

Wednesday, March 6, 2024 ■ Read Isaiah 45:9–46:13

Questions from the Scripture text: What is v9a pronouncing? Upon the one who does what? With whom may a man strive (v9b)? How do v9c–d describe the impossibility of striving with God? How does v10 add immorality to impossibility? What is the Lord pushing back against in v11? What has He done (v12)? What will He do (i.e. with Cyrus, v13)? Who speaks in v14a? Who will come in what manner (v14b–g)? And saying what (v14h–j)? How does Israel respond to God's plan of worldwide salvation (v15)? What else will be the case at the last (v16)? But what will happen with this new, worldwide Israel (v17)? Whom will the Lord display Himself to be by this salvation (v18)? What does He say (v19) in response to their "surprise" (cf. v15)? What point is He making by drawing attention to His divine revelation in v20–21? Whom does He invite to this assembly for salvation (v22)? What form of speech is v23? What shall be done to YHWH (v23–24, cf. Php 2:9–11)? Who will be included in this worldwide church, and what will they do in Whom (v25)? How "helpful" are the Babylonian idols against Cyrus (v1–2)? Instead of having to carry their gods like the Babylonians, what is the circumstance with whom in v3? How does v4 describe the persistence and faithfulness of this carrying? How ridiculous are the alternatives (v5–7)? What are they to remember in order to be brought to repentance (v8–9)? How, especially, does God show that He is the only true God (v10)? Where does the Cyrus plan fit into this (v11)? How will some Israelites respond to this (v12)? But toward what ultimate end is the plan working (v13)?

Why mustn't we question God's providence? Isaiah 45:9–46:13 prepares us for the first serial reading in public worship on the Lord's Day. In these thirty verses of Holy Scripture, the Holy Spirit teaches us that **the only God Who can save is that unquestionable God Who carries us, and not the other way 'round.**

Who are you to question God (45:9–13)? 45:13 and 46:11 refer to the anointing of Cyrus to overthrow Babylon and bring Israel into the land. 45:9–11 make it plain that the Lord is answering the complaints of His people's hearts. Surely they desired a deliverer with a name more Davidic-sounding and not so Persian-sounding as "Cyrus." Questioning God is as impossible as a potsherd questioning the potter (v9) and as immoral as a brand new baby questioning father and mother (v10, cf. 20:12). And God, Who has determined to take sons for Himself (v11, cf. Rom 8:28, Eph 1:5), is the great Creator (v12). Surely, He knows what He is doing, if Cyrus is part of that plan (v13).

The only God, the worldwide Savior (45:14–25). God isn't just saving by means of other nations. God is saving men of other nations. Egyptians, Cushites, and Sabaeans are going to be willing captives who recognize that YHWH is the one true God, and who desire to follow with/behind Israel (v14). This announcement of worldwide salvation brings the v15 response of wonder at the inscrutable wisdom of God, together with the v16 denouncement of anyone who worships another. The worldwide-Israel of v17, the ones who put their trust in Him, will surely be saved.

If we have been paying attention, we would remember from Scripture that God has created the world in order for it to be inhabited by His children (v18). He gave His words through Israel, inviting sinners to seek Him and receive righteousness (v19). Idols cannot save, just like they could not tell the end from the beginning (v20–21). But YHWH, Who has promised this worldwide salvation from the beginning (cf. Gen 3:15, 12:3), shall surely save all who trust in Him. This invitation goes out to all nations (v22), and the ones who are going to be saved are those who take the "YHWH oath" in v23. Of course, that ends up being a Jesus oath in the end (cf. Php 2:10–11), scriptural proof that Jesus is YHWH. All the saved will swear, "surely in Jesus I have righteousness" and "surely in Jesus I have strength" (v24). This is the oath of a Christian, overcoming all of his guilt and all of his weakness. Is it your oath, dear reader? All the descendants of worldwide Israel, who swear this oath, shall be justified and glory (v25).

