

## Isaiah Chapter 43

### OBSERVATION

Monday 7:00pm, H 112 (1st floor, backside of the High School, facing Mac Arthur, near the east corner, adjacent to the High School office), Tuesday 7:00am, Family, Room, CCCM – [Phil Twente, cell #714 425 9221](mailto:ptwente@gmail.com); email – [ptwente@gmail.com](mailto:ptwente@gmail.com) For past studies, audio plus notes, go to: [www.ptwente.com](http://www.ptwente.com) Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

### INTERPRETATION

### APPLICATION

#### **NO LONGER A SLAVE TO FEAR** – Bethel Music; Jonathan David & Melissa Helser (4:08)

*You unravel me, with a melody, You surround me with a song.*

*Of deliverance, from my enemies, till all my fears have gone.*

*I'm no longer a slave to fear. I am a child of God. I'm no longer a slave to fear. I am a child of God.*

*From my mother's womb, You have chosen me. Love has called my name. I've been born again, into a family, Your blood flows through my veins.*

*I'm no longer a slave to fear. I am a child of God. (4X); Whoa, whoa (4X)*

*You split the sea so I could walk right through it. My fears were drowned in perfect love. You rescued me so I could stand and say. I am a child of God.*

*You split the sea so I could walk right through it. You drowned my fears in perfect love. You rescued me so I could stand and say, I am a child of God. I am a child of God. Yes, I am a child of God. Yes, I am a child of God.*

#### **GENERAL OUTLINE OF ISAIAH:** Referred to as the “Fifth Gospel” since the third century!

*Possible date of kings reign” - Uzziah, - 792-740; Jotham, - 750-736; Ahaz, - 735-720 Northern Kingdom of Israel falls to Assyria in 722BC; Hezekiah, - 715-699/686; Manasseh – 687-642*

*Isaiah's time of prophecy - About a minimum of 40 years and possibly more than 60 years!*

*In the tenth year of Nabopolassar (616 BC) the Babylonians defeated the Assyrian army.*

*Cyrus takes Babylon. In October (539 BC), the Persian king Cyrus took Babylon.*

#### **ISAIAH 40:1-66:24**

*The prophecies of chapters 1-39 addressed Judah in her situation during Isaiah's ministry (739 B.C. until c. 686 B.C.). The prophecies of chapters 40-66 address Judah as though the prophesied Babylonian captivity ([Isa 39:5-7](#)) were already a present reality, though that captivity did not begin until 605-586 B.C. The words "'There is no peace,' says the Lord, 'for the wicked'" ([Isa 48:22](#); [Isa 57:21](#)) signal the divisions of this section into three parts: chapters 40-48 (Comfort of Jehovah), chapters 49-57 (Salvation of Jehovah) and chapters 58-66 (Glory of Jehovah).*

*Four Messianic Prophecies-Songs of the Suffering Servant: #1 Chapter 42:1-9 -Servant of Jehovah-Jesus; #2 Chapter 49:1-13-Servant of God; Savior of the World; #3 Chapter 50:4-9-Jehovah Adonai-Humility of Rejected Prophet; #4 Chapter 52:13-53:12-Suffering Servant-Jehovah's Servant-Sin Bearer.*

***ISAIAH 43** - Isaiah is writing a little over a hundred years before Judah goes into captivity. The northern kingdom, Israel, has already gone into captivity, but the kingdom of Judah is still strong. Isaiah is prophesying about a hundred and six years before the fall, before Nebuchadnezzar came with the first deportation. Isaiah is talking about God's preservation during the Babylonian captivity, and God's preservation and God's restoration of the nation, after they have been defeated by their enemies. We see here, God's unfailing love for the nation, Israel. Though the nation has failed, failed miserably, God's love does not fail. God calls them still His people, though they have turned from God, and have turned after idols and all, still God owns them. Though, because they are children, it is necessary to correct them severely, still, they are children. But now thus saith the Lord that created thee, O Jacob, he that formed thee, O Israel, Fear not: for I have redeemed thee (43:1),*

