



## High-Level Outline

- I. Sovereign Judgment of All (1-39)
- II. God's Salvation of Zion (40-66)
  - A. Superiority of Jehovah over Idols (40-48)
    - 1. Announcing the Coming of the Lord (40:1-11)
    - 2. The Incomparable God (40:12-41:29)
    - 3. The Chosen Servant of Delight (42:1-17)
    - 4. The Deaf, Blind Servant Redeemed (42:18-44:5)
    - 5. Impotence of Idols versus Power of Jehovah (44:6-28)
    - 6. Cyrus, Shepherd of God's People (45:1-13)
    - 7 Turning of Gentiles from Idols to Jehovah (45:14-25)
    - 8. God's Triumph over Babylon (46:1-47:15)
  - B. "Things That Make for Peace" (49-57)
  - C. Establishment of Zion (58-66)



## Keeping It in Context ...

30)Why was this "shepherd" servant introduced at this point in the context (44:28-45:3)? How does he relate to the context?

"Who says of Cyrus, 'He is My shepherd, And he shall perform all My pleasure, Saying to Jerusalem, "You shall be built," And to the temple, "Your foundation shall be laid." Thus says the LORD to His anointed, To Cyrus, whose right hand I have held - To subdue nations before him And loose the armor of kings, To open before him the double doors, So that the gates will not be shut: I will go before you And make the crooked places straight; I will break in pieces the gates of bronze And cut the bars of iron. I will give you the treasures of darkness And hidden riches of secret places, That you may know that I, the LORD, Who call you by your name, Am the God of Israel." (44:28-45:3)

### Keeping It in Context ...

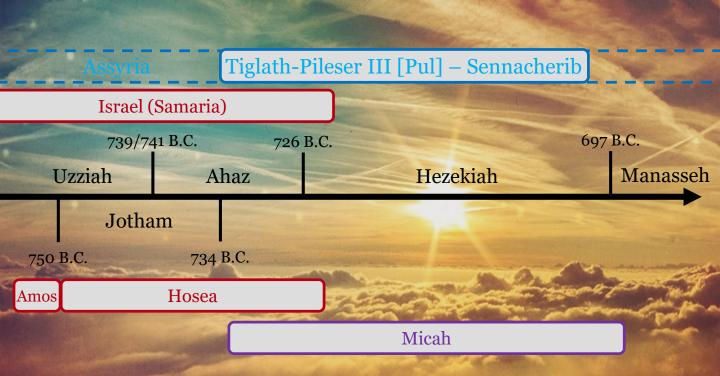
- 30) Why was this "shepherd" servant introduced at this point in the context (44:28-45:3)? How does he relate to the context?
- Two points were made previously, and this supports both:
  - 1. In the immediate context, God is pleading with Israel to repent, because of His favor and national redemption.
    - God using Cyrus to rebuild Jerusalem and the temple's foundation, shows His power to redeem and His plan, instilling hope, love ...
  - 2. In the slightly broader context, that God can call Cyrus by name is the point highlighted by the next question ...

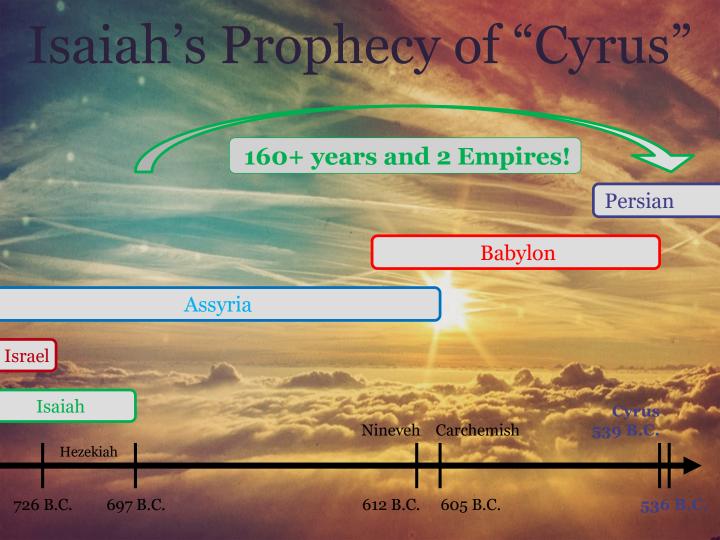
## "That you and they may know"

31) What is so unusual about the Lord identifying Cyrus by name (45:3-8)? What did the Lord hope to accomplish by it?

