

ISAIAH

ISAIAH 45:14-17, SAVIOR OF JEW AND GENTILE, PART 1

It is important to remember that at the time of this prophecy, Babylon had not yet destroyed Jerusalem and the Temple and there was still a Davidic king sitting on the throne. However, once Babylon destroyed Jerusalem and took the royals into captivity, the Davidic dynasty of kings also ceased to exist and that situation continues to this day. Since that time, there has not been a Davidic king on the throne in Jerusalem. The Israelites obviously knew that a Davidic king was destined to rule on the throne forever, and that not only over Israel, but over the world; therefore, the talk about a pagan king named Cyrus must have been confusing and shocking to them. Was Israel's Davidic dynasty going to be forfeited to a Gentile pagan king? The following verses do not overtly address that issue, but coming immediately after the revelation of Cyrus, it had to be on their mind. After all, isn't the Davidic king destined to rule not only Israel, but the world?

Psalms 2:6-12 ⁶"But as for Me, I have installed My King Upon Zion, My holy mountain."
⁷"I will surely tell of the decree of the LORD: He said to Me, 'You are My Son, Today I have begotten You. ⁸'Ask of Me, and I will surely give the nations as Your inheritance, And the very ends of the earth as Your possession. ⁹'You shall break them with a rod of iron, You shall shatter them like earthenware.'" ¹⁰Now therefore, O kings, show discernment; Take warning, O judges of the earth. ¹¹Worship the LORD with reverence And rejoice with trembling. ¹²Do homage to the Son, that He not become angry, and you perish *in* the way, For His wrath may soon be kindled. How blessed are all who take refuge in Him!

Psalms 72:1, 8-11, 19 ¹Give the king Your judgments, O God, And Your righteousness to the king's son.... ⁸May he also rule from sea to sea And from the River to the ends of the earth. ⁹Let the nomads of the desert bow before him, And his enemies lick the dust. ¹⁰Let the kings of Tarshish and of the islands bring presents; The kings of Sheba and Seba offer gifts. ¹¹And let all kings bow down before him, All nations serve him.... ¹⁹And blessed be His glorious name forever; And may the whole earth be filled with His glory. Amen, and Amen.

It must have been very difficult for God's people to understand what was going to happen to Israel and her people. After all, they had the knowledge of the divine miraculous deliverance out of Egypt under the leadership of the man of God, Moses, and Joshua took them into the land where they witnessed the power of Yahweh to defeat their enemies and grant them the land promised to Abraham, Isaac, and Jacob. They also had the Temple where the Shekinah glory resided in the Holy of Holies. They probably never really accepted the fact that anyone, no matter how powerful, could really abolish the Davidic dynasty and even destroy the Temple. Yet, it should not have been difficult for them to understand these things, because they had the blessings and curses passages in the Pentateuch that revealed these things to them. They had the prophets warning them about these matters, and they had experienced divine temporal discipline since the beginning which should have served to warn them concerning what was going to happen.

To think that Yahweh would allow all of these things to happen and then restore it all again was probably something out of the realm of possibility to them. The revelation of judgment followed by restoration was an issue apparently beyond their understanding. Through Isaiah, God is trying to get them to understand all of this. "He was teaching his people and the nations about his hatred of sin, the uselessness of idols, and his true divinity based on his ability to predict and then accomplish his plans. In order to hold all these positive and negative factors together without losing hope and faith in God, the Israelites needed to understand that the ultimate goal of all of his interventions into history is his plan to save both Israel and many people from the foreign nations" [Gary V. Smith, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture: Isaiah 40-66*, 267].

The judgment on and restoration of Jerusalem and Israel will actually happen three times in history. The Babylonian captivity was the first judgment which was followed by the restoration detailed in Ezra and Nehemiah. The second judgment was in AD 70 when the Romans destroyed the city which has been followed nearly 2,000 years later by the current restoration in the land in unbelief that began in the late 19th century. The third judgment will fall on the nation during the Tribulation which will be followed by the restoration that begins with national salvation at the hands of Messiah and the inauguration of the Messianic Kingdom.

