

# Book of Isaiah



## Chapter 45

*Theme: Calling of Cyrus before he was born;  
creation of the universe; continuance of Israel*

**Michael Fronczak  
564 Schaeffer Dr.  
Coldwater, Michigan 49036**

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## Chapter 45

**Theme:** Calling of Cyrus before he was born; creation of the universe; continuance of Israel

This chapter continues the theme of the preceding chapter. This chapter begins with Cyrus as the last chapter closed with him. It is rather unfortunate that the final verse of chapter 44 is not the first verse of this chapter, but I am sure you understand that chapter and verse divisions were made of men. It is said that a monk of the Middle Ages marked off the chapters while riding a donkey through the Alps. Each time the donkey came to a halt, he came forward with his pen, and that marked the end of a chapter. Of course, this is a fable, but it looks as if certain places were certainly divided that way. In fact, there are times when I get the impression that perhaps the donkey did some dividing on his own!

Let me repeat the final verse of chapter 44, since it properly belongs here:

That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid [Isa. 44:28].

Cyrus was named and identified almost two hundred years before he was born. This unusual prophecy has caused the liberal critic to construct out of the web of his imagination the figment of "the great unknown" writer of this section of the Book of Isaiah. The fact that Isaiah could name a man two centuries before he appears is too strong a tonic for the weak faith of an unbeliever.

The question is, "Why was Cyrus marked out like this two centuries before he was born?" I believe there are three reasons. Primarily it was for identification. When Cyrus did appear on the scene, there would be no misunderstanding about whom Isaiah had spoken. Also, Cyrus would be the man responsible for a decree that would return the nation Israel to her land.

Another reason Isaiah called Cyrus by name through the revelation of God was so that his accuracy could be demonstrated. If in two hundred years Isaiah would be accurate about Cyrus, he also would be accurate in his prophecy concerning the One born of a virgin, Immanuel, God with us, who was to come seven hundred years later. The instructed Israelite should have been prepared for Christ's coming.

Notice that God calls Cyrus "my shepherd," and says that he "shall perform all my pleasure" and shall rebuild Jerusalem.

Remember that God used Assyria to take the northern kingdom of Israel into captivity. Then He used Babylon to destroy Jerusalem and take the southern kingdom into captivity. The men God used to do this were wicked, and God judged them for what they had done. But Cyrus is different. God calls him "my shepherd" who shall "perform all my pleasure."

When we get to heaven I believe there will be two things that will be a surprise to all of us: (1) the folk who will be there whom we didn't expect to make it -- and I think Cyrus is going to be one of them, and (2) the folk whom we expected to be there who won't be there. And, my friend, the only reason any of us will be there is because Christ is our Savior.

It is interesting to note that God says that Cyrus "shall perform all my pleasure" -- not only God's will, but also His pleasure. After all, both Sennacherib and Nebuchadnezzar performed God's will in taking Israel and Judah into captivity, but Cyrus will perform God's pleasure, and that is a little different.<sup>1</sup>

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<sup>1</sup> Thru The Bible with J. Vernon McGee.

God directs His messengers to speak of the future, and then confirms that it will happen. He promises that after the Babylonian Exile, Jerusalem will be inhabited again. But how would that happen? God says it will happen through a man named Cyrus.

Now, it is important to understand that the last of the book of Isaiah was finished about a hundred years before the Babylonian Captivity. And the Jews' return to Babylon would be yet another 70 years after that!

God names a man called Cyrus as His shepherd, who will accomplish His will. Who will declare that Jerusalem will be reinhabited after its abandonment, and that the temple will be rebuilt after its destruction.

God will do this by subduing nations before Cyrus, making him a conqueror of seemingly unconquerable armies.

Did this ever happen? You bet - in exactly the way God said it would. About 200 years after Isaiah recorded these words, when the Babylonian Empire was the most powerful in the world, and the Jews had been carried off to Babylon and left in slavery for almost 70 years, a series of amazing events happened.

Belshazzar, the king of the Babylonian Empire, was in the city of Babylon having a drunken, idolatrous feast for his nobles. He ordered that the vessels from the temple of God be brought out. His plan was to drink out of them.

Dan. 5:5 Suddenly the fingers of a man's hand emerged and began writing opposite the lampstand on the plaster of the wall of the king's palace, and the king saw the back of the hand that did the writing.

Daniel the prophet was called in to interpret the writing. Daniel told Belshazzar that the message said that God had numbered his kingdom and put an end to it. The king had been weighed on the scales and was found deficient. His kingdom had been divided and would be given over to the Medes and the Persians that very night... under the leadership of the king of Persia, a man named... Cyrus the Great.

That very night in 538BC, they came against the city of Babylon. The Greek researcher Herodotus writes (Herodotus, The Histories, 1.189191) that when Cyrus found the city of Babylon completely shut in with enough supplies to last them twenty years, he formulated a plan.

Knowing that there would be no besieging of the city, or conquering its walls, he began to think unconventionally. Babylon had been built straddling the massive Euphrates River - the river actually flowed with its powerful current right under the walls of Babylon.

Cyrus commanded that his army be divided - one part at the wall where the river entered the city, and another division where the river exited.

Then he did something brilliant: He took the rest of his army upstream, and had them dig a canal to divert the river. When much of the river changed course, the divisions stationed at the walls of Babylon saw that the water level had dropped down to just thigh-high, enabling them to enter the city.

The conquering of Babylon was so peaceful that many of its citizens didn't even know that the invasion had taken place!

In one night, the Babylonian Empire had fallen, and the Medo-Persian Empire arose.<sup>2</sup>

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<sup>2</sup> <http://rondaniel.com/library/23-Isaiah/Isaiah4421.php>

**<sup>1</sup>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;**

Anointed - used for a Gentile king!

Subdued nations - 46 nations (among which were the Medes, Babylonians, Lydians, Carians, Caunians, Lysians, Bactrians, Sacae, Parthians, Hyracanians, Chorasmiens, Sogdians, Ariens of Herat, Zarangians, Arachosians, Satagydiens, Gandarians).

“Loose the loins of kings” - Cf. Dan 5:6.

“Gates not being shut” - was the key to their battleless victory.

“Two-leaved gates” - the double gates of Babylon.<sup>3</sup>

**[anointed]** Hebrew: mashiyach (HSN-<H4899>), anointed; a consecrated person; Messiah. The "anointed" not only refers to the Messiah, but also to kings, priests, and prophets of Israel (1Sam. 2:10,35; 12:3-5; 16:6; 24:7,11; etc.). The title in connection with Cyrus refers to appointment to an office and a setting apart to a specific work, not especially to holiness and character. Cyrus, however, is called a righteous man in the sense of doing right to God's people (Isa. 41:1-3,25; 44:28; 45:1-4,13).

**[loose the loins]** Ancients dressed in large, loose, flowing robes thrown over an undergarment or tunic which was shaped to the body. This outer robe was tied with a sash for working, fighting or running. Hence, "to gird up the loins" meant to get ready for action. Loosened loins referred to rest, peace, or feebleness. Here it meant that God would weaken the resistance of kings before Cyrus so they would be easily overthrown.

**[leaved gates]** Hebrew: deleth (HSN-<H1817>), something swinging; door; gate; leaf; lid. The idea here is that the two doors or double gates of the streets running down to the Euphrates were open, so the Medes and Persians could enter unhindered. Besides the immense brass gates there were walls running along the banks of the river to protect the city from an enemy trying to enter it by the river channel. Had those gates in the walls been closed, the enemy would have been bottled up in the channel and easily destroyed. Only God could have foreseen such an event 200 years before it happened.<sup>4</sup>

### **Fourteen Things about Cyrus<sup>5</sup>**

1. God would raise him up (Isa. 41:2; 45:13);
2. God would call him (Isa. 41:2).
3. God would make him ruler over kings.
4. God would give nations to him to destroy.
5. God would hold his right hand (Isa. 45:1).
6. God would subdue nations before him (Isa. 41:2; 45:1).
7. God would loose the loins of kings (Isa. 45:1).
8. God would open the two leaved gates before him.
9. God would be before him (Isa. 45:2).
10. God would make crooked places straight.
11. God would break the gates of brass.

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<sup>3</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>4</sup> Dake's Annotated Reference Bible:

<sup>5</sup> Dake's Annotated Reference Bible:

12. God would cut the bars of iron in sunder.
13. God would give him the treasures and riches of Babylon (Isa. 45:3).
14. God would direct all his ways (Isa. 45:13).

