Isaiah – Chapter 45

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Theme: God promised Cyrus and Israel that He would use Cyrus for His glory and for universal worship.

Outline:

1-6 God Personally Promised Cyrus Great Success
7-10 God Sovereignly Rules All Nations and Men
11-14 God the Creator Called Cyrus to Help Israel
15-19 God Was Israel's Righteous Savior Over Idols
20-25 God Saved by Cyrus for Universal Worship

Preparatory Reading: Isaiah chapters 13-14, 39, 41, 43-44; Jeremiah 25, 27, 50-51; Daniel 2, 5, 7.

Related Links:

A. Exposition of Isaiah 13 *(Babylon beat)*.
B. Exposition of Isaiah 14 *(Belshazzar)*
C. Exposition of Isaiah 41 *(Cyrus declared)*.
D. Exposition of Isaiah 43 *(Babel beat)*.
E. Exposition of Isaiah 44 *(Cyrus called)*.
F. Babylon: History-Prophecy.
G. Glory of Fulfilled Prophecy.
H. Cyrus Decree to Rebuild.
I. *God Is Author of Confusion*.
J. I Gave Egypt for Thy Ransom.
K. Boasting of God – Isaiah.
L. The Dominion of God.

Introduction:

A. This chapter, sixth in the comfort section of the book, should build faith, political insight, and worship.
    1. **Comfort**. To strengthen (morally or spiritually); to encourage, hearten, inspirit, incite. To minister delight or pleasure to; to gladden, cheer, please, entertain.
    2. Isaiah 41 had God mocking idolatrous nations about the rise of Cyrus to save and promote Israel.
    3. Isaiah 43 had God mocking idolatrous nations about His defeat and sacrifice of Babylon for Jews.
    4. Isaiah 44 had God naming Cyrus and exalting fulfilled prophecies over the insanity of idolaters.
    5. It is our duty in scripture to work hard for God's approval by applying the words to the right event.
    6. Though there are wonderful words in these chapters, we want the sense of them not just the sound.
    7. Therefore, it is key to carefully analyze the context and the content to apply it to the right event.

8. The chapter divisions are not inspired, but God has providentially preserved them with some value.
9. Keep in mind when reading that Isaiah moves all over the timeline e.g. Rome (Is 6:9-13), Assyria (Is 7:2), Messiah (Is 9:1-2,6-7), Assyria (Is 10:1-34), Messiah (Is 11:1-10), Babylon (Is 13-14).
10. Recall that Isaiah has already foretold Babylon's ruin (Isaiah 13-14; 21:1-12; 41:1-9; 43:14-18).
11. Though the event is near 150 years away, God here proves He is God by this incredible prophecy.
12. The reason for the event is His glory above all else (Isaiah 45:3,6,21-22 compared to Is 48:9; etc.).
13. Christians should never fear political events, for their God is fully in charge of them and uses them.

B. This chapter follows the previous two with more details justifying comfort for Israel after chastening.
1. After 39 chapters, many of which foretold terrible judgments, Isaiah began a section of comfort.
2. From the first chapter to the historical section (36-39), Assyria and Babylon would ravage Judah.
3. Assyria's war with Judah was repeated for being in Isaiah's time, but Babylon's war is also told.
4. But notice the very last prophecy before chapter 40 – Babylon would take all captive (Is 39:6-7).
5. The comfort here identifies God's power over idols to fulfill His covenant promises to the Jews.
6. He called on Israel to be His witnesses to the world that He had foretold about Cyrus far in advance.
7. Fulfilled prophecies – like this – are one of the greatest proofs of God's existence and Bible truth.
8. The amount of prophetic and historical space given to Cyrus and Babylon prove its value to God.

C. This will sound too simple or even trivial, but the outline above breaking down the chapter helps much.
1. There is much more than reading or even studying the words without seeing progression in lessons.
2. Twenty-five verses without division can result in confusion and/or contentment with sound bites.
3. There are distinct sections and lessons in this chapter that greatly facilitate appreciating the verses.
4. It runs from God's promises to Cyrus to His rule of earth to His love of Israel to universal worship.

D. We cannot exhaust every phrase or verse here more than other verses we covered in chapters 1-39.
1. The great lesson and value are to encourage yourself in His promises to save and supply His people.
2. The promises in this chapter about Jehovah include His incredible overthrow of Babylon by Cyrus.
3. Israel – the church of God then – was to become witnesses for Jehovah and glory in their Savior.
4. Idolatry – and all other religions by extension – cannot be witnesses of anything but their insanity.