In these verses, there are two sections, both beginning with "Thus says the LORD" (vv. 14, 18), and each section ends with a proclamation of Israel's salvation (vv. 17, 25). Gentiles will submit to the God of Israel, because He is the only true God, and He has revealed Himself to be the God of the world through Israel. Faith on the part of both Jews and Gentiles during the Kingdom will be faith in the God-man, the Davidic King who will sit on the throne in the Messianic Kingdom.

The next verse is an eschatological verse relating to the end times when Gentiles will place their faith in the God of Israel. This verse is not particularly easy to interpret.

Isaiah 45:14 ¹⁴Thus says the LORD, "The products of Egypt and the merchandise of Cush And the Sabeans, men of stature [מְדָה], Will come over to you and will be yours; They will walk behind you, they will come over in chains And will bow down [שָׁפָּךְ] to you; They will make supplication [פָּלַל] to you: 'Surely [אַדָּא], God is with you, and there is none else, No other God.'"

Many theologians, probably due to the fact they don't believe in a literal Messianic Kingdom, believe this verse must be applicable to Cyrus. That is not possible, however, because the previous verse just revealed that King Cyrus will not receive "payment or reward" for doing God's will in the matter of repatriating Israel back into the land. All of the uses of the personal pronoun "you" and "yours" in this verse are feminine which is a reference to Israel; if they were referring to Cyrus, they would be masculine. Besides, Cyrus never captured Egypt; Cambyses, his son, captured that nation. If Cyrus is the subject of these verses, then the nations are pledging to worship a God that Cyrus himself does not worship. He never worshiped Israel's God which is the God these nations will pledge to worship. These are words spoken by God to Israel. They are quite similar to the words

Yahweh spoke to Israel in Isaiah 43:3, and in that verse, there is no doubt that they are from Yahweh to Israel.

Isaiah 43:3 ³"For I am the LORD your God, The Holy One of Israel, your Savior; I have given Egypt as your ransom, Cush and Seba in your place.

By the time the Tribulation is over and the Kingdom is beginning, the world will know that Israel has a special relationship with God. The point being made is that Israel will be the lead nation of the world during the Messianic Kingdom, the Gentile nations will look to Israel as the lead nation of the world, and they will submit to Israel's leadership role in world affairs. This is what Israel was supposed to be, and could have been, from the very beginning.

Deuteronomy 28:13 ¹³"The LORD will make you the head and not the tail, and you only will be above, and you will not be underneath, if you listen to the commandments of the LORD your God, which I charge you today, to observe *them* carefully,

They will know that Israel has a unique relationship with the King, and they will look to Israel to teach them His ways.

Micah 4:2 ²Many nations will come and say, "Come and let us go up to the mountain of the LORD And to the house of the God of Jacob, That He may teach us about His ways And that we may walk in His paths." For from Zion will go forth the law, Even the word of the LORD from Jerusalem.

Constable believes this verse describes the state of the nations after Israel was released from the Babylonian captivity. "Yahweh affirmed that because of what He would do in redeeming Israel from Babylonian captivity, Gentiles from the ends of the earth would submit to Israel, having learned of Israel's great God" [Thomas L. Constable, *Thomas Constable's Notes on the Bible, Volume IV: Isaiah-Daniel*, 4:130]. These conditions do not describe the situation that occurred at the time the Israelites were repatriated from Babylon back to Israel. Gentiles from the ends of the earth did not submit to Israel after they returned to the land from Babylon. The world only saw a Medo-Persian king release some people who had been captured by Babylon some decades beforehand. The Israelites returned to the land poor, disorganized, and persecuted by those who were in their land. That situation is not an overt glorification of God that the world would notice. We know it was a situation that did, in fact, glorify God because He predicted it was going to happen, He caused it to happen, and it furthered His Kingdom plan for the history of the world, but the world did not recognize that at the time. When these things are finally and completely fulfilled, the world will recognize this overt display of God's glory through His salvation of Israel and the inauguration of His Kingdom.

