

Verse-by-Verse Bible Commentary Isaiah 43:1

But now, thus says the Lord , your Creator, O Jacob, And He who formed you, O Israel, "Do not fear, for I have redeemed you; I have called you by name; you are Mine!

New American Standard Version

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Verse [Isaiah 43:1](#). ***I have called thee by thy name*** — קראתיי"ך *karathi beshimcha*. So all the versions. But it seems from the seventh verse, and from the thing itself, that we should read קראתייך בשמי *karathicha bishmi*, 'I have called thee by my name;' for this form of speech often occurs - the other never. For [Isaiah 45:24](#), concerning Cyrus, is another matter; but when God calls Jacob Israel, he calls him by the name of God. See [Exodus 31:2](#)." - Secker.

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Clarke, Adam. "Commentary on Isaiah 43:1". "The Adam Clarke Commentary". <https://www.studylight.org/commentaries/acc/isaiah-43.html>. 1832.

Redemption through God's grace (43:1-28)

Despite Israel's failure and subsequent punishment, God has not cast off his people for ever. God used the power of foreign nations to enslave them and bring sufferings and hardships upon them, but he will now destroy the power of those nations. He will make them pay the ransom price for the redemption of captive Israel. They will fall so that Israel can go free (43:1-4). Wherever the captives are, they are still God's people, and he will bring them back to their land (5-7). God challenges the nations to meet him in court to see who controls the history of the world, Yahweh or the gods of the nations. If they can prove that their gods have knowledge of past events or can predict future events, they are invited to bring these gods with them to court, along with any other witnesses they can find to support their claims (8-9). As for Yahweh, his sole witness will be Israel. The history of Israel proves that God's predictions always come true and that he is the only God. People can therefore be assured that when

he predicts Israel's release and return to its land, this prediction also will come true (10-13).

For Israel's sake, God will overthrow Babylon. He is still Israel's covenant God, and once again he will redeem his people from bondage (14-15). Just as he miraculously led Israel through the Red Sea and across the desert in the time of Moses, so he will lead his people to the promised land again (16-19). As on the former occasion, he will protect them from danger and provide for their needs along the way (20-21).

This restoration of Israel to its land will be entirely by God's grace. The people certainly do not deserve it. While they have been in captivity, God has not demanded that they maintain the sacrificial ritual. He has placed no added burden upon them. But they have not shown their gratitude to him through prayer or other expressions of worship. They ignore God and continue in their sinful and selfish ways (22-24).

God is still willing to forgive his people, if only they will honestly examine themselves and admit their wrongdoing (25-26). The history of Israel shows, however, that the people do not repent readily. From the time of Jacob to the time of their captivity, they and their rulers have consistently rebelled against God and brought divine judgment upon them (27-28).

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Flemming, Donald C. "Commentary on Isaiah 43:1".

"Fleming's Bridgeway Bible Commentary".

<https://www.studylight.org/commentaries/bbc/isaiah-43.html>. 2005.

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.

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.

[Isaiah 43:1-7](#)

"But now thus saith Jehovah who 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. 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. For 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. Since 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. Fear not; for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; and bring my sons from far, and my daughters from the end of the earth; everyone that is called by my name, and whom I have created for my glory, whom I have formed, yea, whom I have made."

"The comfort and encouragement here ([Isaiah 43:1-7](#)) is to the pious." [1] Let it also be noted that the promises here are for "everyone that is called by" the name of God ([Isaiah 43:7](#)), a qualification that existed only centuries after Isaiah wrote and which pertains to God's children. Of course, the comfort here was not at all limited to people who would live in the times of the New Covenant; but the inclusion of such qualifications did have the utility of excluding the wicked from the promises of assurance and blessing given here. In the immediate foreground of these wonderful promises is

God's projected return of his chosen people from Babylon. Let it never be forgotten, however, that God's "chosen people," from the very beginning never applied merely to people who were physically descended from Abraham, but always signified that "remnant" of the fleshly Israel who believed in God and tried faithfully to walk in God's ways. Jesus Christ elaborated this truth in [John 8](#) in the New Testament.