#### **Isaiah – Bible Timeline**

739 BC	Isaiah Complains of Zion's Corruption	<a href="#">Isaiah 1 - 5</a>
739 BC	Isaiah's Vision and Commission	<a href="#">Isaiah 6</a>
735 BC	Isaiah's Prophecy of Immanuel	<a href="#">Isaiah 7</a>
734 BC	Uriah/Zechariah Verification	<a href="#">Isaiah 8</a>
730 BC	Isaiah Prophecies a Child Is Born	<a href="#">Isaiah 9</a>
730 BC	Isaiah Prophecies Judgments Upon Israel	<a href="#">Isaiah 9:8</a>
730 BC	Isaiah Prophecies Judgment on Assyria	<a href="#">Isaiah 10</a>
730 BC	Isaiah Prophecies The Root of Jesse	<a href="#">Isaiah 11</a>
730 BC	Isaiah's Joyful Thanksgiving	<a href="#">Isaiah 12</a>
725 BC	Isaiah Prophecies against the Nations	<a href="#">Isaiah 13 - 22</a>
725 BC	Isaiah's Valley of Vision	<a href="#">Isaiah 22</a>
725 BC	Isaiah's Burden of Tyre	<a href="#">Isaiah 23</a>
725 BC	Devastation on the Earth	<a href="#">Isaiah 24</a>
725 BC	Isaiah's Songs of Praise	<a href="#">Isaiah 25 - 27</a>
725 BC	Isaiah's Further Warnings	<a href="#">Isaiah 28 - 32</a>
725 BC	Isaiah Prophecies a King Shall Reign	<a href="#">Isaiah 32</a>
725 BC	Isaiah Declares God's Judgments	<a href="#">Isaiah 33, 34</a>
725 BC	Isaiah Declares the Joyful Will Flourish in Zion	<a href="#">Isaiah 35</a>
712 BC	Hezekiah's Illness and Healing	<a href="#">2 Kings 20, Isaiah 38</a>
711 BC	Hezekiah Shows Treasures	<a href="#">2 Kings 20:12, Isaiah 39</a>
711 BC	<b>Isaiah Prophecies Captivity and Restoration</b>	<a href="#">Isaiah 40 - 66</a>
701 BC	Sennacherib Threatens Jerusalem	<a href="#">2 Kings 18, Isaiah 36, 2 Chron. 32</a>
701 BC	Hezekiah's Prayer	<a href="#">2 Kings 19, Isaiah 37</a>

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### INTERPRETATION

### APPLICATION

*Israel's Only Savior - Isa 43:1 But now, thus says the LORD, who created you, O Jacob, And He who formed you, O Israel: "Fear not, for I have redeemed you; I have called you by your name; You are Mine.*

*Isa 43:2 When you pass through the waters, I will be with you; And through the rivers, they shall not overflow you. When you walk through the fire, you shall not be burned, Nor shall the flame scorch you.*

*Isa 43:3 For I am the LORD your God, The Holy One of Israel, your Savior; I gave Egypt for your ransom, Ethiopia and Seba in your place.*

*Isa 43:4 Since you were precious in My sight, You have been honored, And I have loved you; Therefore I will give men for you, And people for your life.*

*Isa 43:5 Fear not, for I am with you; I will bring your descendants from the east, And gather you from the west;*

*Isa 43:6 I will say to the north, 'Give them up!' And to the south, 'Do not keep them back!' Bring My sons from afar, And My daughters from the ends of the earth—*

*Isa 43:7 Everyone who is called by My name, Whom I have created for My glory; I have formed him, yes, I have made him."*