"Is this language merely metaphorical, or is it in some sense literal? Certainly these kinds of events did not happen in the immediate postexilic age. But, as Calvin observes, Isaiah clearly telescopes the entire period between the return from exile and the coming of Messiah. When that is borne in mind one can argue for a clear literal sense ..." [John N. Oswalt, *The New International Commentary on the Old Testament: The Book of Isaiah, Chapters 40-66*, 215]. Generally, this is true, but I think it is a prophecy of the end times of

which the repatriation out of Babylon is a type. I think the telescoping idea is a little suspect since none of this was literally fulfilled out of the Babylonian captivity and it will not, cannot, be completely fulfilled until the end of the Tribulation followed by the inauguration of the Messianic Kingdom. That is a time difference of about 2,800 years.

“[T]his prophecy has an eschatological character. It is a vision of the ultimate things which will come to pass at the end of times. At that time the nations will voluntarily come over to the God of Israel. Verse 14 corresponds to the message of Isaiah 2:2-4. The history of redemption is telescoped to dramatize the ultimate purpose of God” [Victor Buksbazen, *The Prophet Isaiah: A Commentary*, 364].

Isaiah 2:2-4 ²Now it will come about that In the last days The mountain of the house of the LORD Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it. ³And many peoples will come and say, “Come, let us go up to the mountain of the LORD, To the house of the God of Jacob; That He may teach us concerning His ways And that we may walk in His paths.” For the law will go forth from Zion And the word of the LORD from Jerusalem. ⁴And He will judge between the nations, And will render decisions for many peoples; And they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, And never again will they learn war.

Given the knowledge that the nations are going to look to Israel and the King for world leadership and that they will know that God is present with Israel, wealth will flow into the Kingdom. These nations may represent the nations of the world as it exists in the Kingdom age. Isaiah has already predicted that these African nations would believe in and worship God and bring gifts to the King (Is. 18:7; 19:18-25) and to Israel (Is. 60:5-7). The purpose is not to bribe Israel or the King; the purpose is to pay homage to the nation and the King of the world.

These nations possibly represent the nations of the world during the Kingdom and not just three African nations. “The heathen nations are mentioned not so much for themselves but as representatives of the heathen world. Their conquest is spiritual in nature; they come to Israel in Jesus Christ” [Edward J. Young, *The Book of Isaiah: A Commentary*, vol. 3, 3:207]. Young does not believe in a literal Kingdom, which means he may think that the nations have become the New Israel which does represent replacement theology. If so, he inadvertently hit on some truth. In the Messianic Kingdom, the nations will be believers in King Jesus, the ruler of the world, and they will be worshipping Him in Israel.

There is an issue concerning the word “stature.” Some of the people groups of the Upper Nile region in Africa are known for being tall in stature, but is that the meaning here? In addition to “stature,” “tall men” or “men of measure” is also used in some translations. That meaning seems a bit out of place when Egypt is said to be bringing products and Cush is bringing merchandise. Stature, מִדָּה, means measure, stature, or size, which, in this context, may refer to a large magnitude. However, it may also mean “tribute” which is how it is translated in Ezra 4:13, 20. The TANAKH has a footnote indicating that some translators add an emendation meaning that “bearing tribute” may be the appropriate translation/interpretation of the text. It is possible that the intended translation is, “Sabeian men

bearing tribute," which would be more in keeping with the clause in the first sentence of the verse.

The Gentile world will not be bringing the fruits of their labor into the land under compulsion; they will do it willingly and in submission to the reality that God is in Israel ruling over the Kingdom. The emphasis in this sentence is on the fact that the products and the merchandise will pass over to the Israelites. There will be an influx of wealth into Israel from the nations.

