

***45:1 This says vuvh to His anointed, to Koresh, whose right hand I have grasped, to subdue nations before him; and I will loose the loins of melechim, to open before him the double doors; so that the gates shall not be shut;***

Koresh will achieve the status of Jeshrun, embodying the hope envisioned for Israel by YAH. He will subdue the forces of the New World Order and the globalists.

"Loosing the loins of kings" represents the weakening of the power structures represented by prominent leaders, such as King Charles, he will bring about a shift in the established order.

"Open the gates" signifies the establishment of a new financial and economic system distinct from the current FIAT system.

In Hebrew, the term "Koresh" denotes a "sunrise" or "dawn," symbolizing the emergence of this new Koresh figure in the darkness of the end times to bring about a new era of light and restoration.

***2 I will go before you, and make the crooked places straight: I will break in pieces the gates of brass, and cut down the bars of iron: 3 And I will give you the treasures of darkness, and the hidden riches of secret places, that you may know that I, vuvh, who call you by your name, am the Elohim of Yisrael.***

The Hebrew word for "brass" in this passage is "נְחוֹשֶׁה" (nechushah), which is derived from the root word "נָחַשׁ" (nachash), meaning "to divine" or "to practice divination." This shows that יהוה's judgment is like a divine decree that cannot be averted or escaped.

Likewise, the phrase "bars of iron" represents the release of prisoners and the breaking of oppressive systems. The Hebrew word for "bars of iron" is "בְּרִיחַי בַּרְזֶל" (b'richay barzel), where "בַּרְזֶל" (barzel) means "iron" and represents

strength and durability. The use of "בְּרִיחַי" (b'richay), meaning "bars," suggests the confinement and restriction imposed on individual freedoms.

The letter "נ" (nun) represents life and eternity, the enduring nature of יהוה's judgment and deliverance. The letter "ב" (bet) represents a house or dwelling, showing the ultimate restoration of YAH's people to their rightful place of freedom and security.

Looking at this through the lens of a second Koresh and correlating it with fulfillment in the Brit Chadasha shows there will be a divine judgment, liberation, and redemption for all who are held captive by the systems of this world.

***4 For Yaakov My eved's sake, and Yisrael My elect, I have even called you by your name: I have surnamed you, though you have not known Me.***

Here יהוה as the ultimate sovereign ruler empowers and guides this chosen servant, Koresh for His divine purposes. These verses show יהוה's authority over nations and His ability to bring about redemption and righteousness through His chosen end-time instrument.

יהוה identifies Cyrus (Koresh) as His chosen instrument for the sake of Jacob and Israel, signifying His sovereignty in selecting and using individuals to fulfill His purposes.

***5 I am vuvh, and there is none else, there is no Elohim beside Me: I dressed you, though you have not known Me:***

יהוה 's exclusive sovereignty and power as the one true Elohim. אֱלֹהִים" (Elohim), emphasizing His divine authority and supremacy.

***6 That they may know from the rising of the sun, and from the west, that there is none beside Me. I am vuvh, and there is none else. 7 I form the light, and create darkness: I make shalom, and create evil: I vuvh do all these things.***

יהוה declares His sovereignty over all creation and His ability to bring about both light and darkness, peace and calamity.

The Hebrew word for "evil" here is "רָע" (ra), which can also be translated as "calamity" or "disaster." Isaiah is speaking to יהוה's control over all aspects of existence, יהוה the ultimate source of order and purpose, orchestrating events according to His divine will.

***V.7 I form the light, and create darkness: I make shalom, and create evil: I vuvh do all these things.***

The problem of evil in the world! Is יהוה the direct cause of evil and suffering in this world OR rather does He allow them to occur as a consequence of the natural order and human free will?

While יהוה is omnipotent, I believe He chooses to limit His intervention in the world to respect human autonomy and the natural order of things. With this view I see evil and suffering are not always punishments or tests sent by יהוה necessarily but are instead part of the human experience in a world with free will and natural laws.

It's a view of seeing יהוה's compassion and presence in the midst of suffering rather than attributing suffering directly to יהוה's actions all the time.

***8 Drop down, you shamayim, from above, and let the skies pour down tzedakah: let the earth open, and let them bring forth Yahshua, and let tzedakah spring up together; I vuvh have created it. Woe to him that strives with His Makers!***

A divine call for righteousness and salvation to rain down upon the earth. The imagery of rain symbolizing Yah's abundant blessings and grace.

