

45:1 anointed to Cyrus, whose right hand I have holden, to subdue nations before him. I will loose the loins of kings, to open before him the two leaved gates." Some of the critics say here, Isaiah couldn't have written this. Because the gate of Babylon which instead of being with one door ■ that opens up like the others, has the two that open. The two leaved gate. And how would Isaiah know this. This must have been written in the time of the exile, when the people could go right there and see it. But after all, Babylon was a great famous ancient city, even though it had no power in Isaiah's day. Certainly there were many people who knew about its topographical features, and many who had even visited it. And so for Isaiah to refer to the two leaved gates of Babylon, does not require a specific divine revelation, to Isaiah to give him this knowledge, which is knowledge that God could have revealed to him, very easily, but it wasn't necessary. There were plenty of people who knew this. But it is authentic Babylonian background. "To open before him the two leaved gates, and the gates shall not be shut. They won't be able to keep Cyrus out. "I will go before thee, and make the crooked places straight. I will break in pieces - " I've never heard anybody use this particular verse for a blessing for the Christian. He is here speaking to Cyrus, the great conqueror. "I will make the crooked places straight. I will break in pieces the gates of brass, and cut in sunder the bars of iron." Nothing can hold back Cyrus. We could apply it to ourselves indirectly, because Cyrus is doing what the Lord commanded. We're doing what the Lord command us. Gates of brass, and bars of iron, cannot stop the accomplishment of God's work. Read verse 3. Verse 4, "For Jacob my servant's sake." Again, Jacob, the servant. How frequently He stresses the idea that Israel is God's servant.

Next class~~es~~. 12.

It is also of considerable importance, in connection with interpretation, but we have to look ahead a bit at the interpretation here, in connection with that then, the criticism. So we don't need to repeat that now. But it is of very considerable importance. And we mentioned in chapter 45, verse 1, He mentioned Cyrus, as the messiah, and he went following to tell what he was going to do with Cyrus. And He didn't say, well, you call on the Lord. You may know that the Lord will call thee by thy name. And the God of Israel. 150 years ahead of time, He calls the name of Cyrus, as proof that He the Lord is the one who will raise Cyrus up, who will give him his great victory.