They will come to Israel in order to honor Israel and her King. The suggestion that they walk behind and come over in chains, does not imply captivity or slavery. Instead, they reveal that it is respect and voluntary submission to the King's authority that is on display. There may be an aspect of becoming bondslaves to Israel and the nation's King in the Kingdom dispensation just as we are said to be bondslaves of Christ Jesus in this dispensation (Col. 4:12; 1 Peter 2:16). I would suggest there is an element of faith here as well, because this is a situation that will not occur until the end of the Tribulation when the Messianic Kingdom is set to begin and in which only believers will enter. "Out of respect for God and his Israelite people these foreigners will 'follow you' (not be in front leading them) and in humility they will be yours, submitting themselves ('bow down') and pleading in prayers to God. In past eras the foreign nations were characterized by pride, self-centeredness, violence, and materialism, but this will all disappear when they finally understand the truth about the God who the Israelites worship. The nation's behavior expresses their humble submission to the God of Israel and their deep respect for his Israelite people in cultural ways that made sense to them at that time. These people will show great appreciation and respect to the Israelites who understood the truth about God long ago" [Gary V. Smith, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture: Isaiah 40-66*, 270]. While I do not think that the Israelites "understood the truth about God long ago" as Smith suggests, I would say that they knew more than the Gentile nations knew, at least until the First Advent of Messiah and the revelation of the New Testament which provided more information to the Gentile world. Ultimately, even the Israelites are not going to know the truth about God until the end of the Tribulation; it will take the terrible judgments of the Tribulation for the world, Jew and Gentile, to finally understand the Creator God. At that point, everyone on earth will be a believer, and they will understand God's relationship to and with Israel and with the Gentile nations.

"But the reference is to the acts and attitudes of submission. The nations are clearly not mistaking Israel for God. Rather, they who once lorded it over poor Israel are now asking mighty Israel to have mercy on them because their gods have proven valueless while Israel's God is God alone.... 'It is not that the oneness of the human community brings the recognition that there is one God over all, but rather that the great redemptive work of God in history brings men to a recognition that he alone is God'" [John N. Oswalt, *The New International Commentary on the Old Testament: The Book of Isaiah, Chapters 40-66*, 215 also quoting J. Muilenburg].

The concepts of bowing down and making supplication reveal the respect the world will be giving to Israel and the God of Israel. They are not worshiping Israel, but they are acknowledging that the one true God is to be found there. They are words that reveal Israel

actually being the lead nation in the world just as Israel was created to be, the head nation and not the tail.

Bow down, **שָׁחָה**, means to bow oneself down, to deeply bow down, to prostrate oneself, to bow down in worship and/or reverence. It refers to bowing down or prostrating oneself by taking a stance of bowing low in an act of respect or honor, but not necessarily an indication of worshiping a deity. This verse is about bowing down to the Israelites; therefore, it is not about worship here. Instead, it is about showing respect and submission to authority.

Supplication, **פָּלַל**, means to intervene, to interpose, to judge, to ask, or to pray. It refers to making intercession, i.e., to make a request of God, often with a focus that the request asks or pleads for an intervention in a situation. The fact that Israel is considered to be the head nation of the world, can only be a reference to the Messianic Kingdom; it is a situation that has never occurred to this point in history. Throughout history, the world has wanted Israel dead and gone; they care nothing about the God of Israel. But at this point in the future, Gentiles will be asking the Israelites to intercede on their behalf with the God of Israel, because He is the one true God and He will be found in the land with Israel.

The Gentile world will finally recognize that the God of Israel is indeed Israel's God and He is the only God. It will take the miraculous work of God during the Tribulation in connection with the salvation of Israel to convince the Gentile world of these truths. In terms of convincing the Gentile world that God is who He has always revealed Himself to be, it probably won't hurt that the earth and a huge number of people are going to be largely destroyed at the hands of God when He imposes supernatural, devastating judgments on the world. Everyone in the world will personally experience the judgments imposed on the world, and it will get their attention. From prince to pauper, the world is going to have to acknowledge God Almighty; whether or not any individual human being places their faith in Him is another issue altogether. Most people will still not believe in Him, but they will perish before the Kingdom begins. The remainder will finally acknowledge that God, the Creator God, the God of Israel, exists as the only true God.

