

# Book of Isaiah



## Chapter 43

*Theme: Retrospect -- creation, redemption, preservation of Israel; & Prospect -- future judgment, deliverance, redemption of Israel;*

Michael Fronczak  
564 Schaeffer Dr.  
Coldwater, Michigan 49036

Bible Study Resource Center  
Copyright © 2017

## Chapter 42

THEME: Retrospect -- creation, redemption, preservation of Israel; Prospect -- future judgment, deliverance, redemption of Israel; promise of the Spirit; polemic against idolatry; prophecy concerning Cyrus

This section of Scripture, particularly chapter 43, reveals that God is not through with the nation Israel. It is tantamount to unbelief to deny that God has a future purpose for the nation of Israel. In the New Testament Paul asks the question, "...Hath God cast away His people?" And the answer is, "God forbid..." (Rom. 11:1). That is a very dogmatic answer. God is not through with these folk, as He makes clear in the chapter before us.<sup>1</sup>

Judah's exile was pictured as drawing to a close (40:2) for the Lord was raising up a leader who would release them (41:2-4, 25). God would also raise up a Servant, the Messiah, to give them spiritual release (42:1-17). However, the nation was still in spiritual captivity (42:18-25). Now the Lord exhorted the nation not to fear (43:1-7) for their condition would show the world that He is truly the only God (43:8-13). He would restore them from Babylon, bringing them back home in a new "Exodus" (43:14-28). Therefore He said again they were not to fear (44:1-5).<sup>2</sup>

God, Creator—God's work as Creator involved creating a special people for Himself through the Exodus from Egypt (see Ex 3-15). His creative and redemptive work is done to lead people to recognize and praise His glory. Despite stories told among the Babylonians and other peoples, only the God of Israel ever created anything. As sole Creator, God is our only hope for redemption and the only claimant to rule the world eternally.<sup>3</sup>

There is a dramatic change in this chapter from the severe rebukes and denunciations of Israel in Isaiah 42, where Israel appears as the blind and deaf servant, to the glorious comfort promised the people of God in this chapter. Many Christians have made this chapter their favorite of the whole prophecy of Isaiah.

However, it should never be overlooked that the blind and deaf servant (the physical Israel, the old Israel, the fleshly Israel) also appears in the last two verses of this chapter. Therefore, the words here are addressed, first to the New Israel, the True Israel, the Spiritual Israel; and then, in the last two verses, the address changes back to the prophecy regarding the former Israel.

There is, however, an almost universal misunderstanding of these first seven verses; and many commentators mistakenly apply them to the old physical Israel, the historical Jews, to which these particular verses have no reference at all.

---

<sup>1</sup> Thru The Bible with J. Vernon McGee.

<sup>2</sup> The Bible Knowledge Commentary:

<sup>3</sup> Disciples Study Bible

These precious promises are not in any sense whatever applicable to the rebellious, wicked Israelites, who, as Isaiah wrote this, were still pursuing an exceedingly evil path of sin and rebellion against God. The horrible reign of Manasseh is the only proof of this fact that is needed.

There is no excuse whatever for the high handed manner in which alleged "scholars" have preempted these verses and interpreted them as promises to fleshly Israel, "purely through God's grace, and with no regard whatever to the evil character of that fleshly Israel." Yes indeed, God's grace is wonderful; but it is not that wonderful!. The basic fact of all holy religion is that there must be on the part of the people whom God will save, "A true holiness (sanctification) without which no man shall see God" (Hebrews 12:14, KJV).

In the previous chapter here, Isaiah made it very clear that there are "two Israels"; and the very first necessity here is to determine which of the two was addressed by these marvelous promises of comfort, security, blessing, and salvation.<sup>4</sup>

**40:1–45:25** “Tell Yerushalayim to take heart.” These chapters focus on the uniqueness of God in relation to his restoration of the Nation of Isra’el. God’s liberation and restoration (40:1–11; 41:1–4, 8–20) are undergirded by the greatness of God’s power over idols (40:18–20; 41:7, 21–24, 29; 42:17; 44:9–20, 25), his power over rulers (40:23–24), his creation and control of the heavens (40:26; 42:5; 44:24; 45:12, 18; 48:13), and his ability to revive and rescue Isra’el (40:27–31; 41:8–20). God promises to strengthen and uphold the Nation (40:29; 41:10, 14, 17) and encourages them not to be afraid (41:10, 14; 43:1, 5). Yesha’yahu introduces the “servant” as the one upon whom the Spirit rests, the one who will establish justice, who will be a light to the Gentiles (42:1–9). In contrast to God’s “servant,” Isra’el (also called the “servant”) had been oblivious (42:18–20). The restoration of the Nation would involve a regathering of the Nation to their Land, with both a near and distant application—a return from Bavel (43:14–21) and a future return from all the nations (43:3–13). Restoration also includes liberation and the reception of the Spirit (43:1; 44:3–5, 22, 24). This is based upon the uniqueness of God’s plan for the Nation (44:6–8) and involves the rebuilding of the cities of Y’hudah (44:26). Yesha’yahu argues that the return from the Babylonian captivity would involve God’s sovereign power over Gentile rulers. Thus Koresh (Cyrus), king of Persia, is called God’s “shepherd” and God’s “anointed,” because God identified him more than a hundred fifty years before his rule began and promised to move him to free the Jewish captives (44:28; 45:1–4). Once again, this demonstrates God’s uniqueness as the ruler over the world and the only one able to provide liberation and restoration (45:5–13, 21–25).<sup>5</sup>

---

<sup>4</sup> <https://www.studylight.org/commentaries/bcc/isaiah-43.html>

<sup>5</sup> Complete Jewish Study Bible Notes

**<sup>1</sup>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.**

**Six predictions** -- unfulfilled:

1. I will redeem you (Isa. 43:1).
2. When you pass through the waters I will be with you (Isa. 43:2).
3. When you pass through the rivers they will not overflow you.
4. When you walk through the fire you will not be burned, neither will the flame kindle upon you life (Isa. 43:4).
5. I will give men for you, and people for your life (Isa. 43:4).
6. I will bring your seed from the east, west, north, and south -- from afar, from the ends of the earth (Isa. 43:4-7).<sup>6</sup>