E. This chapter is the fifth of the second half of the book and in a nine-chapter section of God boasting.
1. You have to enjoy these nine chapters if you truly love God and delight in Him and glorious power.
2. This section of 216 verses are the largest section of the Bible where God boasts about Himself.
3. The nine chapters use the first person singular *I* (96 times), *my* (42), *me* (33), *mine* (9), *myself* (4).
4. It is how He reveals Himself, mocks false religion, rebukes doubters, to humble and comfort us.
5. For those that fear, love, and delight in God, these chapters are some of the finest reading of Him.
6. Boasting of God – Isaiah.

F. This chapter includes mockery of idolatry and idolaters for the superiority of Jehovah over all gods.
1. God using pagans like Cyrus tells sovereign authority and dominion over men beyond most pulpits.
2. For those who want their faith on what the Bibles teaches, here is another opportunity to separate.

3. The Author of Confusion.

G. To fully appreciate the value and power of this chapter, a person needs to learn about Cyrus the Great.
   1. He is the main character in these 40's chapters of Isaiah, for God used him greatly (Is 44:28; 45:1).
   2. His commandment to rebuild Jerusalem is what started Daniel's crucial timeline (Daniel 9:24-27).
   3. Skeptics and students resent Cyrus, for this supernatural prophecy and/or denying Ussher/Ptolemy.
   4. The overthrow of the mighty city of Babylon in one night and release of the Jews is clearly epic.
   5. God loved this event and spends these 40's chapters of Isaiah to boast about His prophecy of him.
   6. Though the name Cyrus is in the pages of scripture nineteen times, most Christians know nothing.
   7. When a man denies the supernatural about Cyrus and/or starting Daniel's prophecy, he is ignorant.

H. What do we want to get out of this chapter? There are several goals and reasons to learn this chapter.
   1. It should build our faith by the glory and power of fulfilled prophecies that are declared in detail.
   2. It should build our worship of a God that gloriously declares Himself superior to all other religions.
   3. It should comfort us when hearing of political change or upheaval that He is always in total control.
   4. It should gratify our souls to know God loves His children enough to sacrifice other lives for them.
   5. It should secure our minds knowing God can and will overthrow the greatest of enemies for us.

God Personally Promised Cyrus Great Success – Verses 1-6

1 Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

A. The LORD God Jehovah is King of nations to order any monarch to any job (Jer 10:7).
   1. The glorious, grand aspect here is God told Cyrus personally in the second person.
   2. This has similar uniqueness to Nebuchadnezzar's personal testimony (Daniel 4:1-4).
   3. Cyrus acknowledged in his decree for the Jews that God charged him (Ezra 4:1-4).
   4. God showed Daniel the 70 years of Jeremiah's prophecy and its end (Daniel 9:1-2).
   5. How could Daniel have kept from showing the book of Isaiah to Cyrus (Dan 6:28)?

B. God anointed or appointed Cyrus for his great role in Jewish history (Is 13:3; 44:28).
   1. Kings, priests, and prophets were anointed to formally identify their call by God.
   2. Cyrus, like Nebuchadnezzar, was His shepherd for special work (Is 44:28; Jer 27:6).
   3. God led Cyrus personally and successfully as if by the right hand to many victories.
   4. Consider that Babylon, as an empire, ruled over all the nations of the earth (Dan 4:1).
   5. The conquest of Babylon, and in the manner Cyrus did it, is a true wonder of history.

C. God caused terror in the enemies of Cyrus, and He opened gates that should have shut.
   1. By the Bible and history, Cyrus beat major foes Media, Lydia, Babylon (Dan 7:5).
   2. Belshazzar's loins were loosed when God's hand wrote his ruin on a wall (Dan 5:6).

3. Due to the foolish revelry of Belshazzar that night, gates to the city were left open.

D. Herodotus quotes Harpagus to Cyrus, “Son of Cambyses, heaven evidently favors you, or you could never have thus risen superior to fortune.”

E. Herodotus records that Cyrus thought of himself as endowed with powers more than human, “When he considered the special circumstances of his birth, he believed himself more than human. He reflected also on the prosperity of his arms, and that wherever he had extended his excursions, he had been followed by success and victory.”

F. We should always trust, and sometimes seek, God’s hand in political or military events.

2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

A. Sometimes these metaphors are for John and the gospel (Is 40:4), but here it is for Cyrus.

B. God made the military expeditions of Cyrus to be relatively easy and always successful.

C. Whether God literally or metaphorically did, as in the previous verse, the way was open.

D. There were gates in the Euphrates and gates from the Euphrates that were not closed.

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel.