The past tenses here: "I have redeemed thee; I have called thee by thy name, etc.," are verbs of prophetic certainty; and they have the same meaning as the future verbs: "I will bring thy seed from the east; I will be with thee, etc."

We believe that Adam Clarke was correct in his allegation that [Isaiah 43:1](#) should read, "Called thee by my name," instead of "thy name." He wrote:

It seems from the seventh verse, and from the thing itself, that we should read, "I have called thee by my name," for this form of speech often occurs, but the other never![2]

Cheyne thought that this chapter teaches that, "All Israel shall be saved." [3] However, he must have overlooked [Isaiah 43:28](#)! His comment here is a fair example of the claims made by "faith only" and "grace only" advocates of a salvation totally unconnected with righteousness. It is precisely this type of antinomianism that has practically

destroyed the Protestantism of the present century.

As Payne indicated, "The promise of release from exile is the theme here; but it is now widened and deepened." [4] This is true because: (a) the returnees are from all over the world, not merely from Babylon; (b) the promised redemption is an earmark of the new covenant; and (c) because of the emphasis upon God's love ([Isaiah 43:3](#)).

Kidner caught the spirit of this passage perfectly with this comment:

"These seven verses ([Isaiah 43:1-7](#)) eloquently detail the assurance that Christ gave his Church, that the Gates of hell shall not prevail against it. Fire, water, distances, peoples etc. can take no toll. Everyone will prevail whom God calls `mine.'" [5]

"I have given Egypt as thy ransom, Ethiopia and Seba in thy stead" ([Isaiah 43:3](#)). "This means that God granted to the Persians, beforehand, as a reward for their release of the captive Israel, the country of Egypt, and a portion of Ethiopia as additions to their empire." [6] There is a very good reason, however, behind the vigorous objections that some critical writers offer against this interpretation. As Rawlinson noted:

"Even the very latest dates assigned by skeptical critics to Second Isaiah (their imaginative author of this part of

Isaiah) still makes this a very remarkable prophecy. Both Egypt and Ethiopia became part of Persia several years after Cyrus died, whose son Cambyses effected these conquests circa 527-526 B.C.[7]

In order, therefore, to challenge the undeniable evidence here of predictive prophecy; many scholars soften the meaning here to be a mere prediction that God will remove even mighty nations whenever it is necessary to preserve Israel. Of course, such a proposition is indeed true; but we believe there is a more specific thing mentioned here.

The certainty that this passage promises the return from Babylonian captivity must be accepted; "But it also certainly looks beyond to the gathering of all God's people who are called by God's name. That great ingathering was accomplished and will continue to be accomplished only under the Servant Jesus Christ, whom God appointed to the task." [8]

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<https://www.studylight.org/commentaries/bcc/isaiah-43.html>. Abilene Christian University Press, Abilene, Texas, USA. 1983-1999.

But now - This expression shows that this chapter is

connected with the preceding. The sense is, "Though God has punished the nation, and showed them his displeasure [Isaiah 42:24-25](#), yet now he will have mercy, and will deliver them.'

That created thee - The word 'thee' is used here evidently in a collective sense as denoting the Jewish people. It is used because the names 'Jacob' and 'Israel' in the singular number are applied to the people. The word 'created' is used here to denote the idea that, as the special people of God, they owed their origin to him, as the universe owed its origin to his creative power. It means that, as a people, their institutions, laws, customs, and privileges, and whatever they had that was valuable, were all to be traced to him. The same word occurs in [Isaiah 43:7](#), and again in [Isaiah 43:15](#), 'I am Yahweh - the Creator of Israel, your king' (see also [Isaiah 44:1](#); compare [Psalms 100:3](#)).