#### **Fourteen Nations Conquered by Cyrus<sup>6</sup>**

1. Cilicians
2. Syrians
3. Paphlagonians
4. Cappadocians
5. Phrygians
6. Lydians
7. Carians
8. Phoenicians
9. Arabians
10. Babylonians
11. Assyrians
12. Bactrians
13. Sacae
14. Maryandines

This is a remarkable prophecy. Cyrus did not appear in the pages of history until two hundred years after Isaiah spoke of him. Cyrus came out of the East, from Persia. The ruins of his tomb have been found in Pasargadae, Iran, and you cannot read the inscription without recognizing that he was a humble man who trusted God. Most of the great rulers of the past were braggarts and most of them were liars. Everything they said you have to take with a grain of salt. The records they left magnified their greatness (sort of like the ones left by modern politicians) and cannot be trusted. But Cyrus was different. He made no great claims; he did not boast, and yet, he conquered the world!

Also note that God calls Cyrus "his anointed," a title that applies only to the Lord Jesus. Why did God give such a title to Cyrus? Because he carried out the will of God and delivered the Israelites from captivity and permitted them to return to the Land of Promise. Also he encouraged the Israelites who did not return to send rich gifts of gold, silver, and precious things with those who did go back. In that respect Cyrus was a gentile messiah of Israel and a vague foreshadowing of the One who was to come.

"The two leaved gates" is evidently a reference to the numerous gates of Babylon which shut Israel out from returning to Palestine. Cyrus opened those gates and said that the Israelites could walk out. They were free to return to their homeland.<sup>7</sup>

This is one of the only places in the Bible where a Gentile ruler is said to be "anointed." God is the power over all rulers, and he anoints whom he chooses for his special tasks. Cyrus's kingdom spread across 2,000 miles (the largest of any empire then known), including the territories of both the Assyrian and the Babylonian Empires. Why did God anoint Cyrus? Because God had a special task for him to do for Israel. Cyrus would allow God's city, Jerusalem, to be rebuilt, and

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<sup>6</sup> Dake's Annotated Reference Bible:

<sup>7</sup> Thru The Bible with J. Vernon McGee.

he would set the exiles free without expecting anything in return. Few kings of Israel or Judah had done as much for God's people as Cyrus would.<sup>8</sup>

Thus says the LORD to His anointed, to Cyrus: Isaiah carries on this remarkable prophecy from the previous chapter. In it, God announces - by name - the deliverer for His people from a coming captivity, and He does it 200 years before the man Cyrus is born.

His anointed means that Cyrus had a particular anointing from God for his work. God poured out His Spirit on a pagan king, because God wanted to use that man to bless and deliver His people.

There is precedent for the divine anointing of a non-Israelite king, though in one passage only (1 Kings 19:15-16). Although the living God normally employed Israelites for such purposes, he is sovereign and may use whom he will." (Grogan)

Thus says the LORD to His anointed means that this word was particularly directed to Cyrus. This was God's message to him, and Cyrus apparently listened. "These things Cyrus knew from reading the book of prophecy which Isaiah had left behind two hundred and ten years earlier." (Josephus, Antiquities XI, 5 [i.2], cited in Grogan)

Whose right hand I have held: Like many of us, Cyrus could look back on his life and career and see how the LORD held his hand the entire time. To subdue nations before him and loose the armor of kings: Cyrus had a remarkable military career.

"To his appointed and enabled one, to subdue many nations. Xenophon, in his first book ... gives us a list of them. Cyrus subdued, saith he, the Syrians, Assyrians, Arabians, Cappodcians, Phrygians, the Lydians, Carians, Phoenicians, Babylonians, the Bactrians, Indians, Cilicians, Sacians, Paphloagonians, Maryandines, and many other nations. He also had a dominion over the Asiatics, Greeks, Cyprians, Egyptians ... He vanquished, saith Herodotus, whatever country soever he invaded." (Trapp)

To open before him the double doors, so that the gates will not be shut ... I will break in pieces the gates of bronze: The armies of the Medes and Persians, under Cyrus, conquered the city of Babylon in a remarkable raid described in Daniel 5. According to the ancient historian Herodotus, while King Belshazzar of Babylon held a reckless party, Cyrus conquered the city by diverting the flow of the Euphrates into a nearby swamp; thus lowering the level of the river so his troops could march through the water and under the river-gates. But they still would not have been able to enter, had not the bronze gates of the inner walls been left inexplicably unlocked. God opened the gates of the city of Babylon for Cyrus, and put it in writing 200 years before it happened!

"In October 539 B.C., Cyrus advanced into lower Mesopotamia and, leaving Babylon till last, conquered and occupied the surrounding territory. Seeing which way the wind was blowing, Nabonidus of Babylon deserted his city, leaving it in the charge of his son Belshazzar ... the taking of Babylon was as bloodless and effortless as Daniel 6 implies." (Motyer)<sup>9</sup>

**1-4** Besides issuing a decree permitting the captives to return home, Cyrus also avenged God's wrath on the nations. Amazingly the Lord called Cyrus His anointed. The word "anointed" referred to the relationship Israel's first two kings, Saul and David, had with God (1 Sam. 10:1; 16:6). Since Israel in exile had no king, Cyrus functioned in a sense as her king (the anointed one) to bring about blessing. Like the Messiah (lit., "the Anointed One") who would come after

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<sup>8</sup> Life Application Study Bible.

<sup>9</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-45.cfm](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-45.cfm)

him, Cyrus would have a twofold mission: to free the people, and to bring God's judgment on unbelievers.

Cyrus would easily conquer other nations (Isa. 45:1b), with God's help (v. 2), and would receive wealth from the nations he overcame (v. 3). This he did in conquering Lydia and Babylon. All this would be for the sake of Jacob, God's Chosen People (see comments on 41:8-9). And even though Cyrus would enjoy a special relationship with God (God called him by name; cf. 43:1) and was honored by God, he still was not a believer for he did not acknowledge the Lord as the true God.<sup>10</sup>

Gates shall not be shut: Cyrus, in preparation for completing his greatest work for God, that is decreeing the return of the nation and the rebuilding of Jerusalem and the Temple, his most important moment was the conquest of the city of Babylon. How Cyrus diverted the river to make it possible to enter the city is described above. The river went through the middle of the city and its banks were walled on either side with periodic huge gates of brass which would be used to shut out an invader in just such an assault as was raised by Cyrus. Herodotus in recording the history of the event includes these words:

"If the Babylonians had learnt what Cyrus was doing they could have let the Persians enter then, by shutting the Gates which led to the water side and manning the walls on either side of the river they could have caught them in a trap and wiped them out. But as it was they were taken by surprise. The Babylonians themselves say that owing to the great size of the city the outskirts were captured without the people in the center knowing anything about it; there was a festival going on, and even while the city was falling they continued to dance and enjoy themselves, until hard facts brought them to their senses." (Herod 1:193)

The fall of the city and the festival going on at the same time is described by Daniel who was there and told Belshazzar that the city was to be taken by the Medes and Persians the same night. The historical description of Herodotus perfectly supports what Isaiah wrote about the event before it happened and verifies what Daniel wrote about in Daniel 5 when he was an eyewitness.<sup>11</sup>

**<sup>2</sup>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:**

**[I will go before thee, and make the crooked places straight]** This verse and others like it teach that God causes victories and defeats on earth; that battles lost or won on earth are the result of those lost or won in the heavenlies; and that over every kingdom of this world there are good and bad spirits who seek to carry out the will of their master (note, Dan. 4:13; note, Dan. 10:13). God promised to remove everything that would hinder the conquest of Cyrus.

**[gates of brass]** Predicting the material the gates would be made of 200 years in advance only magnifies the infinite power and knowledge of God. Herodotus tells us that the gates of the inner walls of Babylon leading to the river were of brass, and that there were 100 such gates in the outer walls -- 25 gates on each side of the city.

**[bars of iron]** The brass gates of Babylon were locked with bars of iron. Even great iron plates covered them in some places. God's help to Cyrus was recognized by him as well as by all

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<sup>10</sup> The Bible Knowledge Commentary

<sup>11</sup> <http://www.moellerhaus.com/40-45.htm>

pagans who saw the great success of his arms. Cyrus acknowledged that God had given him all the kingdoms of earth (Ezra 1:2).<sup>12</sup>

I will give you the treasures of darkness and hidden riches of secret places: The night they conquered the city, Cyrus and his armies took all the staggering treasures of Babylon - and it was important the Cyrus know that the LORD had given it to him.

On the night Babylon fell, Cyrus probably had no great sense of the LORD's guidance or presence. He probably thought himself both brilliant and lucky. Often we succeed in something only by the blessing and pleasure of God, and never see the miraculous hand of God behind it all.