A. God gave Cyrus from an obscure nation the treasures of great Babylon (Jr 50:37; 51:13).

B. Though kings make great efforts to secure their wealth, God gave them to king Cyrus.

C. And the inspired intent by God in this action was to reveal His identify to this man.

4 For Jacob my servant’s sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

A. God told Cyrus that his success was not for his sake directly but for His church’s sake.

B. His surname, if iteral, could be Shepherd (Is 44:28), Anointed (Is 45:1), the Great, etc.

C. God’s favor on Cyrus’s military campaigns was for the sake of His beloved church.

5 I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

A. Our God Jehovah informed Cyrus that He alone was God, and no Persian deity was so.

B. God told Cyrus He had strengthened him from the beginning, though Cyrus knew it not.

C. God continues His holy boasting, as is common in Isaiah’s 40’s, of His unique glory.

6 That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.

A. God ended this section of the prophecy by His intent of universal knowledge of Himself.
   1. The inspired purpose for the political and military success of Cyrus should move us.
   2. God reveals Himself by creation, providence, conscience, scripture … and by Cyrus.

B. If this event has this intent by our Creator and Father, we should love it and learn it.

C. No other deity could pull off such a stunning overthrow for the mercy of His people.
   1. The rise of Cyrus and his military successes including Babylon in one night are great.
   2. He was named 100-200 years before his birth and before his huge military victories.
   3. The details were given very specifically as a test of deity and put in writing by Isaiah.
   4. The purpose was for relief and rescue of a poor remnant of Jehovah's worshippers.

God Sovereignly Rules All Nations and Men – Verses 7-10

7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

A. God creates all kind of things by His providence – evil here and prosperity following.
   1. To assuage fear or grief of such a declaration by God, the next verse is full of hope.
   2. To correct resentment of such a declaration, the further verses condemn scorners.
   3. If you question or resent His evil, you are foolish and profane as Mrs. Job (Job 2:10).

B. God had destroyed His nation and people and taken only some into captivity in Babylon.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

A. God creates all kind of things by His providence – evil previously and prosperity here.

B. These metaphors describe God's rich blessings of a righteous deliverance of His church.
   1. For agricultural prosperity, there must be abundant rain to water the earth for yield.
   2. For agricultural prosperity, the earth must open its vaults and send forth high growth.

C. The product or result of these agricultural metaphors is a righteous salvation of Israel.
   1. Rescue from Babylon was righteous; Jews were better than Chaldeans (Hab 1:13).
   2. Rescue from Babylon was salvation, for the Jews' were captive slaves (Jer 27:5-7).
   3. Israel was in Babylon for temporary chastening; the Babylonians were reprobates.
   4. They returned to rebuild God's city and God's temple for renewed Jehovah worship.
   5. The combined blessings of Babylon taken and Jews released was glorious indeed.

D. God created the righteous salvation of Israel compared here to agricultural prosperity.
   1. The inspired record will shortly make Cyrus God's righteousness (Is 45:13; 46:13).
   2. What did God create? He raised Cyrus up to overthrow the might of great Babylon.
   3. What did God create? He raised Cyrus up to release His people to rebuild Jerusalem.
   4. What did God create? A great revival of the Jewish church and nation for Himself.
   5. His people had been chastened long enough, and now it was time to punish Babylon.
   6. The Babylonians, especially Belshazzar, had abused their role by mocking Jehovah.
   7. Restoration of the city and its religion was righteousness (Is 1:26-27; 5:13-17; etc.).

E. Agricultural metaphors were used before (Is 27:1-3,6; 30:23-26; 35:1-2; 41:18-20; etc.).

F. While the context emphasizes God's use of Cyrus, we should not totally ignore Christ.

9 Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

A. Read or hear the warning! Note the appropriate exclamation! Do not resist God's works!
   1. God is your Maker. He is your Creator. He can do whatever He wishes (Matt 20:15).
   2. If you question or resent His evil, you are foolish and profane as Mrs. Job (Job 2:10).
   3. The LORD can give, and the LORD can take away, and He is perfect in either case.
   4. Our response, like Job's, should be to worship and not ever charge God foolishly.