To answer this, let's review the timeline ...

#### Isaiah's Career





#### "That there is none beside Me"

"I will give you the treasures of darkness And hidden riches of secret places, 1 That you may know that I, the LORD, Who call you by your name, Am the God of Israel. 2 For Jacob My servant's sake, And Israel My elect, I have even called you by your name; I have named you, though you have not known Me. I am the LORD, and there is no other; There is no God besides Me. I will gird you, though you have not known Me, 2 That they may know from the rising of the sun to its setting That there is none besides Me. I am the LORD, and there is no other; I form the light and create darkness, I make peace and create calamity; I, the LORD, do all these things.' Rain down, you heavens, from above, And let the skies pour down righteousness; Let the earth open, let them bring forth salvation, And let righteousness spring up together. I, the LORD, have created it. (45:3-8)

#### "I am the Lord ... Is no other"

- 31) What is so unusual about the Lord identifying Cyrus by name (45:3-8)? What did the Lord hope to accomplish by it?
- · Can you name our country's president 10 years in the future?
- How about 100 years in the future?
- Only One who transcends time, holding it in His hand can name the benefactor of His people, who would be king in a foreign nation, which would conqueror the world empire, which would conqueror the next world empire, which would conqueror the current world empire 160+ years in the future!
  - The point was so that both Cyrus and Israel would know.
  - The profound power displayed by this specific prophecy forces everyone to who either bow their knee or charge the Bible with profound tampering. ... There is no middle ground!
    - If such a God says there are no other gods. We must accept it!

#### "Who Strives with His Maker"

32)To whom was 45:9-13 directed? Who was not to "strive with his Maker"? What lessons can we learn?

#### "Who Strives with His Maker"

"Woe to him who strives with his Maker! Let the potsherd strive with the potsherds of the earth! Shall the clay say to him who forms it, 'What are you making?' Or shall your handiwork say, 'He has no hands'? Woe to him who says to his father, 'What are you begetting?' Or to the woman, 'What have you brought forth?" Thus says 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, you command Me. I have 'made the earth, And 'created man on it. I - My hands - 3stretched out the heavens, And all their host I have commanded. I have raised him up in righteousness, And I will direct all his ways; He shall build My city And let My exiles go free, Not for price nor reward," Says the LORD of hosts. (45:9-13)

#### "Who Strives with His Maker"

- 32) To whom was 45:9-13 directed? Who was not to "strive with his Maker"? What lessons can we learn?
- 45:9-10 seem to be clearly directed to Cyrus himself!
- 45:11-12 provides God's "resume" as Potter and Father, which could be directed to either of His servants, Cyrus or Israel.
- 45:13 seems to be clearly directed to Israel, because it refers to Cyrus as singular male in the 3<sup>rd</sup> person, which leans 45:11-12 to specifically applying to Israel, Cyrus transitively.
- Cyrus' voluntary freeing of the captives may have been influenced by this *very* chapter (Ezra 1:1-11; Dan. 1:21)!
- Tragic mistake to *seriously* question God (**Psa. 73**). His resume is too impressive to question Him. Better to argue with all creation than the Creator (**Rom. 3:4-6**).

od's love for pagan kings staggers us (Dn.2-4; Mt.6:25-34).



33)How would the people of 45:14-15 bow before the people of Israel? If they failed to do so, what could they expect as an alternative (45:16-17)? In contrast, what could Israel expect?