God certainly gave Cyrus treasures. Clarke cites Pliny: "When Cyrus conquered Asia, he found thirty-four thousand pounds weight of gold, besides golden vessels and articles in gold."<sup>13</sup>

"Babylon lies in a wide plain, a vast city in the form of a square with sides nearly fourteen miles long and a circuit of some 56 miles, and in addition to its enormous size it surpasses in splendor any city of the known world. It is surrounded by a broad, deep moat, full of water and within the moat there is a wall 50 royal cubits high (approx 80 feet, ed note) .. The soil dug out of the moat was used to build the wall. While the digging was going on the dirt that was shoveled out was formed into bricks, which were baked in an oven as soon as they were made; then using hot bitumen (a natural product of crude oil, ed) for mortar the workmen began by building parapets along each side of the moat, and then went on to erect the actual wall. In both cases, they laid rush mats between every 30 courses of brick. On the top of the wall they constructed along each edge, a row of one room buildings facing inward with enough space between for a four horse chariot to turn. There are 100 gates in the circuit of the wall, all of bronze with bronze uprights and lintels. ...The Euphrates, a broad deep swift river which rises in Armenia and flows into the Persian Gulf, runs through the middle of the city and divides it in two. The wall is brought right down to the water on both sides and at an angle to it there is another wall on each bank build of baked bricks without mortar running through the town. There are a great many houses of three and four stories. The main streets and side streets which lead to the river are all dead straight, and for every one of the side streets or alleys there was a bronze gate in the river wall by which the water could be reached." (emphasis mine) Herod. Book I:179. See a further description of these river gates in Herodotus. The 100 gates are also mentioned again in Herodotus.<sup>14</sup>

**<sup>3</sup>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.**

**[the treasures of darkness]** It was the custom for conquerors to hide treasures taken in battle, and not to use them except in necessity. In Babylon there were many spoils of war and great riches laid up by the kings who had plundered many nations -- Egypt, Assyria, Judea, and many other countries (Jer. 50:13).

**[riches of secret places]** The gold and silver Cyrus took in his conquests (not counting the jewels, gold and silver vessels, and other precious things) amounted to \$353,427,200, according to Pliny. (Editor's note: We have endeavored throughout this work to update as many of Dake's

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<sup>12</sup> Dake's Annotated Reference Bible:

<sup>13</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-45.cfm](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-45.cfm)

<sup>14</sup> <http://www.moellerhaus.com/40-45.htm>

facts and figures as possible. However, we were unable to locate the Pliny reference to determine how Dake arrived at this figure. Most likely, Dake's estimates were based on values of gold and silver around 1960 A.D..)

**[that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel]** Again God called attention to the fact that only He could foretell the name of the man who would fulfill this prophecy 200 years after it was predicted (Isa. 45:3,4).<sup>15</sup>

The rich treasures of Babylon, which the kings of Babylon had taken as spoils of war from all nations, especially from Jerusalem, fell to Cyrus.

That you may know that I, the LORD, who call you by your name, am the God of Israel: God announced all this 200 years before its fulfillment, so that Cyrus would know and glorify the LORD. But the LORD also did it so Cyrus would show kindness to the people of God, granting them permission to return to the Promised Land from the captivity imposed on them by the Babylonians.

The royal proclamations of Cyrus fulfilling this prophecy are found in Ezra 1:2 and 2 Chronicles 36:23.<sup>16</sup>

**<sup>4</sup>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.**

Written 150 years before and calls Cyrus by name, and outlines tactics used to conquer city. History records Cyrus' response: he reversed the policies of his predecessors by releasing the captives to go to their own homelands (see Ezra, Nehemiah for study of those who return to build Temple). See Daniel's Seventy Weeks for details on the prophecy starting with decree to rebuild the Temple and the walls of Jerusalem.<sup>17</sup>

### **[elect]**

In Scripture there is not the slightest reference to an election of God whereby one person is chosen to be saved and another is not. There is no teaching that a man is saved because of God's choice alone; there must also be the choice of the individual to meet God's terms of salvation. It is the plan of God that is elected, chosen, foreknown, and predestined -- not the individual or national choice of man to conform to that plan. The plan is the same for all alike; and everyone without exception is invited, chosen, elected, foreknown, and predestined to salvation, on the sole basis of the individual's choice and total conformity to the gospel to the end of life (see note, Lk. 18:7). Otherwise, one will be lost, and there can be no exception to this divine plan. God's part in salvation for all men has been completed, and whoever meets His terms will be saved. The whole program of salvation is simply that of becoming born again -- becoming a new creature in Christ (Mt. 18:3; Jn. 3:1-8,14-18; 2Cor. 5:17-18) -- and of living soberly, righteously, and godly in this present world ever afterward (Gal. 5:18-21,24; Tit. 2:11-14; 1Jn. 1:7; 2:29; 3:5-10; 5:1-4,18). If one sins after becoming born again he must repent and turn from sin again or he

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<sup>15</sup> Dake's Annotated Reference Bible:

<sup>16</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-45.cfm](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-45.cfm)

<sup>17</sup> Chuck Missler, Notes on Isaiah, khouse.org

incurs the death penalty like all other rebels (1Jn. 1:9; 2:1-2). No man who lives or dies in sin will be saved (Mt. 7:19-21; Rom. 1:29-32; 8:1-13; 1Cor. 6:9-11; Gal. 5:19-21; Col. 3:5-10).

The word "election" is used in connection with Israel as a chosen nation with but one exception (1Th. 1:4). In Rom. 9 it deals with the choice of God in Jacob over Esau; and all such individual choices of God are based upon the disposition and attitude of the individual in conforming to Him and His will. Not even Jacob would have been chosen if he had behaved toward God as Esau did. One becomes a special subject of God's dealings when he chooses to be and as long as he chooses to be. As long as one rebels against the choice all must make to be saved, no benefits of the election of God can apply to him.

The word "elect" also refers to Israel as the chosen nation of God in all scriptures other than Lk. 18:7; Rom. 8:33; Col. 3:10; Tit. 1:1; 2Jn. 1:1,13 where it can be understood as pertaining to all Jews and Gentiles who conform to the predestined plan of God. Thus, Scripture makes it clear that only those who meet the terms of such a plan become the elect of God to share the blessings thereof; and those who choose not to conform to it will receive the predestined curses of rebellion. These simple facts should answer all questions on election, predestination, foreknowledge and like subjects. Truly God is "just, and the Justifier of him which believeth in Jesus" (Rom. 3:26) and the Judge of those who don't believe (Mt. 16:15-16; Lk. 13:1-5; Jn. 3:16-18; 1Tim. 2:4-5; 2Pet. 3:9; Rev. 22:17; etc.).<sup>18</sup>

**[I have surnamed thee]** Cyrus became known as "Cyrus the Great" as a result of God's blessing in making him conquer.

**[not know me]** After God's call of Cyrus he did know God (Isa. 44:28; Ezra 1:1-6).<sup>19</sup>

God chose Cyrus before he knew the Lord. It is reasonable to conclude that Cyrus came to know the living and true God. "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah" (Ezra 1:2).<sup>20</sup>

For Jacob My servant's sake: Cyrus would like to think that God picked him because he was the smartest or most talented or strongest man available. Really, God's focus was on His people. It wasn't Cyrus that moved God to act, but the condition and cry of His people. It was for their sake.

"That all these victories were for the sake of little Israel is one of the ironies of God's control of history." (Grogan)

"Cyrus is preferred in order that Israel might be released. Cyrus shall have a kingdom, but only in order that God's people may have their liberty. The Lord raises up one, and He puts down another. Behind all the drama of human events today there is a God who is planning for His church - through affliction and persecution, chastening and tribulation - to be perfected and prepared to inherit the Kingdom of God." (Redpath)

I have named you, though you have not known Me ... I will gird you, though you have not known Me: Cyrus didn't even know the LORD, yet God could anoint him, guide him, bless him, and use him. How much more should God be able to do through those who have at least a mustard seed's worth of faith in Him!

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<sup>18</sup> Dake's Annotated Reference Bible:

<sup>19</sup> Dake's Annotated Reference Bible:

<sup>20</sup> Thru The Bible with J. Vernon McGee.

Proverbs 21:2 says, The king's heart is in the hand of the LORD, like the rivers of water; He turns it wherever He wishes. God can work in and through others in very unexpected ways.<sup>21</sup>

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

**5-7** Again the uniqueness of God is stressed. The fact that there is no other is stated in verses 5-6, 14, 18, 21-22 (also see 43:11; 44:6; 46:9). In Cyrus' day the Lord was not universally acknowledged, but eventually He will be (cf. Phil. 2:10-11). People will realize that all that happens—light (life), darkness (death), prosperity, and disaster (not "evil" as in the kjv; cf. Amos 3:6)—comes from God. As the sovereign Lord of the universe He can do everything.<sup>22</sup>

**<sup>6</sup>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.***

None other. In contrast to Zend-Auesta (Zoroustrian dualism - as in Star Wars, etc.).<sup>23</sup>

That they may know from the rising of the sun to its setting that there is none besides Me: This was wonderfully fulfilled in Ezra 1:1-3. That passage shows how when Cyrus made his proclamation allowing the people of God to return to the Promised Land, that he acknowledged to the whole world the greatness and uniqueness of the LORD God of Israel.

Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also put it in writing, saying, "Thus says Cyrus king of Persia: All the kingdoms of the earth the LORD God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which is in Judah. Who is among you of all His people? May his God be with him, and let him go up to Jerusalem which is in Judah, and build the house of the LORD God of Israel (He is God), which is in Jerusalem."<sup>24</sup>

Third, God chose Cyrus so everyone would come to know that He is the only true God. Note the progression in the reasons for Yahweh's choice of Cyrus: that he might know, that Israel might know, and that the world might know who is the only true God. This is important, not because God has a huge ego, but because it is true and because only as people recognize Yahweh for who He is, that they will stop ruining their own lives with idolatry. God's use of Cyrus preserved the Israelites and thus made the Incarnation possible. That event, in turn, has made salvation available to the whole world.<sup>25</sup>

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<sup>21</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-45.cfm](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-45.cfm)

<sup>22</sup> The Bible Knowledge Commentary:

<sup>23</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>24</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-45.cfm](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-45.cfm)

<sup>25</sup> [soniclight.com/constable/notes/pdf/isaiah.pdf](https://soniclight.com/constable/notes/pdf/isaiah.pdf)

**<sup>7</sup>I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.**

Gen 1:4 separated light from darkness.

“Evil” - means “adversity,” calamity. The consequences of sin. God didn’t create sin (Hab 1:13; 2 Tim 2:13; Tit 1:2; Jas 1:13; 1 Jn 1:5), but he assures the consequences of sin.<sup>26</sup>

### **Four Acts of God**

**1.** I form light. Hebrew: 'owr (HSN-<H216>), illumination; luminary; lightning; day; morning; sun. Light is the form of radiant energy that acts on the retina of the eye and renders objects visible. Light is the absence of darkness. As bodies of illumination it means the sun, moon, and stars which were created to rule day and night (Gen. 1:14-18). The sun is the great source of light and heat; without it the world would be in perpetual darkness and eternal frost. Light as mentioned here evidently refers to the radiation that comes from the countless luminaries in the universe, all of which testify to the unimaginable power, wisdom, and glory of God.

**2.** I create darkness. Darkness is the total absence of light.

**3.** I make peace. Freedom from war or civil disorder; harmony in human and divine relations; quietness; tranquility. God is the Author of peace and Christ is called "the Prince of Peace" (Isa. 9:6-7). All real and lasting peace comes from God; it originated with Him.

**4.** I create evil. The Hebrew word for "create" is bara' (HSN-<H1254>) and here it means to bring about; bring into existence. The Hebrew word for "evil" is ra` (HSN-<H7451>). It is never rendered "sin," but "evil" (Isa. 45:7; Gen. 2:9,17; 3:5,22); "calamity" (Ps. 141:5); "adversity" (1Sam. 10:19; Ps. 94:13; Eccl. 7:14); "grievous" (Prov. 15:10); "sorrow" (Gen. 44:29); "trouble" (Ps. 27:5; 41:1; 107:26); "distress" (Neh. 2:17); "bad" (Gen. 24:50; 31:24; Lev. 27:10-14); "affliction" (2Chr. 20:9; Zech. 1:15); "misery" (Eccl. 8:6); "sore" (Dt. 6:22); "noisome" (Ezek. 14:15,21); "hurt" (Gen. 26:29); and "wretchedness" (Num. 11:15). The idea is that God has made the law of sowing and reaping, and evil results will come when men sin. God has decreed that misery, wretchedness, sorrow, trouble, and distress will come as a result of sin (Gal. 6:7-8). Ra` (HSN-<H7451>) is translated "evil" 442 Times and never with the idea that sin is created by God. If people sin and reap for it, the responsibility for both is theirs. God simply made the law and penalties for breaking the law which will always be in force.<sup>27</sup>

Zoroastrianism began in Persia. It teaches that Mazda is the god of light. God says He creates light, and that it is no god. The Persians were getting very close to the truth. Many have wondered why they worshiped one god in the midst of idolatry. Well, you must remember that they came in contact with the nation Israel, and Israel was a witness to the world. In Zoroastrianism darkness was Ahriman, the god of evil. God takes responsibility for creating the darkness also.

"And create evil" -- the word evil does not mean wickedness in this instance, but rather "sorrow, difficulties, or tragedies" -- those things which are the fruit of evil, the fruit of sin. This is the Old Testament way of saying, "The wages of sin is death..." (Rom. 6:23). If you indulge in sin, there will be a payday for it!

By the way, let me introduce something else at this point, since we are living in a day when it is said that good and evil are relative terms, that whatever you think is good, is good. The

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<sup>26</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>27</sup> Dake's Annotated Reference Bible:

argument is put forth: The Bible says "Thou shalt not kill" and "Thou shalt not steal" (Exod. 20:13, 15). But what is the Bible? Who should obey it? Or why should we listen to the God of the Bible?

The Lord has another very cogent argument. God says that if you indulge in sin, you will find that sin has its payday. It pays a full wage, by the way. This is what God is saying through Isaiah. God has so created the universe that when you break over the bounds that He has set, you don't need a judge, a hangman's noose, or an electric chair; God will take care of it. He says, therefore, that He is the One who creates light and darkness. He is answering Zoroastrianism which worshiped the god of light. God says, "I want you to know that light is no god; I created it."<sup>28</sup>

God is ruler over light and darkness, over good times and bad times. Our lives are sprinkled with both types of experiences, and both are needed for us to grow spiritually. When good times come, thank God and use your prosperity for him. When bad times come, don't resent them, but ask what you can learn from this refining experience to make you a better servant of God.<sup>29</sup>

I form the light and create darkness, I make peace and create calamity; I, the LORD, do all these things: Simply put, Isaiah knows, Cyrus would know and declare to the whole world, and we should know today, that God is in control. Since this prophecy was given long before God's people went into the captivity Isaiah now announces deliverance from, they could be comforted through the captivity by knowing God is in control.

Isaiah's point is that there are not two gods or forces in heaven, one good and one bad, as in a dualistic "yin and yang" sense. "Cyrus was a Persian, and Persian had a dualistic concept of God and the world. Their good god they called Ahura-mazda and the evil god Angra-mainya. The former had created the light, the second the darkness." (Bultema)

But God has no opposite. Satan is not and has never been God's opposite. There is one God. He is not the author of evil; evil is never "original," but always a perversion of an existing good. Yet God is the allower of evil, and He uses it to accomplish His eternal purpose of bringing together all things in Jesus (Ephesians 3:8-11 and 1:9-10). If God could further His eternal purpose by allowing His Son to die a wicked, unjust death on a cross, then He knows how to use what He allows for His eternal purpose.

"Undoubtedly the Lord is no representative of evil as such, but He does make use of evil so that it may bring forth good." (Calvin, cited in Butlema)

When God does great, miraculous things, it is easy to believe that He is in control. When times are hard and the trials heavy, we need to believe it all the more.<sup>30</sup>

**<sup>8</sup>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.**

“drop down” or distill. Sounds like a description of a black hole!<sup>31</sup>

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<sup>28</sup> Thru The Bible with J. Vernon McGee.

<sup>29</sup> Life Application Study Bible.

<sup>30</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-45.cfm](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-45.cfm)

<sup>31</sup> Chuck Missler, Notes on Isaiah, khouse.org

### Three predictions -- unfulfilled:

1. There will come righteousness from heaven like dew and rain from above (Ps. 85:11-12)
2. Salvation will abound among men as fruit from a fertile earth when dew and rain fall upon it
3. Righteousness will spring up among people with the salvation that is so common throughout the earth<sup>32</sup>

When the millennial kingdom is established on the earth the heavens, figuratively speaking, will rain down righteousness (God's standards will be followed). And salvation, like a great harvest, will spring up. That is, people everywhere will know the Lord (cf. v. 6; 11:9; Hab. 2:14).<sup>33</sup>

Rain down, you heavens: The great God described in the previous passage can speak to the heavens and bring rain. It is true in the literal, natural sense; but it is also true in a literal spiritual sense. God can send a flood from heaven, and let the skies pour down righteousness.

Let the earth open, let them bring forth salvation: God can send His blessing from every direction. It comes down from the heavens, it comes up from the earth.

Let them bring forth salvation, and let righteousness spring up together: It is important to see that salvation and righteousness always spring up together. When God brings salvation to a life, He also brings righteousness to that life. They spring up together.