***An earthen vessel that strives with Him who made it! Shall the clay say to Him that fashioned it, Why did you make it like this? Or, the handiwork saying to the Maker of it, He has no hands?***

Look at the futility of questioning or resisting יהוה's divine plan. The analogy of the pot and the potter highlights יהוה's sovereignty and authority over His creation. In Romans 9:20

***10 Woe to him that says to his abba, Why did you beget me? Or, to an eema, Why have you conceived me? 11 This says vuvh, the Kadosh-One of Yisrael, and HisMaker, Ask Me of things to come concerning My sons, and concerning the work of My hands command Me.***

Questioning Yah's plan and design, the absurdity of challenging divine authority. Job did it in Chapters 38-39, where יהוה questions Job's understanding of His divine purposes.

***12 I have made the earth, and created man upon it: I, even My hands, have stretched out the shamayim, and their entire host, have I commanded.***

יהוה asserts His authority and invites us to actually trust in His sovereignty over our future. Yahusha taught it in Matthew 6:25-34, where He encouraged us not to worry about the future but to trust in יהוה's providence and care.

***13 I have raised Him up in tzedakah, and I will direct all His halachot: He shall rebuild My city, and He shall let My exiles go, but not for a price, or a bribe, says vuvh tzevaoth. 14 This says vuvh, The labor of Mitzrayim, and merchandise of Ethiopia and of the Saveans, men of tall stature, shall come over to You, and they shall be Yours: they shall come after You; in chains they shall come over, and they shall fall down to You, they shall make supplication to You, saying, Surely El is in You; and there is none else, there is no other Elohim.***

Look no further than Mystery Babylon: In Revelation, Mystery Babylon is described as a symbol of a powerful and wealthy city or system that embodies worldly wealth, luxury, and corruption. It represents a system of commerce and trade intertwined with spiritual idolatry and immorality (Revelation 17-18).

Law Merchant under Edward I: During the reign of Edward I in medieval England, the Law Merchant, also known as *lex mercatoria*, emerged as a legal system governing commercial transactions. It facilitated international trade and commerce but was also susceptible to corruption and exploitation, similar to the portrayal of Mystery Babylon.

The Synagogue of Satan were often involved in money lending and banking due to restrictions on other professions. This led to the rise of Jewish banking dynasties like the Rothschilds, who became immensely wealthy and influential in European finance.

The imagery of wealth flowing towards a chosen recipient represents the transfer of economic power and influence. This represents the fall of systems like Mystery Babylon, the Law Merchant, and the Rothschild dynasty, where wealth and power are ultimately subject to divine judgment and retribution. brought about by Koresh!

The reference to "bowing down" in chains prophecies a humbling and submission of these systems before a higher authority - Koresh, acknowledging the supremacy of יהוה .

Revelation, where the merchants of the earth mourn the fall of Babylon (Revelation 18:11-19) and יהוה's ultimate victory over worldly powers (Revelation 19:1-6).

***15 Truly You are an El that hides Yourself, O Elohim of Yisrael, the Savior.***

Isaiah again acknowledges the mysterious ways of יהוה , who reveals Himself in unexpected ways, including through the emergence of figures like Cyrus (Koresh), whom יהוה uses as instruments of His salvation and deliverance.

***16 They shall be ashamed, and also be embarrassed, all of them: they shall go to confusion together that are makers of idols. 17 But Yisrael shall be saved in vuvh with an everlasting Yahshua: you shall not be ashamed nor embarrassed olam without end. 18 For this says vuvh that created the shamayim; Elohim Himself that formed the earth and made it; He has established it, He created it not in vain, He formed it to be inhabited: I am vuvh; and there is none else. 19 I have not spoken in secret, in a dark place of the earth: I did not say to the zera of Yaakov, You seek Me in vain: I vuvh speak tzedakah; I declare things that are right. 20 Assemble yourselves and come; draw near together, you that have escaped from the nations: they have no da'at that set up the wood of their graven image, and make tefillah to an El that cannot save. 21 Declare, and bring them near, let them take counsel together: who has declared this from ancient time? Who has told it from that time? Have not I vuvh? And there is no Elohim else beside Me; a just El and a Savior; 4 there is none besides Me. 22 Look to Me, and be you saved, all the ends of the earth: for I am El, and there is none else. 23 I have sworn by Myself, the Word is gone out of My mouth in tzedakah, and shall not return, That to Me every knee shall bow, and every tongue shall swear. 24 Surely, shall one say, in vuvh I have tzedakah an strength: even to Him shall men come; and all that are incensed against Him shall be ashamed. 25 In vuvh shall all the zera of Yisrael be justified, and shall tifereth.***

יהוה reaffirms His exclusive claim as the only true Elohim and Savior, declaring that every knee shall bow and every tongue shall swear allegiance to Him alone. The very language Shaul uses in his letter to the Philippians in 2:10-11 - the ultimate victory and sovereignty of יהוה over all creation.

Isaiah is emphasizing יהוה's sovereignty and faithfulness to His covenant promises, a wholehearted invitation to salvation for all nations, culminating in the ultimate triumph of His righteousness and glory as we enter into the millennium.