

ISAIAH

Chapter 45

“This is what the LORD says to his anointed, to Cyrus, whose right hand I take hold of to subdue nations before him and to strip kings of their armor, to open doors before him so that gates will not be shut: ² I will go before you and will level the mountains, I will break down gates of bronze and cut through bars of iron. ³ I will give you the treasures of darkness, riches stored in secret places, so that you may know that I am the LORD, the God of Israel, who summons you by name. ⁴ For the sake of Jacob my servant, of Israel my chosen, I summon you by name and bestow on you a title of honor, though you do not acknowledge me. ⁵ I am the LORD, and there is no other; apart from me there is no God. I will strengthen you, though you have not acknowledged me, ⁶ so that from the rising of the sun to the place of its setting men may know there is none besides me. I am the LORD, and there is no other. ⁷ I form the light and create darkness, I bring prosperity and create disaster; I, the LORD, do all these things. ⁸ “You heavens above, rain down righteousness; let the clouds shower it down. Let the earth open wide, let salvation spring up, let righteousness grow with it; I, the LORD, have created it. ⁹ “Woe to him who quarrels with his Maker, to him who is but a potsherd among the potsherds on the ground. Does the clay say to the potter, ‘What are you making?’ Does your work say, ‘He has no hands’? ¹⁰ Woe to him who says to his father, ‘What have you begotten?’ or to his mother, ‘What have you brought to birth?’ ¹¹ “This is what the LORD says—the Holy One of Israel, and its Maker: Concerning things to come, do you question me about my children, or give me orders about the work of my hands? ¹² It is I who made the earth and created mankind upon it. My own hands stretched out the heavens; I marshaled their starry hosts. ¹³ I will raise up Cyrus in my righteousness: I will make all his ways straight. He will rebuild my city and set my exiles free, but not for a price or reward, says the LORD Almighty.” ¹⁴ This is what the LORD says: “The products of Egypt and the merchandise of Cush, and those tall Sabeans— they will come over to you and will be yours; they will trudge behind you, coming over to you in chains. They will bow down before you and plead with you, saying, ‘Surely God is with you, and there is no other; there is no other god.’” ¹⁵ Truly you are a God who hides himself, O God and Savior of Israel. ¹⁶ All the makers of idols will be put to shame and disgraced; they will go off into disgrace together. ¹⁷ But Israel will be saved by the LORD with an everlasting salvation; you will never be put to shame or disgraced, to ages everlasting. ¹⁸ For this is what the LORD says— he who created the heavens, he is God; he who fashioned and made the earth, he founded it; he did not create it to be empty, but formed it to be inhabited— he says: “I am the LORD, and there is no other. ¹⁹ I have not spoken in secret, from somewhere in a land of darkness; I have not said to Jacob’s descendants,

**'Seek me in vain.' I, the LORD, speak the truth; I declare what is right. ²⁰
"Gather together and come; assemble, you fugitives from the nations.
Ignorant are those who carry about idols of wood, who pray to gods that
cannot save. ²¹ Declare what is to be, present it— let them take counsel
together. Who foretold this long ago, who declared it from the distant past?
Was it not I, the LORD? And there is no God apart from me, a righteous
God and a Savior; there is none but me. ²² "Turn to me and be saved, all
you ends of the earth; for I am God, and there is no other. ²³ By myself I
have sworn, my mouth has uttered in all integrity a word that will not be
revoked: Before me every knee will bow; by me every tongue will swear. ²⁴
They will say of me, 'In the LORD alone are righteousness and strength.'"
All who have raged against him will come to him and be put to shame. ²⁵
But in the LORD all the descendants of Israel will be found righteous and
will exult.**

Ch 45 Infinitely merciful and patient, God does not tire to repeat Himself. Again and again He promises to deliver His fallen creatures and goes to great lengths to persuade doubting and fainthearted souls to believe the proclamation of their liberation. (TLSB)

45:1-2 The messenger formula in this verse signals a new unit of discourse. In 44:24-28, Yahweh addresses the Israelites who will be exiled. Here he speaks to Cyrus in an oracle that, in some ways, can be compared to Psalms 2 and 110, where Yahweh speaks to his Christ, David's Lord (cf. 2 Sam. 7; 1 Chron. 17; 1 Ki. 3). While Yahweh uses Assyria to be "the rod of [his] wrath" (Is. 10:5) and Median soldiers (13:17) as "the tools of his wrath" (13:5), in 45:-1-8 the scope of Cyrus' mission is to rescue the Israelite captives from Babylon. How dare our God treat a pagan idol worshiper named Cyrus like one of his brightest and best! However, Yahweh's ways are not our ways (55:8). (CC)

