

# INITIATION INTO ISAIAH

by

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## CHAPTER FORTY-THREE

### THEME:

God created and redeemed Israel: He will yet choose and restore them.

### REMARKS:

Sections in Scripture, such as this, make it tantamount to unbelief to deny that God has no further purpose with the nation Israel.

**“Hath God cast away his people? God forbid,”** is the question of Scripture which is answered by Scripture.

The present preservation of the nation Israel is a miracle. The present punishment of the nation is because they occupy such a strategic place in the plan of God.

**You only have I known of all the families of the earth: therefore I will punish you for all your iniquities** (Amos 3: 2).

Their future restoration and redemption is demanded by the wisdom and love of God.

God has certain prerogatives as Creator and Redeemer which enable Him to exercise His sovereign will freely. This he has done in His past dealings with the nation Israel, and this is the basis of His future dealings with the nation.

This chapter continues the same discourse begun in chapter 42, but the contrast is obvious.

- The last chapter closed on the sad and dark note of judgment.
- This chapter opens in the white light of His preservation and redemption.

### OUTLINE:

1. **RETROSPECT—Creation, Redemption, and Preservation of the Nation Israel.** Verses 1-12
2. **PROSPECT—Judgment, Deliverance and Redemption of Israel in the Future.** Verses 13-28

## COMMENT:

Verse 1—**But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.**

God addresses the nation Israel in this section. That is made clear, note their sad origin—

- Jacob. God took a rib from Adam to make a woman.
- God took a sad specimen like Jacob and created a nation.
- God also redeemed them by blood and power from Egypt.

They became Israel, a prince with God. They belonged to God because of creation and redemption.

Verse 2—**When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.**

This is a promise which specifically applies to Israel. Likewise, it is a promise that any child of God can claim in the hour of emergency, for the promises of God are “**yea and amen.**” Another has written, “Oftentimes faith finds no footing and has to float on these promises.”

He led Israel through the Red Sea, he delivered the three Hebrew children from the fiery furnace, he delivers His own today.

Verse 3—**For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.**

God, as Saviour, is still the Holy One, he does not lower His high standard in salvation. How could God give Egypt and Ethiopia a ransom for Israel? Scripture says:

**None of them can by any means redeem his brother, nor give to God a ransom for him** (Psalms 49:7).

As we note under REMARKS, their punishment has been extreme (Amos 3:2), now the other nations are being punished, and the punishment of Israel is passed over to the other nation.

It might be well to consider certain passages in this connection.

**The wicked shall be a ransom for the righteous, and the transgressor for the upright** (Proverbs 21:18).

**The righteous is delivered out of trouble, and the wicked cometh in his stead** (Proverbs 11:8).

**The Lord hath made all things for himself: yea, even the wicked for the day of evil**  
(Proverbs 16:4).

Verse 4—**Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.**

Instead of Israel being punished now, others receive their just deserts.

Verse 5—**Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;**

Verse 6—**I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;**

God states in clear-cut language that He will regather the nation Israel.

**Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, he that scattered Israel will gather him and keep him, as a shepherd doth his flock** (Jeremiah 31: 10).

**And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other** (Matthew 24:31).

Verse 7—**Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.**

Verse 8—**Bring forth the blind people that have eyes, and the deaf that have ears.**

God as creator operates by grace in His dealings with His people. Actually, they are blind and deaf although they have eyes and ears. God can make them see and hear.

Verse 9—**Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear and say, It is truth.**

If the nations have gods that they think are superior, let them bring them forth and see if they can predict the future.

Verse 10—**Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.**

God recognizes no competitor or equal, he alone is God!

Verse 11—**I, even I, am the Lord; and beside me there is no saviour.**

Likewise He recognizes no one else in the saving business. If there is no other Saviour than God, and if Jesus is the Saviour, then Jesus is God.

**Verse 12—I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God.**

When God's people eliminate idolatry, then God will move and save. Israel was a witness to the whole world in a world of polytheism (many gods). They were to bear witness to the unity of the Godhead,

**Hear, O Israel: The Lord our God is one Lord.**

The church is a witness to the world of atheism (no god). The church is to bear witness to the trinity of the Godhead.

**But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8).**

**Verse 13—Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?**

“Let” means to hinder. God is before all creation. Time is a “created thing.” No creature can slip out of the hand of God or escape out of His reach.

**Verse 14—Thus saith the Lord, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.**

The ultimate destruction of Babylon is foretold.

**Verse 15—I am the Lord, your Holy One, the creator of Israel, your King.**

Surely it is inescapable that the nation Israel is in view. God takes responsibility for bringing them into existence. Let every anti-Semite ponder this, he is their King. This is another affirmation of the Deity of Christ, for He is their King.

**Verse 16—Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters;**

**Verse 17—Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.**

This is a reference to the crossing of the Red Sea.

Verse 18—**Remember ye not the former things, neither consider the things of old.**

They were to forget the former things which God had done in their midst.

Verse 19—**Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.**

The reason for forgetting was because the new thing would so outshine the former that it would become inconsequential. The little candle makes a noticeable light in the midnight darkness, but the sun at midday puts it out, though it is still shining. Evidently, the new thing is the miraculous manner in which God will regather Israel.

Verse 20—**The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.**

Again this speaks of the manner in which God will preserve and restore Israel to Palestine.

Verse 21—**This people have I formed for myself; they shall shew forth my praise.**

This speaks of God's eternal purpose with the nation Israel.

Verse 22—**But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.**

The present condition of Israel is no barometer of their future position and character. They had forgotten God.

Verse 23—**Thou hast not brought me the small cattle of thy burnt-offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.**

Verse 24—**Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.**

They had failed to bring the sacrifices which looked forward to the sacrifice of Christ upon the cross. They were attempting to force God to fellowship with them as undiluted sinners who failed to recognize their sins. All of this wearied God.

Verse 25—**I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.**

Their neglect to offer that which was typical of Christ's death would not deter God from sending Christ to die that sin might be blotted out for those who would accept Him.

Verse 26—**Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.**

This reminds us of Isaiah 1:18.

**Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.**

Verse 27—**Thy first father hath sinned, and thy teachers have transgressed against me.**

This is evidently a reference to Abraham. Surely Scripture records his failures and sins. We have only to mention the matter of his lying to Pharaoh about Sarah, his wife.

“**Thy teachers**” means “*interpreters*.” Those who interpreted God to the people had faults and sins. Remember Samson, Samuel, and David.

Verse 28—**Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.**

Their present condition is a judgment from God, but it is not their final state.

~ end of chapter 43 ~

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