



ShalomAZ Ministries

In Pursuit of Israel's Redemption

“The Intended Fruit of Israel's Tree”

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Devotion and Discussion Questions

Key Texts (TLV): **Is 45:20-25**; *Is. 45:1-19; 42:6-7; 43:10-13; Ps. 24:1; 68:20-21; 110:4; Jer. 29:13; Acts 17:22-31; Gen. 22:15-18; Heb. 6:17-18; Phil 2:5-11*

Throughout Isaiah 45, the LORD has been saying it so plainly, so emphatically, so repeatedly, that you almost can't miss it unless you *want* to miss it: *“I am Adonai, and there is no other.”* He takes this Persian king Cyrus—someone who doesn't even know Him—and says, *“I will strengthen you... I will go before you... I will open doors... I will level roads... I will do all of this... though you have not known Me.”* (Is. 45:1-7). Why? Not because Cyrus is special, but because Adonai is showing the world who He is—so that Israel will know, so that the nations will know, so that from the rising of the sun to its setting they will know: there is none besides Him (Is. 45:5-6).

And the Lord keeps pushing on the same nerve: stop trying to “command” God—stop quarrelling with your Maker like clay arguing with the Potter (Is. 45:9-12). Stop acting like He's been hiding in some secret dark corner. He says, *“I have not spoken in secret... I, Adonai, speak righteousness, declaring uprightly.”* (Is. 45:19). If the nations say, “Where was He?” the Lord's answer is basically: “I've been right here.” Paul says the same thing on Mars Hill: the God who made everything doesn't live in temples made by hands; *“He is not far from each one of us.”* (Acts 17:24-28). And even to His own people, He says, *“You will seek Me and find Me, when you will search for Me with all your heart.”* (Jer. 29:13). The issue isn't that God is absent. The issue is, we've been looking everywhere except to Him.

1. FUGITIVES CARRYING WOODEN GODS (Is. 45:20-21)

The LORD opens today's passage with this urgent call: *“Assemble yourselves and come, draw near together, fugitives of the nations!”* (Is. 45:20). That word matters—**fugitives**. Escapees. People on the run. It implies danger behind you and urgency in front of you. And what does God point out about these fugitives? They're carrying their gods. *“Those who carry their wooden idols have no knowledge, praying to a god who cannot save.”* (Is. 45:20). That picture is so revealing: you're running for your life, and you still won't let go of what you made. You're trying to be rescued while hauling around the thing that can't rescue you.

And that's the exposure: their gods are characterized by inability—**no deliverance, no salvation, no rescue**. YOU HAVE TO CARRY THEM BECAUSE THEY CAN'T CARRY YOU. They can't bear your burdens. They can't strengthen you. They can't say, “Wait on Me and mount up with wings as eagles.” Instead, you're exhausted, fleeing, and still clinging to what your own hands formed. And the Lord's mercy is that He doesn't just mock the false gods—He calls the misguided people. “Gather. Draw near. Come here. Bring all that you trust in—bring it into the light.” Because you can't be rescued if you won't release what's killing you.

2. THE TRIAL OF THE GODS: NOT POWER, BUT CHARACTER (Is. 45:21)

Then ADONAI says, *“Declare and present your case... Indeed, let them consult together.”* (Is. 45:21). It's almost like He says, “Go ahead—huddle up. Strategize. Build the strongest argument you can.” And then He asks the question that collapses every idol in one sentence: *“Who foretold this from ancient time? Who has declared it of old? Is it not I, Adonai?”* (Is. 45:21). In other words: “Who has been revealing reality before it happens? Who has been speaking history into motion? Who has

been faithful to My word across generations?" The idols can't answer because they've never spoken, never planned, never delivered—because they're nothing.

But what's so striking is that the Lord doesn't only contrast Himself with idols by saying, "I'm stronger." Here He contrasts Himself by **character**: *"There is no other God beside Me—a righteous God and a Savior—there is none besides Me!"* (Is. 45:21). That's huge. He is **El-Tzadiq u'Moshia**—God of Righteousness and Rescue/Salvation – the God who does what is right, the God who is just, the God who can be trusted... and the only God who saves. *"Blessed be my Lord! Day by day He bears our burdens—the God of our salvation... God is for us a God of deliverance."* (Ps. 68:20–21). The nations' gods can't save; ADONAI is defined by salvation. Their gods need to be carried; ADONAI carries His people and bears their burdens.