Surely, **אַךְ**, means surely, certainly, and no doubt. It has the sense of definitely or positively; with certainty or without a doubt. When used in this sense, it is representing affirmative emphasis, and it is most frequently used in order to convey a sense of emphasis. At this point in history, the whole world, Jew and Gentile, will turn from idolatry to worship Yahweh alone.

The Gentiles continue to proclaim the God of Israel including His role as Savior. God hides Himself in some ways, He has not fully revealed Himself to mankind, yet at this point in history, still in the future, the world understands that He is the God of Israel, the Savior.

Isaiah 45:15 ¹⁵Truly, You are a God who hides Himself, O God of Israel, Savior!

The grammar indicates that the emphasis being expressed in this verse is on God, because the subject precedes the verb which is a marker of special emphasis. The verb, **סָתַר**, "hides Himself," means to hide, to conceal, to be hidden, or to lie hid referring to preventing something, including oneself, from being seen or discovered. It is used to keep

something from public notice or from certain people. The verb form used here refers to hiding oneself or to keep oneself hidden, hence the translation "hides Himself." It also expresses intensity. A literal reading could be, "the One (intensely) hiding Himself."

Prior to the Tribulation, the world will not come to the realization that God is the God of Israel and that He is the Savior. Some theologians believe the Gentiles came to this realization as a result of the freedom granted to the Israelites by Cyrus, but that did not happen when Cyrus freed them. Others think it was learned in some unrevealed way. "The basis for these beliefs is unknown and unstated in this account (possibly through personal experience, talking to Israelites, a divine revelation, and the movement of the Spirit among them), but somehow these nations will understand the truth about God that was partially hidden from them in earlier days" [Gary V. Smith, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture: Isaiah 40-66*, 270-271]. This did not happen when Cyrus released the Israelites from Babylonian captivity, and it still has not happened. We have established the fact that this is an eschatological situation; the Gentiles derived their knowledge of God by means of the miraculous judgments imposed on the earth by God, and by the ministry of the 144,000 Jewish evangelists of the Tribulation (Rev. 7:4-8), and/or from the two witnesses in Jerusalem (Rev. 11:1-13).

The concept of hiding Himself is very difficult to fathom. To the idol worshiping, Gentile mind, God may as well be hidden. They reject what they know about Him, and they don't want to learn about Him. They will eventually learn all about Him during the Tribulation, but that will be experiential knowledge that they will not like when they get it! We know that God has explicitly revealed Himself in the creation (Rom. 1:18-21), and we also know that people, if they have the inclination to do so, can grope for Him in an effort to find Him (Acts 17:27). It is not like He cannot be found or known at all. On the other hand, we know that His judgments are unsearchable and His ways are unfathomable (Rom. 11:33), and He dwells in unapproachable light and no man has seen Him (1 Tim. 6:16). Nevertheless, we know that God has hidden many things from mankind, but we also know that He has revealed enough of Himself that He can be found by those who seek Him. The last book of the Bible in particular is specifically entitled the Revelation and it is immediately said to be a revelation of Jesus Christ (Rev. 1:1).

Revelation 1:1 ¹The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must soon take place; and He sent and communicated *it* by His angel to His bond-servant John,

"The meaning [i.e., of a God who hides Himself] is, a God who guides with marvellous [sic] strangeness the history of the nations of the earth, and by secret ways, which human eyes can never discern, conducts all to a glorious issue" [C. F. Keil and F. Delitzsch, *Commentary on the Old Testament: Isaiah*, vol. 7, 7:448].