Fear not - This is to be understood as addressed to them when suffering the evils of the captivity of Babylon. Though they were captives, and had suffered long, yet they had nothing to fear in regard to their final extinction as a people. They should be redeemed from captivity, and restored again to the land of their fathers. The argument here is, that they were the chosen people of God; that he had organized them as his people for great and important purposes, and that those purposes must be accomplished. It would follow from

that, that they must be redeemed from their captivity, and be restored again to their land.

For I have redeemed thee - The word לָאָל *gā'al* means properly "to redeem," to ransom by means of a price, or a valuable consideration, as of captives taken in war; or to redeem a farm that was sold, by paying back the price. It is sometimes used, however, to denote deliverance from danger or bondage without specifying any price that was paid as a ransom. Thus the deliverance of the Jews from Egyptian bondage is sometimes spoken of as a redemption ([Exodus 6:6](#); [Exodus 15:13](#); compare [Genesis 18:16](#); [Isaiah 29:22](#); [Isaiah 44:23](#); [Jeremiah 31:11](#); see the note at [Isaiah 1:27](#)). It is not improbable, however, that wherever redemption is spoken of in the Scriptures, even in the most general manner, and as denoting deliverance from danger, oppression, or captivity, there is still retained the idea of a ransom in some form; a price paid; a valuable consideration; or something that was given in the place of that which was redeemed, and which answered the purpose of a valuable consideration, or a public reason of the deliverance. Thus, in regard to the deliverance from Egypt - Egypt, Ethiopia, and Seba are mentioned as the ransom (see the note at [Isaiah 43:3](#)); and so in the deliverance from the captivity, Babylon was given in the place of the ransomed captives, or was destroyed in order that they might be redeemed. So in all notions of redemption; as, e. g., God destroyed the life of the

great Redeemer, or caused him to be put to death, in order that his chosen people might be saved.

I have called thee by thy name - 'To call by name' denotes intimacy of friendship. Here it means that God had particularly designated them to be his people. His call had not been general, addressed to the nations at large, but had been addressed to them in particular. Compare [Exodus 31:2](#), where God says that he had designated 'by name' Bezaleel to the work of constructing the tabernacle.

Thou art mine - They were his, because he had formed them as a people, and had originated their institutions; because he had redeemed them, and because he had particularly designated them as his. The same thing may be said of his church now; and in a still more important sense, that church is his. He has organized it; he has appointed its special institutions; he has redeemed it with precious blood; and he has called his people by name, and designated them as his own.

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Barnes, Albert. "Commentary on Isaiah 43:1". "Barnes' Notes on the Whole Bible". <https://www.studylight.org/commentaries/bnb/isaiah-43.html>. 1870.

1. *And now thus saith Jehovah.* It is hard to say whether this is a different discourse or the same with the former; for the Prophets, whose writings have come down to us, did not separate their discourses into distinct chapters, so as to enable us to know what they spoke each day. For my own part, I think it is probable that this doctrine is connected with the preceding; for, having formerly spoken severely against the Jews, and threatened destruction to them, he wished to moderate that severity. The Lord always cares for the godly; and wickedness never abounds to such an extent that he does not at the same time preserve his people, and provide for their safety, that they may not be involved in similar destruction. I think, therefore, that the copulative I (*vau*) should be viewed as disjunctive, "*And yet the Lord will leave some consolation to the godly who shall remain.*"

This passage ought to be carefully observed; for, although it may appear as if all had leagued for our destruction, although the anger of the Lord burn fiercely, and we think that we are very near destruction; yet, if but two or three godly persons are left, we ought not to despair; for Jehovah addresses them in this manner, *Fear not*. The adverb *Now*, which is here used, has great weight; for it means a present or immediate calamity, and, in short, a time when it appeared as if all were lost and ruined; because at that very time God does not cease to comfort his people, and gently to soothe their sorrows, that amidst the utmost despair they may

preserve their hope firm and unshaken.