45:1 *anointed*. "Messiah" comes from the Hebrew for this word. Cyrus, a foreign emperor, is called "his anointed" just as he is called "my shepherd" (44:28), because God has appointed him to carry out a divine commission in his role as king. Nebuchadnezzar is similarly called "my servant" (Jer 25:9; 27:6; 43:10). The servant—Christ (see note on 42:1–4)—is called "the Anointed One" in Da 9:25–26 (see NIV text note on Mt 1:17). See also Ps 2:2 and note. (CSB)

This translates into Greek as "Christ," originally denoted one who had been appointed for a special task in God's service by pouring oil on the head. The oil perhaps represented the outpouring of the Holy Spirit, who would enable the anointed one to carry out his role. However, in the case of Cyrus, it seems unlikely that he was literally anointed. Probably the term is used in a general sense to describe him as a servant of God, as the pagan king Nebuchadnezzar was called (Jer 25:9). (Concordia Pulpit Resources – Volume 3, Part 4)

right hand I ... hold. See 41:13 and note. (CSB)

The Lord takes hold of Cyrus's right hand, as He did with Israel. (TLSB)

SUBDUE NATIONS – Cyrus' rise to power began in 550 B.C., when he dethroned Astyages to become the ruler of the Persian Empire. Babylon fell to him in 539 B.C. Thus God subdued nations before him or could also be said "beat down." (Concordia Pulpit Resources – Volume 3, Part 4)

The events unfolded as follows. By 555 BC, Cyrus had gained devotion from the Persian tribes with singular ease, and he successfully rebelled against Media in 55 BC. So remarkable was his military muscle that on one occasion he won a victory over the Lydians, whose horses ran away because they smelled Persian camels! In 539 BC Cyrus' general surrounded the city of Babylon, and the priests submitted desecrating Cyrus Marduk's chosen monarch. Then they opened up the city gates and allowed the Persians to walk in. (CC)

Familiar Davidic theme (Ps 2:8–12; 110). (TLSB)

loose the belts. Figurative. A man "girded up" his loins in preparation for battle and donned his weapon (Ps 45:3). The loosening would remove the weapons and make him unprepared to fight. The kings were to be deprived of power. (TLSB)

OPEN DOORS BEFORE HIM – Remarkably fulfilled in the conquest of Babylon, the gates of the city having been left open during the night of feasting. (CB)

45:2–3 In 539 BC, when Cyrus surrounded the city of Babylon, the priests of Marduk submitted and declared him to be Marduk's chosen monarch. They then opened the city gates to allow him and his army to enter peacefully. Jesus is the ultimate Anointed One, who opens the gates of hell (Rv 1:18) and sets prisoners free (Jn 8:36). (TLSB)

45:2 LEVEL THE MOUNTAINS – Means "swollen up places" or "hills." God promises to go before Cyrus, even as he preceded his covenant people during their wilderness wandering and conquest of Canaan. Note the parallel to Is 40:3–4, which describes the preparations for the coming of the Lord himself in Jesus Christ. (Concordia Pulpit Resources – Volume 3, Part 4)

It is as though the Lord Himself personally took a hand in the issues involved, came down from heaven, led the way for Cyrus and cleared away the obstacles that towered in his path. (Leupold)

What Yahweh opens "no one can shut" (22:22). When guilt stands in the way, he promises, "though your sins are like scarlet, they will be as white as snow" (1:18). When gloom and doom are obstacles, he says, "The people walking in darkness has seen a great light" (9:2). When huge road blocks get in the way, he commands, "Let every valley be lifted up, and every mountain and hill made low. And the crooked ground will become level, and the rough places a plain" (40:4).