## "Surely God is in you"

Thus says the LORD: "The labor of Egypt and merchandise of Cush And of the Sabeans, men of stature, Shall come over to you, and they shall be yours; They shall walk behind you, They shall come over in chains; And they shall bow down to you. They will make supplication to you, saying, 'Surely God is in you, And there is no other; There is no other God." Truly You are God, who hide Yourself, O God of Israel, the Savior! They shall be ashamed And also disgraced, all of them; They shall go in confusion together, Who are makers of idols. But Israel shall be saved by the LORD With an everlasting salvation; You shall not be ashamed or disgraced Forever and ever. (45:14-17)

Possibly literal submission, cooperation as proselytes or just partial honor, contributing (Ezra 1; Dan. 4; Est. 7-10).

Leversal of confusion, shame and disgrace.

## "Surely God is in you"

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National Israel would be exalted (John 4:22; 12:20-23).

Points to eternal life, salvation (Titus 1:2; 2 Tim. 1:10-12;

Rom. 1:16

### Not Created to be Destroyed

34) What characteristics of God were emphasized in 45:18-22, which had not been previously emphasized?

For thus says the LORD, Who created the heavens, Who is God, Who formed the earth and made it, Who has established it, Who did not create it in vain, Who formed it to be inhabited: "I am the LORD, and there is no other. I have not spoken in secret, In a dark place of the earth; I did not say to the seed of Jacob, 'Seek Me in vain'; I, the LORD, speak righteousness, I declare things that are right. Assemble yourselves and come; Draw near together, You who have escaped from the nations. They have no knowledge, Who carry the wood of their carved image, And pray to a god that cannot save." (45:18-20)

Creation, revelation not to condemn but save (**Lk. 9:51-56**)! To not despair in Jehovah ... But, run away from vain idols!

### Not Created to be Destroyed

34) What characteristics of God were emphasized in 45:18-22, which had not been previously emphasized?

Tell and bring forth your case; Yes, let them take counsel together. Who has declared this from ancient time? Who has told it from that time? Have not I, the LORD? And there is no other God besides Me, A just God and a Savior; There is none besides Me. Look to Me, and be saved, All you ends of the earth! For I am God, and there is no other."

(45:18-22)

Just as ancient as prophetic revelation proclaiming His omniscience and omnipotence, God has shown Himself just, righteous – and a Savior (Deu. 4:32-40; Psalm 119)! Because there is no other god, no other nation has any hope. The only hope is for all nations, Gentiles, to come to Jehovah Acts 4:12; 14:15; 17:30-32)!

## "Judgment Seat of Christ"

35) Who would be the rallying point for the Gentiles (45:23-25)? How can we be certain of the application of this passage?

"I have sworn by Myself; The word has gone out of My mouth in righteousness, And shall not return, That to Me every knee shall bow, Every tongue shall take an oath. He shall say, 'Surely in the LORD I have righteousness and strength. To Him men shall come, And all shall be ashamed Who are incensed against Him. In the LORD all the descendants of Israel Shall be justified, and shall glory." (45:23-25)

Paul quotes & applies this to the "judgment seat of Christ"
(Rom. 14:10-12; also, Phil. 2:9-11). ... Heb.6:13-19; Jd.15
Refers to salvation of spiritual Israel, not physical, through
(Rm. 9:1-6, 30-10:4; Mk.14:18-21; 1The. 2:14-16).



# gods Carried into Captivity

36) What contrasts were drawn between Jehovah and the gods of Babylon (46:1-7)?

Bel bows down, Nebo stoops; Their idols were on the beasts and on the cattle. Your carriages were heavily loaded, A burden to the weary beast. They stoop, they bow down together; They could not deliver the burden, But have themselves gone into captivity. "Listen to Me, O house of Jacob, And all the remnant of the house of Israel, Who have been upheld by Me from birth, Who have been carried from the womb: Even to your old age, I am He, And even to gray hairs I will carry you! I have made, and I will bear; Even I will carry, and will deliver you. (46:1-4) Babylon's "dead-weight" gods could not save ("carry, bear"). The idols and all their treasures were carried into captivity. Godbas carried Israel (Ex.19:4; Deu. 1:31; Isa. 40:11).

