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Turn to Me and Be Saved, For I Am God and there is No Other 45: 18-25

Turn to Me and be saved, for I am God and there is no other **DIG: What lessons from 44:24-26 are repeated here? What is the purpose of this continual contrast between God and idols? From this passage alone, what does God say about His character? His purposes? His desires? Where is 45:23 quoted in the New Covenant, and in reference to whom?**

REFLECT: How do these verses form the backdrop for Philippians 2:10-11? Accordingly, who are the descendants of Israel (see Galatians 3:29)? What do these verses indicate about the ultimate purpose of God's judgments and acts in history? God calls all types of people to come to Him. How does that affect your prayers? Your priorities? Your sense of purpose? Your hope?

Isaiah continues **his near historical prophecy** about the approaching deliverance for those **Jews** sitting in **Babylon** who needed **hope**. **Yeshua** is our **blessed hope (Titus 2:13)**; **He is the Creator and the Revealer**. **God's** creative power is proof that what **He** predicted about **Cyrus** is true. **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 (45:18a)**. The Greek word *ki*, meaning *for or because*, shows that what follows only confirms what went before it. And what went on before it was that **ADONAI** was **the Potter** and **Isra'el** was **the clay**; **He was the Holy One of Isra'el and its Maker (45:9-11)**. Four different verbs underscore **His** creative powers, and two of them are repeated twice, to make the point that **the heavens and the earth** are the works of **His** hands. **He created**, and **fashioned**, and **made** and **founded the earth**.

He did not create it to be empty, or chaotic, but formed it to be inhabited (45:18b). Some use this verse to prove that there is a "gap" between **Genesis 1:1** and **Genesis 1:2** (see the commentary on **Genesis, to see link click Ah - The Supposed Gap Theory**). I do not believe in the Gap Theory because of context, context, context. In **Genesis 1:31, God saw all that He had made and it was very good**. If the world had been laid waste

between **Genesis 1:1** and **1:2** it would not have been **very good**. In comparison to the living **God**, the **idols** that **Isra'el** had been worshiping continued to disappoint them. *Chaos* did not exist before **God**, and **God** did not bring *chaos* into existence. **He** brought order in existence. Rather, **ADONAI** created the world specifically for humans to live an orderly life. Who could **the Israelites** trust? **God's** order or **the idol's chaos**?

Therefore, **God** communicated the **truth** to them by saying: **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 (45:19)**. Another proof that what **God** had said about **Isra'el's** salvation is the very nature of **God's** Word. **He** is **the Revealer** and speaks only what is true. **Isaiah** said **God** had **not spoken in secret** because everything that has happened has been prophesied. Also, **He** has not spoken out **in a land of darkness**, like what took place with the occult worship in **Babylon**. When **the Babylonian** prophets spoke, **they** were in contact with **darkness** and the world of **darkness**. **YHVH** never told **Isra'el** to **seek Him in vain**. Because whenever sinners seek **God**, *they will find righteousness and salvation*. **Jesus** said it this way: **Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened (Matthew 7:7-8)**.

Who could deliver **Isra'el**? **The LORD** or **the gods**? Far from **Isra'el** being concerned over whether **God** could deliver her from **Babylon**, it was the mighty **Babylonians** who needed to worry about whether **the gods** whom they had served could deliver *them*! Then **Isaiah** moved to his amazing conclusion. If **Babylon** wanted to be delivered from its coming destruction, it needed to look to **the God** of the captives, **the God** of **Isra'el**. It wasn't like **the LORD** was going to secretly whisk **His** people back to **Judah**. No, it was their own make-believe **gods** that would utterly fail **the Babylonians**.

Therefore, **God** called the peoples of the world to come together to test **His** true identity. **Gather together and come; assemble, you fugitives from the nations**. Those **fugitives** seemed to look forward to the time when the judgments associated with **Cyrus (45:1-3, 14 and 16)** had already occurred. Those who were left after the destruction were invited to reflect on what all of it meant. **Ignorant are those who carry about empty idols of wood, who pray to gods that cannot save them (45:20)**. Those **fugitives** were portrayed as carrying around sacred pieces **of wood**, praying to **them** even though all the evidence pointed to the fact that **they** were utterly useless.

But what about **Isra'el**? Would she continue to trust in **her idols** that got **her** into trouble

in the first place? This was a teachable moment, and **Isra'el's** great tragedy became **God's** great opportunity. This was a close analogy to **the ark** narrative in **First Samuel 4-5**. There, because of the magical trust in **the ark of the covenant**, **Israel** was defeated and **it** taken. But that defeat then became a perfect opportunity to show the Philistines that **God** was not defeated just because **Isra'el** was. Likewise, here, **Isra'el's** captivity, the result of false trust in **the Temple (Jeremiah 7:3-15)**, among other things, became an opportunity to demonstrate the superiority of **God** to **the idols** of **Babylon**.¹⁷³ **Isra'el** was called upon to repudiate all idolatry. **The idols are so helpless that they could not even carry themselves. They needed to be carried by their worshipers to their temples, and in their processions into battle (Second Samuel 5:21).**

Isaiah then asked **the Israelite** exiles in **Babylon** to present **their** strongest case possible for idolatry. **He** said: **Declare what is to be, present it - let them take counsel together. Who foretold the Babylonian captivity long ago? Who declared it from the distant past (45:21a)?** The scene is reminiscent of **Psalm 2:2** where **the kings of the earth take their stand and the rulers gather together against the LORD and against His Anointed One**. But **their** cause is just as hopeless here as it was there.

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 (45:21b). **ADONAI** alone had the ability to predict the future accurately. That had been at the heart of all the disputes between **Himself** and **Isra'el** from the beginning (**41:22-27; 43:9-10; 44:7-8**). The real proof of **Ha'Shem's** superiority is **His** sovereignty over history. To put it simply, **ADONAI** can make things happen, while **the idols** just sit there.