When dryness and deadness are all around, Yahweh opens pools of water in the desert and springs in the parched ground (35:7). For Jacob, locked in his past, Yahweh opens up heaven (Gen. 28:11-22). For a nation surrounded by the enemy, Yahweh opens the waters of the Red Sea (Ex. 14-15). For the people who lament, “Our bones are dried up, and our hope has perished” (Ezek. 37:11), Yahweh brings life to dead bones (Ezek. 38:1-14). And with a loving gleam in his eye, Yahweh promises to open the floodgates of heaven and pour out so much blessing that his people will lack nothing (Mal. 3:10). (CC)

As Cyrus freed Israelite captives by defeating Babylon, all the more does the eternal Messiah, Jesus, free his people by his defeat of sin, death, and the devil. He sees how sin imprisons all people (e.g., Rom. 7:14-23). At his Baptism, heaven was opened (e.g. Mk. 1:10). He proceeds to open eyes, ears, mouths, and hearts. Jesus even opens graves (John 11). But the grandest opening was yet to come. After Gethsemane, Gabbatha, and Golgotha he says, “I was dead, and behold I am alive forevermore! And I have keys of death and hell” (Rev. 1:18). Because Jesus is alive, the gates of hell will never prevail against his church (Mt. 16:18). He gives pastors the office of the Keys (Jn. 20:22-23), and they administer his mercy and forgiveness through the Sacraments, absolution, and the preached Gospel. The message is clear. “If the Son sets you free, you will be free indeed!” (Jn. 8:36). (CC)

gates of bronze ... bars of iron. Normally the doors of city gates were made of wood, and the bars were metal (see Jdg 16:3 and note). (CSB)

The Lord represents Himself as actually battering down strong bronze gates that seemed to guaranty the safety of the cities and actually hewing in pieces gate-bars, and all this in the interest of Cyrus. (Leupold)

45:3 GIVE YOU TREASURES OF DARKNESS – A further item of God’s guiding of the destinies of this servant of His is that He allows the conqueror to amass rich treasures, such as are wont to be kept for safe-keeping in dark, sometimes subterranean, chambers, or may be buried in secret places – so to speak, the Fort Knox-in-stallions of days of old. The reassures amassed by Babylon must have been fabulous, for they are also referred to in Hab. 2:6-8; Jer 50:37; 51:13. (Leupold)

that you may know. God’s actions reveal his power (cf. Eze 6:7; 7:27). (CSB)

A careful reading of the text indicates that Cyrus did not know God as his own God and Savior, but he did come to understand that the Lord God of Israel was responsible for his success. In Cyrus’ own edict of 538 B.C., recorded in Ezra 1:2-4, he acknowledges that “the Lord, the God of Israel, the God who is in Jerusalem” had enabled him to conquer the other nations. God guides world history in such a way that even unbelievers will fear, respect, and submit to him.

See Josh 2:9-11 and Phil 2:10 “at the name of Jesus every knee shall bow...”). (Concordia Pulpit Resources – Volume 3, Part 4)

summons you by name. To indicate God’s control of Cyrus’s activities. See v. 4; see also note on 43:1. (CSB)

Yahweh calls Cyrus by name. This emphasizes the importance of Yahweh’s predictive capabilities. He alone is able to foretell the future and bring it to pass (Is. 41:4, 21-24, 26-27; 43:12; 44:7, 26; 45:20-21; 46:9-10; 48:3). Babylonian diviners attempt to peer into the future, but are woefully inadequate (44:25). (CC)

This verse concludes with the first of three reasons for God’s action. The Lord granted Cyrus victories and success so that he would know that it was the Lord who stood behind him. (PBC)

45:4 *my servant.* See 41:8–9 and note. (CSB)

This verse describes how God uses the left-hand kingdom for the benefit of those in his right. Unbelieving rulers unwittingly carry out God’s plan, as Jesus himself implies about Pilate (Mt 19:11). (CSB)

The Lord clearly identifies the second reason for His action: “For the sake of Jacob My servant, of Israel My chosen.” Notice that God’s people still are precious in the eyes of the Lord. He calls them “my servant” and “my chosen,” special names that reveal their close relationship with the Lord. He has not forgotten them. He has remained faithful to the covenant He once made with Abraham, and He intends to fulfill all the promises He made concerning His people. (PBC)

MY CHOSEN – In Hebrew this is theologically equivalent to “elect” in Greek. God guides history for the sake of his elect (Mt 24:22; Rom 8:28; 11:7; 2 Tim 2:10).

title of honor. Perhaps “anointed” (v. 1). (CSB)

For Israel’s comfort, the Lord specifically names Cyrus, who has done nothing to earn his status in the Lord’s sight. (TLSB)

though ... not acknowledge me. See v. 5. Cyrus apparently worshiped the chief Babylonian deity, Marduk, whom he praised in his inscriptions. (CSB)