I, the LORD, have created it: What is God speaking of here? That He created the natural, physical world? Or that He created the invisible, spiritual world? Both are true, so both may be in mind here.<sup>34</sup>

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

Israel is warned not to question God (Cf Jer 18:1-10; Rom 9:20, 21; Ps 2:9).<sup>35</sup>

**[Woe unto him that striveth with his Maker]** Woe to the man who rebels against God, or refuses to honor his parents (Isa. 45:9-10).<sup>36</sup>

**Word Focus woe** (Heb. hoy) (5:8; 45:9; 55:1; Jer. 23:1) H1945: This interjection was primarily used by the prophets at the opening of a section where the evil practices of a particular person or group was denounced (Jer. 23:1). It is found at the beginning of judgment oracles against foreign nations, drawing attention to a threat by God (10:5). These judgment oracles frequently occur in a series, as in ch. 5 (see 5:8, 11, 18, 20, 21). A prophet could use the word woe to express personal feelings of despair or lament (24:16). Yet even then, the prophet was typically expressing God's lament and condemnation of wickedness (Jer. 22:13-17). Jesus used an

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<sup>32</sup> Dake's Annotated Reference Bible:

<sup>33</sup> The Bible Knowledge Commentary:

<sup>34</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-45.cfm](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-45.cfm)

<sup>35</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>36</sup> Dake's Annotated Reference Bible:

equivalent expression (Gk. ouai) when he cursed Chorazin and Bethsaida (Matt. 11:21) and later the scribes and Pharisees (Luke 11:44).<sup>37</sup>

Why fight against God? You are going to lose anyway. The Greeks had a proverb that went something like this: The dice of the gods are loaded. That is exactly what God says in His Word. He says, "Don't think that you can fight Me. Settle your case out of court." "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

My friend, don't gamble with God, because when He rolls the dice He knows exactly how they are coming up -- you don't. This is tremendous! Now the Lord makes some other claims.<sup>38</sup>

Woe to him who strives with his Maker! Knowing that God is the Creator of all things should make us hesitant to oppose Him in any way. It is as foolish as for the clay to say to him who forms it, "What are you making?"

It is foolish to oppose our Creator because since He made us, He can break us. It is foolish to oppose our Creator because since He made us, He knows what is best for us. It is foolish to oppose our Creator, because we owe the greatest obligation to Him.

"The idea is quite commonly held that the Jews murmured about God's decree that a heathen would deliver them, and that these words are a rebuke." (Butlema)

Or shall your handiwork say, "He has no hands"? The only thing more foolish than the creature resisting and oppose the Creator is for the creature to believe there is no Creator! Isaiah pictures a clay pot, the handiwork of the potter saying, "My potter has no hands. I have no Creator!"<sup>39</sup>

In view of the Exodus, this announcement of a second exodus from Babylon would have been good news to Isaiah's audience. But that God would reveal Himself to a pagan and use him to lead them out, rather than another Moses, must have come as an almost unbelievable shock. Truly God would do a new thing (cf. 43:19; 48:6). Some of the Israelites would not believe that God would do such a thing. Thus the following section sought to convince them to believe God's promises concerning Cyrus.<sup>40</sup>

**9-13** The Lord can work sovereignly over individuals on the earth because He created it. When someone who is created voices disapproval of the Creator's work he risks receiving a pronouncement of impending doom (woe, vv. 9-10; cf. comments on 3:9) from the Lord. A potsherd, a broken, discarded piece of pottery, has no right to question the potter. Nor does a child have the right to question why his parents brought him into the world. In the same way Israel has no right to question God her Maker (45:9, 11), the world's Creator (v. 12), in His plans to raise up Cyrus (v. 13). Cyrus' task was again stated: to allow freed exiles to rebuild God's city, Jerusalem (cf. 44:28).<sup>41</sup>

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<sup>37</sup> The Nelson Study Bible

<sup>38</sup> Thru The Bible with J. Vernon McGee.

<sup>39</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-45.cfm](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-45.cfm)

<sup>40</sup> [soniclight.com/constable/notes/pdf/isaiah.pdf](http://soniclight.com/constable/notes/pdf/isaiah.pdf)

<sup>41</sup> The Bible Knowledge Commentary:

So, if people want to argue with God about His plans, Isaiah simply says,

Is. 45:9 "Woe to the one who quarrels with his Maker..."

Realistically, we should be thankful that God tells us anything at all - because really, we're not entitled to know what He's doing, ever!

Paul made this same point in Romans nine. In that chapter, he was addressing the issue of man questioning God, and said...

**Rom. 9:20-22** ...who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it? Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use? What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction?

God's allowed to raise up who He wants to, and put down whoever He wants. And we have no right to question the methods of a God who has managed to create the heavens without our help!<sup>42</sup>

**<sup>10</sup>Woe unto him that saith unto *his* father, What begetteth thou? or to the woman, What hast thou brought forth?**

Woe to him who says to his father, "What are you begetting?" The begotten has no say in his coming to be. It is simply foolish and counter-productive for us to question and accuse God over how He made us. Each of us has our strengths and weaknesses, and we each have our triumphs and challenges. We simply need to accept what we are before God and look for His redeeming, transforming power to conform us into the image of His Son, Jesus Christ (Romans 8:29).<sup>43</sup>

**<sup>11</sup>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.**

God uses His authentication of His message by describing things yet to happen, prophecy. Precisely, right 100% of the time!<sup>44</sup>

### **Two Commands to Israel**

1. Ask Me to show you things to come concerning My sons.
2. Command Me concerning the work of My hands. This literally means that men have the authority to pray in such faith that they can direct the Almighty to do for them those things which they want and need. God would rather do things for His people than to withhold from them. To command God is an expression of the highest relationship, friendship, and cooperation to the same end in life. It is a rare privilege to command Him, and if exercised properly in fervent, respectful petition, there is nothing that will be impossible to the believer (Isa. 45:11; Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7,16).

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<sup>42</sup> <http://rondaniel.com/library/23-Isaiah/Isaiah4508.php>

<sup>43</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-45.cfm](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-45.cfm)

<sup>44</sup> Chuck Missler, Notes on Isaiah, khouse.org

### **Seven Examples of Commanding God:**

1. Moses commanded frogs to die (Ex. 8:13).
2. He commanded flies to be removed (Ex. 8:31).
3. He caused God to repent (change His mind) (Ex. 32:12-14).
4. Joshua commanded the sun (Josh. 10:12).
5. Elijah commanded fire from heaven (1Ki. 18:36-38; 2Ki. 1:10,12).
6. Jesus Christ commanded the winds and waves to obey, water to turn to wine, etc. (Lk. 4:35; Jn. 2).
7. Apostles and others commanded people to be free from infirmity (Acts 3:6; 5:16; 9:34,40; 13:11; 14:10; 19:11-12).

**[my sons]** Another proof of sonship and the new birth in the O.T. (see note, Gal. 4:29).<sup>45</sup>

**<sup>12</sup>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.**

“stretched out the heavens” - like a curtain, space-time curvilinear domain.<sup>46</sup>

### **Ten Acts of God<sup>47</sup>**

1. He made the earth (Isa. 45:12).
2. He created man upon it.
3. He stretched out the heavens.
4. He commanded all the host of them.
5. He raised up Cyrus (Isa. 45:13).
6. He created the heavens.
7. He formed the earth (Isa. 45:18).
8. He established the earth.
9. He created it not in vain (Hebrew: tohuw (HSN-<H8414>), empty).
10. He formed it to be inhabited

It is interesting that God says He "stretched out the heavens." This is no accident. It was Sir James Jeans, a Christian astronomer in Great Britain, who advanced a theory that today most astronomers follow. I notice here in Pasadena that some of the men connected with Cal Tech, who work in the field of astronomy, take the position that you and I live in a universe which Sir James Jeans called an expanding universe. It gets bigger every minute. The planets and worlds and galactic systems are all moving out away from each other. God says, "I stretched out the heavens." That is the way He did it although He hasn't told us exactly how He did it -- or how He could take nothing and make something out of it. Regardless of what theory you adopt, you have to move back to the place where there is nothing and then there is something. If you can tell me how nothing becomes something, then I will listen to you. Until you can answer that, you can talk about tadpoles and monkeys all you want and I'll just sit and smile at you. I'm a skeptic; I don't believe you. Only God has a reasonable answer. God says, "I created it." By His fiat word

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<sup>45</sup> Dake's Annotated Reference Bible

<sup>46</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>47</sup> Dake's Annotated Reference Bible:

He brought the universe into existence. Do you have a more intelligent answer than what God has given to us in His Word?<sup>48</sup>

I have made the earth, and created man on it: Repeatedly through this extended section of Isaiah, God emphasizes His place as Creator. The importance put on this idea here shows us that knowing God as Creator isn't an option, or just a matter of text-book fights in the courts and public schools. When we reject God as Creator, we reject the God of the Bible, and serve a God of our own imagination. He really did make us and it really does matter.

"In the Old Testament the Creator is not only the One who began everything, but also the One who maintains everything in existence, controls and guides everything." (Motyer)<sup>49</sup>

**<sup>13</sup>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.**

**Five Predictions -- Fulfilled:**

1. I will raise up a man in righteousness (Cyrus 45:1-4,13; 41:2-3; 44:28; 46:11; Ezra 1:1- 6).
2. I will direct all his ways (Isa. 45:13).
3. He will build Jerusalem.
4. He will let the Jews go back from captivity to become a nation again.
5. He will let them go back without price or reward -- voluntarily.