B. God is to be compared to a Potter, and you are to be compared to merely inanimate clay.
   1. God had prophesied this relationship earlier in a warning about judgment (Is 29:16).
   2. Paul by inspiration used the same comparison regarding eternal life (Rom 9:19-24).
   3. This is the proper perspective we should have our relationship to the Almighty God.
   4. If you must argue how you were formed, do it with another broken piece of pottery.
   5. You have no right to even ask questions, let alone analyze or complete (Rom 9:20).

C. What is the connection here? What is the purpose of this section to that before and after?
   1. The great upheaval and pain of Israel and then Babylon would cause consternation.
   2. The divine blessing on one sinner (Cyrus) over another (Belshazzar) might confuse.
   3. Keep in mind how Habakkuk was confused and frustrated by God's use of Babylon.
   4. How could God lay the whole country of Babylon low while exalting a few Jews?
   5. No matter what side of good or evil you are on, God is right, and you must be quiet.

10 Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?

A. Instead of a Potter and clay, God here warned and mocked questions asked of parents.

B. Even natural sense precludes such cruel questions and resentment of your birth defects.

C. If pitiful parents should be respected, how much more then the God and Father of all?

God the Creator Called Cyrus to Help Israel – Verses 11-14

11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

A. Since God can create evil or drop down righteousness (Is 45:7-8), men should fear Him.

B. God described coming events to the great benefit they would have for His little church.
   1. Jehovah was the Holy One of Israel, their God, and He had made them for Himself.
   2. He allowed and encouraged Cyrus, Israel, or anyone to be bold to ask His intentions.
   3. This is opposite questions or resentment against God as Potter or Parents previously.
   4. God had great things in store for His church, and He wanted them to know them all.

C. There is a bold way to approach God, but not with questions or resentment as described.
    1. Abraham questioned God in a good way He accepted and honored (Gen 18:23-25).
    2. Job demanded God to be his corrector and teacher and give him truth (Job 42:1-7).
    3. God allows and expects His blessed and saved children to be bold (Luke 12:35-38).

D. From the general propositions in 7-10, this section has God as Israel's personal God.

12 I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.

A. Yet again God refers to His role as Creator to justify and prove His roles as Savior.
    1. If He is the Creator, He is completely different and superior to all non-creator gods.
    2. If He is the Creator, He is completely different from all the gods needing creation.
    3. If He is the Creator, then He has all the necessary power to perform all promises.
    4. If He is the Creator, then He has a plan for the made universe that will come to pass.
    5. If He is the Creator, then His formation of inhabitants involve His plans for them.
    6. If He is the Creator, then He is favorable and involved in the happiness of His people.
    7. If He is the Creator, then He upholds it by the word of His power, including Babylon.
    8. If He is the Creator, then His goal for inhabitants included the desolate land of Judah.

B. I am the Creator and Ruler of the entire cosmos or universe, including men and angels.

C. Once the foundation of God as Creator is settled, then what He does is fully acceptable.

13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.

A. God raised up Cyrus, though a pagan, to accomplish righteous acts on His holy behalf.
    1. There is Bible evidence here or anywhere that Cyrus converted to Jehovah's religion.
    2. There is no historical evidence that Cyrus changed from his Persian superstitions.
    3. Compare Balaam's ass, Nebuchadnezzar, Judas Iscariot, and many (Matt 7:21-23).
    4. God used Cyrus as a righteous tool to deliver His people after their just chastisement.
    5. God used Cyrus as a righteous tool to punish Babylon for lack of mercy (Is 47:6).

B. Note how God has moved from the second person to Cyrus to third person about Cyrus.
    1. If you follow this transition, you see God now addresses His people of their future.
    2. God comforted Israel after telling Cyrus of victories and a great payday of treasures.

C. God explained everything to His people about the transaction for their comfort and joy.
    1. Cyrus is a tool of righteousness in my hand, irrespective of his religion or thoughts.
    2. I will punish the Babylonians for what they have done in my chastening (Psalm 137).
    3. He will not do anything I have not carefully planned and purposed for him to do.
    4. He is the one that will get Jerusalem rebuilt, since you cannot see even a possibility.
    5. He will release you from Babylon without any effort or cost on your part to escape.

6. He will do so not for your payments to him, but rather because of my order to him.
7. I am the LORD of hosts, the God of heaven's angelic armies. Trust me. Get excited.

14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God.