Such is the purport of the preface, *thy Creator and Maker*; for otherwise the door would have been shut against the execution of these predictions. Besides, from other passages we may conclude, that the Lord does not here speak of universal creation, such as we share with the rest of men, and by which we are born mortal, but of regeneration to the hope of a heavenly life, on account of which we are also called new creatures. This is the sense in which Paul calls us "the workmanship of God," ([Ephesians 2:10](#),) as on former occasions we have fully explained. ⁽¹⁶²⁾ In this sense also he calls himself the *Maker*; as if he had said, that God did not "make" his Church, in which the brightness of his glory shone conspicuously, in order to undo so excellent a work. Hence we ought to observe, that the Church has nothing that is properly her own, but everything in which she excels ought to be ascribed to the gift of God.

For I have redeemed thee. This is added as the reason of the former statement, and may appropriately be viewed as referring both to the future and to the past; for the first deliverance from Egypt gave hope of another deliverance to come. Although he describes a future deliverance from the Babylonish captivity, yet the past tense is not inapplicable; for God hath redeemed us to himself before the effect of redemption reaches us; and therefore when he wishes to

testify what he has decreed, namely, to redeem his Church, which appeared to have perished, he uses with propriety the past tense.

I have called thee by thy name. To "call by one's name" means here, to admit into close relationship, as when we are adopted by God to be his children. The reason of this mode of expression is, that God rejects the reprobate in such a manner that he appears to have forgotten them. Hence, also, the Scripture says, that "he knoweth them not." ([Matthew 7:23](#); [Luke 13:27](#).) From a contrast of this sort we learn more fully what is meant by being "called by God." It is when he passes by others, and deigns to bestow on us a peculiar honor, and, from being strangers, to make us members of his household, and next takes us under his care and guardianship, so as to direct us and all our affairs. For the same reason he adds, *Thou art mine*, that believers may know that there will always be left a Church among the elect people, because God refuses to be deprived of his rightful possession. In short, he declares that they are his dear inheritance, of which he will never suffer himself to be robbed.

(162) See Commentary on Isaiah, vol. 2, pages 83 and 264, and page 132 of the present volume.

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Calvin, John. "Commentary on Isaiah 43:1". "Calvin's Commentary on the Bible". <https://www.studylight.org/commentaries/cal/isaiah-43.html>. 1840-57.

But yet, God is going to restore them. Chapter 43 gets in the restoration.

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. When you pass through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when you walk through the fire, you will not be burned; neither shall the flame kindle upon thee. For I am the LORD thy God, and the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Arabia for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, I will gather thee from the west; 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 end of the eaRuth ([Isaiah 43:1-6](#));

And so God predicted this present-day gathering together of the people of Israel back into the land. Coming from the east, the west, the south. And even Russia, God is saying, "Give My people up." And I expect there to be a real relaxing

of the Russian government on the immigration of the Jews.

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 ([Isaiah 43:7](#)).

Now God says concerning them, "I have created them. I have formed him. Yea, I have made him." In the Hebrew there are three different words: created, made, and formed, as God speaks of His work. One is that of creating something out of nothing, which only God can do. And then how God made them and then formed them. Formed them and made them.

Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us the former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth ([Isaiah 43:8-9](#)).

Now God said of the Jews, "Ye are My witnesses." And surely someone said if you want proof of the Bible, just look at the Jews. There's proof of the Bible. God said that He would make them a nation once again. They are a nation once again. You can't deny it. That's an impossibility and yet it's a reality. It's impossible that an ethnic group of people could live for two thousand years without a national homeland and still survive as an ethnic group. Unparalleled

in history.

God said,

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. I, even I, am the LORD; and beside me there is no saviour ([Isaiah 43:10-11](#)).

Now those who say, "Well, it doesn't matter really what you believe. There are many gods, many paths to God." Hey, He doesn't agree with that. "Before Me there was no God formed, neither shall there be after Me." I wonder what the Mormons do with that. Sort of puts the brakes on their ascending into the godhood status.