**Twelve Predictions -- Unfulfilled:**

1. The labor (wealth) of Egypt will be consecrated to the true God and true worship (Isa. 45:14).
2. The merchandise (wealth) of the Ethiopians and Sabeans will be consecrated to the true God and true religion.
3. These people will be converted of God and be united with Israel in true worship.
4. They will be thine -- united with Israel under the Messiah.
5. They will follow you (Israel), in the truth of God.
6. They will come over to you (Israel) and fall down before you like captive slaves taken in chains to do service to you and God.
7. They will make supplication unto you; that is, become worshipers and suppliants of the Messiah and Jerusalem.
8. They will recognize that God is in you and that He is the only true God.
9. They makers of idols will be ashamed together when they see the nothingness of their gods (Isa. 45:16).
10. They will also be confounded and go into confusion.
11. Israel will be saved in the Lord with an everlasting salvation (Isa. 45:17).
12. They will never be ashamed and confounded, world without end.

**[him]** Cyrus (Isa. 45:1-4,13; 41:2-3; 44:28; 46:11).

**[my city]** "My city" was Jerusalem and "My captives" the Jews that were to go into captivity to Babylon and then later be gathered back by Cyrus to make a nation again (Ezra 1).

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<sup>48</sup> Thru The Bible with J. Vernon McGee.

<sup>49</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-45.cfm](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-45.cfm)

**[not for price nor reward]** Cyrus was to decree a voluntary deliverance of the Jews, not buy them as slaves or free them for a price (Ezra 1:1-6).<sup>50</sup>

I will direct all his ways; he shall build My city and let My exiles go free: The God of all power and creation uses that power on behalf of His people. He will direct the ways of the announced deliverer - Cyrus - and cause him to rebuild Jerusalem and release the people of God captive to a forced relocation. And Cyrus will do it not for price or reward, but out of a conviction from God that he must do it! (Ezra 1:1-3)<sup>51</sup>

**14<sup>th</sup> 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.**

**[men of stature]** Sabeans and Ethiopians were unusually tall. Herodotus says they were among the tallest men.

**[shall come over unto thee, and they shall be thine]** The conversion of Egyptians, Ethiopians, and other nations is foretold in many scriptures (Isa. 2:2-4; 19:19-22; 66:19-21; Ps. 67:4; 68:31; 72:10; Zech. 3:10; 8:23; 14:16-21).

**[Surely God is in thee; and there is none else, there is no God]** All men will confess this eventually (Isa. 45:14,23; Rom. 14:11; Php. 2:9-11).<sup>52</sup>

The Sabeans were people from Seba in southern Arabia.<sup>53</sup>

**14-17** In the Millennium Gentiles will realize that Israel's God is the only God. People from Egypt and Cush and the Sabeans (see comments on 43:3) will be subservient to Israel and will admit that there is no other god (cf. 45:6, 18, 21-22; also note Zech. 14:16-19; Mal. 1:11). Though at times it seems as if the Lord is hiding, He really is the Savior of Israel (see comments on Isa. 43:11). Whereas people who persist in idol-worship will be ashamed (cf. 42:17; 44:9, 11; 45:24) believing Israelites will never be ashamed (cf. 54:4; Rom. 9:33; 10:11; 1 Peter 2:6) for they will enjoy God's salvation forever.<sup>54</sup>

They shall walk behind you, they shall come over in chains: Even as Israel was led away in the captivity of a forced relocation, so one day Israel will be supreme among the nations, and lead them as they and the LORD please.

The submission of the nations to Israel is not so much to Israel itself, as it is to the God of Israel.<sup>55</sup>

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<sup>50</sup> Dake's Annotated Reference Bible:

<sup>51</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-45.cfm](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-45.cfm)

<sup>52</sup> Dake's Annotated Reference Bible:

<sup>53</sup> Life Application Study Bible.

<sup>54</sup> The Bible Knowledge Commentary

<sup>55</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-45.cfm](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-45.cfm)

**<sup>15</sup>Verily thou *art* a God that hidest thyself, O God of Israel, the Saviour.**

**[that hidest thyself, O God of Israel, the Saviour]** That hides many of His plans from man, even though He is still their Savior (Dt. 29:29; Acts 15:18).<sup>56</sup>

Truly You are God, who hide Yourself: It isn't that God hides Himself from the seeking sinner. Isaiah simply declares what Paul would later say in 1 Timothy 1:17: Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen.

Bultema on Truly You are God, who hide Yourself, O God of Israel, the Savior! "When he sees how God for many centuries hides His face from Israel, he cries out these words, overcome by rapture and emotion. The LORD hides Himself from Israel during the times of the Gentiles (18:4; 40:27; 49:14; Hosea 3:3-5) ... So it is clear that we may not apply these words to a seeking sinner. From such God does not hide Himself. But when in the last days Israel will seek Him, she will find Him."<sup>57</sup>

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

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

Those who believe that God is through with Israel should take a long look at this passage. Israel's salvation is everlasting. God says, "Yes, you are going to be judged, Israel. You are going to Babylon, but you are going to return to the land. Rebellion is still in your heart, but ultimately I am going to save you."

Again He gives them an invitation -- it was wide open then and it is wide open today.<sup>58</sup>

Until this time, Israel had anticipated temporal salvation—God would save them from their enemies. Here Isaiah tells of eternal salvation with God.<sup>59</sup>

**<sup>18</sup>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.**

[not in vain, he formed it to be inhabited] This states God's true purpose in creating the earth. He did not create it in vain (Hebrew: tohuw (HSN-<H8414>), empty, waste; desolation; wilderness).

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<sup>56</sup> Dake's Annotated Reference Bible:

<sup>57</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-45.cfm](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-45.cfm)

<sup>58</sup> Thru The Bible with J. Vernon McGee.

<sup>59</sup> Life Application Study Bible.

If it became tohuw (and was in Gen. 1:2; Jer. 4:23 is translated "without form") it must have been made with inhabitants in the first place, becoming empty after that.<sup>60</sup>

### **The Gap Theory**

Gen 1:1-2: "was" is an active verb, not passive. Should be "became."

(Used in Gen 19:26, "Lot's wife became..")

"tohu" - desolation, vain, confusion.

"v" - and

"bohu" - emptiness.

Apparent contradiction! The grammar and the link between Gen 1:2 and Isa 45:18 suggests that a gap occurred between Gen 1:1 and Gen 1:2.

First word of Gen 1:2, "and" should be "but" (ex. Gen 2:17; 17:21). The structure implies adversative, contrast. Also, when this word is used it implies a time delay or time sequence (Ex 2:1-2, 8 year period; Deut 10:5-6, 38 year period; 1Chr 10:14; 11:1, 7 year period; Ezek 6,22, 7:1, 58 year period) "but" implies a reversal and a delay.

Another issue, when did Satan fall? Somewhere before Genesis Chapter 3. Some scholars conjecture that this happened between the first two verses (Cf. Ezek 28).

"Tohu v'bohu" appears elsewhere, always suggesting desolation as a result of judgment (Cf. Isa 34:11; Jer 4:23-27). Some suggest that is what is meant in Gen 1:2, perhaps in response to the judgment of Lucifer. This in no way deals with the issues of dinosaurs or fossils (fossils are dead and therefore after Adam). (For further study on the possibility of light slowing down see Beyond Time and Space or Genesis and the Big Bang; G.H. Pember, Earth's Earliest Ages, Hodder & Stroughton, London, 1887; Donald Barnhouse The Invisible War, Zondervan Pub. House, Grand Rapids, MI, 1967.)<sup>61</sup>

**18-19** Again God's creative power (cf. 42:5; 44:24; 45:12; 48:13; 51:13, 16) is proof that what He predicted about Cyrus is true. Another proof is the very nature of God's word. He speaks only what is true. In captivity the Jews could count on the fact that the Lord would deliver them from exile by Cyrus.<sup>62</sup>

For thus says the LORD, who created the heavens: By sheer repetition, Isaiah virtually pounds it into our awareness - that God is our Creator, and we have obligations to Him as our Creator.

Who did not create it in vain, who formed it to be inhabited: This brief statement - who did not create it in vain - is the Scriptural basis for a speculative doctrine known as the "Gap Theory."

The Gap Theory is based on a comparison between Isaiah 45:18 and Genesis 1:2, which they translate as the earth became without form and void. Here in Isaiah 45:18, God says that He did not create it in vain, and vain is the same Hebrew word for void found in Genesis 1:2. The idea is that God did not create it in vain (void), but that it became without form and void through Satanic attack and ages of desolation, which explain the vast geological ages and fossil remains which seem to date far beyond the history of the Bible. According to the Gap Theory, Genesis 1:3 and following is the re-creation of a world that was made void by Satan.