**Twelve Things God Has Done Regarding Israel**

1. He created them for His glory (Isa. 43:1,7,15).
2. He formed them for Himself (Isa. 43:1,7,21).
3. He redeemed them (Isa. 43:1,14).
4. He called them by His name (Isa. 43:1,7).
5. He ransomed them (Isa. 43:3-4).
6. He loved them (Isa. 43:4).
7. He made them (Isa. 43:7).
8. He declared things to come (Isa. 43:9,12).
9. He saved them (Isa. 43:12).
10. He showed them things to come (Isa. 43:9,12).
11. He profaned their backslidden priests (Isa. 43:28).
12. He had given them to curses and reproaches.<sup>7</sup>

[Jacob, and he that formed thee, O Israel] The terms Jacob and Israel are used of all the tribes in this chapter (Isa. 43:1,3,14-15,22,28).<sup>8</sup>

This statement is as clear-cut as it could be. God addresses the nation Israel in this entire section, and I do not think you could misunderstand Him unless you deliberately wanted to misunderstand.

He speaks of their origin: "the Lord that created thee." God took a sad specimen like old Jacob, whose name means "crooked" -- he was a supplanter -- and made a nation out of him. God took the dust of the ground, breathed into it the spirit of life, and it became a living human being. And that human being rebelled, but now God makes sons of God out of those who will trust Christ. That is my beginning, and it was a very bad beginning. I don't accept the evolutionary theory that I evolved from a monkey; I came from something worse than a monkey! I came from a rebellious sinner who on the physical side had been taken from the ground. That first man passed on to me a fallen nature which will never be reformed or repaired. But God has given me a new nature.

---

<sup>6</sup> Dake's Annotated Reference Bible:

<sup>7</sup> Dake's Annotated Reference Bible:

<sup>8</sup> Dake's Annotated Reference Bible:

Beginning with Jacob, God created a nation. Then He redeemed them from Egypt by blood and power, and they became Israel, a prince with God. They belong to God because of creation and because of redemption.<sup>9</sup>

Chapter 42 ends with God's sorrow over the spiritual decay of his people. In chapter 43, God says that despite the people's spiritual failure, he will show them mercy, bring them back from captivity, and restore them. He would give them an outpouring of love, not wrath. Then the world would know that God alone had done this.

43:1-4 God created the people of Israel, and they were special to him. God redeemed them and called them by name to be those who belong to him. God protected Israel in times of trouble. We are important to God, too. If we claim to belong to God, we must never do anything that would bring shame to him.<sup>10</sup>

“Tell Yerushalayim...she has completed her time of service, that her guilt has been paid off.” The Torah compares the bond between Adonai and Isra’el to that of a marriage between a man and a woman. Thus when the people violated God’s commands, they were considered to be a wayward wife and admonished to return to Adonai, their first love. Chapter 40 is read in synagogue on Shabbat following Tisha B’Av, the “Ninth of Av,” a day of destruction in Isra’el, when both the First and Second Temples were destroyed, as well as other tragic events in Isra’el’s history. This Shabbat is called “Shabbat Nachamu” (“Sabbath of Comforting”). From the opening phrase “Nachamu, Nachamu” one reads, “Comfort and keep comforting my people, says your God.” Here, the prophet Yesha’yahu promises that after Isra’el’s exile, they will return to Adonai and experience remarkable reconciliation.<sup>11</sup>

God reminds the Jews that He created them. That He knows them. That they are His, for He has redeemed them. With all these truths in mind, they are told not to fear, even in view of the Babyonian Captivity they would be facing in another hundred years.

As Christians, we need to be reminded of these very truths as well, and for the same reason: fear in this life. Often, we get into a panic because things in life seem to be disastrous, and that the difficult situation we're in will never end. That God isn't paying attention, or - worse yet - that He knows, but doesn't care.

So let's remind ourselves: God is our Creator. He knows us - and He loves us! In spite of our sin, He redeemed us to prove His love for us:

Rom. 5:8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

God created us for a purpose. He redeemed us because He has a good plan for our lives. So don't be afraid of your present, because both it and your future are in God's hands.<sup>12</sup>

---

<sup>9</sup> Thru The Bible with J. Vernon McGee.

<sup>10</sup> Life Application Study Bible.

<sup>11</sup> Complete Jewish Study Bible Notes

<sup>12</sup> <http://rondaniel.com/library/23-Isaiah/Isaiah4301.php>

**<sup>2</sup>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.**

### **Twelve Things God will Do for Israel**

1. He will be with them when they go through the waters (Isa. 43:2).
2. He will keep the waters from overflowing them.
3. He will keep them from being burned when in the fire. Fire and water are often mentioned in Scripture to denote calamity because one overwhelms and the other consumes (Ps. 66:2; 69:1; 73:10; 124:4-5).
4. He will punish others in preference to them (Isa. 43:4).
5. He will gather them from all lands (Isa. 43:5-7).
6. He will protect them and work for them; and no man can hinder Him (Isa. 43:13).
7. He will punish their enemies (Isa. 43:14-17).
8. He will destroy their enemies forever (Isa. 43:17).
9. He will make abundant waters for them to use, even in the desert (Isa. 43:19-21).
10. He will make a way for them in the wilderness (Isa. 43:19).
11. He will blot out their transgressions (Isa. 43:25).
12. He will remember their sins no more.<sup>13</sup>