We know that the events described here have not happened and cannot happen until the Tribulation has begun and run its course; therefore, the most complete revelation of Christ Jesus and His plan for history will not be comprehensible until the Tribulation ends. At least it will not be comprehensible to the lost world that cares nothing about knowing what the Word of God has to say about end times' issues. In the end, the Gentile world will realize their false gods are impotent and worthless, and, conversely, that Israel's God

is the one true God who is omnipotent and holy as evidenced by His Tribulation judgments, and that He is the Savior as evidenced by His salvation of Israel. Once they realize those truths about Him, many Gentiles will believe and be saved. Even at that time, mankind will be unable to completely know God; He will remain unfathomable in many ways that mankind will simply never be enabled to comprehend. However, we must not confuse the world's knowledge of these issues with their complete acceptance of what they know. Much of the world will still reject what they know, but many will also believe and be saved. "The submission of Israel to the Gentiles will yet be swallowed up in the submission of the Gentiles to Israel. *God and Saviour of Israel* (lit. 'God of Israel, Saviour'): the God of Israel is the Saviour of the world. Isaiah has a universal view of salvation, but not a universalist doctrine: salvation is for all, but not all will be saved" [J. Alec Motyer, *Isaiah: An Introduction & Commentary*, 290].

We also know that at this point in history, while God is still hidden in many ways, He has revealed Himself to a great extent in three ways. We have the revelation of Him in the creation, in the Scriptures, and we have the personal revelation of the God-man, God in the flesh.

John 1:9, 14, 18 ⁹There was the true Light which, coming into the world, enlightens every man.... ¹⁴And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.... ¹⁸No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.

2 Peter 1:19 ¹⁹So we have the prophetic word *made* more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts.

Revelation 22:18–19 ¹⁸I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; ¹⁹and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book.

"Having gained some understanding of God's hidden ways, the nations now can admire the skill and ironic results that God's action produces. Sometimes those events that initially appear to be unusual and have disastrous circumstances actually turn out to work perfectly together to accomplish his will. Apparently the nations that previously did not perceive the hand of God working in Israel will come to recognize that God truly dwells with this people.... In the eschatological period God will reveal himself in new and exciting ways that will cause many rebellious nations to turn to God" [Gary V. Smith, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture: Isaiah 40-66*, 271].

In terms of understanding God and His relationship to both Israel and to the world, the concept of "hiding" deserves some consideration.

“The mind of Israel was characterized by a profound sense of the hiddenness of things, in marked contrast to Greek thought with its sanguine [cheerfully optimistic] capacity of reason to probe the inmost secrets of reality’ (RTWB, p. 108). This is the presupposition of the doctrine of revelation, viz., that God is hidden from people’s sight and therefore must reveal Himself if mankind is ever to know Him or His purposes.

In part, God’s own ‘hiddenness’ is due to His transcendence, His being ‘wholly other’ than human. God is invisible to mankind and not observable like human beings or objects in the world (1 K. 8:12; Dt. 4:11). He and His wisdom are withdrawn from mankind and “hid from the eyes of all living” (Job 28:21). Yet nothing can be ‘hidden’ from this God who controls all being; everything that is hid he brings forth to light’ (Job 28:11; cf. Ps. 139:15). ‘The OT takes God’s omnipresence and omniscience more seriously than any other religion’ (TDNT, III, 967). [D. K. McKim, s.v. “Hide,” *The International Standard Bible Encyclopedia*, 706].

God interacts in time and space as He chooses. From the standpoint of man, that may look like He is in hiding when the reality is that He is doing exactly what He wants to do in any given situation at any given time. King David, a man after God’s own heart (1 Sam. 13:14), became alienated from King Saul who tried to kill him (1 Sam. 18:11); therefore, young David was subsequently forced into hiding in the desert (1 Sam. 21-2 Sam. 1). In David’s mind it seemed as though God was hiding from him, but God had a plan for David that included these things.