Isaiah 43:1-28 “FEAR NOT” – This chapter has a direct connection with the close of chapter 42, but a surprising one! There it was said that Jacob and Israel would not walk in God’s ways and that God would correct them, but no! The next words are: *But now, thus says the LORD, who created you, O Jacob, And He who formed you, O Israel: "Fear not, for I have redeemed you; I have called you by your name; You are Mine.*

v. 1 Several Reasons not to fear. *Says the LORD, who created you . . . and He who formed you:* God speaks to His people as their **Creator**. God has a special and unique claim upon us because He is our Creator. When men forget or reject God as Creator, they fail in the most basic obligation they have to God. **Fear not:** A **command**, accompanied by **promises**. Circumstantially, the people of Judah had reason to be afraid of Babylon’s army and exile. God points them past the present circumstances to both this command and promise. *For I have redeemed you:* Not only did Israel have **obligation to God as their Creator, but also as their Redeemer**. He is the one who bought them out of literal exile and spiritual slavery. When God calls Himself our **Redeemer**, it looks forward to the price that must be paid for our salvation. *I have called you by your name; You are mine:* God **twice owns** His people. He has right of ownership both as Creator and Redeemer. His ownership is **personal**, because He says *I have called you by your name*. His ownership is **certain**, because He seals it by saying *You are mine*.

vs. 2-3 Fear not, knowing the LORD is with you. *When you pass through the waters, I will be with you:* Through any potential obstacle, God will be with us. Deep waters? *I will be with you.* Must you *walk through the fire*? Then *you shall not be burned*. When God is with us, He is for us, and who can be against us? Trials are inevitable; it doesn’t say if you pass through the waters, it says *when you pass through the waters*. The text doesn’t say, “When you walk in luxury, safety and comfort, I will be with you.” It says God will be with us in the toughest of circumstances. Trials are varied; sometimes we face *waters*, sometimes *rivers*, and sometimes *fire*. Floods overwhelm, fires consume. Cf. (Dan 3:19-25). Shadrach, Meshach, and Abed-Nego were cast into the Babylonian furnace, because they would not bow or bend to worship an idol. They also were preserved in the fire by the presence of God. But with God helping us, we can *walk through the fire*. We don’t have to panic, we don’t have to fear, and we don’t have to run as if we didn’t trust God. He can so strengthen us in our trials that we can *walk through the fire!*

vs. 4-7 *Since you were precious in My sight:* God describes the **motivation** for His work of redemption. He loves us! We are *precious in His sight!* cf. Joh 3:16 : *For God so loved the world, that He gave His only begotten Son. Fear not, for I am with you; I will bring your descendants from the east:* God’s presence and blessing with Israel would also be demonstrated by unleashing the shackles of their exile. They could have hope for the future because they knew they were *called* by the *name* of the LORD, and they were *created for His glory*. *Whom I have created for My glory* means that God not only has created us, but that He has created us **for a purpose**. If we have no Creator, then we are **purposeless**; but here we are told that He created us for His glory!

v. 1 Knowing that we belong to the LORD is a great answer to fear. We can know that He holds us, protects us, guards us, and cares for us. We can know that He would not have created, redeemed, and called us unless He intended to finish His work in us. How can we be afraid when we know this God is for us, is looking out for our interests? “*you are Mine*” - God is saying to Israel, and to us! “I created you, I formed you, and I have redeemed (bought) you. You are mine.”

vs. 2-3 Sometimes God delivers us out of trials and afflictions, but often He does not, but in showing His love and in His perfecting us, He allows us to stay and see them to completion, but as He says here, **three times, He will go through them with us, never leaving us or forsaking us!**

vs. 4-7 This is one of those verses to take special note of: God has created us and He did it for a purpose, creating us for His glory. This means that when we are glorifying God, we are fulfilling the purpose of our existence, that which we were created for. If you live for your own glory, for yourself, then the glory will fade and, and you will be brought into shame. Fulfilling that purpose will bring us the most satisfying, fulfilling, life possible!