This is a promise which specifically applies to Israel and the manner in which God delivered them in the past, for example, when they crossed the Red Sea and the Jordan River. It also has a marvelous spiritual application for all of God's children in all times. "When thou passest through the waters, I will be with thee." Sometimes in my experience I get into what I could call "deep water" when I can't touch bottom. But I have the assurance that God is going through the experience with me. I think I'm going to drown, but He has promised, "they shall not overflow thee," and He intervenes and delivers me.<sup>14</sup>

Going through rivers of difficulty will either cause you to drown or force you to grow stronger. If you go in your own strength, you are more likely to drown. If you invite the Lord to go with you, he will protect you.<sup>15</sup>

"Water" and "fire" are traditional symbols for testing that suggest totality when used together (cf. Ps. 32:6; 42:7; 66:12; James 1:2). God promised to protect His people from total destruction when they underwent their various trials. He had done this in the past, and He would do it in the future because He would be with His special people (cf. Dan. 3; Rom. 8:31-39).<sup>16</sup>

**1-3** I will be with you. These verses provide a kind of literary backdrop for Jesus' calming of the storm (see Mk 6:45-52 and note on Mk 6:50).<sup>17</sup>

---

<sup>13</sup> Dake's Annotated Reference Bible:

<sup>14</sup> Thru The Bible with J. Vernon McGee.

<sup>15</sup> Life Application Study Bible.

<sup>16</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>17</sup> NIV First Century Study Bible

**<sup>3</sup>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.**

“Thy Savior” - appears 8x in Isa (8 is the number of new beginnings).<sup>18</sup>

[gave Egypt for thy ransom] Redemption often means to ransom with a price, but here it refers to deliverance from bondage without a ransom price. Deliverance from Egyptian bondage is called redemption (Ex. 6:5; 15:13). Where a specific price is paid, the idea of redemption also includes deliverance from danger, oppression, and captivity. When God gave Egypt, Ethiopia, and Seba as a ransom for Israel, His people were delivered from destruction and these other countries were destroyed instead. The idea is that either Israel or these countries would perish; so God chose to save Israel and destroy the others -- they took Israel's place for a ransom. This applies more particularly to the future when Israel will be preserved from the Antichrist and these countries will be subdued by him (Isa. 43:3-4; Ezek. 38:5-7; Dan. 11:40-45; Mt. 24:15-22; Rev. 12:6,14).<sup>19</sup>

He does not lower His high standard in salvation. How could God give Egypt and Ethiopia ransom for Israel? The answer is simple. God says in effect, "I used these nations to discipline you. I gave them, that is, I permitted them to treat you as they did, and now I will judge them." In Proverbs 21:18 we read, "The wicked shall be a ransom for the righteous, and the transgressor for the upright." Have you ever wondered why God permitted the enemy to cross your path and cause you all the trouble he did? He did it in order to bring you into line and in order to develop you spiritually. God gave him for your deliverance. Proverbs 11:8 says, "The righteous is delivered out of trouble, and the wicked cometh in his stead." God has let several people really mistreat me, and I talked to Him about it. I thought God was treating me wrong, but I noticed that the Lord paddled these individuals, and I must confess that I was rather satisfied about it. The Lord used these people to straighten things out in my life, and then He straightened them out.<sup>20</sup>

God gave other nations to Persia in exchange for returning the Jews to their homeland. Egypt, Ethiopia, and parts of Arabia (Seba) had attacked Persia, and the Persians defeated them. 43:5, 6 Isaiah was speaking primarily of Israel's return from Babylon. But there is a broader meaning: All God's people will be regathered when Christ comes to rule in peace over the earth.<sup>21</sup>

**3-4.** A second reason Israel need not fear is that God loves her. This special love is not because of something the nation did or some quality she possesses. It is because of His choosing. As a ransom or reward for releasing the Jewish captives, Persia was enabled by God to conquer Egypt... Cush (modern-day southern Egypt, all of Sudan, and northern Ethiopia), and Seba, possibly the same as Sheba in southern Arabia (cf. 60:6; Job 6:19; 1 Kings 10:1-13) where the Sabeans lived (cf. Job 1:15; Isa. 45:14; Ezek. 23:42; Joel 3:8). In contrast with non-Israelites (represented by these three nations), Israel is precious and honored because of God's love.<sup>22</sup>

---

<sup>18</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>19</sup> Dake's Annotated Reference Bible:

<sup>20</sup> Thru The Bible with J. Vernon McGee.

<sup>21</sup> Life Application Study Bible.

<sup>22</sup> The Bible Knowledge Commentary:

**3-4:** God will reward Cyrus with the conquest of far-off lands including 'Egypt,' because his work allows the exiles to return home. In fact, Cyrus never conquered Egypt, but his son, Cambyses, did.<sup>23</sup>

**<sup>4</sup>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.**

We cannot imagine how much God loves Israel. We cannot imagine how precious we are to God.<sup>24</sup>

**<sup>5</sup>Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;**

[I will bring thy seed from the east, and gather thee from the west] Note the tenfold preservation of Israel in Isa. 43:1-4 and the tenfold gathering of Israel in Isa. 43:5-7. God is under oath to preserve and gather all the tribes of Israel back to Palestine (Isa. 43:5-7; 11:10-12; Jer. 30-31; Ezek. 37; Mt. 24:31).<sup>25</sup>

**5-6** God states in clear-cut language that He will regather the nation Israel. In Jeremiah 31:10 He reaffirms this: "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." God says, "Hear the word of the Lord, O ye nations." What He means is this: "Hear the word of the Lord, ye liberals. Hear the word of the Lord, ye amillennialists, and ye postmillennialists, and ye premillennialists -- some of you haven't been quite sure whether or not I am through with Israel." We are to listen to Him. Regardless of what the world situation might be, God says He intends to regather Israel. We have His word for it.<sup>26</sup>

**5-7.** A third reason Israel need not fear (do not be afraid; cf. 41:10, 14; 44:2, 8; 54:4) is that God, who was with them (cf. 41:10), promised to bring them back to their land. Though Isaiah was referring primarily to the restoration from Babylon (2 Chron 36:22-23; Ezra 1:1-4), he was also speaking of a wider regathering. At the second coming of Christ Israel will be regathered to her land (Matt. 24:31) from around the world—from the east... west (Isa. 43:5), north, and south (v. 6), and even from the ends of the earth (see comments on 5:26). These regathered ones who will be called by God's name and are those He created (cf. 43:1) and formed (cf. vv. 1, 21; 44:2, 24) for His glory (cf. 44:23); they will display His attributes.<sup>27</sup>

---

<sup>23</sup> Jewish Study Bible Notes

<sup>24</sup> Thru The Bible with J. Vernon McGee.