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. 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 hinder it? Thus saith the LORD, your Redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. I am the LORD, your Holy One, the Creator of Israel, your King. Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters; Which brings 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. Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honor 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. This people have I formed for myself; and they shall show forth my praise. But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings ([Isaiah 43:12-23](#));

Now God is speaking how the nation Israel has not really been keeping the covenant with God. And for almost 1,950 years they have not offered to God a burnt offering.

neither hast thou honored me with sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of your sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with your iniquities. I, even I, am he that blotteth out the transgressions for mine own sake, and will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that you may be justified. Thy first father hath sinned,

and thy teachers have transgressed against me. Therefore I have profaned the princes of the sanctuary, I have given Jacob to the curse, and Israel to reproaches ([Isaiah 43:23-28](#)).

And so because they have not kept God's covenant, they have experienced the desolation. "

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Bibliographical Information

Smith, Charles Ward. "Commentary on Isaiah 43:1". "Smith's Bible Commentary". <https://www.studylight.org/commentaries/csc/isaiah-43.html>. 2014.

The Lord called His people not to fear, even though they were blind, deaf, and suffering for their sins. God had created the nation with painstaking care, had redeemed (Heb. *ga'al*) it in the Exodus, and adopted it as His special treasure at Mount Sinai. His acts for her, not her acts against Him, guaranteed her future. The dual reference to Jacob and Israel stresses God's tenderness in dealing with the nation He had created.

"Thirteen times within the compass of chapters 40-49 Isaiah uses this double designation, and with one exception ([Isaiah 41:8](#)), in this order. Jacob was the deceiver and had to

become an Israel [prince with God]. Hence in this order of the names there may be a hint that the Jacob character of the nation had to be abandoned. Implied also may be the thought that in *Israel* is expressed the true destiny of the people. They are to become an Israel, and as such the heirs of the promises that had once been made to their ancestor Israel." [Note: Young, 3:139.]

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Constable, Thomas. DD. "Commentary on Isaiah 43:1". "Dr. Constable's Expository Notes". <https://www.studylight.org/commentaries/dcc/isaiah-43.html>. 2012.

But now thus saith the Lord that created thee, O

Jacob,.... This prophecy is not concerning Cyrus, and the redemption of the Jews by him, as some have thought; nor of Sennacherib and his army, and of their deliverance from him, as Kimchi and his father interpret it; but of the Christian church, and the state of it, when Jerusalem should be destroyed, as predicted in the preceding chapter; which goes by the name of Jacob and Israel, for the first churches chiefly consisted of Jews, and both Jews and Gentiles converted are the spiritual Israel of God:

and he that formed thee, O Israel; this creation and formation are not so much to be understood of their being the creatures of God, and the work of his hands, in a natural sense; but of their new creation and regeneration; of their being the spiritual workmanship of God, created in Christ, and formed for his glory:

fear not: for I have redeemed thee: though Jerusalem shall be destroyed, and Judea wasted, and though subject to the persecutions of wicked men in all places; yet since redeemed by Christ from sin, Satan, and the law, hell, and death, nothing is to be feared from either of them; redemption by Christ is an antidote against the fear of any enemy whatsoever:

I have called thee by thy name; with an effectual calling, which is of particular persons, and those by name, even the same that are redeemed by Christ; for whom he has redeemed by his precious blood, they are called by the grace of God to special blessings of grace, with a high, holy, and heavenly calling; and have no reason to fear anything, since they are the chosen of God; have a right to all spiritual blessings; all things work together for their good; they shall persevere to the end, and at last be brought to glory, to which they are called:

thou art mine; such as are redeemed by Christ, and called by his grace, they are his Father's gift, and his own

purchase; they voluntarily give up themselves to him, under the influence of his Spirit and grace; they are his by profession and possession; they are his portion, people, sheep, and spouse; and his interest in them, and theirs in him, serve to prevent fear; such need not fear wanting anything, nor any enemy, nor perishing, or miscarrying of heaven and happiness, to which fears they are subject.