Psalm 13:1–3 ¹How long, O LORD? Will You forget me forever? How long will You hide Your face from me? ²How long shall I take counsel in my soul, *Having* sorrow in my heart all the day? How long will my enemy be exalted over me? ³Consider *and* answer me, O LORD my God; Enlighten my eyes, or I will sleep the *sleep of death*,

In relation to Israel, God told them He would hide His face from them in response to their rebellion and disobedience. Presumably, God has hidden Himself in much the same way, from the pagan, idol worshiping Gentile world for the same reasons. His interaction with both groups changes in accordance with dispensational distinctions, but rebellion distances mankind, both Jew and Gentile, from God.

Deuteronomy 31:17–18 ¹⁷“Then My anger will be kindled against them in that day, and I will forsake them and hide My face from them, and they will be consumed, and many evils and troubles will come upon them; so that they will say in that day, ‘Is it not because our God is not among us that these evils have come upon us?’ ¹⁸“But I will surely hide My face in that day because of all the evil which they will do, for they will turn to other gods.

Isaiah 1:15 ¹⁵“So when you spread out your hands *in prayer*, I will hide My eyes from you; Yes, even though you multiply prayers, I will not listen. Your hands are covered with blood.

Yet, in the end, God will no longer hide from His people to the extent that He has in the past. This will be an act that will gain the attention of the Gentile nations as Isaiah 45:15 reveals.

Ezekiel 39:25–29 ²⁵Therefore thus says the Lord GOD, “Now I will restore the fortunes of Jacob and have mercy on the whole house of Israel; and I will be jealous for My holy name.

²⁶“They will forget their disgrace and all their treachery which they perpetrated against Me, when they live securely on their own land with no one to make *them* afraid. ²⁷“When I bring them back from the peoples and gather them from the lands of their enemies, then I shall be sanctified through them in the sight of the many nations. ²⁸“Then they will know that I am the LORD their God because I made them go into exile among the nations, and then gathered them *again* to their own land; and I will leave none of them there any longer. ²⁹“I will not hide My face from them any longer, for I will have poured out My Spirit on the house of Israel,” declares the Lord GOD.

This Scripture clearly relates to the end of the Tribulation when Israel's national judgment has ended. The nations will see the salvation of Israel, and many Gentiles will turn to Him for salvation.

Conversely, the fact is that people also deliberately try to hide from God. The sin nature naturally makes God repugnant to mankind. Even in the midst of the Tribulation, God rejecting people will want to hide from Him who is imposing judgment on them. Of course, they will discover that to be an act of futility.

Revelation 6:15–17 ¹⁵Then the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man hid themselves in the caves and among the rocks of the mountains; ¹⁶and they said to the mountains and to the rocks, “Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb; ¹⁷for the great day of their wrath has come, and who is able to stand?”

Although God can and does conceal details of His identity and of His plan for history from mankind, no one can successfully hide from God and nothing is hidden from Him.

Jeremiah 16:17 ¹⁷“For My eyes are on all their ways; they are not hidden from My face, nor is their iniquity concealed from My eyes.

Jeremiah 23:24 ²⁴“Can a man hide himself in hiding places So I do not see him?” declares the LORD. “Do I not fill the heavens and the earth?” declares the LORD.

Clearly, the fact that God has, at various times and in various ways for reasons known only to Him, hidden Himself from both the Israelites and the Gentiles does not mean that He became unknown and unknowable for the reasons previously stated in this lesson. There are things we know about Him and there are many more things we do not know about Him, and what we cannot know may be thought of as hidden. What will remain hidden and what will be revealed in the future is unknown. When the end of the Tribulation comes to pass and the Messianic Kingdom is inaugurated, God will be revealed in ways that have not been seen since the pre-Fall days of Adam.

I want to show you how replacement theology warps the ability of the commentator to interpret many Old Testament Scriptures. “What follows in v. 15 is not a continuation of the words of the Gentiles, but a response of the church to their confession. The nations that have been idolatrous till now, blend in humble spontaneous worship before the church and its God; and at the sight of this, the church, from whose soul the prophet is

speaking, bursts out into an exclamation of reverential amazement" [C. F. Keil and F. Delitzsch, *Commentary on the Old Testament: Isaiah*, vol. 7, 7:448]. The church is, of course, not in the Old Testament, and Israel was not the church.