Though Cyrus used the Lord’s name in his edict and attributed his success to the Lord, Isaiah notes that his words and actions do not stem from genuine faith. (TLSB)

When Cyrus took Babylon he was ignorant of Jehovah and of the designs which he purposed to accomplish through him, and was only indulging his own

ambitious desires. The knowledge which he afterwards had of God, (Ezra 1:2) was doubtless received from the Jews residing in Babylon. God has often employed princes. Who were ignorant of Him and His counsels, to accomplish wonderful deliverances for His people. (CB)

45:5 *I ... there is no other.* See vv. 6, 14, 18, 21–22; 43:11 and note. (CSB)

This Lordship is not just the kingdom of grace over believers, but also God's kingdom of power over unbelievers.

I WILL STRENGTHEN YOU – This type of dealing with man on the basis of pure grace is then the distinctive mark of His dealing with mankind. (Leupold)

45:6 *that people may know.* God acts to spread the message of salvation throughout the world because He is the only God for all (Mt 28:18–20). (TLSB)

The sequence of knowing Yahweh begins with the particular, Cyrus (45:4-5), and moves to the universal, all people (45:6). The goal of Jacob/Israel's restoration is that Cyrus, as well as the entire world, may know that Yahweh is the only God and then believe in him. Whereas Ps. 72:8-11 announces that this will come by means of the Heir of the throne of David, Yahweh shockingly links these promises to Cyrus. (CC)

rising ... to ... setting. The whole earth (see Mal 1:11 and note). (CSB)

I AM THE LORD...IS NO OTHER – Only the Lord blots out sins. Only the Lord is the redeemer. No other religious idea, no other god, no other theology offers what the Lord offers: forgiveness, life, and salvation. We look beyond Cyrus to this greater work of God. No other God carefully planned the redemption of His people and all the world. The Lord's superiority rests on His plan to send a Redeemer more important than Cyrus. (PBC)

"I am Yahweh" appears frequently in this periscope: in 44:24 and in 45:3, 5-8, 18-19, 21. Knowing Yahweh is a central concern in the OT. From the burning bush (Ex. 3:14) to Ezekiel's ongoing use of "and you/they will know that I am Yahweh" (e.g., Ezek. 6:7, 10, 13-14; 7:4, 27; 13:14, 23). Israel's God demonstrates that he longs to be known. Josiah shows what this looks like concretely, for the king who repented after the rediscovery of the Torah then acts with justice and righteousness on behalf of the poor and needy (Jer. 22:15-16). Yahweh is fully known through Jesus Christ and his great acts of compassion for all people (Jn. 1:18; 14:9). (CC)

45:7 *darkness ... disaster.* Such as the darkness that plagued the Egyptians (see Ex 10:21–23; Ps 105:28; cf. Is. 47:11; Am 3:6). (CSB)

create darkness. Indicates aspect of God that the Vulg translates in v 15 as "the hidden God" (*Deus absconditus*). In His hiddenness, the Lord brings judgment and destruction;

in His revealed state, He ushers in light and life (cf Jn 1:14). *well-being and ... calamity*. The Lord is not the source of evil or the cause of sin. Nothing happens without the Lord's knowledge and permission. He is the cause of well-being. He may inflict retribution, but He may also permit calamity to come through human sinfulness, through Satan, or through the sin-corrupted order of the natural world. (TLSB)

Since God is the author of all things, He governs and sets limits to all. The good and bad actions of men and angels are under His control that He accomplishes through them His own wise counsels, while they are left altogether free and responsible to Him for their conduct. (CB)

We may be puzzled by His dealings in our world and in our own lives, but whether He brings prosperity or creates disaster, He always has the best interests of His people in mind. So He promised, "In all things God works for the good of those who love Him" (Romans 8:28). (PBC)

I am the Lord, who does all these things. God foresees everything that happens and governs everything according to his good pleasure, which is to save all people by his grace alone in Jesus Christ (e.g., Ps. 139:16; Dan. 4:35; Acts 2:23; Rom. 11:33-36; 1 Peter 1:20-21; Rev. 17:17). The Bible also teaches that since the fall (Gen. 3), humans are slaves to sin and by nature reject God's gift of salvation. Both of these truths need to stand in tension. People are saved only when God works through his mean of grace to bring about repentance and faith in Christ. Thus salvation is the free gift of God without any human merit or cooperation; it is God's work alone. (CC)

