod): Symbolizes divine presence and authority, showing sovereignty over His chosen people.

שׁוּר (Shur): Represents integrity, uprightness, and righteousness, pointing to the moral character expected of Yah's people.

וּן (Vav Nun): represents permanence and steadfastness, pointing to the enduring nature of יהוה's covenant with Israel.

Ran Sholiach Shaul taught the Romans of it in Romans 3:21 in his teaching on righteousness apart from the BOL, through faith in Yahusha, resonates with the spiritual ideal embodied in the name "Yeshrun," as believers are declared righteous by faith.

Yahusha spoke in Matthew 5:20: in a teaching on righteousness exceeding that of the scribes and Pharisees this totally aligns with the spiritual aspiration of everything held in the name "Yeshrun," it's calling believers to a higher standard of righteousness rooted in faith and obedience to יהוה .

In 1 John 2:29: John's exhortation that those who practice righteousness are born of יהוה also correlates with the concept of "Yeshrun," emphasizing the transformative power of יהוה righteousness in the lives of His people.

Yeshrun finds its actual fulfillment, its embodiment in the Brit Chadasha through the righteousness imputed by faith in Yahusha, it should inspire us to

pursue righteousness and walk in יהוה ways even in the midst of temptation and trials.

***3 For I will pour mayim upon him that is thirsty, and floods upon the dry ground: I will pour My Ruach upon your zera, and My bracha upon your offspring:***

The pouring out water symbolizes the Ruach Ha Kodesh's transformative power, revitalizing and renewing the spiritual landscape of our lives

***4 And they shall spring up as among the grass, as willows by the mayim streams. 5 One shall say, I am vuvh's; and another shall call himself by the name of Yaakov; and another shall write with his hand, Unto vuvh, and name himself by the name of Yisrael. 6 This says vuvh the Melech of Yisrael, 8 and His Redeemer vuvh tzevaot; 9 I am the first, and I am the last; and beside Me there is no Elohim.***

*Ve goaloh YHWH tzevaot, and His Redeemer YHWH of Hosts, meaning the tool by which He Himself will save us, is also YHWH. This is another reference like last week to the Savior, emanating from Father YHWH, without being the Father.*

The two powers in heaven. The greater and lesser יהוה counters the unscriptural Trinitarian doctrine of the three equal persons/powers in heaven all existing as personages all being יהוה.

In John 10:29 Yahshua calls the Father, the Greatest Person/Power in the universe. He clarifies that by stating that the "Father is greater than all." That all would then relegate Yahshua, as being "less great" in position and all other attributes, since all attributes that He possesses are said to come/originate from the Father.

Scripture does not teach of a "*plurality of equal elders*" but of the Father above all, in all and through all including his Son. The father is 'greater' Gk: 'meizon' "greater or elder.

YHWH is a plurality of divinity, then Yahshua, as the brought forth YHWH, or YHWH the Lesser is always under the authority of YHWH the Greater.

Throughout the Old Testament, it is YHWH the Greater always sending YHWH the Lesser as YHWH the Lesser, Yahshua, is known as many things from the Messenger of YHWH to the Captain of YHWH's Hosts, to YHWH's Face to the young man Metatron, to the Word/Memra of YHWH.

In the New Testament through The Son, The Father was just reiterating what had happened in the Old Testament, as well as confirming the ancient understanding of the Greater YHWH sending the Lesser YHWH, with the Sent One being the One who carries the Divine Name.

***7 And who is like Me, let him call and declare it, and lay it before Me, since I appointed the ancient people? And the things that are coming, and shall come, let them show these things to them. 8 Fear not, neither be afraid: have not I told you from that time, and have declared it? You are even My witnesses. Is there an tvkt beside Me? Yes, there is no Rock beside Me; I know not of anyone. 9 They that make a graven image, all of them are vanity; and their delights shall not profit; and they are their own witnesses; they see not, neither know anything; that they may be ashamed. 10 Who has formed an El, or cast a graven image that is profitable for nothing? 11 See, all his fellows shall be ashamed: and the workmen, they are but men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together. 12 The craftsman with the tongs both works in the coals, and fashions it with hammers, and works it with the strength of his arms: yes, he is hungry, and his strength fails: he drinks no mayim, and is weak. 13 The carpenter stretches out his rule; he marks it out with a line; he fits it with planes, and he marks it out with the compass, and makes it after the figure of a man, according to the tifereth of a man; that it may remain in the bayit. 14 He cuts down cedars, and takes the cypress and the oak, which he raised for himself among the eytzim of the forest: he plants a pine, and the rain does nourish it. 15 Then shall it be for a man to burn: for he will take of it, and warm himself; yes, he kindles it, and bakes lechem; yes, he makes an El, and worships it;***

