

ISAIAH 43

All Poetry

Verse 1 (But, now) Thus saith the Lord that *created* thee, O Jacob,
(and) Thus saith the Lord that *formed* thee, O Israel.

(Created/Formatted “out of Chaos” – Creation out of “nothingness” is never expressed in Isaiah – Out of the chaos of Egypt came the creation of Israel – Out of the chaos of Babylon comes the creation of Zion - Per Pro. Gileadi.)

*Fear not, for I have redeemed thee,
I have called thee by thy name; thou art mine.*

(Called by name and grasped by the hand, Accession Motifs – Called to Elect Status – Confirmed in the Covenant of God – “God with Us” – through any power of chaos – Per Pro. Gileadi.)

Verse 2 A When thou passest through the water,
B I will be with thee.

(and) A When thou passest through the rivers,
B They shall not overflow thee.

A When thou walkest through the fire,
B Thou shalt not be burned, neither shall the flame kindle upon thee.

Verse 3 (For) I am the Lord, thy God,
I am the Holy One of Israel, thy Saviour.

I gave Egypt for thy ransom, (Deliverance from Pharaoh at the time of Moses)
I gave Ethiopia and Seba for thee. (Deliverance from the King of Assyria)

(This verse may speak of Sennecherib of Assyria who when he was just ready to fall upon Jerusalem, soon after his entering Judea, was providentially diverted from that design, and turned his arms against the Egyptians; and their allies the Cushean Arabians, with their neighbours the Sabeans, probably joined with them, under Tirhakah: see Chap. 20. and 37:9)

Verse 4 Thou hast been precious and honourable (revered) in my sight,
(and) I have loved thee.

(Therefore) I will give men (in return) for thee,
(and) I will give people (in exchange) for they life.

Verse 5 (for) *Fear not,
I am with thee.*

- (and) I will bring thy seed from the East,
I will gather thee from the West.
- Verse 6 (and) I will say to the North, "Give up." ("Ten Tribes" - Some type of bondage)
I will say to the South, "Keep not back." ("Egypt" - bondage)
- (and) Bring my sons from far,
Bring my daughters from the ends of the earth.
- Verse 7 (Even) Bring everyone that is called by my name,
Bring all whom I have *created, formed* and *made* for my glory.
- Verse 8 (and) Bring forth the blind people that have eyes,
Bring forth the deaf that have ears.
- Verse 9 (and) Let all the nations be gathered together,
Let the people be assembled.
- (and) Who among *them* can declare this?
Who among *them* can shew us former things?
- (or) Let *them* bring forth their witnesses, that they may be justified.
Let *them* hear, and let them say, "It is truth."
- ("Them" - Representatives of various nations - from the North, South, East and West.)
- Verse 10 **Ye are *my* witnesses (Israel), saith the Lord, and ye are *my* servant(s) whom I have chosen:**
- (and) That ye may know and believe me,
That ye may understand that I am He.
- Before me there was no God *formed*,
Neither shall there be a God *formed* after me.
- Verse 11 (and) I, even I, am the Lord.
Beside me there is no Savior.
- Verse 12 (and) I have declared, and have saved,
I have shewed, when there was no strange god among
you, and have saved.
- (Even before you were in exile (Babylon) - in bondage - with new gods and idols around you - I saved you)
- (Therefore) Ye are *my* witnesses, saith the Lord,
That I am God. (divine)

- Verse 13 (Yea) (From the first), (I have been present) and there is none
that can deliver out of my hand,
I will work and who shall let (thwart) it?
- Verse 14 **Thus saith the Lord, your Redeemer, the Holy One of Israel:**

For your sake I have sent to Babylon, and brought down all
their nobles,
(and) For your sake I have brought down all the Chaldeans (Babylonians),
whose cry is in the ships. (They who sing the praises of shipping)
- Verse 15 I am the Lord; Your Holy One,
The *Creator* of Israel; Your King.
- Verse 16 **Thus saith the Lord:**

Which maketh a way in the sea,
Which maketh a path in the mighty waters.
- Verse 17 Which bringeth forth the chariot and the horse,
Which bringeth forth the army and the power.

Which shall lie down together,
Which shall not rise.

(Imagery of Moses /Exodus- Pharaoh's armies and chariots toppled by the waters of the Red Sea - Never to rise again - This verse is the centerpiece of the chiasmus structure of Chapter 41-46 - Babylon brought down into dust, Zion rises from the dust - New Exodus out of Babylon.)
- "They are extinct,"
"They are quenched as tow."

(They flicker and die, snuffed out like a wick - [Babylonians and the Wick](#))
- Verse 18 Remember not the former things,
Neither consider the things of old.
- Verse 19 Behold, I will do a new thing; it shall spring forth now,
Shall ye not know it? (Surely, you are aware of it).

I will make a way in the wilderness,
I will make rivers in the desert.
- Verse 20 The beast of the field shall honour me,
The dragons (wild beasts) and the owls (birds of prey) shall honour me.

(because) I will give waters in the wilderness,
(and) I will give rivers in the desert.

To give drink to my people,
To give drink to my chosen.

Verse 21 This people have I *formed* for myself,
They shall shew forth my praise.

A Verse 22 But thou hast not called upon me, O Jacob,
But thou hast been weary of me, O Israel.

A Verse 23 Thou hast not brought me the small cattle of thy burnt offerings,
Neither hast thou honoured me with thy sacrifices.

(Because of the scattering of many into Babylon the Lord will not require of them that they perform the daily sacrifices of sheep or goats "The Burnt Offering" – They are no longer near the temple – The Lord has allowed them to put those sacrifices off – Even so, they could be doing them if they were persistent.)

I have not caused thee to serve with an offering,
Nor have I wearied thee with incense.

(The Lord has not required that they become a slave along with the offerings – like the heathen Gods require – Nor has the Lord even required that they burn frankincense at the alters for him or make a "bloodless sacrifice" called a "Meal Offering" – He is not asking anything grievous or oppressive – and yet they have still grown weary of God)

A Verse 24 Thou hast bought me no sweet cane with money,
Neither hast thou filled me with the fat of thy sacrifices.

("Sweet Cane" - Calamus – One of the ingredients in the Holy Anointing Oil - sweet smell – The Fat of Immolations – Given as a gift to God in a "Peace Offering" – Israel could not be bothered to do even the smallest of sacrifices for the Lord – Yet, He would still take on their sins as burdens.)

(but) Thou hast made me to serve with thy sins,
Thou hast wearied me with thine iniquities.

B Verse 25 **I, even I, am He; for mine own sake:**

(and) That blotteth out thy transgressions,
That will not remember thy sins.

B Verse 26 **Put me in remembrance:**

Let us plead together,
Declare thou; that thou mayest be justified.

B Verse 27

(and)

Thy first father sinned, (Adam, Jacob?)

Thy teachers have transgressed against me. (Even the Prophets)

Verse 28

Therefore, I have profaned (dishonored) the princes of the sanctuary (of the Holy Cities):

(and)

I have given Jacob to the curse,

(and)

I have given Israel to reproaches.