45:8 *rain down ... shower*. A picture of abundance (see Hos 10:12). (CSB)

righteousness. In v. 13; 41:2 Cyrus is mentioned in connection with God's righteousness. God is "making things right" through the Persian king. (CSB)

God's righteousness is boundless, free, and refreshing. (TLSB)

salvation spring up. God will deliver his people. (CSB)

In spiritual terms, the picture means that by nature humanity does not have what is necessary for salvation . We are dead in trespasses and sin (Eph. 2:1). (PBC)

righteousness grow.† Peace and justice will prevail (see 11:4, 6–9 and notes). (CSB)

45:9 *him*. Anyone who challenges God's creation and leadership. (TLSB)

a pot among earthen pots! All human beings are made from the same dust (Gn 2:7). (TLSB)

clay say to the potter. See 29:16 and note; cf. 64:8; Jer 18:6. (CSB)

The silent clay accepts the potter's shaping as Israel should accept the shaping of God. (TLSB)

The potter exercises complete control and can make what he wishes with the clay he works with his hands. Whatever God has made of us, we have one purpose – to glorify Him. (PBC)

It has just been indicated that the Lord is going to use as His instrument for restoring Israel the conqueror Cyrus. That purpose may indeed meet with some measure of disapproval on the part of some of the children of Israel. Their attitude would be: A heathen like that is not worthy for the achievement of God's high purposes. This objection would not be raised by faint-hearted unbelief, but the very verb "find fault" may also be translated "strive." That would imply stubborn opposition, an attitude of knowing things better than the very Lord Himself. (Leupold)

no handles. Request for improvement. (TLSB)

45:10 WHAT HAVE YOU BEGOTTEN – It is as though a child were questioning the propriety of having a father beget it and bring it into the world, an uninformed, inexperienced child. It is as though at any point in childhood any youngster were to remonstrate with his mother: "To what are you giving birth?" (Leupold)

Child does not question the parent but is thankful for life and birth. (TLSB)

45:11 *Holy One of Israel.* See 1:4 and note. (CSB)

The Lord asserts His sovereignty. He decides what to do with His children, with all humanity, with Cyrus, and with all He has created. (PBC)

him. Israel. (TLSB)

Ask Me. Ambrose: "To God the things that are to come are present, and for Him Who foreknows all things, they are as though they were past and over" (NPNF 2 10:217). (TLSB)

children ... work of my hands. See 29:23 and note. (CSB)

"Leave matters up to Me. Commit the cause of My children and My works to Me. I will not forsake you." The church is the work of God's hands, and His children are His cultivation. "Therefore command Me. You cannot bring the matter to a successful issue. I will do it. Believe Me." Ezra and Nehemiah carefully read these words of comfort and consoled the people and the king by means of the Word. Let God handle the matter, He will do it properly. (Luther)

45:12 I MADE THE EARTH – “Has My hand been shortened? Am I not able to help you?” Here He calls attention to His own power so that they might trust in Him. They raise the objection, “Yes, we are under the king of Babylonia, exiled and in a foreign land.” He says, *I made the earth*, that is, “all things are in My hand. Nothing can escape Me.” This is our glory today against all tyranny of the bishops and princes, since all their plans and schemes are in the hand of God. They cannot harm us because all things are in His hand. (Luther)

stretched ... heavens. See 40:22 and note. Also see notes on 44:24. (CSB)

marshaled ... starry hosts. See 40:26 and note. (CSB)

Innumerable stars, planets, and heavenly bodies. (TLSB)

45:13 *Cyrus in my righteousness.* See note on 41:2. (CSB)

The Lord recues Israel through Cyrus, the pagan king of Persia. The Lord uses all creation – even Satan – to accomplish His good purposes. (TLSB)

make ... ways straight. Enabling him to reach his goals (see v. 2; see also 40:3 and note; cf. Pr 3:6). (CSB)

rebuild my city. See note on 44:28. (CSB)

“and he shall send you captives away as free men.” These are motherly consolations that enfold us in their bosom. “Just let Me take care of things, I will accomplish all of it. You will not need to pay anything. Cyrus will do all this at his own expense. You need have no worry of your own. I will take care. You are too poor. But King Cyrus is rich and has an ample purse. He will build and restore Jerusalem.” (Luther)

not for a price.† The exiles had nothing to contribute to their emancipation. (CSB)