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<sup>60</sup> Dake's Annotated Reference Bible:

<sup>61</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>62</sup> The Bible Knowledge Commentary

This first thing to be said against the Gap Theory is that while to translate Genesis 1:2 (The earth was without form, and void) as the earth became without form and void doesn't follow the most plain understanding of the Hebrew grammar here. It is permissible, but a bit of a stretch. The most natural way to translate the passage is to say the earth was without form and void instead of the earth became without form and void.

The other thing to be said against the Gap Theory is how it has been used as an answer to how some have interpreted the fossil record. Those who believe in the Gap Theory assign old and extinct fossils to this long and indefinite "Gap" between Genesis 1:1 and 1:2. But whatever merit the Gap Theory may have, it cannot explain the extinction and fossilization of ancient animals. The Bible says plainly death came by Adam (Romans 5:12), and since fossils are the result of death, they could not have happened before Adam's time.

Bultema on this verse and the Gap Theory: "We wish only to state that this text alone is not sufficient proof for it. In any case it is clear that the ultimate purpose of the earth is not to be void but to be inhabited by converted Israel and the converted nations."<sup>63</sup>

**<sup>19</sup>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.**

Cf. John 18:20.

**[I have not spoken in secret, in a dark place of the earth]** God's revelation is for all men, not just a privileged few who pass it on in secret to other special ones in the dark places of earth (Dt. 29:29). He does not give His revelation as the heathen who whisper their oracles secretly in darkness, sometimes in deep caves surrounded with mystery -- oracles designed in obscurity to deceive.

**[vain]** Hebrew: tohuw (HSN-<H8414>), as in note, Isa. 45:18. Just as God did not create the earth an empty waste place, but beautiful (Eccl. 3:11) and to be inhabited (Isa. 45:18), so He did not command Israel to seek Him in a barren wilderness where there would be no indications as to how He could be found. They were to seek Him in His Word where He is clearly revealed, not in secret and dark places of the earth (Isa. 8:19-20; 55:8-12).<sup>64</sup>

God's promises are public, and their fulfillment is sure. So why do we ever doubt him? We never have to be uncertain when we have a God of truth and righteousness.<sup>65</sup>

I did not say to the seed of Jacob, "Seek Me in vain." It is a wicked thing to think God ever says to His people, "Seek Me in vain." When we seek for God with all of our heart, we will find Him. Jeremiah 29:13 says, And you will seek Me and find Me, when you search for Me with all your heart. Hebrews 11:6 says, he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.<sup>66</sup>

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<sup>63</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-45.cfm](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-45.cfm)

<sup>64</sup> Dake's Annotated Reference Bible:

<sup>65</sup> Life Application Study Bible.

<sup>66</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-45.cfm](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-45.cfm)

**<sup>20</sup>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.**

**Seven commands to the Gentiles:**

1. Assemble yourselves.
2. Come.
3. Draw near together.
4. Bring them near (Isa. 45:21).
5. Let them take counsel together.
6. Look unto Me (Isa. 45:22).
7. Be saved.

**[ye that are escaped of the nations]** Since the prophecies of this section are mainly future, this statement regarding escape of the nations may also indicate a latter-day reference: it could refer to those who will escape the future tribulation judgments and the terrible destruction of the nations at Armageddon (Zech. 14:16-21).

**Twofold proof of Gentile ignorance:**

1. They set up wood images as gods.
2. They pray to them that cannot save.<sup>67</sup>

They have no knowledge, who carry the wood of their carved image, and pray to a god that cannot save: As the LORD declares His own greatness, faithfulness, and saving power, it naturally contrasts with the foolish idols of the nation - which must be carried, instead of being able to carry the one who worships them!<sup>68</sup>

**20-25** The Lord appealed to the Gentiles to turn from wooden idols and be saved from coming destruction. They were to note the prophecies God had given and to acknowledge His uniqueness as the only God (vv. 21-22; cf. vv. 5-6, 14, 18) and to turn to Him because eventually everyone will acknowledge His sovereignty (cf. v. 14; Mal. 1:1; Rom. 14:11; Phil. 2:10-11). Even so, some Gentiles will be saved, recognizing that only in Him is righteousness available. But many will continue to rage against Him (Isa. 45:24). However, Israel, God's covenant people, will be justified (found righteous) in the Lord, and in that they will rejoice (exult).<sup>69</sup>

**<sup>21</sup>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.**

Note reference to two: a just God AND a Saviour.

**[Tell ye, and bring them near; yea, let them take counsel together]** Isaiah was commanded to bring the Gentiles near so they could declare their strongest arguments for why they worshiped lifeless gods. What god of theirs had been able to declare the future from ancient times? If none

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<sup>67</sup> Dake's Annotated Reference Bible:

<sup>68</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-45.cfm](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-45.cfm)

<sup>69</sup> The Bible Knowledge Commentary

of their gods could do this and the God of Israel had done so, He alone was the true God and Savior.

**[ancient]** Hebrew: qedem (HSN-<H6924>), antiquity; anciently; aforesaid; eternal; everlasting; of old (Isa. 19:11; 23:7; 37:26; 46:10; 51:9; Dt. 33:15; 2Ki. 19:25). Practically the same in meaning as `owlam (HSN-<H5769>) in Isa. 44:7.

#### **Ten Attributes of God**

1. Justice (Isa. 45:21)
2. Life (Isa. 37:4,17)
3. Might (Isa. 11:2)
4. Anger (Isa. 5:25)
5. Wisdom (Isa. 11:2)
6. Holiness (Isa. 5:16)
7. Faithfulness (Isa. 49:7)
8. Glory (Isa. 33:21)
9. Knowledge (Isa. 11:2)
10. Fear (Isa. 11:2)

#### **[Saviour] Six offices of God:**

1. Judge (Isa. 33:22)
2. Lawgiver (Isa. 33:22)
3. King (Isa. 33:22)
4. Creator (Isa. 40:28)
5. Redeemer (Isa. 49:7)
6. Savior (Isa. 45:21)<sup>70</sup>

Who has declared it from ancient times: The amazing phenomenon of predictive prophecy shows that God is who He says He is, and that there is no other God besides Him.

A just God and a Savior: As much as anything else, this shows the amazing power, wisdom, and love of God. At first glance, it is impossible to see how a just God can be a Savior when justice demands that sinners be damned. But prompted by His great love, God fulfilled the righteous demands of His justice at the cross, so He could extend Himself to us as Savior, yet still remain a just God.

As Paul put it in Romans 3:26: That He might be just and the justifier of the one who has faith in Jesus.<sup>71</sup>

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

Cf. Num 21:8-9; and John 3:14-15 (brass = judgement, serpent = sin: symbolic of One who was made sin for us).<sup>72</sup>

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<sup>70</sup> Dake's Annotated Reference Bible:

<sup>71</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-45.cfm](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-45.cfm)

<sup>72</sup> Chuck Missler, Notes on Isaiah, khouse.org

## God's Challenge

Again God challenged comparison of other gods with Himself, and again He declared Himself the only true and living God. See notes, Isa. 40:26; Tenfold Proof of the Vanity of Idolatry; Sevenfold Challenge of God; Ten Acts of God Chart 3; Fifteen Acts of God - Chart 2; Ten Acts of God Chart 1; Eight Acts of God - Chart 1; Eighteen Declarations of the Existence of God; Forty-six Facts About God; Twelve Declarations of the Existence of God; No God Beside Me; and Eight Facts -- Stupidity of Idolaters. In all these notes in Isa. 40-45 there are 130 or more declarations and proofs of the existence of God.

After challenging the Gentiles to produce proof of their gods being alive and capable of help, and after declaring that He Himself was the only true God, He invited all men to look to Him and be saved (Isa. 45:22). This was sufficient to prove that salvation was to come to Gentiles as well as Jews, so there was no foundation for the attitude of Jews in any age, or of the apostles in particular, to think that salvation was only for Jews (Acts 10:7 -- Acts 11:18; Gal. 2).