<sup>25</sup> Dake's Annotated Reference Bible:

<sup>26</sup> Thru The Bible with J. Vernon McGee.

<sup>27</sup> The Bible Knowledge Commentary:

**5-8:** The ingathering of the exiles, not only from Babylonia (which was 'East' of the land of Israel) but from other areas as well. Some Judean refugees fled to Egypt and other areas after the Babylonian conquest; see Jer. chs 43-44.<sup>28</sup>

**6<sup>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;</sup>**

We see this happening, the gathering back into the land. Initially in unbelief, but an event will happen which will change their hearts.<sup>29</sup>

**7<sup>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.</sup>**

בָּרָא (to create) Gen 1 uses “bara”:

יָחַר (to form).

עָשָׂה (to make).

All three words used here.<sup>30</sup>

[called by my name] To be called by the name of anyone means to be regarded as his son. Here it refers to those who were considered children of God.<sup>31</sup>

**8<sup>Bring forth the blind people that have eyes, and the deaf that have ears.</sup>**

**Four commands to Jews and Gentiles:**

1. Bring forth the blind people that have eyes -- referring to Israel (Isa. 43:8 with Isa. 42:18-22).
2. Bring forth the deaf that have ears.
3. Let all the nations (Gentiles) be gathered together (Isa. 43:9).
4. Let the people be assembled.

The purpose of these commands for gathering both Jews and Gentiles was to assemble all people to hear God's challenge; to witness His choice of making Israel His special people to fulfill His will in propagating the truth among all nations; and to demonstrate their power or lack of it to prophesy, so they might acknowledge that what God had predicted was the truth (Isa. 43:8-12).<sup>32</sup>

**8-10.** God invited Israel, still spiritually blind and deaf (cf. 42:20; 48:8), to be brought before the nations. God challenged the nations to bring... witnesses to try to prove that they could predict the future (cf. 41:21-23). Then He said that the Israelites, as His witnesses (cf. 43:12; 44:8) and

---

<sup>28</sup> Jewish Study Bible Notes

<sup>29</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>30</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>31</sup> Dake's Annotated Reference Bible:

<sup>32</sup> Dake's Annotated Reference Bible:

His chosen servant (cf. 41:8-9), demonstrate that He is the only God (43:10). He existed before any god was made, and He will continue to exist long after the last idol perishes.<sup>33</sup>

Isaiah summoned an unidentified authority to bring out the Israelites: the spiritually blind and deaf (cf. 42:18-25; cf. Deut. 29:4; Jer. 5:21). The setting of this scene is a courtroom. The prophet was summoning them so God could address them (v. 10) as His witnesses. Imagine calling blind and deaf people as witnesses in a court of law! Yet the Lord would use even them to testify to His greatness.<sup>34</sup>

Blindness had been mentioned quite a bit in chapter 42. Part of the ministry of Jesus Christ ("My Servant," as the Lord called Him), would be to open blind eyes. The Jews were described as blind because they had willingly closed their eyes to God's commands. Now, God refers to the blind nations, who have put their trust in idols that cannot see.

God's speech is quite clever: "Bring out the blind people so they can testify to what they've seen!" This is a continuation of the courtroom scene that started back in chapter 41, where God challenged the idols to prove their deity by accurately predicting the future. Since they couldn't say anything at all, now God is calling together the nations and those Jews who have fallen into the blindness of idolatry. "Somebody, anybody, present your case," God is saying. "Either justify your trust in these false gods, or believe Me."<sup>35</sup>

**<sup>9</sup>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 forth their witnesses, that they may be justified: or let them hear, and say, *It is truth.***

Who among the multitude of Jews and Gentiles can declare that are to happen? Let them demonstrate their prophetic powers so they can be justified in their claims that Jehovah is not the only one who has this power.<sup>36</sup>

Isaiah pictured all the nations in this courtroom. Some had already assembled, and others were on their way. Who among them, the prophet asked, could proclaim former things? These "former things" probably refer to things predicted in the past that had since come to pass.<sup>486</sup> No one among the nations, none of their gods, could predict the future and then bring it into existence. Only Yahweh could do this. Furthermore, no one could serve as a witness that the idols could do this or confirm the testimony of someone else that they could.

Undoubtedly some pagan prognosticators claimed to be able to foretell the future and that their predictions had come to pass, just as today some psychics make such claims. However, none of them could predict with the specificity and accuracy that Yahweh did through His prophets. The biblical prophecies that had already been fulfilled were in an entirely different class than the predictions that marked the nations. If this were not the case, Isaiah would not have dared to claim what he did here.<sup>37</sup>

---

<sup>33</sup> The Bible Knowledge Commentary:

<sup>34</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>35</sup> <http://rondaniel.com/library/23-Isaiah/Isaiah4301.php>

<sup>36</sup> Dake's Annotated Reference Bible:

<sup>37</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

**<sup>10</sup>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.**

Notice use of duet.<sup>38</sup>

God has no competitor or equal. He alone is God. He alone holds this unique position.<sup>39</sup>

**10-11** Israel's task was to be a witness (44:8), telling the world who God is and what he had done. Believers today share the responsibility of being God's witnesses. Do people know what God is like through your words and example? They cannot see God directly, but they can see him reflected in you.<sup>40</sup>

### **Chosen Witnesses**

The Jews were God's witnesses and His servants whom He had chosen (Isa. 43:10; 42:19). They were cut off from being the peculiar people of God when they rejected their Messiah, and now the Gentiles have this place as a people (Mt. 21:33-45; Rom. 11). The Jews will be received again at the second coming of Christ, and will become witnesses again, literally evangelizing the nations in the Millennium (Isa. 2:2-4; 11:3-12; 52:7; Zech. 8:23; Rom. 11:25-29).