Other gods are useless folly (46:1–7). The "best" gods in the world at the time would have been thought to be Bel and Nebo, the chief gods of the new world power, Babylon. But it turns out that big metal idols are so heavy that idols, carriage, animals, and owners all go into captivity together (v1–2). What a tragedy to worship anything that man has made, for then it must be carried by man! Again, the "god" in v6–7 is the "best" man can do. No expense is spared in gold or silver, or even for the best goldsmith available. But this god has to be carried, and it is a great accomplishment when it "stands" (v7, cf. 41:7). YHWH, on the other hand, is the God Who carries. This is the great theme of v3–4. Obviously, we had to be carried when we were brand new infants, but even when we are old, we still need to be carried. Never worship a god who needs you.

Redemptive remembering (46:8–13). It's one thing to know all of this truth about God. But then we end up in circumstances in our lives and forget that these circumstances have been ordained by the God Who made everything and is saving us. Certainly some Israelites had forgotten the truth about the saving, Sovereign God, when they heard about the "bird of prey from the east" (Cyrus, v11). But God's pleasure, which He does (v10), is a saving pleasure for those who remember Him, who have faith in Him. Questioning Him is stubborn-heartedness, the unbelief that is the opposite of the faith through which we may be righteous (v12). But to those who "Remember... Recall... Remember" (v8–9), He brings near His righteousness, salvation, and glory (v13)! Remember your God!

In what circumstance in your life have you been tempted to question God? What do you need to remember about Him? When have you most needed to swear, "Surely in Jesus I have righteousness"? When have you most needed to swear, "Surely in Jesus I have strength"? In what way might you be hoping in what you can carry instead of in Him Who carries you? How does the Lord bring you to being more remembering of Himself?

Sample prayer: Our gracious God, truly You are the only Savior. Whether in using Cyrus, or in any other circumstance of Your providence, You are perfectly wise and good. Grant that our knees would bow and our tongues confess that Jesus is YHWH—that He is all our righteousness and strength. Grant that we would never hope in what we can carry, but would only ever hope in Your carrying us. And give us to remember Your creating power and purposes, so that we will trust in You and never be put to shame, but saved through Christ, through Whom we ask it, AMEN!

Suggested songs: ARP138 "With All My Heart, My Thanks I'll Bring" or TPH256 "God Moves in a Mysterious Way"

(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Isaiah 45 verse 9, through 46 13. These are God's words. Woe to him who strives with his maker. Let the pot shirts, dry with the pot shirts of the earth. Shall the clay. Say to him. Who forms it? What are you making? Or shall you? Are 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 Yahweh, the Holy One of Israel and his maker. Ask me of the 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 stretched out the heavens and all their hosts. 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 Yahweh posts.

That says, Yahweh the labor of Egypt and the merchandise of cush and of the sabians men of stature. So I'll come over to you, they shall be yours. They shall walk behind you. They shall come over and chains. What's going on? They shall come over in Chains and they shall bow down to you.

They will make supplication to you saying. Surely God is 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 Yahweh with an everlasting salvation. You I shall not be ashamed or disgraced forever and ever.

For thus says, Yahweh 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? Sorry.

Who formed it to be inhabitant. I am Yahweh and there is no other. I've not spoken in secret in a dark place of the earth. I did not say to the Seed of Jacob seek me in vain. Are you always speak in righteousness? Speak righteousness? I always 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 prey to a God that cannot save. 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 Yahweh. There is no other God besides me, a just God and Earth 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. I have sworn by myself. The word has gone out of my mouth and righteousness and shall not return. That to me, every knee shall bow. Every tongue shall take an He shall say, surely in Yahweh. I have righteousness and strength. To him, men shall come.

And also be ashamed to our incense against him. And y'all lay all the descendants of Israel. Shall be justified and shall glory. Bell passed 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 we'll deliver you. Determinal. You liking me and make me equal. And compare me that we should be alike. The 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. The one cries out to it yet, it cannot answer nor save him out of his trouble. Remember this and show yourselves men recall to mind.

Oh, you transgressors 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. Listen to me, you stubbornhearted 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. Man, this ends this reading of gods inspired and inerrant word in which The Lord declares himself to be the only. The creator of all the Earth. And he does so declaring his intentions to gather not just An Israelite.

Remnant to me is saving to himself. But indeed a Remnant from all the nations. Even all these nations where they worship all these other Idols, they cannot save them. These Idols that they have to carry that carry them. But the Lord is the God who can carry his people.

