

Pentwater Bible Church

Isaiah Message 98

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Pentwater Bible Church

The Book of Isaiah

Message Ninety-Eight

GOD REDEEMS THE NATION ISRAEL

January 17, 2021

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Isaiah 43:1–9

¹But now thus saith Jehovah 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. ²When 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. ³For I am Jehovah thy God, the Holy One of Israel, thy Saviour; I have given Egypt as thy ransom, Ethiopia and Seba in thy stead. ⁴Since thou hast been precious in my sight, and honorable, and I have loved thee; therefore will I give men in thy stead, and peoples instead of thy life. ⁵Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; ⁶I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth; ⁷every one that is called by my name, and whom I have created for my glory, whom I have formed, yea, whom I have made. ⁸Bring forth the blind people that have eyes, and the deaf that have ears. ⁹Let all the nations be gathered together, and let the peoples be assembled: who among them can declare this, and show us former things? let them bring their witnesses, that they may be justified; or let them hear, and say, It is truth (ASV, 1901).

GOD MADE ISRAEL, ISRAEL

Isaiah 43:1

¹But now thus saith Jehovah 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 (ASV, 1901).

This verse provides comfort to the nation Israel that they will be blessed in the Messianic Era. He says I will redeem you from your sin and tribulation. This chapter begins a new, sudden, and striking change from the last verse of the preceding chapter. Previously the Lord was giving them severe punishment for their seemingly hopeless sins. From the incorrigibility of Israel there, to the glowing promises of comforts of these verses make a noticeable division. Written here in Hebrew poetic form, the poem actually started with chapter 42:1 actually continues unbroken to 43:13. The basis of the promise of comfort to them is His character giving them the free grace of God. The Lord makes it quite clear that He is Israel's Creator and also her Redeemer. He chose them as the nation for His own possession. They were selected as a small group (Deuteronomy 7:7) to bring the scriptures to the world and also His Messiah. As Creator, the Lord brought Jacob, the son of Isaac and grandson of Abraham with whom God made a covenant (Genesis 12:3), into existence and formed him, gave shape to what He had called into being (Genesis 32:22–31). They will be fully regenerated and restored in the coming Messianic Kingdom. The call *Do not fear* is addressed

to the faithful remnant of that day who looked “for redemption in Jerusalem” (Luke 2:38), It is not an assurance of immunity from suffering, the experience of which is implied and expressly threatened in what follows. He says to them *I have redeemed thee*. Therefore, He will never let them be utterly destroyed. He has promised in the New Covenant to them that nobody will ever destroy Israel. Here He is referring to the calling of Abraham which led to the giving of the Mosaic Covenant approximately 500 years later at Sinai, which is God’s Law. They are words of comfort, and set forth the deepest reason why the people of God cannot be destroyed

Jeremiah 31:31–37

³¹Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: ³²not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. ³³But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. ³⁴And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more.

³⁵Thus saith Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who stirreth up the sea, so that the waves thereof roar; Jehovah of hosts is his name: ³⁶If these ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a nation before me for ever. ³⁷Thus saith Jehovah: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done, saith Jehovah (ASV, 1901).

GOD IS WITH ISRAEL

Isaiah 43:2

²When 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 (ASV, 1901).

Some specify the Exodus but rather the afflictions of God’s people in general are meant here by waters. The next clause: *and through the rivers, they shall not overflow thee* is a general term applying to the variety and multitude of the persecutions from men that go over them like a flood. Some of these include the temptations of Satan, that enemy who comes to all, and various others in the history of Israel. Some exhibited a rapidity and therefore their overflowing and overwhelming nature like a water fall or overflowing river to them. Because of God’s promises to never destroy them, the rivers of persecution shall not *overflow* them, so as to cause their faith completely to fail, or to separate them from the love of God, or so as to destroy them. Even though they will seem to nearly be destroyed, and distress them, yet shall God not permanently hurt them,

but turn adversity to their advantage, for the Lord God is *with* them. He will empathize with them, comfort, and revive them, as well as to teach and instruct them through afflictions. The mention of them walking through the fire is a reference to refinement to purity and eventually leading in the Messianic Kingdom (Zechariah 13:9). They will see eventually that God's judgments and refinements including the Tribulation were all meant to draw them closer to their Redeemer.

GOD'S PROTECTION OF ISRAEL

Isaiah 43:3–5

³For I am Jehovah thy God, the Holy One of Israel, thy Saviour; I have given Egypt as thy ransom, Ethiopia and Seba in thy stead. ⁴Since thou hast been precious in my sight, and honorable, and I have loved thee; therefore, will I give men in thy stead, and peoples instead of thy life, ⁵Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; (ASV, 1901).