### **Four Reasons for Choosing Them as Witnesses:**

1. That you may know Me (Isa. 43:10).
2. That you may believe Me.
3. That you may understand that I am He.
4. That you may witness that I am God (Isa. 43:12).

### **Eight Things They Were to Bear Witness To:**

1. That I am He (Isa. 43:10; note b, Isa. 41:4).
2. That before Me there was no God formed.
3. That after Me there will be no God formed.
4. That I am Jehovah (Isa. 43:11).
5. That beside Me there is no Savior.
6. That I have declared former things which have already come to pass (Isa. 43:12; 41:21-24,26; 42:8-9; 43:9).
7. That I have saved you (Isa. 43:12).
8. That I have showed you things when no strange god among you could reveal them to you.<sup>41</sup>

[before me there was no God formed, neither shall there be after me] I am the only true and eternal God -- the first Being; I owe My existence to no one else. I have not succeeded another; My kingdom is original, underived and independent. No one will ever succeed Me on My throne. I am Jehovah and beside Me there is no Savior. I have demonstrated by predictions, salvation, and miracles that I am God; and you are My witnesses (Isa. 43:10-12).<sup>42</sup>

---

<sup>38</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>39</sup> Thru The Bible with J. Vernon McGee.

<sup>40</sup> Life Application Study Bible.

<sup>41</sup> Dake's Annotated Reference Bible:

<sup>42</sup> Dake's Annotated Reference Bible:

Evangelism, Personal—Witnesses declare what God has done. Effective witnesses need to be knowledgeable of the mighty acts of God in history—and in the contemporary moment also. This requires study and sensitivity to all God has revealed in His Word, in history, and in one's daily life. Witnesses take up the role of God's servant. See note on 42:6-7. Witnesses believe in, obey, and worship God. They share what they have experienced with all who do not know God. They want everyone in the world to let the true God be their Savior and to commit their lives to Him. Witnessing is the believer's essential task.<sup>43</sup>

**<sup>11</sup>I, even I, am the LORD; and beside me *there is no saviour.***

Cf. Jn 14:6; Acts 4:12. No other way, Garden of Gethsemene Jesus asked three times if there was another way.<sup>44</sup>

It is interesting that of all the religions of the world only Christianity guarantees salvation. Others put down quite a program, but they certainly do not guarantee salvation. God says, "Beside me there is no saviour."<sup>45</sup>

**11-13.** The Lord's deliverance of Israel also shows that He is the true God. He is her only Savior and no one can oppose His plans. "Savior" is another title of God that Isaiah used frequently (cf. 17:10; 43:3; 45:15, 21; 49:26; 60:16; 62:11; 63:8). God's revealing His plans and saving His people could not be duplicated by any foreign god. Israel's existence witnesses to His sovereignty and eternity. No one can reverse what God puts into action or thwart His plans (cf. Job 42:2).<sup>46</sup>

God asserts that He is the only God. There was no god formed before Him. And there will never be another after Him. That really messes up the Mormon's theology, by the way. They're working so hard to become gods, but there will never be another god after the true God.

There is also no Savior besides the true God. That deals with the Jehovah's Witnesses, who proclaim that Jesus is the Savior, but that He's not God.

But notice, this is the Lord saying, "There is no Savior besides Me." If Jesus isn't God, then how can they explain Bible verses like:

John 4:42 " ...we have heard for ourselves and know that this One is indeed the Savior of the world."

Acts 13:23 "...God has brought to Israel a Savior, Jesus"

Jesus is the Savior, and God says that there is no Savior besides Him. The only logical solution to that puzzle is if we are...

Titus 2:13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus.<sup>47</sup>

---

<sup>43</sup> Disciples Study Bible

<sup>44</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>45</sup> Thru The Bible with J. Vernon McGee.

<sup>46</sup> The Bible Knowledge Commentary:

<sup>47</sup> <http://rondaniel.com/library/23-Isaiah/Isaiah4301.php>

**<sup>12</sup>I have declared, and have saved, and I have showed, when *there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God.***

God now opens up the subject of idolatry

God is saying, "As long as you will not go into idolatry or turn to that which will lead you away from Me, I will bless you."<sup>48</sup>

**<sup>13</sup>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?***

### **Eighteen Declarations of the Existence of God**

1. I existed before the day (Isa. 43:13).
2. I am more powerful than anyone else.
3. I work and none can hinder Me.
4. I am your Redeemer (Isa. 43:14).
5. I am the Holy One of Israel.
6. I judged Babylon for your sakes.
7. I am Jehovah, your Holy One (Isa. 43:15).
8. I am the Creator of Israel.
9. I am your King.
10. I make ways in the sea and paths in the mighty waters (Isa. 43:16).
11. I destroy mighty armies and quench them as tow (Isa. 43:17).
12. I do new things and tell you about them before they happen so that you may know them (Isa. 43:19).
13. I make ways in the wilderness.
14. I make rivers in the desert.
15. I cause the beasts of the field to honor Me by giving them an abundance of water in the desert and wilderness (Isa. 43:20).
16. I make plenty of water for My people to drink.
17. I have formed Israel for Myself (Isa. 43:21).
18. I predict that they will eventually show forth My praise.<sup>49</sup>

The word let in this verse means to hinder. No creature can slip out of the hand of God or escape out of His reach.<sup>50</sup>

---

<sup>48</sup> Thru The Bible with J. Vernon McGee.