Exiles had nothing to contribute to their emancipation. Their undeserved deliverance envisions the spiritual liberation of all nations held in chains by Satan’s bondage and ransomed not with silver or gold, but with the precious blood of Christ. (1 Peter 1:18-19). (TLSB)

45:1–13 The Lord rescues Israel through Cyrus, the pagan king of Persia. The Lord uses all creation—even Satan!—to accomplish His good purposes. If the devil and an idolater can come to such notable service, will the Lord not use you to great purpose? He has already purposed your salvation through the blood of Jesus, His Anointed. • Call me to service, O heavenly Potter. I am at Your disposal. Amen. (TLSB)

45:14 *products ... merchandise.* See 18:7 and note. (CSB)

The bringing of treasures is stressed – treasure from Egypt, from Ethiopia and from Sabceans. Also the merchandise that is the exportable articles for these nations. (Leupold)

Egypt ... Cush ... Sabceans. See notes on 18:1; 43:3. (CSB)

Seba, which has tall and prominent men. Seba is the noblest state of the Ethiopians. In it are great, eminent, mighty people and lords. They shall be brought under your yoke as a reward. (Luther)

coming over to you ... bow down. † See Ps 68:31. Israel's former enemies will be among the nations seeking citizenship in the spiritual commonwealth and worldwide communion of saints of the Messianic kingdom because it offers "everlasting salvation" (v. 17; see 11:14 and note; see also 49:23; 54:3; 60:11–14). (CSB)

Enemies are forced to acknowledge Israel as the chosen people of the only true God. (TLSB)

God is in you. Nations come to faith. (TLSB)

God pictures the results of Pentecost when people from all over the world came to believe in Jesus. That conversion continues today. (PBC)

45:15 *hides himself.* † God's plans and actions transcend human understanding (cf. 55:8–9). (CSB)

The Lord and His plans are hidden to those who make idols (i.e. wealthy Egyptians in v 14). (TLSB)

Savior. See v. 21 and note on 43:3. (CSB)

Only those who turn away from idols in repentance and turn to the Lord in faith will be saved. Luther: "These are the words of the prophet, who had already predicted these words of consolation. Now he is snatched into a trance of the Word of God, as if to say, 'Dear God, how strangely You deal with us!' " (AE 17:131). (TLSB)

45:16 *them.* Idolaters. (TLSB)

put to shame. See 42:17; 44:9. (CSB)

Now the prophet comforts them by way of antithesis. Whatever there is of other gods, they exhibit according to appearance. When it is no longer visible, it

ceases to be god. Thus when mammon and the belly cease, they cease to be gods. When trouble comes, they disappear. So the prophet says elsewhere, “Where are your gods, who are unable to save you?” (cf. Is. 43:11 ff.). When affliction comes, they cannot help. So all the gods of the self-righteous are vain. In the snares and trials of consciences they depart and take their leave in disgrace. (Luther)

45:17 *everlasting salvation*. Cf. the “everlasting kindness” of 54:8. (CSB)

Idols of wood cannot save themselves, but God saves His own eternally. (TLSB)

Israel has a different God, a God who prepares King Cyrus for Himself, builds the temple, and restores Jerusalem with everlasting salvation. He shall not be forsaken nor covered with disgrace, although it might seem that in the captivity everything appeared disgraceful, and still appears so today. But it will not continue so. Yet we crave so much to be freed from all confusion. “No, there must be confusion and destruction, so that the Redeemer and Savior may come, because you will not be left in them. The ungodly man has his god in present good fortune, but when tribulation comes, he despairs. You, however, are delivered by Me from all evils.” (Luther)

you. Israel. (TLSB)

45:18 *created ... fashioned*. See 40:21–22 and notes. (CSB)

Here He repeats the promises, as if to say, “I did not create the earth in vain that it should be a desert; I did not in vain preach to Jacob that he should be confounded, but that the earth should be filled up and inhabited.” (Luther)

He is God! Prophet interjects expressions or responses of faith while introducing the Lord’s message. (TLSB)

empty. † “Formless” or “chaotic” (see Ge 1:2 and note), or “without purpose.” Just as God created the world for a purpose, so he also chose Israel, and his plans concerning them will be fulfilled. (CSB)

I AM THE LORD...IS NO OTHER – It is as if He were saying: “Who will stop me? Bel? Nabo, the god of the Babylonians? No, because I am Lord alone” (cf. Is. 46:1). (Luther)