And as his Spirit, convinces men's hearts of that, even from other nations they come and they long to be part of Israel. The same Israel that just now is objecting to the Cyrus plan. For deliverance from Babylon. Well. Those Israelites who reject. Will be ashamed. And they will one day reject Jesus.

The Christ. Even as right now, they are rejecting. The idea of Cyrus being anointed for deliverance from Babylon, they will reject. Jesus being anointed for deliverance from sin, and guilt and wrath. But, There will be others from the Nations who come. And are glad to be Israelites. If they may be saved by this God, through this Christ, And so, the section of Isaiah, Uh, dovetails very well with corresponds very well too.

The portion of Romans that we happen to be in right now. Towards the end of Romans 11. So in there complaining of their hearts, against the Cyrus plan, the Cyrus plan of course, in verse 13 of this chapter in verse 11 of the next chapter, That God raises him up to build the city, and let the Exiles Go free in verse 13 of this chapter, and calling him in in verse 11 of the next that bird of prey from the East, who executes, the Lord's counsel.

From a far country. Uh, he says to those who are objecting to this way of the Lord's doing his work. Uh, that they are. Uh, those who strive with their maker. Like pot shirts. Not, not even just the pot. Now, Driving with the Potter, but the little pieces that are Um, that are left over either as the pot is being made.

And there are pieces that end up being unused or when a pot is shattered. And it is. You should not strive with the Potter. You can go ahead and strive with the other pop shirts that are around you. Yeah, you're you're fighting out of your weight class. In this case, the Potter having an infinite weightiness, He says the stuff that you make, it doesn't try to contend with you.

And, Child in the womb. Does not argue with the. About what he is begetting or has begotten. And he does not come out of the womb and argue with his mother. About what she has borne. He is brought into existence by that father and mother instrumentally speaking. And so there isn't just impossibility here.

There's uh, there's immorality. He highlights father and mother which reminds us of course of the fifth commandment Honor your father and your mother. And so God is both infinitely above us in power. He is the one who brings us forth who makes us. And he is our God. And to him, we owe infinite honor and respect.

Not to question how he's going to save us. We really don't like this Cyrus of Persia plan. That Cyrus name that you just prophesied. It sure. Sounds Persian doesn't sound Hebrew. No, you don't argue with God. And of course, the Apostle, Makes the same point in Romans 9. Um, doctrine of election predestination.

Says, you don't argue with the Potter. He's God, who are you? O man to argue with God. He says it's both impossible. And the moral. What the Lord is saving. Saving in the same power and the same goodness. In which he created all things. The whole creation was about bringing to himself Sons.

She says in verse 11 thus says Yahweh, the Holy One of Israel and his maker ask of me ask me of things to come concerning my sons Why there's creation at all? God who had foreknown Those whom whom he loved before the foundations of the world. Romans 8 who chose them in the Beloved Ephesians 1.

Predestined them to be conformed to the image of his son, Romans 8, or in the language of Ephesians 1, pertested them to the adoption of sons. So Lord having foreknown some and predestined them to be adopted the sons. Then does everything necessary in order to bring them to that?

Including creating all things. And so here in verse 11 and 12, he puts The election the election out of adopting love from all, eternity, in verse 11, together with what it caused, what was a necessary consequence of that election that he created? I have made the Earth created, man, and the word there is Adam.

And so it could be mankind, it could be atoms specifically and it even could be a man. Referring to Cyrus and connection diverse 13. But his point is, he is the one who has planned for the adopting of sons everything. From the stretching out of the heavens by his hand and uh the pudding of the stars in the sky.

So you very specifically It refers to Genesis 1 and verse 12 all the way to the end. And so, yes, there's a point in between creation and consummation creation and the resurrection, and the glorification even of the bodies of his children, the adoption, which is the Redemption of their bodies.

There is a point in between those At which a Persian named guy. Cyrus is going to be used to build his City and let his Exiles Go free. And he's not gonna bribe Cyrus in verse 13. He is Cyrus is going to do what God ordains because God has ordained it.

Yes. Yes. What does consummation mean consummation the Bringing all together in the outcome, or the sum. So con together summation. The adding up of all the things that proceeded. So, consummation is the bringing together the result of everything that has proceeded. And when we say consummation with respect to history, we mean that last great day when every knee does bow and every tongue does confess and all those whom God had elected and loved from before the world began have now been redeemed and made perfectly holy and made unimaginably glorious like Jesus, and he is the firstborn among many Brethren.