<sup>49</sup> Dake's Annotated Reference Bible:

<sup>50</sup> Thru The Bible with J. Vernon McGee.

**14Thus 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.**

God is called the Redeemer 13 times in Isaiah, and it speaks of Him as the one who pays ransom, or buys out of bondage.

The ultimate destruction of Babylon is foretold.  
Illusion to Babylon which does not rise until one century later.<sup>51</sup>

#### **Six Predictions -- Unfulfilled:**

1. I will punish all the nobles of Babylon and all the Chaldeans whose cry is in ships (Isa. 43: 14).
2. They will be punished forever (Isa. 43:17).
3. I will make a new thing -- a way in the wilderness and waters in the desert (Isa. 43:19 35:1-7).
4. The beasts of the field will honor Me because of these waters (Isa. 43:20).
5. I will give waters in the wilderness and rivers in the desert for My people to drink (Isa. 43:20; 35:1-7; Ezek. 47; Zech. 14:8).
6. This people (the Jews) will show forth My praise (Isa. 43:21).

[I have sent to Babylon, and have brought down all their nobles]

#### **Future Destruction of Babylon**

Isaiah spoke as if God had already done this, but the actual fulfillment will be when Babylon is destroyed under the seventh vial and the maritime merchants will lament the destruction of this great city in one hour (Isa. 43:14; Rev. 16:19; 18:1-24).

#### **Five Proofs of the Future Destruction of Babylon:**

1. No cry of men in ships went up when Babylon was taken by Cyrus, but such is predicted to happen sometime (Rev. 18:15-19)
2. God will become the actual King of Israel at the second coming of Christ (Isa. 43:15; 9:6-7; Dan. 2:44-45; 7:13-14,27; Zech. 14:9; Lk. 1:32-33; Rev. 11:15)
3. No army was destroyed by God when Cyrus took Babylon, but such is predicted by fire and other means at the battle of Armageddon (Isa. 43:17; Ezek. 38:17-21; 2Th. 1:7-10; Rev. 19)
4. Verses 19-20 will be literally fulfilled the first time in the Millennium when Christ comes (Isa. 35:1-7; Ezek. 47; Zech. 14:8)
5. Israel has not yet shown forth God's praise as predicted in Isa. 43:21.<sup>52</sup>

The section beginning with Isaiah 40 and extending through 49 blends and merges the four themes of: 1. The foolishness of Idolatry; 2. The proof that YHWH is the only God by predicting the history of Cyrus the Persian who will release the Jews from their Babylonian captivity which has already been predicted (39:6-8). 3. The fall of Babylon and: 4. The final outcome of all: the setting up of Zion by the Messiah and the call of the Gentiles into Zion. Here in verse 14 is the first mention in this section (40-49) that refers directly to Babylon. The rise and fall of Babylon and the captivity of the Jews has already been covered by Isaiah in chapters 13 and 14; also in

---

<sup>51</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>52</sup> Dake's Annotated Reference Bible:

21:1-10; 39:6-8. The other references to Babylon in this section are 46:1,2; 47:1-15; 48:14; 48:20.<sup>53</sup>

**<sup>15</sup>I am the LORD, your Holy One, the creator of Israel, your King.**

Surely it is inescapable that the nation Israel is the subject. God takes responsibility for bringing them into existence. Let every anti-Semite take note of this. He is their King. This is another affirmation of the deity of Christ, for He is their King. When the Lord Jesus came to earth and made His claim to Kingship, Israel knew that He was claiming to be Immanuel, "...God with us" (Matt. 1:23). The instructed Israelite understood that.

We have seen that God claims Israel because He created them. Now He speaks of the fact that even the beasts of the field honor Him.<sup>54</sup>

**15-21** This section pictures a new Exodus for a people once again oppressed, as the Israelites had been as slaves in Egypt before the Exodus. They would cry to God, and again he would hear and deliver them. A new Exodus would take place through a new wilderness. The past miracles were nothing compared to what God would do for his people in the future.<sup>55</sup>

**<sup>16</sup>Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;**

"Path in the sea" - James Fontaine Mearns, father of oceanography. He wanted to find these pathways spoken of here in Isa 43:16.<sup>56</sup>

**16-21.** God, who in the first Exodus brought Israel out of Egypt and drowned the Egyptian army, would do an even greater thing. Therefore forgetting the past (v. 18), Israel should realize God would do a new work. In this new "Exodus," the return from the Exile, the Jews would be going through desolate desert land where God would provide water and streams in abundance (cf. 35:6-7; 41:18; 44:3-4). Therefore His Chosen People (cf. comments on 41:8-9), whom He created (formed; cf. 43:21; 44:2, 24), would praise Him (cf. 42:10-13). Still a third and more glorious "Exodus" will take place when the Messiah returns to regather His people (cf. 43:5-6) and establish His millennial reign on earth.<sup>57</sup>

**<sup>17</sup>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.**

---

<sup>53</sup> <http://www.moellerhaus.com/40-45.htm>

<sup>54</sup> Thru The Bible with J. Vernon McGee.

<sup>55</sup> Life Application Study Bible.

<sup>56</sup> Chuck Missler, Notes on Isaiah, khouse.org

<sup>57</sup> The Bible Knowledge Commentary:

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

**19Behold, 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.**

God promises to do something new, and says, "Forget about the past." If the Jews look to their own past behavior, they will feel condemned and worthless. But God says, "Don't ponder that stuff. I'm going to do something new with you."

Most of us can feel pretty defeated when we dwell on our past failures. I can beat myself up terribly when I dwell on my historical mistakes. But God loves you and He loves me. He wants us to move on towards a better future.

Some people are afraid of the future God has for them. If the Jews held captive in Babylon stay in the past, they will never be returned to the Promised Land. So too, we need to not be afraid of the new things God will do in our lives. Because even if there are hundreds of miles of wilderness between the present and the future, God will make a way, and He'll provide along the way.