A. Is this verse to and about Cyrus for his wages? Or is it to and about regathered Israel?
   1. While it is neat to think of this as payment to Cyrus for losing Jews, it does not fit.
   2. The mention of price or reward is not grief for Cyrus, but favor for God's children.
   3. The transition has occurred already about the future of God's children (Is 45:11-13).
   4. Cyrus historically did not defeat these enemies, for Cambyses his son had to do so.
   5. The transaction here involves conversion, at least eventually, of these pagan nations.
   6. The example for the language was earlier supplies of wealth to Israel by Egypt, etc.
   7. The example of Tyre indicates God did supply Israel from neighbors (Is 23:15-18).
   8. Darius/Artaxerxes told nations beyond the Euphrates to pay (Ezra 6:1-12; 7:1-28).
   9. Many Gentiles became Jews due to the decree of Ahasuerus by Esther (Esther 8:17).
   10. This prophecy looks farther ahead to conversion to Christ and His gospel (Zec 8:23).

B. Though Cyrus releasing the Jews to rebuild was great news, how could it possibly work?
   1. They were poor captives in Babylon; rebuilding Jerusalem took strength and wealth.
   2. There would be opposition in the area to rebuild a capital; how would they succeed?
   3. Thus God has added this metaphorical description of surrounding nations helping.
   4. Thus God has added this metaphorical message of eventual conversion of enemies.
   5. There is no evidence in the Bible or in history that this great event occurred literally.
   6. But we can easily show its historical precedence (Is 43:3-4) and Gentile conversions.

God Was Israel's Righteous Savior Over Idols – Verses 15-19

15 Verily thou art a God that hidest thyself, O God of Israel, the Saviour.

A. God was Israel's God, though it appeared He had hidden from His relationship to them.
   1. How could He be God, since Nebuchadnezzar had ruined both Judah and Jerusalem?
   2. How could He be God, since remnant Jews in the world were captives in Babylon?
   3. How could He be God, since His prophecies of their recovery showed no fulfillment?

B. He would save them, though from their view of things they could not see it happening.
   1. Consider that there was near nothing about Cyrus for most of the 70-year captivity.
   2. Consider that they could not see all the details combining for release and rebuilding.
   3. They were no closer to being released in the 60th year of captivity than in the first.

4. But our faithful and glorious God turned the tables completely in basically one night.

C. Trust God further than you can see His work; trust Him for countless things out of sight.
   1. God's promises should never be doubted, for He will perform all He has promised.
   2. There will be times, when without a timeline, we must rest on promised salvations.
   3. The secret will of God, none of our business, will be revealed in time (Deut 29:29).
   4. Never doubt Him, or you are similar to the ashamed and confounded idolaters next.
   5. For those that do not believe and trust God, He will not deliver them (James 1:6-8).

D. The hopeless condition of the captives in Babylon was exceeded by the blessings later.
   1. From all appearances God had forsaken the Jews, Jerusalem, and the temple there.
   2. But by revelation of these prophecies and others to Jeremiah, 70 years was counting.

E. Consider the excellent song and its words … *God Moves In a Mysterious Way* (Cowper).

16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols.

A. The God of Israel – the LORD Jehovah – appeared to be hiding – but He was coming!
   1. The salvation out of Babylon and provision for Jerusalem was grand (Is 45:11-14).
   2. All worshippers of false gods throughout the world would be disgraced by their gods.
   3. Jehovah was not only the God to foretell it; Cyrus would crush nations serving idols.

B. All idolaters would be greatly ashamed and confounded by the failure of their idol gods.
   1. Their gods had been totally unable to foretell the large, coming international events.
   2. Their gods had been totally unable to fend off the armed might of Cyrus the Great.

C. All idolaters would be greatly ashamed and confounded for putting their trust in idols.
   1. God had promised shame and confounding for all idolaters (Isaiah 42:17; 44:9-20).
   2. The following chapters provide more shame and confounding (Isaiah 46:1-2,6-7).

D. The contrast of the next verse is glorious and should cause God's people to shout praise.

E. Confounded is what Babylon means … Babel = Babylon = Confounded or Confusion.
   1. None of the wise men or diviners of Babylon could read the writing on the wall.
   2. God had declared His pleasure and purpose to turn them all upside down (Is 44:25).

17 But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

A. The contrast of the previous verse is glorious and should cause God's people to shout.
   1. Inspired disjunctives like this, very common in the Bible, should delight our souls.
   2. The idol gods of all heathen and pagan nations can do nothing in time or eternity.
   3. While all idolaters are ashamed and confounded together, sons of God are never so.

B. While there certainly was a great salvation of Israel out of Babylon, this must be more.
   1. Throughout these 40's chapters of Isaiah, the rescue from Babylon is a real salvation.