That day that moment we refer to as the consummation. Good question. Okay, so If God who has planned the consummation and that's why there was a creation. That's why everything in between. Then we don't lift up our hearts in complaint against God when he decides to rebuild our City by a Persian king, And we don't lift our heart lift up our hearts and complaints against God, whatever he does in our lives.

Just like, in. The book the other night. Duncan was so Disturbed by how the battle had gone. And his daddy. Has said, you know, God who is perfecting all things concerning us knows exactly how he plans to do it and we don't question, we're just grateful That we are his and that he's doing it.

Okay. And not only then, Uh, for Israelites. But as we said, when we're introducing our teaching time, There are going to be those from Egypt and cush and Sabia verse 14. Who see that? The god of Israel. Is the one who is working in the world now, especially this happens.

When Christ comes into the world, when the god of Israel comes into the world, as a man, like we're learning about and thinking about in our catechism, answer this week. And when he comes in, he is going to be lifted up and he said when I am lifted up, I will draw all peoples to myself.

Well, there are Egyptians. Including, The ones around this table. And cushites and sabians. Who come over and they come in Chains, but they don't come. As those who have been destroyed. Notice they come with. Their labor and their merchandise. And there are still men of stature. No, they fall into line behind gladly putting the chains on themselves.

Bowing down saying, surely God is in you. There is no other, there is no other God, could we, please? Could we please have your Messiah as our Messiah? Can we please have your God as our God. We are so happy. To become part of a church. That was first formally gathered at Sinai.

Because that church belongs to the Living, God Yahweh. Who is God not just over Israel? But as God over all the nations, the only true God in all the Earth and indeed this has happened. In the coming of Christ and his perfectly obedient life and his atoning death, and especially in his powerful Resurrection and Ascension in session.

And pouring out his holy spirit, who now opens, men's eyes and convinces men's Arts of who Jesus is. We are glad to be that church. We are glad to be grafted in now to partake of the same root. The root of the church, that was gathered at Israel at Sinai.

The roots of the church that was gathered at Songhai is Jesus. And he still, of course, is the root of the That is no longer under Moses who was a faithful faithful servant in the house. That the church itself is under Jesus, the faithful son. Over the house. And so it's in response to Hearing this plan that the faithful Israelites say in verse 15 truly you are a God who hide yourself o God of Israel.

The Savior, they're humility. It's kind of like job. Where job asked questions? Um, he couldn't know the answer to. And so God asks him a bunch of questions that he can't know the answer to, and he realizes, who God is and who he is. And he puts his hand over his mouth and He is amazed that even he gets to know God.

So closely as a result of his suffering and as a result of his being embarrassed by God's by God's quiz, So Israel here is embarrassed. Uh, to have questioned the Cyrus plan in their heart. As the Lord announces to them his worldwide salvation, and as they realize, That what he is doing is so much bigger than anything.

That they could imagine even. Uh perhaps wanting a name that sounds like it comes out of the line of David to be the one that rebuilds the city and the one that frees the people, Whatever name God chooses, that's fine. And eventually, of course, the name will be Jesus Emmanuel.

Emmanuel, as we heard earlier in the book and Jesus. Which is the Fulfillment of the name of Emmanuel. As we heard in the Gospel of Matthew, So those who are makers of Idols, they are the ones who will be ultimately ashamed. But the Israel who is being saved with an everlasting salvation.

Remember this Israel now throughout the rest of this chapter and the next it concludes Egyptians cushites and sabians. And so the the doctrine that we see in the opening verses of Romans 9 that not all who are descended from Israel or Israel that's throughout the Bible. And it's, especially highlighted here.

In Isaiah 45. And 46. Israel shall be saved by Yahweh with an everlasting. Salvation. And Yahweh. Uh, presses the point, introduces himself as the creator of all things, in verse 18, reminding at the end of Verse 18, that the point of the creation was is These sons of his, which will inhabit Heaven and Earth, And of course, we'll inhabit a new heavens and a new Earth like we'll hear about at the end of the book of Isaiah He says, I formed it to be in who formed it to be inhabited.