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### INTERPRETATION

### APPLICATION

**Isa 43:8** *Bring out the blind people who have eyes, And the deaf who have ears.*

**Isa 43:9** *Let all the nations be gathered together, And let the people be assembled. Who among them can declare this, And show us former things? Let them bring out their witnesses, that they may be justified; Or let them hear and say, "It is truth."*

**Isa 43:10** *"You are My witnesses," says the LORD, "And My servant whom I have chosen, That you may know and believe Me, And understand that I am He. Before Me there was no God formed, Nor shall there be after Me.*

**Isa 43:11** , *And besides Me there is no savior.*

**Isa 43:12** *I have declared and saved, I have proclaimed, And there was no foreign god among you; Therefore you are My witnesses," Says the LORD, "that I am God.*

**Isa 43:13** *Indeed before the day was, I am He; And there is no one who can deliver out of My hand; I work, and who will reverse it?"*

**vs. 8-9** The nations and the people of Israel are called to either prove their case or accept God's. **Bring out the blind people who have eyes:** Previously, in [Isa 42:19](#), the LORD spoke of His blind and deaf servants, who had willingly closed their eyes and ears to His truth and ways. Now, God tells these blind and deaf servants of His come forth - with **all the nations** who will **be gathered together**. What do they come together for? **Who among them can declare this, and show us former things? Let them bring out their witnesses.** God invites both His blind, deaf people and the nations to prove Him wrong or themselves right in their rejection of Him. It is if God is saying, "You have chosen to worship and honor other gods. Come before Me now and justify yourself. Bring plenty of witnesses."

**v. 10** **You are My witnesses:** God's people had witnessed, seen and experienced the greatness of the only true God. But they had not remembered the great things God had done among them. The idol worshippers have nothing to say as witnesses, because their gods can do nothing. **And My servant that I have chosen that you may know and believe Me:** A witness is a passive observer of what someone has done, and Israel had seen the great works of God. But they were more than passive observers; God called them, chosen them, to be more than passive observers. They were to be His **servant**, not to sit around and glory in their being chosen, but to **serve** the LORD, to **know** Him and **believe** Him in every way. **Before Me there was no God formed, nor shall there be after Me:** In clear, certain words, God says that not only is He the most high God, but that He is the only God! There are **no other gods** beside Him. **There was no God formed** before the LORD, and there will be no God formed after Him.

**vs. 11-13** **I, even I** (emphatic) **am the LORD** – I am it!, **And besides Me there is no savior:** The LORD God is the only savior. Only He has **declared and saved** - there was no **foreign god among you** who did any good. He is our help and support. Sadly, we often turn to our only Savior as a last resort, instead of as a first resource. **Therefore, you are My witnesses:** If Israel would remember that only the LORD has ever rescued them, they would not be so quick to turn to other gods and to turn away from the LORD. We should all be **witnesses** to the saving, rescuing, and healing work of the LORD. **Indeed, before the day was, I am He:** God's credentials go beyond His saving work on behalf of His people. He comes before time itself. Before there was ever a day, God was. So His strength is infinitely greater than anyone else's; He can rightly say **there is no one who can deliver out of My hand**. When God does something, no one **will reverse it**.

**vs. 8-9** It's tragic when people having eyes, do not see, and having ears, do not hear. We need to be sensitive to what God is telling us through His word! God is challenging the idolatrous nations with respect to the ability of their idols to their prophetic ability. Can they prophesy anything? We want to honor the One and only true God, who alone knows the end from the beginning and shows this to us!

**v. 10** When the LORD says, *before Me there was no God formed, nor shall there be after Me*, it proves there is only one true God. Our lives need to demonstrate that, although there are false gods such as the devil or the idols of the nations, there are no true Gods apart from the LORD, Yahweh, who is One God in Three Persons. **You are My witnesses, "!** **To know that the LORD is God, not merely as a matter of fact, but to feel it, to realize it and to trust in God and act towards Him conscious that He and He alone is the living and true God**

**vs. 11-13** **I, even I, am the Lord** – Emphatically He affirms there was no other being to whom the name 'Yahweh' pertained. There was no other one who had the attributes which the name involved. Therefore, no other God. And beside Me there is no Savior - There is no one who can deliver from oppression, and captivity, and exile, such as the Jews suffered in Babylon. There is no one but He, only, save from sin, and from hell. All salvation, therefore, must come from God. If we obtain deliverance from temporal ills, or from eternal death, we must seek it from Him. Since Jesus is clearly our Savior and there is no other Savior beside the LORD, then Jesus must be the LORD. The LORD, Yahweh, is One God in Three Persons.