The Lord is the covenant-God of Israel. He is perfectly holy as well as their sanctifier. He has demonstrated Himself as their Savior in all times of trouble. They should not doubt His presence and support during all their afflictions. They should remember all their past experiences of His deliverance, to encourage their faith in Him, in order to provide them with assurance of His love for them. During the Exodus He sacrificed the Egyptians instead of the Israelites; He destroyed the first-born of Egypt, and saved Israel his first-born as well as drowning the Egyptians in the Red sea, when the Israelites passed safely through it.

The text saying the Lord will be *Giving Ethiopia and Seba for thee* refers to the rumor brought to Sennacherib of Tirhakah king of Ethiopia coming against him to war, which diverted him from the siege of Jerusalem, and caused him to turn his forces upon the Ethiopians and Sabeans. As a result, the Jews had a period of peace (II Kings 19:9). The Lord, reminding them of these instances, promises that He will sacrifice all their enemies, rather than them being destroyed, and therefore they need not fear.

The Lord will be with the remnant personally. Therefore, they are not to fear (Isaiah 43:2; 8:10; Matthew 28:18-20; Romans 8:31). He will gather from their captivity (vv. 5-6) which will demonstrate His personal presence with them.

Some contemporary examples of these promises are as follows:

As a direct result of the Nazi persecutions, on November 29, 1947, the United Nations General Assembly voted thirty-three to thirteen, with ten abstentions, in favor of a Partition Plan that created the State of Israel. Arab League members Egypt, Transjordan, Syria, Lebanon and Iraq declared war and announced their rejection of the United Nations partition decision. Saudi-Arabia and Yemen also sent forces to participate in the invasion. Despite the disadvantages in numbers, organization and weapons, the Jews began to take the initiative in the weeks from April 1 until the declaration of independence on May 14. Czechoslovakia was the only country willing to provide the Jews with weapons. Because God wanted them to survive. In 1949 Israel signed armistice

agreements with Egypt, Syria, Lebanon and Transjordan, (which in April 1949 changed its name to Jordan).

The next stage of persecution was the Suez Crisis, also known as the Suez War or Suez Campaign. This was a 1956 war fought on Egyptian territory. The conflict pitted Egypt against three allied nations, France, the United Kingdom and Israel. On October 29th, Israel invaded the Gaza Strip and the Sinai Peninsula and made rapid progress towards the Canal Zone. After the withdrawal, the United Nations established the UN Emergency Force (UNEF) to keep peace in the area. There were a few thousand casualties, mostly Egyptian, many civilian

By May 31, 1967 Egypt had moved 100,000 troops, one thousand tanks, and five hundred heavy guns into the Sinai. By June 4, Arab forces outnumbered Israel three to one as they poised on Israel's borders. This was Israel's Six Day War and it was fought on three fronts, against three countries, in three overlapping stages. In the south, Israel engaged and defeated the Egyptians. In the central region, Israel engaged and defeated the Jordanians. In the north, Israel engaged and defeated the Syrians. In each of these theaters, Israel gained significant territory that would serve as its own buffers in future years. On the morning of June 5, 1967, the Israeli Air Force destroyed almost the entire Egyptian Air Force (more than three hundred planes) in less than three hours. Finally, at 8:00 p.m. on June 8, the Egyptian president Nasser accepted a cease-fire.

In an effort to force Israel to surrender captured lands, Egypt and Syria jointly attacked Israel on October 6, 1973, on Yom Kippur, the holiest day of the Jewish calendar. Other Muslim states contributed troops and financial support. Caught by surprise, Israel suffered severe losses in human life and equipment. Following an Egyptian refusal to accept a cease-fire and a Soviet airlift to the Muslim states, the United States sent an airlift to Israel enabling a recovery from earlier setbacks. Saudi Arabia then led the Arab world in an oil embargo imposed on the United States and other western nations. A U.S. airlift of arms aided Israel's cause. On October 25, an Egyptian-Israeli cease-fire was secured by the United Nations. They all then surrendered to the Israeli forces and ended the war.

It is clear that they have *been precious in my sight*, says the Lord for He has dealt with them through so many blessings.

GOD ASSEMBLES HIS CHOSEN

Isaiah 43:6–9

⁶I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth; ⁷every one that is called by my name, and whom I have created for my glory, whom I have formed, yea, whom I have made. ⁸Bring forth the blind people that have eyes, and the deaf that have ears. ⁹Let all the nations be gathered together, and let the peoples be assembled: who among them can declare this, and show us former things? let them bring their witnesses, that they may be justified; or let them hear, and say, It is truth (ASV, 1901).

This is a figurative way of saying that there will be an ingathering referring to all the diaspora from all points of the compass. He will say to the nations of the North and South to give back His children. All the righteous who are called by My Name will not be left behind, for I have prepared all that will be needed to assure their redemption. Every Jew who has accepted the Messiah is holy and therefore they are all redeemed, no matter how widely they are dispersed in the exile. This verse refers only to the righteous.