Who did not create it in vain. In other words, Hit, this was his plan from the creation. He says, I I didn't do it in secret. I've revealed Especially to the Seed of Jacob. I have given my words to seek me. Why? Because I am saving people from every tribe and tongue and Nation.

Just as I promised to Abraham all the faith in all the families of the earth. You shall be blessed. So, In you all the families of the Earth shall be blessed. So he is reminding them that he's told them about this all along. And if they had come and humble submission, trying to seek to understand from his word, rather than questioning, how the present could possibly be, right?

They could have come to the wisdom of trusting him. For salvation. And so verses 20 and 21, same thing, uh, that he Declared it beforehand. And now he looks. Uh, he directs our attention to the end in verses. 22 through 25. That all the ends of the Earth from all the ends of the Earth.

There are those. Whom he is saving by their looking to him. And that he has sworn by himself and then he speaks about himself in verse 23. With language that Philippians 2 identifies with Jesus. One of the hundreds thousands. The proofs that Jesus is Yahweh. In the scriptures. I have sworn by myself.

The word has gone out of my mouth and righteousness and shall not return that to me, every knee shall bow. Every tongue shall take an oath, And then, it gives the Um, in the first half of verse 24, he shall say. Surely and Yahweh. I have righteousness and strength.

And so, perhaps that can be Help to you when you are. Uh, dismayed by your sinfulness. You could take that Jesus oath from Isaiah 45, 24 and say, surely in Yahweh. I have righteousness. Or when you are dismayed, not so much by your sinfulness, but by your weakness and your helplessness, You can take that part of the Jesus Earth.

In Isaiah, 45, verse 24. I say, surely and Yahweh. I have strength. None will be ashamed to call upon him. Who belong to Jesus. Everyone will be ashamed to us against Jesus and that's the second half of verse 24 to him, men shall come. So those won't be ashamed and all shall be ashamed who are incensed against him.

So there's only those two groups in all the world, like Psalm 2 describes Those who rage and plot in vain against the Lord and against us Christ. Trying to throw off his bonds. They will be utterly shattered. But those who kiss the Before his wrath is kindled and you trust in him.

Those will be blessed. You are in one of those two categories, one of those two groups. And the last day you will be either in the one group or in the other, there's no middle group. And so you must have Christ as your king. You might. You must kiss the Sun submit yourself to imbrow yourself.

Before him be glad to be his subject. Because he saves and blesses. All his subjects. He is Yahweh, who saves. And y'all may all descendants of Israel shall be justified. And shall glory. And here remember. Descendants of Israel includes. Egyptians Kushites sabians. And the ends of the Earth. Well, this is the one true God.

All other gods are helpless by comparison. Point in time that Isaiah is writing this and Babylon is arising and it's quite evident that they're going to be a world power. When a world power is just coming into power. It seems like they are the supreme power in the universe.

You can't imagine any power or strength that could overthrow them. And so supposedly the, the great Gods of Babylon, the two chief ones, Belle, and Nebo, they must be really, really strong. What they're actually is, what they actually are here is really, really heavy. The horses. Um, the beasts, the cattle, the carriages, they can't bear the weight.

This is the problem with every God that we come up with ourselves, We have to carry. But if you want to God whom you can rightly worship if you want to God, who can actually save you. You need a God who doesn't need you to carry him because you need him to carry you?

And that's the point that the Lord makes about himself in verses three and four. He says 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 had who have been carried From the womb. Even to your old age, I am he and even enter, even degree years, I will carry you.

So, the same Everlasting arms that carried you when you were a brand new baby, And the only thing you could do is cry and everyone held their breath until they heard you crying, to make sure you could even do that that your lungs had been well enough formed and you had to be carried, you couldn't even sit up or roll over.

When you came into this world, you had to be carried. You still have to be carried. From from birth. To gray hair and and the grave. Any idea that we are carrying ourselves as an illusion. The Lord says, don't you realize I have carried you every moment of your life.

My dear children, my dear wife. The Lord has carried you. Every moment of your life, how could you ever trust in something else? There are means that he uses that are right to use and wrong, not to use because he has appointed them, but don't even trust in those means, And certainly don't come up with other things to trust in.

He is the one. Who carries you. So he says I will carry you. I have made and I will bear even. I will carry And will deliver you. And then again he says what will you compare him to? The the best possible Idol. Now he's not just talking about the wood one.