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### INTERPRETATION

### APPLICATION

**Isa 43:14** Thus says the LORD, your Redeemer, The Holy One of Israel: "For your sake I will send to Babylon, And bring them all down as fugitives—The Chaldeans, who rejoice in their ships.

**Isa 43:15** I am the LORD, your Holy One, The Creator of Israel, your King."

**Isa 43:16** Thus says the LORD, who makes a way in the sea And a path through the mighty waters,

**Isa 43:17** Who brings forth the chariot and horse, The army and the power (They shall lie down together, they shall not rise; They are extinguished, they are quenched like a wick):

**Isa 43:18** "Do not remember the former things, Nor consider the things of old.

**Isa 43:19** Behold, I will do a new thing, Now it shall spring forth; Shall you not know it? I will even make a road in the wilderness And rivers in the desert.

**Isa 43:20** The beast of the field will honor Me, The jackals and the ostriches, Because I give waters in the wilderness And rivers in the desert, To give drink to My people, My chosen.

**vs. 14-17** . The LORD redeems a hard-hearted people. -A promise to judge Babylon. *For your sake I will send to Babylon*: Isaiah prophesied one hundred years before the Babylonians ever conquered Judah and sent the nation into a 70-year exile. Additionally he prophesies beyond it to the eventual judgment upon Babylon for what they will do to Judah. **Thus says the LORD, who makes a way in the sea**: At the time Isaiah prophesied, Babylon was an up-and-coming, but not yet a world power. How could Israel be confident that God was up to the job of delivering them and judging Babylon? Here we're told that they were to look at God's great works in the past. Such as the Red Sea crossing - when He made **a way in the sea** - parting the Red Sea (*Ex. 14*) so Israel could cross and escape the Egyptian armies. Isaiah powerfully brings to their mind these images - **the chariot and the horse, the army and the power** of these enemies of God's people, and how **they shall lie down together . . . they are extinguished**. Just as God overwhelmed the Egyptian armies that had enslaved Israel, so would He judge the Babylonians also. Notice the glorious titles of God: **the LORD your Redeemer . . . the Holy One of Israel . . . your Holy One, the Creator of Israel, your King**. In this passage, prophetically intended to comfort Israel in the mist of Babylonian captivity, God powerfully holds forth images of His own strength and power.

**vs. 18-20** God promises His exiled people a new work. **Do not remember the former things**: As Isaiah writes prophetically to Israel, they were mired in the desperate circumstances of captivity and exile. God wants to put their eyes on the new work He will do, so He begins with a reminder to **not remember the former things**. Notice the instructive switch between Israel being just told to look to the past by remembering the great things God did for them, such as the Red Sea miracle. But here, they are told, **Do not remember the former things, nor consider the things of old**. This shows us that we need to **remember the past**, in terms of God's great work on our behalf. But that we **must forsake and forget** the past, especially our discouragement and defeat, resulting from what we have done and move on to what God has for us in the future. **Behold, I will do a new thing**: Staying stuck in the past can keep us from the **new thing** God wants to do. If Israel remained in the discouragement of Babylon, they would never look for the **new thing** of release from exile. We don't want to error in dwelling on the past to the point where we work against the **new thing** God wants to do. **Shall you not know it?** God asks the same question today. "Will you stay in step with My Spirit? When He leads into something new, **shall you not know it? I will even make a road in the wilderness**: Between the captivity in Babylon and the return to Israel lay hundreds of miles of **wilderness**. God's people didn't need to be afraid, because God would **make a road in the wilderness**, provide **rivers in the desert**, and even protect His people from animals, because **the beast of the field will honor Me**, the LORD says. Often, when God makes a promise, we worry about the details or the obstacles for the fulfillment of God's promise. He tells us, "Don't worry about it!. **I will even make a road in the wilderness**. God has resources and plans we don't know about. He is saying to leave those problems to Me!