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The New John Gill's Exposition of the Entire Bible

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Gill, John. "Commentary on Isaiah 43:1". "Gill's Exposition of the Entire Bible". <https://www.studylight.org/commentaries/geb/isaiah-43.html>. 1999.

<i>Encouragement to God's People.</i>	B. C. 708.
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1 But now thus saith the **LORD** that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine. 2 When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow

thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. 3 For I *am* the **LORD** thy God, the Holy One of Israel, thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee. 4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. 5 Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west; 6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; 7 *Even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

This chapter has a plain connexion with the close of the foregoing chapter, but a very surprising one. It was there said that Jacob and Israel would not walk in God's ways, and that when he corrected them for their disobedience they were stubborn and laid it not to heart; and now one would think it should have followed that God would utterly abandon and destroy them; but no, the next words are, *But now, fear not, O Jacob! O Israel! I have redeemed thee, and thou art mine.* Though many among them were untractable and incorrigible, yet God would continue his love and care for his people, and the body of that nation should still be reserved for mercy. God's goodness takes occasion from man's badness to appear so much the more illustrious. *Where sin*

*abounded, grace did much more abound ([Romans 5:20](#)), and mercy rejoices against judgment, as having prevailed and carried the day, [James 2:13](#). Now the sun, breaking out thus of a sudden from behind a thick and dark cloud, shines the brighter, and with a pleasing surprise. The expressions of God's favour and good-will to his people here are very high, and speak abundance of comfort to all the spiritual seed of upright Jacob and praying Israel; for *to us is this gospel preached as well as unto those that were captives in Babylon, [Hebrews 4:2](#)*. Here we have,*

I. The grounds of God's care and concern for his people and the interests of his church and kingdom among men. Jacob and Israel, though in a sinful miserable condition, shall be looked after; for, 1. They are God's *workmanship, created by him unto good works, [Ephesians 2:10](#)*. He has created them and formed them, not only given them a being, but this being, formed them into a people, constituted their government, and incorporated them by the charter of his covenant. The new creature, wherever it is, is of God's forming, and *he will not forsake the work of his own hands*. 2. They are the people of his purchase: he has redeemed them. Out of the land of Egypt he first redeemed them, and out of many another bondage, *in his love, and in his pity ([Isaiah 63:9](#); [Isaiah 63:9](#))*; much more will he take care of those who are redeemed with the blood of his Son. 3. They are his peculiar people, whom he has distinguished from

others, and set apart for himself: he has called them by name, as those he has a particular intimacy with and concern for, and they are his, are appropriated to him and he has a special interest in them. 4. He is their God in covenant ([Isaiah 43:3](#); [Isaiah 43:3](#)): *I am the Lord thy God, worshipped by thee and engaged by promise to thee, the Holy One of Israel, the God of Israel; for the true God is a holy one, and holiness becomes his house.* And upon all these accounts he might justly say, *Fear not* ([Isaiah 43:1](#); [Isaiah 43:1](#)), and again [Isaiah 43:5](#); [Isaiah 43:5](#), *Fear not.* Those that have God for them need not fear who or what can be against them.