Remember, you know? Warm yourself and cook your food with half and the other half, you make a god and you bow down to. It says the best title they can come up with. They lavish the gold, they weigh out the silver they spare no expense. They hire the Goldsmith so that yeah man this was really really well done verse six, it's a god.

They're so excited. In verse 7, it's not like the earlier version of the idol that has to be tied up in place. It stands. We actually made it with a proper foundation and center of gravity. So it's like it's not falling over Pat ourselves on the back. But suppose you make the best possible Idol a man can come up with From its place.

It shall not move. Yeah, it stands congratulations. It's immobile. You cry to it, it cannot answer. That can't save you out of your trouble. No, there are things that we we have begun to make. That have the illusion. Of ability and the illusion of intelligence, especially In the Asian season into which we have come.

But they cannot save. That cannot even be better than a man. They have to be carried. And to whatever extent they are functional. They are dangerous. Even the unbeliever recognizes that the more functional, something is Whether in ability or especially in intelligence, the more dangerous it becomes. Nothing that man makes can save him only man's maker.

Couldn't save him. And so he calls us to remember back to the creation, Back to the initial promises. The promise. Are implied in the curse upon the servant, the seed of the woman would crush the Serpent's head. And so there would be Seed of the woman plural or Collective.

Who would be against the devil seed? And there would be that singular one. Who crushed the Serpent's head? And so all Humanity from all Humanity, there are these whom he has promised to save. And then again in the wake of Babel and his singling out, Uh, Abraham. Or Abram at the time.

To bless and save from among all the families of the earth. He says, don't you remember the creation? Don't you remember that first Declaration of the Gospel in Genesis 3, 15? Don't you remember? The intentions are declared in Genesis 12? Don't you remember? All of the Declarations of Salvation that I have given Israel?

From that time until this one. He says, remember this. Recall to mind you transgressors, remember the former things of old A lot of the believer's life, a lot of the Christian life is not Coming up with new Doctrine, new way of understanding. It's remembering those fundamental things that we know about God and his salvation and his intentions that he had promised and prophesied and that he fulfilled in his son.

Our Lord Jesus, who is even now sitting at the right hand of majesty, whose death, we show forth each week at the table. Until he comes. She says, remember recall. Remember He is God and there is no other. He has declared the end from beginning. He's declared things that he has accomplished and he has declared things that he has not yet completed and he will do all of his pleasure and then he takes the Cyrus plan.

This bird of prey from the East in verse 11 and he plants it. Within the context of this, all history plan of vision history of redemption in verse 10 and he says, if Cyrus fits in that. Then the Cyrus plan is good. You should bless his name for it.

He said he makes one more. Appeal to those who are resisting. Because those who are resisting have a greater problem, They don't get what God is doing with Cyrus. The greater problem is that their hearts have been set against God. And if their hearts are set against God, And they end up in that condition.

That they will be destroyed. And so he appeals to them one last time. Listen to me, you stubbornhearted who are far from righteousness. I will 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.

Say may the Lord give us to remember. Who he is his creation, his purposes. As he has announced them to us. Then may he give us that salvation, that comes By submitting ourselves to his Plan of Redemption by submitting ourselves to Christ. Through whom he has pleased. To redeem us.

Amen, let's pray. Oh gracious. God in our heavenly father. We thank you for this portion of your word. We pray that you would take from us. Grumbling, and questioning Hearts. We pray that you would help us to remember that you have Created all things out of The purpose. Take for yourself Sons, whom you glorify.

In Christ and together with him. We are amazed at. The greatness of this salvation and reward. That you give to your people, we thank you. That you have grafted us into Israel. That we might be some of those Egyptians. Or. Japheth Heights. Who are grafted and have our part in the root.

That is Jesus. We pray for the rest of our day. Now that you would give us To live by that faith, and that submission, and that praise. Of resting upon you. And resting in Christ. That's not only our savior, but as our God, To whomever any bows. Here about our knees.

To whom every tongue shall confess. And We hear confess and we take the oath and say, surely and Yahweh. We have righteousness and strength. Surely in Jesus. And so help us by your spirit. We ask To live by that faith in him. Before we ask it in his name, Amen.