**vs. 14-17** Notice this passage teaches that we can always justify trusting God right now by remembering the great things He has done in the past and up to the present. Also, that we never want to oppose the LORD, or His people.

**vs. 18-20** If Israel, or if we are stuck in the failure and sin and of the past, they/we will never go forward to the new thing God has for them/us. . **Shall you not know it? God asks the same question today. "Will you stay in step with My Spirit? When He leads into something new, shall you not know it?"**

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### INTERPRETATION

### APPLICATION

*Isa 43:21 This people I have formed for Myself; They shall declare My praise.*

*Isa 43:22 "But you have not called upon Me, O Jacob; And you have been weary of Me, O Israel.*

*Isa 43:23 You have not brought Me the sheep for your burnt offerings, Nor have you honored Me with your sacrifices. I have not caused you to serve with grain offerings, Nor wearied you with incense.*

*Isa 43:24 You have bought Me no sweet cane with money, Nor have you satisfied Me with the fat of your sacrifices; But you have burdened Me with your sins, You have wearied Me with your iniquities.*

**v. 21** *They shall declare My praise:* This is part of fulfilling the purpose God created us for, as mentioned in [Isa 43:7](#) (*Whom I created for My glory*). When we *declare* our *praise* for God, we are giving Him glory, and fulfilling one of the purposes we were created for. This passage has in view Israel's prophesied deliverance from Babylon, but also more than that. It also has in mind the ultimate deliverance, brought by the Messiah. This is also spoken of in New Testament, Ephesians, chapter one, as He speaks of His chosen, having chosen us in Christ, before the foundations of the world. That He might, that we might be to the praise of the glory of His grace. That we might bring glory to God. So, "*I have formed you*", He said, "*for Myself, and they shall show forth My praise.*"

**vs. 22-24** The hard-heartedness of God's people. *But you have not called upon Me, O Jacob:* Isaiah is likely speaking to Judah in his own day and to the people of Judah, who will be in the prophetic future Babylonian captivity, rebuking the hard-hearted complacency of many of the Babylonian exiles, most were not interested in returning to the Promised Land. *And you have been weary of Me:* In the flesh, there is often the regarding serving and obeying the LORD as a *weary* thing. thinking we are so bad off following His ways, and feel so oppressed and afflicted. Sometimes people say, "I just need to take a break," meaning they need to take a break from the LORD! When we feel like this, we can be sure we are not in step with Jesus. He said, *Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.* ([Mat 11:28-30](#)) If following God always seems like some great, weary burden - then you really aren't following Him. *You have no brought Me the sheep for your burnt offerings:* When we are weary of the LORD like this, it often shows in our giving, and in immorality (*you have burdened Me with your sins*). *You have burdened Me with your sins, you have wearied Me with your iniquities:* Isaiah speaks to God's people who felt "burnt out," burdened, and weary on the LORD. God replies to them, "You feel burdened? You feel weary? Try being Me! *You have burdened Me with your sins, you have wearied Me with your iniquities.*"

**v. 21** Great answers to the question, why am I here? In verse seven, we were told, God has created us and He did it for a purpose, creating us for His glory. Here in verse 21, we are told He formed us for Himself that we might declare, might show forth His praise!

**vs. 22-24** Even though the Lord has chosen Israel, throughout her history, Israel has not chosen Him. Rather, they have wearied Him with their iniquities and empty ritualism ([Isa 1:11-15](#)). This is a great example for us and check point of our obedience and sincerity in our worship and life given over to the Lord. We can see clearly here of God's heart and how He is wearied with our sin and half-hearted worship. God is so caring and loving and He is effected by our commitment in holiness to Him!