II. The former instances of this care. 1. God has purchased them dearly: *I gave Egypt for thy ransom; for Egypt was quite laid waste by one plague after another, all their first-born were slain and all their men of war drowned; and all this to force a way for Israel's deliverance from them. Egypt shall be sacrificed rather than Israel shall continue in slavery, when the time has come for their release. The Ethiopians had invaded them in Asa's time; but they shall be destroyed rather than Israel shall be disturbed. And if this was reckoned so great a thing, to give Egypt for their ransom, what reason have we to admire God's love to us in giving his own Son to be a ransom for us![1 John 4:10](#). What are Ethiopia and Seba, all their lives and all their treasures, compared with the blood of Christ? 2. He had prized them accordingly, and they were very dear to him ([Isaiah 43:4](#);*

[Isaiah 43:4](#)): *Since thou hast been precious in my sight thou hast been honourable.* Note, True believers are precious in God's sight; they are his jewels, his peculiar treasure ([Exodus 19:5](#)); he loves them, his delight is in them, above any people. His church is his vineyard. And this makes God's people truly honourable, and their name great; for men are really what they are in God's eye. When the forces of Sennacherib, that they might be diverted from falling upon Israel, were directed by Providence to fall upon Egypt, Ethiopia, and Seba, then God gave those countries for Israel, and showed how precious his people were in his sight. So so me understand it.

III. The further instances God would yet give them of his care and kindness. 1. He would be present with them in their greatest difficulties and dangers ([Isaiah 43:2](#); [Isaiah 43:2](#)): "*When thou passest through the waters and the rivers, through the fire and the flame, I will be with thee, and that shall be thy security; when dangers are very imminent and threatening, thou shalt be delivered out of them.*" Did they, in their journey, pass through deep water? They should not perish in them: "*The rivers shall not overflow thee.*" Should they by their persecutors be cast into a fiery furnace, for their constant adherence to their God, yet then the flame should not kindle upon them, which was fulfilled in the letter in the wonderful preservation of the three children, [Daniel 3:1-30](#) Though they went through fire and water, which

would be to them as the *valley of the shadow of death*, yet, while they had God with them, they need fear no evil, they should be borne up, and *brought out into a wealthy place*, [Psalms 66:12](#). 2. He would still, when there was occasion, make all the interests of the children of men give way to the interests of his own children: "*I will give men for thee, great men, mighty men, and men of war, and people (men by wholesale) for thy life*. Nations shall be sacrificed to thy welfare." All shall be cut off rather than God's Israel shall, so precious are they in his sight. The affairs of the world shall all be ordered and directed so as to be most for the good of the church, [2 Chronicles 16:9](#). 3. Those of them that were scattered and dispersed in other nations should all be gathered in and share in the blessings of the public, [Isaiah 43:5-7](#); [Isaiah 43:5-7](#). Some of the seed of Israel were dispersed into all countries, east, west, north, and south, or into all the parts of the country of Babylon; but those whose spirits God stirred up to go to Jerusalem should be fetched in from all parts; divine grace should reach those that lay most remote, and at the greatest distance from each other; and, when the time should come, nothing should prevent their coming together to return in a body, in answer to that prayer ([Psalms 106:47](#)), *Gather us from among the heathen*, and in performance of that promise ([Deuteronomy 30:4](#)), *If any of thine be driven to the utmost parts of heaven, thence will the Lord thy God gather thee*, which we find pleaded on behalf of the children of the captivity, [Nehemiah 1:9](#). But who

are the seed of Israel that shall be thus carefully gathered in? He tells us ([Isaiah 43:7](#); [Isaiah 43:7](#)) they are such as God has marked for mercy; for, (1.) They are called by his name; they make profession of religion, and are distinguished from the rest of the world by their covenant-relation to God and denomination from him. (2.) They are created for his glory; the spirit of Israelites is created in them, and they are formed according to the will of God, and these shall be gathered in. Note, Those only are fit to be called by the name of God that are created by his grace for his glory; and those whom God has created and called shall be gathered in now to Christ as their head and hereafter to heaven as their home. *He shall gather in his elect from the four winds.* This promise points at the gathering in of the dispersed of the Gentiles, and the strangers scattered, by the gospel of Christ, who died to *gather together in one* the children of God that were scattered abroad; for the promise was to all that were afar off, even as many as the Lord our God shall call and create. God is with the church, and therefore let her not fear; none that belong to her shall be lost.

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