# gods Carried into Captivity

36) What contrasts were drawn between Jehovah and the gods of Babylon (46:1-7)?

To whom will you liken Me, and make Me equal And compare Me, that we should be alike? They lavish gold out of the bag, And weigh silver on the scales; They hire a goldsmith, and he makes it a god; They prostrate themselves, yes, they worship. They bear it on the shoulder, they carry it And set it in its place, and it stands; From its place it shall not move. Though one cries out to it, yet it cannot answer Nor save him out of his trouble. (46:1-7)

Summarize similar arguments but this time emphasize ...

Man invests so much value into something worthless.

It cannot move – except to be stolen or carried away.

It must be "carried" (i.e., saved), but expected to carry them?!

The party to spiritual, eternal, all-powerful, caring Jehovah?

## "Bird of Prey from the East"

37) How did the "bird of prey from the east" demonstrate God's superiority over the idols of Babylon (46:8-13)?

"Remember this, and show yourselves men; 2 Recall to mind, O you transgressors. 3 Remember the former things of old, For I am God, and there is no other; I am God, and there is none like Me, Declaring the end from the beginning, And from ancient times things that are not yet done, Saying, 'My counsel shall stand, And I will do all My pleasure,' Calling a bird of prey from the east, The man who executes My counsel, from a far country. Indeed I have spoken it; I will also bring it to pass. I have purposed it; I will also do it. (46:8-11)

Courage would be required to stand for the unpopular, ancient law with ancient prophecies (1Kgs. 18:21; Jer. 6:16).

tofile does God not need help, His help cannot be stopped.

## "Bird of Prey from the East"

37) How did the "bird of prey from the east" demonstrate God's superiority over the idols of Babylon (46:8-13)?

"Listen to Me, you stubborn-hearted, Who are far from righteousness: I bring My righteousness near, it shall not be far off; My salvation shall not linger. And I will place salvation in Zion, For Israel My glory. (46:12-13)

- Amazing God continues to mercifully reach out to the "stubborn-hearted", even if sternly and powerfully.
- Even for them, God makes salvation accessible.
  - Are we so sure that the "stubborn-hearted" is someone else?
- As sure as God's full-filled prophecies (e.g., Cyrus), accessibility to salvation will arise from Zion (2:3).
- Our confidence in salvation is directly coupled by God –to

  His power to proclaim the end from the beginning, like Cyrus!

### A Broken, Enslaved Princess

38) Given Babylon's gross immorality, how could their capital city be compared to a "virgin daughter" (47:1-3)?

"Come down and sit in the dust, O virgin daughter of Babylon; Sit on the ground without a throne, O daughter of the Chaldeans! For you shall no more be called Tender and delicate. Take the millstones and grind meal. Remove your veil, Take off the skirt, Uncover the thigh, Pass through the rivers. Your nakedness shall be uncovered, Yes, your shame will be seen; I will take vengeance, And I will not arbitrate with a man." (47:1-3)

Part of figure to represent unconquered, exalted capital (Deu. 28:56) ... Land (Isa. 13), king (Isa. 14) & gods (Isa. 46).

Her humiliation as a captive slave is repeatedly emphasized.

\*\*Symmetric cannot be "settled out of court", unavoidable!

## "Written for Our Learning"

39)Since this language is both figurative and is recorded in the Old Testament, can the illustration of Babylon's nakedness help us define at least part of a minimum standard for modesty (47:2-3)?

"Take the millstones and grind meal. Remove your veil, Take off the skirt, Uncover the thigh, Pass through the rivers. Your nakedness shall be uncovered, Yes, your shame will be seen; I will take vengeance, And I will not arbitrate with a man." (47:2-3)

- Although represents a city, to convey any meaning, the figure must be rooted in physical reality.
- By understanding the figure, we **prove** its literal value!
  Applied to Gentiles, **not** under the Law of Moses!
- "Nakedness" is rooted in covenant-transcendent biology (Lev. 18 15 1 Cor. 10:11; Rom. 15:4).