So, let's follow the example of Paul:

Phil. 3:13-14 ...one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.<sup>58</sup>

**20The 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.**

I have a notion that even the animal world is a little more conscious of God than His creature man, who has fallen into sin.<sup>59</sup>

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

“Praise” - Jewish word for praise is Judah.

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

22-25. The future "Exodus" from Babylon would not come as the result of Israel's religious acts, including prayers, offerings... sacrifices... incense, or calamus (possibly sweet cane; cf. Song 4:14; Jer. 6:20; Ezek. 27:19). They had not bothered (wearied, Isa. 43:22) themselves in the sacrificial system, but their sins had wearied God! (cf. Mal. 2:17) Without the Jerusalem temple the exiles were obviously unable to take sacrifices to the altar. So with no offerings their unforgiven sins piled up! However, God would forgive them because of His grace, for His own sake.

---

<sup>58</sup> <http://rondaniel.com/library/23-Isaiah/Isaiah4301.php>

<sup>59</sup> Thru The Bible with J. Vernon McGee.

## **Eight Failures of Israel**

1. You have not called upon Me (Isa. 43:22).
2. You have been weary of Me.
3. You have not brought Me burnt offerings (Isa. 43:23).
4. You have not honored Me with sacrifices.
5. You have not bought Me sweet cane with money (Isa. 43:24; Jer. 6:20).
6. You have not filled Me with the fat of your sacrifices.
7. You have served Me with your sins.
8. You have wearied Me with your iniquities.

[Jacob; but thou hast been weary of me, O Israel] Again Jacob and Israel are used of all thirteen tribes, not just Judah only.<sup>60</sup>

**22-24** A sacrifice required both giving up a valuable animal and pleading with God for forgiveness. But the people presented God with sins instead of sacrifices. Can you imagine bringing the best of your sins to God's altar? This ironic picture shows the depths to which Israel had sunk. What do you present to God—your sins or a plea for his forgiveness?<sup>61</sup>

**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.**

[small cattle of thy burnt offerings] The lambs and kids of the flock for the daily sacrifices (Ex. 29:38).

[I have not caused thee to serve with an offering, nor wearied thee with incense] I have not been oppressive in asking your worship and seeking your service beyond what is reasonable and what you would give even to idols (Isa. 43:23-24).<sup>62</sup>

**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.**

[sweet cane] Sweet cane, called sweet calamus, was used in the incense that Israel made for worship (Ex. 30:23; Song 4:14; Ezek. 27:19). Some was grown in Arabia and India, and an inferior quality in Egypt and Syria. The kind used by Israel was brought from afar (Jer. 6:20).

[filled me with the fat of thy sacrifices] I.e., satisfied Him by meeting His requirements according to the law of Moses.

[but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities] Instead of serving Me in holiness and righteousness, and worshiping Me with sacrifices and offerings to atone for sin, you have served in your sins and burdened Me with your iniquities.<sup>63</sup>

---

<sup>60</sup> Dake's Annotated Reference Bible:

<sup>61</sup> Life Application Study Bible.

<sup>62</sup> Dake's Annotated Reference Bible:

<sup>63</sup> Dake's Annotated Reference Bible:

The Jews had become weary of God. It was a burden to obey His commandments, and offer sacrifices. Maybe you can relate to their feelings - it's not always easy to walk God's way. But the times we feel that way aren't the Lord's fault. They speak more about our hearts than His orders. John wrote,

1John 5:3 For this is the love of God, that we keep His commandments; and His commandments are not burdensome.

And Jesus said,

Matt. 11:28-30 "Come to Me, all who are weary and heavy-laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS. For My yoke is easy and My burden is light."

So, if it's a burden, it's not the Lord's yoke you're carrying. Because if we're loving God, it's not hard to do the commandments.

On the other side of the equation, God says that our unrepentant sins are a burden to Him. To relieve His burden and ours, we just need to call on Him. He will erase our transgressions.

1John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.<sup>64</sup>

"Instead, you have burdened me with your sins." This is parallel to the imagery of the Suffering Servant in 53:5-6. According to Jacques Doukhan (128), these two passages are linked in the Hebrew. Both passages share the same association of three technical words for sin: het' (sin; v. 24b); 'avon (crimes; v. 24c); and pasha' (offenses; v. 25). Both passages are related to the sacrificial rites. The key word of 43:24 is 'eved or "burdened," from which the word servant derives its origin.<sup>65</sup>

**<sup>25</sup>I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.**

"Blotteth" out of a book (Ps 56:8; Rev 20:12).<sup>66</sup>

[blotteth out thy transgressions for mine own sake, and will not remember thy sins] After the accusations of Isa. 43:24, God now assured them He would blot out their transgressions for His own sake and forget their sins. This presupposes a repentance on Israel's part; since that won't happen until the second coming of Christ, this prediction will be fulfilled then (Zech. 12:10 -- Zech. 13:1; Rom. 11:25-29). The idea of blotting out sins is taken from the custom of keeping accounts and cancelling or blotting out the charge when the debt is paid. God promised to cancel Israel's sins and blot them all out. When this is done no punishment can be exacted for sins, and the people forgiven must be treated as pardoned friends.