The Gentile world that does not recognize Israel as God's people and rejects Israel's God as the only God will be humiliated and put to shame. Actually, they will be destroyed and excluded from the Kingdom which is when this Scripture will ultimately be fulfilled.

Isaiah 45:16 ¹⁶They will be put to shame [בוֹשׁ] and even humiliated [קָלַם], all of them; The manufacturers of idols will go away together in humiliation.

Shame, בוֹשׁ, means to be ashamed or to be put to shame, to be humiliated referring to being or becoming characterized by feelings of shame, guilt, embarrassment, or remorse. Gesenius relates the word to paleness and terror. It has the sense of having a painful feeling and emotional distress (sometimes to the point of despair) by having done something wrong, with an associative meaning of having the disapproval of those around them. Shame may be self-induced or it may be imposed on someone.

In the Bible, believers are generally protected against being put to shame, and, conversely, those who reject God are subject to shame, which is the context presented in this verse.

Psalms 71:1 ¹In You, O LORD, I have taken refuge; Let me never be ashamed.

Psalms 25:3 ³Indeed, none of those who wait for You will be ashamed; Those who deal treacherously without cause will be ashamed.

Humiliate, קָלַם, means to be disgraced, to be shamed, to be wounded, and to treat shamefully. It refers to being or becoming characterized by feelings of shame, guilt, embarrassment, or remorse. It relates to low status and little honor or respect by having words or actions of shame thrust upon a person.

Many of the world's Gentile unbelievers will be killed when the Lord returns and destroys the antichrist's army (Rev. 19:21), and the remainder will be dealt with at the sheep and goats judgment (Mt. 25:31-46) as revealed in the Olivet Discourse.

The verbs in this verse are all in the perfect tense, meaning completed action, but, due to the fact that they are not yet fulfilled, are considered to be prophetic perfects. They represent an action, based on the authority of God, that is so certain to occur that the Word of God considers the fulfillment as accomplished.

There is the obvious contrast set up here between the unbelieving people of the world, Jew and Gentile, and the believing Israelites who, as a group, have experienced the national salvation of Israel at the Lord's return as well as their individual salvation during the Tribulation.

Isaiah 45:17 ¹⁷Israel has been saved by the LORD With an everlasting salvation; You will not be put to shame or humiliated To all eternity.

Israel has an eternal salvation that has yet to be realized in a national sense. Individual Israelites have been saved, albeit few in number, but national salvation is still in the future when the Messianic Kingdom remnant will be identified and saved for entrance into national Israel and the fulfillment of the unconditional covenant promises.

Once "all Israel is saved" (Rom. 11:26), it will be an "everlasting salvation" during which the nation will never again be ashamed or humiliated. This is not only the physical salvation of the nation, but it will also be a salvation of the believing remnant alive at that time who will all be faithful followers of the King. For much of the history of the nation, their rebellion has done nothing but bring shame and humiliation to the people and to the nation, but that will be a thing of the past once the Messianic Kingdom begins.

"Saved by the LORD" is properly translated "saved in the LORD" (KJV, YLT, LSV). That translation reveals the truth that the salvation in view here includes spiritual salvation.

"Israel is saved 'not merely through the Lord, but in him, i.e., by virtue of an intimate and vital union with him, as genuine and living members of his body' (Alexander). Hence, to render the preposition *by* does not do it full justice. The Lord is more than the agent through whom the salvation is obtained; He is Himself that salvation and in Him Israel finds deliverance. This is supported by the additional statement, *a salvation of eternities*, which in this particular context points out that the salvation is not a temporary deliverance but one that will endure for all time" [Edward J. Young, *The Book of Isaiah: A Commentary*, vol. 3, 3:210].