2. But this language coupled with the final section of the chapter reaches past Cyrus.
3. This salvation is an everlasting salvation, and Israel had many problems after Cyrus.
4. By knowing other prophets like Daniel, we know Antiochus IV would yet appear.

C. The true Israel of God will be saved by Jehovah for both time and eternity and forever.
1. All phases of salvation that progress from election to glorification will be finished.
2. In the great Day of Judgment, the sons of God will never be ashamed or confounded.
3. Believers on Jesus cannot be ashamed or confounded (Rom 9:33; 10:11; I Peter 2:6).
4. Jesus by His perpetual life is able to save His people to the uttermost (Heb 7:24-28).
5. He is committed as their Surety and will not lose even one (John 6:37-39; 10:26-29).

D. God has hid His greatest salvation in invisible works of the Spirit and eternity (Is 45:15).

18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.

A. Yet again God refers to His role as Creator to justify and prove His roles as Savior.
1. If He is the Creator, He is completely different and superior to all non-creator gods.
2. If He is the Creator, He is completely different from all the gods needing creation.
3. If He is the Creator, then He has all the necessary power to perform all promises.
4. If He is the Creator, then He has a plan for the made universe that will come to pass.
5. If He is the Creator, then His formation of inhabitants involve His plans for them.
6. If He is the Creator, then He is favorable and involved in the happiness of His people.
7. If He is the Creator, then He upholds it by the word of His power, including Babylon.
8. If He is the Creator, then His goal for inhabitants included the desolate land of Judah.

B. Yet again God declares Himself the only and only GOD Jehovah without any peers.

C. Any such use of language by an angel or a man is pride, but it is holy truth about Him.

19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

A. There is some degree of connection to the hidden nature of God's providence (Is 45:15).

B. There is some degree of connection to the certainty of Israel's salvation (Is 45:17-18).

C. It is not vain to seek or trust God according to His words … *spoken, said, speak, declare.*
1. Pagan gods delivered their oracles through priests in mumbling terms (Is 8:19; 29:4).
2. In contrast, God declared everything clearly from the beginning for Israel to know.
3. We trust God's written words (Ps 119:128; Is 8:20; II Tim 3:16-17; II Pet 1:19-21).

D. God never called on His people for their worship and service without it being profitable.

E. GOD Jehovah is righteous and all His instruction is right and with great profit to men.

God Saved By Cyrus for Universal Worship – Verses 20-25

20 Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.

A. God called Gentile idolaters to assembly for another lesson (Is 41:1-9,21-29; 43:8-9).
   1. We assume these are Gentiles by similar verses in the larger context (Is 41:1; 43:9).
   2. We assume these are Gentiles by virtue of *the ends of the earth* shortly (Is 45:22).
   3. God had already adequately proved vanity of idolatry; He then clearly declared it.
   4. Anyone that sets up a wooden statue or prays to an idol that cannot save is ignorant.

B. These Gentiles were *escaped of the nations* for having survived the onslaught of Cyrus.
   1. Cyrus was called Cyrus the Great for numerous victories over foes large and small.
   2. As this chapter began, Cyrus knew Jehovah gave him all nations (Is 45:1; Ezra 1:1).
   3. They were *escaped of the nations* that Cyrus had defeated – Media and then Lydia.

C. The difference with Israel was very great – the Jews were rescued and restored to Judah.
   1. The outcome for the various nations was very great as others were subdued by Cyrus.
   2. The God of Israel had detailed the whole political change in detail before the events.

D. This section should be carefully assigned to one or other of its options or a combination.
   1. It is to idolaters, along with other parts of the chapter, for all men to know Jehovah.
   2. It has verses that sound much like believing on Jesus Christ for legal justification.
   3. It has a verse similar to Paul in Philippians 2:9-11, though Paul did not identify it.
   4. The next chapters are further ridicule of idolatry by salvation (Is 46:1-13; 47:1-15).
   5. The next chapters exalt Israel due to salvation from Babylon (Is 48:1-22; 49:1-26).
   6. The universal knowledge of God Jehovah are throughout this chapter (Is 45:3,6,16).
   7. When Messiah is considered exclusively it is more obvious than here (Isaiah 7:14; 9:6-7; 11:1-10; 40:1-11; 42:1-12; 50:4-10; 52:13-15; 53:1-12; etc.).
   8. Is it idolaters learning of Jehovah, or does it extend to Jesus, or does it include both?
   9. We assume the last option – a combination – by this beginning and the last verses.

21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.