[own sake] Sinners don't deserve forgiveness. They deserve full punishment, but God freely pardons by grace all sin which is repented of. He can thus declare that "beside Me there is no Savior" (Isa. 43:11). If it is for God's sake that men are forgiven and escape hell, they owe their lives to Him to live for His glory, not for themselves. If men are to be pardoned on these

---

<sup>64</sup> <http://rondaniel.com/library/23-Isaiah/Isaiah4301.php>

<sup>65</sup> Complete Jewish Study Bible Notes

<sup>66</sup> Chuck Missler, Notes on Isaiah, khouse.org

grounds, they must come to God alone -- not to justify themselves, but to confess their sins so He can be glorified. Unless they come on His terms they can never be forgiven.<sup>67</sup>

God is saying that He intends to forgive them on the same basis that He has forgiven us.<sup>68</sup>

How tempting it is to remind someone of a past offense! But when God forgives our sins, he totally forgets them. We never have to fear that he will remind us of them later. Because God forgives our sins, we need to forgive others.<sup>69</sup>

The Lord Himself (cf. v. 11) would forgive His people for His own sake, not because they had earned forgiveness with their worship. Forgiveness of sin is a divine prerogative (cf. Matt. 9:2-6). He pictured forgiveness as erasing something previously written on a record (cf. 44:22; 2 Kings 21:13; Ps. 51:1, 9). Another figure, forgetting sins committed against Himself, strengthens the promise of forgiveness (cf. Jer. 31:34; Mic. 7:18-19). Since God is omniscient He never forgets anything, but in this promise He compared Himself to a person who does forget things (an anthropomorphism, cf. v. 24) to illustrate the fact that He would not hold their sins against them. He would not call their sins to mind with a view to punishing them. It was sin, not captivity, that was the root trouble that needed dealing with. Later, Isaiah revealed that God would deal with it through His Servant's ministry (53:10-12).<sup>70</sup>

**<sup>26</sup>Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.**

[Put me in remembrance: let us plead together: declare thou, that thou mayest be justified] God urged Israel to remember Him as a partner in their longstanding relationship, to reason together with Him, and to produce all the arguments possible in their own defense to justify their own backslidings and continued rebellion. On His part He accused them of sin (Isa. 43:24,27), for which they should be punished (Isa. 43:28). On their part God urged them to bring up any reason, in self-defense, either to justify themselves in their actions or prove they were unjustly accused.<sup>71</sup>

**26-28.** Though the Lord would forgive Israel (v. 25), He still needed to discipline them. Suggesting that they state their case (v. 26), the Lord then stated His case against them. Their first father—either Adam (cf. Hosea 6:7) or Abraham (cf. Gen. 12:18)—had sinned as had their spokesmen, the prophets and priests. Therefore God would punish Israel with disgrace... destruction, and scorn (Isa. 43:28), which He did in the Babylonian Captivity.<sup>72</sup>

Here God offered His people the opportunity to correct Him if what He had said was false, or to remind Him of something that He may have forgotten (v. 25; cf. 1:18). This heavily ironic offer would have drawn a silent admission of guilt from honest Israelites. Their sin was the root of

---

<sup>67</sup> Dake's Annotated Reference Bible:

<sup>68</sup> Thru The Bible with J. Vernon McGee.

<sup>69</sup> Life Application Study Bible.

<sup>70</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>71</sup> Dake's Annotated Reference Bible:

<sup>72</sup> The Bible Knowledge Commentary:

their troubles, and all their goodness could not get them out of their difficulties.<sup>73</sup>

**27<sup>r</sup>Thy first father hath sinned, and thy teachers have transgressed against me.**

This could not refer to Adam who was the father of the whole race, not just the Jews. It could only refer to Abraham whom the Jews consider the father of their race (Mt. 3:9; Jn. 8:33,39). It would have been out of order to refer to Adam's sin in this case, for the prediction concerned the destruction of the nation of Israel, their city and temple (Isa. 43:28). To say that Abraham was always righteous and faithful to God and could not be referred to as a sinner is erroneous.

**Seven Sins of Abraham in Scripture:**

1. Sin in general (Rom. 3:23)
2. Idolatry (Josh. 24:2)
3. Unbelief in leaving the land in time of trial (Gen. 12:10)
4. Unbelief in thinking the Egyptians would kill him when God had sworn that he was to have seed by Sarah. God was obligated to protect him in order to bring this about (Gen. 12:11-13)
5. Deceit (Gen. 12:13,18-20)
6. Unbelief in seeking to obtain seed through Hagar (Gen. 20:2,12)
7. Deceit again (Gen. 20:2,12)

[thy teachers] The teachers here are explained in Isa. 43:28 to be the priests and Levites of the sanctuary. They were the leaders, together with the king of Jacob and Israel.<sup>74</sup>

This evidently is 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.<sup>75</sup>

**28<sup>r</sup>Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.**

This is the present condition of Israel. They have no peace today because they have departed from the living and true God.<sup>76</sup>

God would also pollute the priests with guilt since they had for generations polluted His sacrifices with their guilt (cf. 2 Chron. 24:5). They, of all people, should have been holy since they dealt with the holy things connected with Israel's worship (cf. 65:2-5; Lev. 10:3). God would consign the whole nation to the ban (Heb. herem), something devoted to destruction. Israel had become like Canaan (cf. 1:9-10; Josh. 6:17; 1 Sam. 15:21), and it would become the object of Gentile reviling as Canaan had been for the Israelites.<sup>77</sup>

---

<sup>73</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

<sup>74</sup> Dake's Annotated Reference Bible

<sup>75</sup> Thru The Bible with J. Vernon McGee.

<sup>76</sup> Thru The Bible with J. Vernon McGee.

<sup>77</sup> <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

This is not, however, their final state.

Chapter 44 continues the theme of chapter 43. However, the last chapter closes with the dark mention of coming judgment. This chapter moves into the light of the coming Kingdom and the promise of the Holy Spirit.

There is in this chapter a brilliant and bitterly devastating satire against idolatry. This is the recurring theme of this particular section. The human heart has a way of turning from God to some idol. Today, we do not go after graven images, but anything to which a person gives himself instead of the true God is an idol. It can be a career, the making of money, seeking for fame, pleasure, sex, alcohol, self-adoration, or business. These are our idols, O America! The high point of the prophet's polemic against idolatry will come in chapter 46. There we shall have occasion to consider this subject further and to examine the real distinction between God and an idol.<sup>78</sup>

---

<sup>78</sup> Thru The Bible with J. Vernon McGee.