3. TURN, BE SAVED: THE UNCHANGING PURPOSE AND THE INTENDED FRUIT (Is. 45:22–25)

Now comes the most beautiful moment. If God were like fallen men, this is where He would rub their faces into the dirt—"See how stupid you were." But instead, after exposing the emptiness, He gives an invitation: **"Turn to Me, and be saved, all the ends of the earth! For I am God, and there is no other."** (Is. 45:22). That's the heart of God right there. His goal in exposing idols isn't humiliation—IT'S RESCUE. Anyone who will turn their face can be saved. This has always been the plan: through Israel, blessing for the nations; through the Seed, salvation to the ends of the earth (Gen. 22:15–18).

And then ADONAI seals it with an oath: *"By Myself I have sworn... the word has gone forth from My mouth... and is irrevocable: that to Me every knee will bow, every tongue will swear."* (Is. 45:23). He swears by Himself because there is no higher authority—this is the unchanging nature of His purpose put in bold ink. Hebrews says He did this to make it unmistakably clear to the heirs of promise: *"the unchanging nature of His purpose."* (Heb. 6:17–18). And Paul points Isaiah 45 straight to Messiah Yeshua: *"At the name of Yeshua every knee should bow... and every tongue profess that Yeshua the Messiah is Lord."* (Phil. 2:10–11). So here's the intended fruit—this is what Israel was meant to produce as God's witness: a world that finally says, *"Only in Adonai is righteousness and strength."* (Is. 45:24). And Israel's own boast won't be pride—it will be worship: *"In Adonai all the seed of Israel will be justified and give praise."* (Is. 45:25). The righteousness is not self-made. The praise is not self-centered. The fruit is that the nations are invited to turn and live, because a people lived and spoke the truth of the One true God.

CONCLUSION:

So the question becomes painfully simple: **what are we facing?** Because everybody faces something. Everybody worships something. Everybody runs to something when pressure hits and fear rises and the culture starts shaking and anger starts boiling. And in the days ahead—when division and rage and noise keep trying to disciple our hearts—the Lord is going to keep asking us: Do we love people more than we love our positions? Do we love the nations more than we love being "right"? Do the unbelieving look at us and see the righteousness of God on display—His goodness, His love, His trustworthy character—or do they see us carrying the same wooden gods everybody else carries, just with religious language painted on them? Because the intended fruit of Israel's tree—and the intended fruit of a people grafted into God's purposes—is not just about correct statements. It's a LIVED witness. It's righteousness demonstrated *and* righteousness declared. It's a life so anchored in Adonai's unchanging purpose that when the world says, "Where is God?" we can say, "He's right here—and you can turn your face to Him and be saved." That's the invitation of Isaiah 45. Not, "Get what you deserve." But: *"Turn to Me... and be saved."* (Is. 45:22).

DISCUSSION QUESTIONS:

1. In Isaiah 45:20, what “wooden idols” do you see people carrying today—especially in seasons of fear, anger, or division?
2. What stands out to you about God identifying Himself not only as powerful, but as “*a righteous God and a Savior*”(Is. 45:21)?
3. Why do you think God’s response after exposing idols is an invitation—“*Turn to Me, and be saved*” (Is. 45:22)—instead of humiliation?
4. How does the oath language—“*By Myself I have sworn*” (Is. 45:23)—strengthen you when you’re tempted to doubt God’s purposes?
5. What would it look like, practically, for your life to become a “living invitation” to unbelievers to turn to Adonai—through both demonstration and declaration?

CLOSING PRAYER:

ADONAI, we bless You as the One who bears our burdens day by day—the God of our salvation (Ps. 68:20). Forgive us for carrying what cannot save, for clinging to the work of our own hands, for trusting in emptiness while You have been near. Adonai, turn our faces back to You. Make us a people who not only speak what is true, but live what is true—so that the nations can see Your righteousness on display in our love, our steadiness, our humility, and our mercy.

And we confess what Your Word has promised: You alone are God, and there is no other (Is. 45:22). We exalt Messiah Yeshua—the One before whom every knee will bow and every tongue will confess (Phil. 2:10–11). Produce in us the intended fruit: lives that point people to You, hearts that love people more than we love our noise, and a witness that invites fugitives to come home.

B'Shem Yeshua, In the name of Yeshua, amen.