to perform these things.

This mention of the name of Cyrus not as one newly introduced but as one known to the readers, has presented a great problem to many students of the book of Isaiah. His name occurs in this last verse of chapter forty-four and again in the first verse of chapter forty-five. It is a striking instance of predictive prophecy that God would thus give the name of the king who was to deliver the people from the Babylonian power over one hundred years before his actual appearance on the scene of history. Destructive critics use it as one of their main arguments used to prove that this part of Isaiah was not written by the prophet at all but is a product of a later age. To anyone, however, who believes in the supernatural there is no difficulty in admitting that God might have predicted the exact name of a ruler over a century before his time. We do not often find this occurring in Scripture and yet this is not the only instance. In I Kings 13:2 the name of Josiah king of Judah was predicted three hundred years before his appearance.

missioned of God to conquer many nations; before him Godiwillhopen even the two leaved gates of powerful Babylon. The riches hidden in secret places by mighty Babylonian kings will be given to him; when this occurs all those who have read Isaiah's prediction will have convincing proof of the power of the God of Israel. Verse four tells us that all the victories of Cyrus are brought about for the sake of "Jacob my servant." Although Cyrus has not known God by name, God has named Cyrus a century before his time and God is bringing Cyrus into history in order to fulfill God's purposes. Thus, the prophet makes the claim that history is controlled by God and that God is sovereign in all that occurs. Many events which appear great and important to us human beings are comparatively small in God's sight. Everything in the end relates to God's purpose for His own. This mighty conqueror who regarded Israel as only one of many nations with which he