45:19 *in secret ... darkness*. Probably an allusion to the clandestine ways of mediums and spiritists (see 8:19; 29:4). (CSB)

Though God determines how He will save His fallen creatures, He proclaims His good and gracious will to carry out His plan “from the beginning” (46:10; cf Ac 3:18, 21). (TLSB)

Seek me in vain. Cf. Jer 29:13–14. (CSB)

“My words are the words of righteousness and uprightness, words that establish the priesthood, the kingdom, and excellent ordinances. They speak the forgiveness of sins and of penalties. Therefore I do not speak into a vacuum. My words do not speak about gold and silver but are aimed at saving the people.” (Luther)

offspring of Jacob. Israel. (TLSB)

45:20 GATHER...FUGITIVES – “My words are the words of righteousness and uprightness, words that establish the priesthood, the kingdom, and excellent ordinances. They speak the forgiveness of sins and of penalties. Therefore I do not speak into a vacuum. My words do not speak about gold and silver but are aimed at saving the people.” (Luther)

The Lord calls the nations to a trial to compare their idols to Him (cf 41:22, 26; 43:9). (TLSB)

Ignorant ... save. See 44:17–18 and notes. (CSB)

These are titles and descriptions of the Chaldeans, spoken for the purpose of strengthening the souls of Israel. Therefore he says, “You are dead and ignorant, though you once were very wise.” They are fools who know nothing, and besides they are carriers of wooden idols. Not only do they lack wisdom but also righteousness and religion. They drag blocks of wood around. (Luther)

45:21 *Declare ... present.* See 41:21–22 and note. (CSB)

Idolaters are invited to speak. (TLSB)

Speak up! Let us see whether there is anything efficacious in you. Produce it,” because above he said, “the words and deeds of the heathen are fruitless.” (Luther)

foretold ... distant past. See 41:26 and note. (CSB)

“Who is it that could announce what I announce concerning Cyrus? Show Me one person who can do such a thing as to predict thus in advance. There is no one, because no one knows how to speak of the future. People could scarcely speak of the present.” (Luther)

no other god besides Me. Exclusivity of the Lord dominates this chapter (cf vv 5–6, 14, 18, 21–22). (TLSB)

45:22 *Turn ... be saved.* Cf. 49:6 and the invitation of 55:7. (CSB)

Not only the Jews but all the ends of the earth. Conversion through faith is necessary because the Word, when it has sounded forth, requires faith. Because the afflicted in their wretchedness can scarcely hear beyond the sense of the object, He arouses them to be converted to Him. (Luther)

ends of the earth. See 11:12 and note; 42:10. (CSB)

Denotes all Gentiles; an invitation for those outside of Israel to be included in the Lord's people of Israel. (TLSB)

45:23 *By myself I have sworn.* Explained in Heb 6:13. See also 62:8. (CSB)

Just as Israel took oaths in God's name, God takes oaths in His name as there is nothing more enduring. (TLSB)

word ... not ... revoked. See 55:10–11. (CSB)

That is, the Gospel, **אִשְׁרָיִךְ** a Word that teaches faith, grace, and a way of justification. It will not be useless and without fruit. (Luther)

every knee ... every tongue. † See v. 14 and note. Paul quotes this portion of Isaiah in Ro 14:11 and Php 2:10–11 to describe Christ's exalted position and his worldwide kingdom. (CSB)

45:24 *it shall be said of Me.* An aside, explaining how the allegiance mentioned in v 23 would be expressed by all people. (TLSB)

In the LORD alone ... strength. See v. 5 and note. This is the climax of the refrain that runs through the chapter. (CSB)

All ... put to shame. Very similar to 41:11 except for "against you" (Israel). (CSB)

45:25 *exult.* The Hebrew for this verb is translated "glory" in 41:16. (CSB)

Because Israel is justified by God alone, they praise Him alone. (Luther)

45:14–25 The Lord explains that all people will confess Him and will submit in faith or in fear. In times of discouragement or persecution, God seems hidden from us. Yet when Jesus hid His divinity from us while suffering on the cross, He was serving us most decisively. When the Lord seems far away, know that He is near, and confess His glory. • Draw near, O Lord. Return as You have promised, that we may rejoice in the fullness of salvation. Until then, grant us eyes of faith. Amen. (TLSB)