A. As we learned and will learn further, God measured Himself and all gods by prophecy.
   1. God called Gentile idolaters to gather for another lesson (Is 41:1-9,21-29; 43:8-9).
   2. They should consult together about Jehovah's prophecy of Cyrus against their gods.
   3. It is described as being foretold of ancient time, for 100 to 160 years is quite ancient.

B. This verse is His boast of His prophecies of Cyrus defeating Babylon and saving Jews.
   1. This has been His argument all along, which we should embrace (Is 41:2-3; 45:1-6).

2. And it will continue in these 40's chapters of Isaiah to the end of them (Is 49:24-26).
3. This great international prophecy fulfilled in detail proves His Godhead and words.
4. Our God Jehovah is the only God, for He alone can prophesy such events accurately.

C. What a great combination phrase used to describe our God – *a just God and a Savior!*
1. God was just to punish Israel's sins by chastening them in Babylon (Dan 9:1-20).
2. God was just to punish Babylon for going beyond in hatred against Israel (Is 47:6).
3. God was a savior by delivering His people from captivity and restored fully at home.
4. Thus, not only could Jehovah destroy nations by Cyrus but could also save by him.

D. Therefore, because of the way this verse ends, God calls all men everywhere to believe.
1. They should believe He is a just God by defeating Babylon for hurting His people.
2. They should believe He is a Savior God by saving Israel from captivity in Babylon.
3. Thus, this introduces the main thrust of the next verse, often abused and misapplied.

22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

A. This is not an invitation text for the apostle Paul or Billy Graham. Read it in its context.
1. The verse is transitional, but it arrives from condemnation of idolatry (Is 45:20-21).
2. Arminians that presume it only teaches N.T. soteriology are fools for sound bites.

B. Wise men in nations called to this assembly should look only to Jehovah for salvation.
1. He is the only true and living God, proven so by fulfilled prophecy unlike their gods.
2. God intended this event to prove Him to the whole earth (Isaiah 40:18-26; 41:1-4,21-29; 42:13-17; 43:8-9; 44:6-20; 45:3,6,16; 46:5-9; 47:1-4; 48:9-15; 49:24-26).

C. There is little reason to make this exclusively a gospel call to look to Christ (John 3:14).
1. Yes, it is true Jesus would be lifted up on a cross to gather all men (John 12:32-33).
2. But why ignore the context and similar expressions about salvation from Babylon?
3. Any man in any nation in need of help should pray to the only true God – Jehovah.
4. He had shown Himself worthy of confidence, trust, worship by Cyrus (Is 45:20-22).
5. The context is calling on idolaters to forget their idols and convert to God Jehovah.

D. We need not totally exclude Jesus and His gospel, but the context must rule emphasis.

E. To keep your sense of words honest and not just follow their sound, submit to context.
1. *Redeemer* and *redeemed* occur 12 times in Isaiah's 40's – (Isaiah 41:14; 43:1,14; 44:6,22-24; 47:4; 48:17,20; 49:7,26).
2. *Save,* s*aved, salvation,* and *savior* occur 12 times in Isaiah's 40's – (Isaiah 43:3,11-12; 45:8,15,17,20-22; 46:7,13; 47:13,15; 49:6,8,25-26).
3. *Righteous* and *righteousness* occur 14 times in Isaiah's 40's – (Isaiah 41:2,10,26; 42:6,21; 45:8,13,19,23-24; 46:12-13; 48:1,18).
4. *Justified* occurs 3 times in Isaiah's 40's – (Isaiah 43:9,26; 45:25).
5. These words and occurrences related to salvation are often for Cyrus and Babylon.

F. Yet, as this book has shown us before, God by the prophet could easily look far ahead.
   1. Christ, Cyrus, Christ, Cyrus in the 40's (Isaiah 40:1-11; 41:1-4; 42:1-12; 43:1-4,14)!
   2. We had a verse earlier in this chapter that told us to keep eternity in mind (Is 45:17).
   3. We see transition from condemning idolatry to justification by Christ (Is 45:24-25).

23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

A. God by Isaiah pressed God's point that His intent was to affect all the ends of the earth.
   1. Beyond a few Jews knowing Him, God would extend His knowledge everywhere.
   2. The chapter began with Cyrus knowing Him and then east and west (Isaiah 45:3,6).

B. Are the words familiar? They should be, but Paul did not identify them (Phil 2:9-11).
   1. Isaiah's focus is on idolaters acknowledging Jehovah as the only God (Is 45:20-22).
   2. Paul gave a N.T. promise about the Man Christ Jesus by His exaltation for dying.
   3. We understand Paul's prophecy to be the saved and the unsaved honoring Jesus.
   4. Paul did not write, *As it is written,* though he does not have to in order to use words.