The regathering will be worldwide, and to emphasize the fact, all four points of the compass are mentioned (vv. 5–6). Then the magnitude is illustrated by the usage of three words: *created*, *formed* and *made* (v. 7). These three words were used interchangeably in the creation account of Genesis 1–2. Hence, from God’s perspective, the final regathering will be on the magnitude of the original creation. The comparative magnitude of the final regathering with previous works of God is something Jeremiah also pointed out when he compared with the Exodus:

Jeremiah 16:14–15

¹⁴Therefore, behold, the days come, saith Jehovah, that it shall no more be said, As Jehovah liveth, that brought up the children of Israel out of the land of Egypt; ¹⁵but, As Jehovah liveth, that brought up the children of Israel from the land of the north, and from all the countries whither he had driven them. And I will bring them again into their land that I gave unto their fathers (ASV, 1901).

Throughout Jewish history, the Exodus has been considered a crucial point in Jewish history, but after the final regathering this will change (v. 14). In the future it will be the final regathering of the Jews that will become the high point of Jewish history (v. 15). Jeremiah also said;

Jeremiah 23:3–4

³And I will gather the remnant of my flock out of all the countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and multiply. ⁴And I will set up shepherds over them, who shall feed them; and they shall fear no more, nor be dismayed, neither shall any be lacking, saith Jehovah (ASV, 1901).

From all over the world the Jews are to be regathered into the Land, where they will produce much fruit (v. 3). Furthermore, God will provide righteous leaders who will feed the people with righteousness, justice, and understanding.

It was the Lord Who scattered Israel for their disobedience in 714 BC; 586 BC and AD 70 who promised regathering them back into their own Land so that regenerate Israel can cleanse the Land of all pollution. Later, the prophet Ezekiel affirmed this promise

Ezekiel 36:24

²⁴For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land (ASV, 1901).

Not only the Jewish prophets expressed God’s promises in great detail the worldwide regathering of Israel, Jesus specified that it will occur after His Second Coming. Both Matthew and Luke recorded this in Jesus’ Olivet Discourse.

Matthew 24:31

³¹ 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 (KJV).

Mark 13:27

²⁷ And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven (KJV).

Following the Second Coming, the Lord Jesus will send *his angels* all over the world to regather every Jew and bring them back into their Land. The background to the Matthew passage is Isaiah 27:12–13; and here in 43:6. The first passage prophesied that the final restoration of Israel will be signaled by the sound of a great trumpet. The background to the Mark passage is Deuteronomy 30:4, which also emphasizes that the final restoration will come from two localities, earth and Heaven. Those who are gathered from *the uttermost parts of the earth* will be living in Israel, the one-third Remnant that survives the Tribulation. Those who are gathered from *the uttermost part of heaven* will be the resurrected Old Testament saints. These verses of the Lord's Olivet Discourse summarize many Old Testament prophecies (Isaiah 11:11–12:6; 43:5–7; Jeremiah 23:5–8; 31:7–14; Ezekiel 11:16–21; 20:40–42; 36:22–31 etc.). The central timing of the final worldwide restoration will come only after the Second Coming, and not before.

Referring to the terms *I have created for my glory, whom I have formed*, says that people are created from nothingness, their limbs are fashioned, and throughout life, they are perfected. Accordingly, the complexity of the human body and how much wisdom and super intelligence of design went into its creation, development, and the provision of its needs, not only the simple needs of the individual, but also the entire ecosystem and environment that support life one cannot fail to recognize his Creator and praise Him. This then leads one to be on the path to becoming worthy of redemption. What hope is for one who was created if he does not direct the work of his soul and the bulk of his involvement in this world to for which he was created: for the glory of God? Everything on earth has an element of Divine glory. Our mission is to recognize it and use it in the service of God, thereby increasing His glory on earth.

The Lord has brought forth blind people that have eyes. The people mentioned have been spiritually blind and deaf in that they have not seen the wondrous working of God in the earth nor listened to the heavens declaring His glory. Whereas before they were blind and deaf. Now, however, they have both eyes and ears, for they now see and hear, and follow Him who has brought them forth out of the darkness of bondage and ignorance. In the broadest sense this passage is a prediction of the conversion of the Gentiles unto God. The leading out, or causing to go out, is a reference to the place of confinement in which the people had been and to the deliverance from that place. It is the calling out of darkness into the marvelous light of God Himself. Many spiritually blind Jews will finally become believers in the Messiah at the end of the Tribulation.

Next message: GOD INTENDED ISRAEL TO BE A WITNESS FOR HIM TO THE WORLD
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