Therefore, both the logic and evidence presented by **Isaiah** were indisputable. Since **the LORD** is the only revealer of things that came in the past and things that were coming in the future, **He** is the only **righteous God and Savior**. **The gods** of **Babylon** will not save the **Jews**, only **the LORD** will save **Jacob's descendants**. In the captivity **the Israelites** could count on the fact that **the God of Abraham, Isaac and Jacob** would deliver **them** from exile by the hand of **Cyrus**. **There is none** like **Him**. **He** is **the Promise Keeper**, and says: **I am the LORD, and there is no other (45:18c).**



Isaiah continued with **his** prophecy, declaring that one day **the Gentile nations** would know **the LORD** in a personal way. We cannot go wrong if we remind ourselves again that **Isaiah's** name means *the LORD saves* and conclude that the primary theme of the book of **Isaiah** is salvation. **Isaiah 45:22**, then, can serve us well as the key verse for the book as a whole: **Turn to Me and be saved, all you ends of the earth; for I am God, and there is no other.** The **God of Isra'el** turns to the **Gentile** nations and calls for them to **turn to ADONAI**. This phrase means to believe in **the LORD** and be saved. This is the consistent message of the Bible from beginning to end. In **Genesis 12:3** we read: **I will bless those who bless you, and whoever curses you I will curse; and all the peoples on earth will be blessed through you.** And in **Revelation 5:9** it says: **They sang a new song, "You are worthy to take the scroll and open its seals, because You were slain, and with your blood you purchased men for God from every tribe and language and people and nation."** This has always been a blind spot for **the Jews** (see the commentary on [Acts Bg - Peter Goes to the House of Cornelius](#)).

God swears **by Himself** because what **He** says is spoken, or **uttered in all integrity, a word that will not be revoked (45:23a)**. What **He** says is true and will never be retracted. There is only one **God** to whom the world owes allegiance, only one by whom oaths can be guaranteed. Thus, there is only one **Judge** and **Savior** of the whole world. This has implications for **Isra'el**, but it also has implications for **the Gentiles**. All will be judged and **give an account of himself to God (Romans 14:10-12)**, and **before Him every knee will bow and every tongue confess that Jesus Christ is Lord, to the glory of the Father (Isaiah 45:23b; Philippians 2:9-11)**. **Jesus Christ** alone will judge all mankind . **The Father judges no one, but has entrusted all judgment to the Son (John 5:23)**. And **God** alone will save all the earth. Thus, while bowing **the knee** may be the act of a condemned criminal, it is also that of a pardoned sinner!

The only hope for **Isra'el**, for the world, and for you and me continues to be **the LORD**. **He** is not **the Savior** of **Isra'el** because **He** is **Isra'el's God**. **He** is **the Savior** of **Isra'el**

because **He** is **the Savior** of the world. Moreover, **ADONAI** declares: **They will say of Me, "In the LORD alone are righteousness and strength. And all who have raged against Him will come to Him and be put to shame" (45:24).** The implied **far eschatological prophecy** given here describes the final verdict given to the spiritual rebels in the courtroom of **Jesus Christ** (see the commentary on **Revelation Fo - The Great White Throne Judgment**). For the faithful remnant, **the great white throne** judgment will be something to look forward to, for it will vindicate their lives. Evil will be punished and **their** faithfulness will be rewarded.

Recorded history will show that the vast majority of **Jews** have not accepted **Yeshua** as **their Messiah**. To this day most refuse to **bow the knee and confess that Yeshua Messiah is Lord**. But at the Second Coming, **all the righteous of the TaNaKh will be saved (Romans 11:26a)**. At that time, during the Millennial Kingdom, when the world finally admits that its **gods** are nothing, **all the descendants of Isra'el will be found righteous in the LORD and will rejoice in Him (Isaiah 45:25)**. **He** will be **the One** who vindicated **them** and who is glorified in **them**. **Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows (James 1:17)**. All that is praiseworthy is a result of who **God** is and what **He** has done for **Isra'el** and for us.¹⁷⁴ Will **Cyrus** physically deliver **them** from the **Babylonian** captivity? Yes, but that physical deliverance only foreshadows a far greater spiritual deliverance to come. **We have reached a turning point in Isaiah's book. From this point on Cyrus fades into the background and the rest of the story is dominated by the One who had chosen to use him.**

The righteousness of God is seen most clearly in **His** gracious gift of salvation. In the middle of the nineteenth century, Charles Spurgeon, the famous preacher-evangelist, not yet sixteen years old, was converted to faith in **Christ** after hearing a layman's sermon on **Isaiah 45:22**. It was as if **YHVH** was speaking directly to him, saying: **Turn to Me and be saved, all you ends of the earth; for I Am God, and there is no other.**¹⁷⁵ **God** was the only one who could save **Isra'el** from **Babylon**, and **He** is the only **One** who can save us from our sin.

The fact that there is only one **God** and only one way to heaven is just as fundamental and distasteful today as it was many centuries ago. This is a radically exclusive message. There is only one **God** and one **Savior**, and **He** is **the God of Abraham, Isaac and Jacob**. **Yeshua** said it this way: **I Am the Way and the truth and the life. No one comes to the Father, except through Me (John 14:6)**. Wow, is that offensive to unbelievers. They say, "How narrow-minded," or "How judgmental!" But **the offense is real (Galatians 5:11)**. In



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reality, **Messiah's** message is our only **hope (Jeremiah 29:11-14)**. You must either accept it, or reject it. You cannot ignore it, for to ignore **Messiah's** message is to reject it. Make a wise choice for eternal joy and happiness.