***he makes it a graven image, and falls down before it. 16 He burns part of it in the fire; with part of it he eats flesh; he roasts roast, and is satisfied: yes, he warms himself, and says, Aha, I am warm, I have seen the fire: 17 And the residue of it he makes an El, even his graven image: he falls down to it, and worships it, and makes tefillah to it, and says; Deliver me, for you are my El. 18 They have not known nor understood: for He has shut their eyes, that they cannot see; and their levavot, that they cannot understand. 19 And none considers in his lev, neither is there da'at nor binah to say, I have burned part of it in the fire; yes, also I have baked lechem upon the coals of it; I have roasted flesh, and eaten it: and shall I make the residue of it into an abomination? Shall I fall down to the log of an eytz? 20 He feeds on ashes: a deceived lev has turned him aside, so that he cannot deliver his being, nor say, Is there not a lie in my right hand? 21 Remember these, O Yaakov and Yisrael; for you are My eved: I have formed you; you are My eved: O Yisrael, you shall not be forgotten by Me.***

Isaiah reaffirms יהוה's sovereignty and uniqueness as the only true Elohim, contrasting idols with TMH!.

Really this chapter delves into the spiritual dynamics of idolatry and redemption, people don't seem to realize the symbolic significance of spiritual bondage and liberation that is being outlined here!

Look at the words:

1. בִּחָר (Bocher): The word for "Chooses" in verse 7 carries the connotation of divine election and selection, יהוה made a deliberate choice of Israel as His special possession!
2. צְדִיקָי (Tzidki): verse 8, "My righteousness" look at יהוה's justice and righteousness, look at His moral perfection and faithfulness to His covenant.
3. מִבְּשָׂרִי (Mivsari): The term "From my flesh" in verse 28 just shows how intimate a connection with His people Yah has, to me this point to His incarnational presence and redemptive work that will be brought forth by his son!

Look no further than the book of John (LOL) John 4:24: Yahusha's teaching on worshiping יהוה in spirit and truth, it's lifted right out of Isaiah's message here, emphasizing the exclusive worship of the true Elohim over idols.

Then in Acts 17:24 Shaul proclaims YHWH's sovereignty and self-sufficiency echoing Isaiah's very depiction of יהוה as the Creator and Sustainer of all things.

I think Colossians 1:15 is the epitome of the Isaiah message here in chapter 44 in Shaul's description of Moshiach as the image of the invisible Elohim and the Creator of all things.

There's so much more, I mean look to Ephesians 2:8 here we have Shaul's affirmation of salvation by grace through faith, not by works, a total mirror of Isaiah's very depiction of יהוה's redemptive power and mercy toward His people.

***22 I have blotted out, as a thick cloud, your transgressions, and, as a cloud, your sins: make teshuvah to Me; for I have redeemed you. 23 Sing, O shamayim; for vuvh has done it: shout, you depths of the earth: break forth into singing, you mountains, O forest, and every eytz in it: for vuvh has redeemed Yaakov, and lifted Himself up in Yisrael. 24 This says vuvh, your Redeemer, and He that formed you from the womb, I am vuvh that makes all things; that stretches forth the shamayim alone; that spreads abroad the earth by Myself; 25 That frustrates the signs of the liars, and makes diviners crazy; that turns wise men backward, and makes their da'at foolish; 26 That confirms the word of His eved, and performs the counsel of His messengers; that says to Yahrushalayim, You shall be inhabited; 2 and to the cities of Yahudah, You shall be rebuilt, 3 and I will raise up the ruined places of it: 27 That says to the deep, Be dry, and I will dry up your rivers: 28 That says of Koresh, He is My shepherd, and shall perform all My pleasure: even saying to Yahrushalayim, You shall be rebuilt; and to the Hekal, your foundation shall be laid.***

Lets finish with a bit of apocalyptic imagery and apocalyptic prophecy!

**Verse 28** is really interesting because it prophesies about Koresh/Cyrus, the Persian king, stating, "***who says of Koresh, 'He is my shepherd and will accomplish all that I please; he will say of Jerusalem, 'Let it be rebuilt,' and of the temple, 'Let its foundations be laid.'***"

Isaiah 44:28 literally speaks to the role of Koresh/Cyrus as a divine instrument for the restoration of Jerusalem and the rebuilding of the Temple after the Babylonian exile. If you look at the prophetic passages of Isaiah 41 to 53, known as the Servant Songs, you start to see the mysterious figure emerging from the lineage of Jacob, representing both the individual and collective body of Jacob/Israel.

Verse 28 introduces us to Koresh/Cyrus, his name means: *a keeper of the furnace*, symbolizing divine judgment and purification.

This totally aligns with the covenantal imagery of Genesis 15:17 and the fiery judgment of passing between the pieces associated with passing through the furnace of Jerusalem in Isaiah 31:9.

The appointment of Cyrus as a Gentile servant is well reflected to us as the body of Messiah best in 1 Corinthians 3:13, where divine judgment purifies

The Koresh sections of scripture interknit the body of Jacob - scattered and being brought back together along with the themes of passing through divine judgment, and finding end time restoration, the culmination of all things - the establishment of יהוה's everlasting kingdom.!