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### INTERPRETATION

### APPLICATION

**Isa 43:25** "I, even I, am He who blots out your transgressions for My own sake; And I will not remember your sins.

**Isa 43:26** Put Me in remembrance; Let us contend together; State your case, that you may be acquitted.

**Isa 43:27** Your first father sinned, And your mediators have transgressed against Me.

**Isa 43:28** Therefore I will profane the princes of the sanctuary; I will give Jacob to the curse, And Israel to reproaches

**vs. 25-28** The LORD's mercy to a hard-hearted people. **I, even I, am He who blots out your transgressions . . . I will not remember your sins:** What will God do with such a hard-hearted people? He will forgive them at the earliest opportunity. He will forget their sins. Despite all the sin and disregard for God, He still loves His people, and longs for their humble return. **I will not remember your sins:** How can God forget? By simply choosing to not remember. God has forgotten our sin as being fully paid for by what Jesus endured on the cross. We can forget our sin also, and put it far from us. **Let us contend together; state your case:** God says to His people, "Do you want to justify yourself? Then do it. Present your best case." God gives the nation opportunity to come into the court and plead her case. The **strongest plea is not to claim personal worthiness, but to confess their sin and repent, to plead for mercy and forgiveness based on God's gracious promise** in the previous verse 25 and based on **what Jesus Christ would do on the cross** (cf. [Isa 55:6-7](#); [Rom 3:21-26](#)).

But no matter what they say on their behalf, God has a stronger argument against them: **Your first father sinned.** "You are a child of Adam, and his sin has infected the whole human race, including yourself. You are sinner through and through from birth. Stop trying to justify yourself and humbly look to Me for salvation." **And your mediators have transgressed against me:** Not only were they - and we - born in sin because of Adam, they trusted in the wrong mediators. The ones they trusted to save them before God were sinners themselves.

Looking to a perfect, sinless Mediator can only save us, *for there is one God and one Mediator between God and men, the Man Christ Jesus.* ([1Ti 2:5](#)) **I will give Jacob to the curse:** Because of this deep sinfulness, and failure to look to God's solution for sin, there was only a **curse** for Jacob. Because we are born in sin, and when we reject God's Mediator, then all there is left for us is **the curse and reproaches**. Even though God will forgive the nation in the Messianic age, she still must suffer in the intervening interval. This is fascinating prophecy in that it precedes the period of captivity by over a hundred years, and yet the prophecy is extended out beyond that. God's preservation and God's restoration of the nation, after they have been defeated by their enemies.

**Four Contrasts between God's action towards His people and His people's usual action towards Him.** (C.H. Spurgeon, Sermon #2548)

*"But now thus says the Lord that created you, O Jacob, and He that formed you, O Israel, fear not:*

**1- v. 1 (THE CALL))** *for I have redeemed you, I have called you by your name; you are Mine.*

**2 (THE CONVERSATION)** *When you pass through the waters, I will be with you; and through the rivers, they shall not overflow you: when you walk through the fire, you shall not be burned; neither shall the flame kindle upon you. For I am the Lord your God, the Holy One of Israel, your Savior;*

**3(THE SACRIFICE)** *I gave Egypt for your ransom, Ethiopia and Seba for you.*

**4(THE HONOR)** *Since you were precious in My sight, you have been honorable, and I have loved you: therefore will I give men for you, and people for your life.*

**22-23** **1** *But you have not called upon Me, O Jacob; 2 v.22* *But you have been weary of Me, O Israel. 3 v.23* *You have not brought Me the small cattle of your burnt offerings . . . You have bought Me no sweet cane with money. 4 v.23* *Nor have you honored Me with your sacrifices. [Isaiah 43:1-4;22-23.](#)*

**v. 25-28** Verse 25 is one of the highest points of grace in the OT. Jesus' story of the Prodigal Son is a beautiful illustration of this principle. The Prodigal felt the father was a weary burden to be relieved, and he went his own way. But the father still loved him, and was ready to forget all the sin as soon as the Prodigal humbly returned. God's unfailing love for the nation. Though the nation Israel has failed, failed miserably, God's love does not fail. God calls them still His people, though they have turned from God, and have turned after idols and all, still God owns them. Though, because they are children, it is necessary to correct them severely, still, they are children. So this has application to, His children, as well!