### Four Great Facts:

1. The gospel program is universal (Isa. 45:22).
2. God is willing to save all, or He would not have invited all (Isa. 45:22; Jn. 3:16; 1Tim. 2:4; 2Pet. 3:9; 1Jn. 1:9; Rev. 22:17).
3. Provision has been made for all (Isa. 45:22; Jn. 3:18; Rom. 1:16).
4. All who accept the invitation will be saved (Isa. 45:22; Jn. 1:12; 3:16; 1Jn. 1:9).<sup>73</sup>

This is the verse, used by an ignorant man, which was responsible for the conversion of Charles Spurgeon. Spurgeon was on his way to church one Sunday morning when a snowstorm hit London. Because he couldn't make it to his church, he stopped at a little church along the way. The storm was so severe that the preacher did not make it to this little church, so a man got up and said a few words. Spurgeon never knew the man's name; he only knew that he was an uneducated man. He chose Isaiah 45:22 as his text, and what he lacked in lightning, he made up for in thunder. He said, "This verse says, 'Look unto me, and be ye saved.'" He began to talk about the verse. "God says you should look to Him and be saved." By that time he ran out of ammunition. He had said all he could say about the verse, so he went into the thunder department and began to roar and pound the pulpit, "Look to God, all the ends of the earth, and be saved." He looked way back in the congregation and saw the young fellow Spurgeon sitting there with a very miserable look on his face. The man said to Spurgeon, "You look to Jesus, and you will be saved." Spurgeon was a very brilliant man, but he did what this ignorant man suggested -- he looked to Jesus and was saved.<sup>74</sup>

Salvation is for all nations, not just the Israelites. Many times it seems as though Israel had an inside track on salvation. But God makes it clear that his people include all those who follow him. Israel was to be the means through which the whole world would come to know God. Jesus, the Messiah, fulfilled Israel's role and gave all people the opportunity to follow God. (See also Romans 11:11; Galatians 3:28; Ephesians 3:6; Philippians 2:10.)<sup>75</sup>

This verse is one of the high points of prophecy. God's love is not limited to Israel alone; God cares for all humanity and invites every man to "look to Me, and be saved."

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<sup>73</sup> Dake's Annotated Reference Bible:

<sup>74</sup> Thru The Bible with J. Vernon McGee.

<sup>75</sup> Life Application Study Bible.

Look to Me, and be saved, all you ends of the earth! This simple but powerful statement shows the plan of salvation.

It shows the simplicity of salvation: all we must do is look. "One can read many books on theology which expound all kinds of things in an attempt to show how man can reach God, but these theories are far from the truth. The Holy Spirit needs exactly four letters, two of them the same, to tell us what to do: l-o-o-k. That is all. It is the simplest, basic thing any person can do, yet the most difficult to do in daily living." (Redpath)

It shows the focus of salvation: we must look to God, and never to ourselves or to anything else of man. "Look unto ME, is His Word, which means looking away from the church because that will save nobody; away from the preacher because he can disappoint and disillusion you; away from all outward form and ceremony. You must look off from all this to the throne and there, in your heart, see the risen, reigning Lord Jesus Christ." (Redpath)

It shows the love behind salvation: God pleads with man, "Look to Me."

It shows the assurance of salvation: and be saved.

It shows the extent of God's saving love: all you ends of the earth!

Look to Me: In Numbers 21, the people of Israel were stricken by deadly snake bites, and Moses lifted up the image of a bronze serpent, raised on a pole, and the people who looked to it lived. The people were saved not by doing anything, but by simply looking to the bronze serpent. They had to trust that something as seemingly foolish as looking at such a thing would be sufficient to save them, and surely, some perished because they thought it too foolish to do such a thing!

So it says here in Isaiah: Look to Me, and be saved, all you ends of the earth! We might be willing to do a hundred things to earn our salvation, but God commands us to only trust in Him - to look to Him!

"Wherever I am, however far off, it just says 'Look!' It does not say I am to see; it only says 'Look!' If we look on a thing in the dark we cannot see it, but we have done what we were told. So if a sinner only looks to Jesus, he will save him; for Jesus in the dark is as good as Jesus in the light, and Jesus when you cannot see him is as good as Jesus when you can. It is only 'look!' 'Ah!' says one, 'I have been trying to see Jesus this year, but I have not seen him.' It does not say see him, but 'look unto him!'" (Spurgeon)

On Sunday, January 6, 1850, a young man not quite sixteen years of age was walking through a village street in a little town some fifty miles from London, England. On the bitterly cold day the snow fell heavily; but he was more concerned to find a church, because he was deeply conscious of his need of God, and of the breakdown, sin, and failure of his life even at that young age. As he made his way through the street with the snow falling, he felt it was too far to go to the church which he had intended to visit, so he walked down a back lane and entered a little Methodist chapel. He sat down on a seat near the back, and it was as cold inside as it was out! There were only about thirteen people there.

Five minutes after the service was due to begin at eleven o'clock, the regular preacher for the morning hadn't come. He had been delayed by the weather. So one of the deacons came to the rescue and began conducting the service, and after a little while announced his text: 'Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.' The deacon didn't know much, so he only spoke for about ten minutes.

Charles Spurgeon himself tells what happened: "I had been wandering about, seeking rest, and finding none, till a plain, unlettered, lay preacher among the Primitive Methodists stood up in the pulpit, and gave out this passage as his text: 'Look unto me, and be ye saved, all the ends

of the earth.' He had not much to say, thank God, for that compelled him to keep on repeating his text, and there was nothing needed - by me, at any rate, - except his text. I remember how he said, 'It is Christ that speaks. "I am in the garden in an agony, pouring out my soul unto death; I am on the tree, dying for sinners; look unto me! Look unto me!" That is all you have to do. A child can look. One who is almost an idiot can look. However weak, or however poor, a man may be, he can look; and if he looks, the promise is that he shall live.' Then, stopping, he pointed to where I was sitting under the gallery, and he said, 'That young man there looks very miserable.' I expect I did, for that is how I felt. Then he said, 'There is no hope for you, young man, or any chance of getting rid of your sin, but by looking to Jesus;' and he shouted, as I think only a Primitive Methodist can, 'Look! Look, young man! Look now!' And I did look; and when they sang a hallelujah before they went home, in their own earnest way, I am sure I joined in it. It happened to be a day when the snow was lying deep and more was falling; so, as I went home, those words of David kept ringing through my heart, 'Wash me, and I shall be whiter than snow;' and it seemed as if all nature was in accord with that blessed deliverance from sin which I had found in a single moment by looking to Jesus Christ."

Somehow in a very strange and amazing way that young man looked from the depths of his soul into the very heart of God. He went out from the church, and he tells that as he walked through the streets, his burden had been lifted, never to return again. He walked with a new spring in his step, a new joy in his face, a new sense of peace in his heart. He had looked and lived.

For I am God, and there is no other: This is why we must look to the LORD, and to the LORD alone. Only He is God. Institutions are not God. The Church is not God. Pastors are not God. Brothers and sisters in Christ are not God. We don't look to them; we look to the LORD, for He alone is God.<sup>76</sup>

**<sup>23</sup>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.**

Cf. Phil 2:10 (every knee, Satan included). His Righteousness, not ours!<sup>77</sup>

#### **Five predictions -- unfulfilled:**

1. Every knee will bow to God.
2. Every tongue will confess to God.
3. God will be recognized as the source of righteousness and strength (Isa. 45:24).
4. All that have opposed Him and His program will be ashamed.
5. The whole house of Israel will be justified and glory in Jehovah (Isa. 45:25).

**[That unto me every knee shall bow, every tongue shall swear]** Quoted in Rom. 14:11; Php. 2:10. This is a vow of God; it has already gone out of His mouth, so it cannot be altered in the least.<sup>78</sup>

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<sup>76</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-45.cfm](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-45.cfm)

<sup>77</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>78</sup> Dake's Annotated Reference Bible:

The covenant of promise comes from a mouth of righteousness, and that divine word is able to accomplish its purpose. Even though all men do not turn to the Lord in genuine repentance, all men will bow before Him and proclaim His sovereign lordship (Rom 14:11).<sup>79</sup>

I have sworn by Myself: When God confirms an oath, who does He swear by? He swears by Himself. There is no one greater, so He swears by His own holy name and character.

As Hebrews 6:13 says, For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself.

That to Me every knee shall bow, every tongue shall take an oath: The LORD here declares there will come a day when every knee shall bow to Him, and every tongue will swear by His greatness. Paul obviously quoted this passage in Philippians 2:10-11.

Paul's quotation of Isaiah 45:23 in Philippians 2:10-11 is an overwhelming evidence of the deity of Jesus Christ. Clearly, in Isaiah 45:23 it is the LORD God speaking (I, the LORD, speak, Isaiah 45:19). Now, Paul clearly puts these high words and this high praise towards Jesus: that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Additionally, the confess is made that Jesus Christ is Lord -and the word Lord is the same word used in Paul's ancient Bible for "LORD" in the Old Testament.<sup>80</sup>

**<sup>24</sup>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.**

**[righteousness and strength]** Righteousness and strength are the sum of true religion and all that man needs. These can be found in God alone, not in idols.

**[all that are incensed against him shall be ashamed]** All God's enemies will eventually be ashamed, even if forced to bow the knee and confess that Jesus Christ is Lord, to the glory of the Father (Isa. 45:22-23; Php. 2:9-11).<sup>81</sup>

**<sup>25</sup>In the LORD shall all the seed of Israel be justified, and shall glory.**

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<sup>79</sup> The Believers Study Bible

<sup>80</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Isa/Isa-45.cfm](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Isa/Isa-45.cfm)

<sup>81</sup> Dake's Annotated Reference Bible: