

In verses nine to eleven the omniscience of God who is able to predict the future is again stressed as the great proof of His existence and power and the clinching argument for it is again His prediction of the coming of Cyrus who is to accomplish all of God's purposes for the deliverance of Israel from exile. It is interesting to see that in verse eleven Cyrus is called "a ravenous bird from the east, the man that executeth my counsel from a far country." What a contrast to the reference to Cyrus in Isaiah 41:2 as "the righteous man from the east." Both are pictures of Cyrus' character. He is the one who is to carry out the righteous purposes of God. In God's divine purpose this is His character. In himself, however, he is indeed "a ravenous bird," one who is never satisfied but who is anxious to conquer more and more territory and who thinks that he is conquering it for his own aggrandizement. How often it is true that the characters who strut their little part upon the stage of life think that they are carrying out their own purposes and plans when actually they are only doing that which God has determined to perform through them!

In verses twelve and thirteen there is an exhortation to those whose hearts are hardened and who are not ready to believe God's righteous plan. They are assured that God's salvation will not tarry but that He will accomplish His great purposes.

Isaiah Forty-Seven

Chapter forty-seven is largely devoted to development of the theme which was stressed in the first two verses of chapter forty-six. There we were told that Nebo and Bel will not be able to deliver Babylon from destruction. Here Babylon herself is addressed under the figure of a woman. This one who is used to luxurious living, enjoying the fruits of all the nations, is ~~described as one who is~~ to be humbled to the very dust and made to perform menial labors. No more is Babylon to be called "the lady of kingdoms" (verse five). She is to be conquered and to become