C. Here we understand Jehovah promising His knowledge to extend throughout the world.
   1. He had already and recently promised to fight against Gentile idolatry (Is 42:13-17).
   2. He had just called the Gentiles escapees to witness no god like Him (Is 45:20-22).
   3. There would be a conversion of Gentiles as part of His great mystery (I Tim 4:16).

D. An example of Gentile conversion and what it looks like is given in the next two verses.

24 Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.

A. God's oath would produce wonderful conversions of Gentiles joining Jews (Is 45:23).
   1. Compare "shall one say" here with "one shall say" of conversions earlier (Is 44:5).
   2. The application here should reflect the indicator earlier of salvation (Is 45:16-17).
   3. The application here must include the concluding statement following (Is 45:25).

B. Men pressed down on their knees to swear allegiance by grace shall convert like this.
   1. Men shall confess their righteousness is in Jehovah by Jesus Christ and by no other.
   2. Men shall admit their only power for good is in Jehovah by Jesus Christ and no other.
   3. The LORD Jehovah would promote a righteous King for full salvation (Jer 23:5-6).
   4. From the beginning the gathering of the people was assigned to Him (Gen 49:10).
   5. Jesus the Desire of All Nations came to the temple ordered by Cyrus (Hag 2:6-9).

C. This is the gospel message of what Jews and Gentiles did when they learned of Jesus.
   1. When Jesus was lifted up from the earth on a cross, He drew all men (Jn 12:32-33).
   2. God made Jesus wisdom, righteousness, sanctification, and redemption (I Cor 1:30).
   3. God was in Christ reconciling the world to Himself and telling us (II Cor 5:18-20).

4. The holy and righteous God Jehovah is just and the justifier of believers (Rom 3:26).
5. Jesus' strength is by His Spirit (II Cor 12:9-10; Eph 6:10; Phil 4:13; II Tim 4:17-18)

D. The Gentiles flocked to Jesus as presented by the apostles like Paul (Acts 13:38-48).

E. Jews and Gentiles incensed against God and His Son would be ashamed (Acts 3:22-26).
1. David had well warned that wise kings would kiss the Son (Psalm 2:1-12; 110:1-7).
2. Peter and the apostles applied the texts to their generation (Acts 2:32-36; 4:23-31).
3. Isaiah used *incensed* and *ashamed* earlier for the Jews only (Is 41:10-14; 45:16-17).
4. Believers in Jehovah and Jesus will not be ashamed (Is 45:16-17; Rom 9:33; 10:11).

25 In the LORD shall all the seed of Israel be justified, and shall glory.

A. This verse is very related to the previous one of righteousness and strength in the LORD.
1. Both are related to earlier verses in this chapter about gospel benefits (Is 45:8,14,17).
2. As Isaiah has shown before, God by the prophet could easily look beyond Babylon.
3. Christ, Cyrus, Christ, Cyrus in the 40's (Isaiah 40:1-11; 41:1-4; 42:1-12; 43:1-4,14)!

B. Justification is the forensic or legal facet of salvation of God declared a man righteous.
1. This justification is more than the sins forgiven that had them chastened in Babylon.
2. This justification needs to be matched to everlasting salvation introduced (Is 45:17).
3. This justification is one of Paul's main themes (Rom 3:24-26; 4:23-25; 5:1,9,15-19).
4. Job and friends had debated the difficulty of being just with God (Job 9:2; 25:4; etc.).
5. Abraham was declared righteous by the evidence of his faith (Genesis 15:6; Gal 3:6).

C. The seed of Israel here is not all the descendant Jews but rather the elect seed of Israel.
1. The fact this seed of Israel is justified and would glory in it proves only elect persons.
2. The remnant in Babylon were called elect and were good figs (Is 45:4; Jer 24:1-10).
3. Isaiah had already taught that the future of Israel was tied up in a seed (Is 6:9-13).
4. Paul confirmed this fact that not all of natural Israel was spiritual Israel (Rom 9:6).

D. There is no justification or legal righteous for glorying outside of God through Christ.
1. Paul spent the first 2½ chapters of Romans proving its necessity by total depravity.
2. He then spent the next 2½ chapters of Romans proving it by God's grace in Jesus.

E. The Facets of Salvation.

F. Justification of Abraham.

G. Samuel Richardson *(1647)*