



ShalomAZ Ministries

In Pursuit of Israel's Redemption

" The Creative God is Doing What He Does: Something New!"

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Devotion and Discussion Questions

Key Texts (TLV): **Is 43:14-21**; *Is. 43:1-13, 24-28; Ex. 14:13-14, 21; 2 Kgs 18:4; Jer. 51:12-14; Ph 3:10-14; John 3:16; 1 Peter 2:9*

Isaiah 43. The Lord is still in that courtroom scene that's been building since earlier chapters: the gods of this world get put on the stand, and the question is simple—"Can you speak about the former things? Can you declare what's coming?" And of course, there's nothing. Silence. No witness. No power. No truth. And then the Lord turns and looks at His people—Israel—and He says something that hits like a gavel: you're not just in the room, you're not just watching the trial... **you're My witnesses.**

And what He keeps saying through this chapter is, "Remember who you are to Me. Remember whose you are." He calls Himself your Creator, your Shaper, the One who formed you, spoke you into existence, called you by name. "*Fear not, for I have redeemed you. I have called you by name. You are Mine.*" (Isa 43:1) That's not just theology—it's identity. And from that identity, the Lord begins to do what the Creative God does: He announces deliverance, He announces purpose, and He announces something new—without ever changing who He is.

1. God Called You to Know Him Before You Represent Him

The Lord says, "*You are My witnesses... My servant whom I have chosen.*" And the reason He gives isn't first "so you can do big things," or "so you can win arguments," or "so you can prove the nations wrong." It's personal: so that you may **know Him**, trust Him, believe Him—so you will perceive, understand, and recognize, "*It is Me... I am He.*" That's the starting point of being a witness: not performing for God, but walking with God. Not being near Him with our lips while our hearts are far—because He didn't call us into a religious role, He called us into a relationship.

And this is where the courtroom scene becomes painfully honest. The false gods can't testify because they've never acted—there's no "former things" to point to, no rescue to remember, no track record of faithfulness. But when the Lord speaks, He speaks with weight: "*Before Me no god was formed, and there will be none after Me... I act, and who can reverse it?*" (see Isa 43:10-13) The witness of God's people is meant to overflow from knowing Him. If we lose that, we don't just get distracted—we start becoming like the blind-with-eyes and deaf-with-ears in the courtroom: present, but unmoved.

2. The Same Deliverer Still Delivers—But He Won't Be Put in a Straightjacket

The Lord points back to the Red Sea for a reason. He's reminding them: this is who I've always been. When there was no way through, when the pressure was real, when the enemy was behind you and the sea was in front of you—He said, "*Fear not. Stand still, and see the salvation of Adonai... Adonai will fight for you, and you will hold your peace.*" (Ex 14:13-14) And then He did it—He made a way where there was no way. He used what He wanted, how He wanted, for His purposes, because that's who He is. "*Then Moses stretched out his hand over the sea... and Adonai turned the sea into dry land.*" (Ex 14:21)

But here's the key: remembering the former things does NOT mean we are to **worship** the former things. Israel had done that before—like the bronze serpent. God used it, God moved through it, but then people turned it into an idol until Hezekiah had to smash it. (2 Kgs 18:4) And that's what the Lord is confronting when He says, "*Do not remember the former things, nor consider the things of the past.*" (Isa 43:18) He's not saying, "Forget your history." He's saying, "Stop trying to lock Me into having to repeat your history in the same way." His character never changes—He is Redeemer, Holy One, Creator, King—but He is creative, and He does not have to repeat Himself the same way every time. The call is to stay listening, stay responsive, stay tuned: "Lord, what are You doing now?"

3. We Wearied Him With Sin—Yet He Blots It Out for His Own Sake

Then the passage gets even more personal, because the Lord doesn't only talk about rescue "out there." He addresses what's happening **in here**. The language is heavy: instead of bringing Him honor, instead of worship flowing from trust, He says they burdened Him—wearied Him—with sin and iniquity. (Isa 43:24) In other words, the problem wasn't that God demanded too much; the problem was that His people kept carrying themselves like He was an obligation instead of a delight. They treated Him like a weight, while their sin became the true worship they served.

And then—this is the mercy of God—He doesn't end with accusation. He reveals the heart of redemption: "*I, I am He who blots out your transgressions for My own sake, and I will not remember your sins.*" (Isa 43:25) That is not God saying, "Fine, whatever." That is God saying, "I'm saving you because of **who I am**." Then He says, essentially, "Let's talk. Come close." "*Remind Me... let us argue it together—state your case, so you may be proved right.*" (Isa 43:26) That's covenant language. That's not God pushing people away—that's God calling them back into truth, so they can be restored instead of ruined.

CONCLUSION:

So here's where this lands for us: the Creative God is still doing what He does. He is still Redeemer. He is still Holy. The question isn't whether God can act. The question is whether we will stop trying to control Him with our expectations, our traditions, our fear, or even our past spiritual experiences—and instead stay tender, stay listening, stay surrendered.

If you've been carrying faith like a burden, if you've been near with your lips but far in your heart, if you've been trying to force God to repeat "the old way" instead of trusting Him in the new thing—come back to Him. Not to a performance. Not to a system. To Him. And if you've been weighed down with sin—if you feel like you've wearied your own soul and you wonder if God is done with you—hear Him clearly: "*I, I am He... I will not remember your sins.*" (Isa 43:25) This is your moment to repent, to return, to surrender again, and to say, "Lord—*hineni*. Look at me, and help me look at You." Open your heart and your hands, confess what's real, and ask the King to restore what only He can restore.

DISCUSSION QUESTIONS:

1. In the “courtroom” picture of Isa 43, what does it mean practically that God calls His people “witnesses”?
2. Where do you most struggle to **know Him** personally (not just know about Him), and what would change if that became your first priority?
3. What’s one “former thing” you may be tempted to idolize—something God did before that you’re trying to force Him to repeat?
4. Isa 43:25 says God blots out transgressions “for My own sake.” How does that reshape the way you think about grace, shame, and restoration?
5. What is one area of your life where you need God’s “new thing”—a road in the wilderness, rivers in the desert—and what would it look like to stay in tune with Him daily there?

CLOSING PRAYER:

Avinu Malkenu, Our Father, Our King, we come to You in the Name of Yeshua, and we thank You that You are the same God—Redeemer, Holy One, Creator, King. You have acted in history, You act today, and when You act, who can reverse it? Teach us to stop trying to put You in a straightjacket. Forgive us for the ways we’ve tried to control You with our expectations, and forgive us for the ways we’ve held on to former things more than we’ve held on to You. And Lord, we confess: we need You. Where we have burdened You with sin, where we have grown dull—eyes that don’t see and ears that don’t hear—wash us, restore us, revive us. Thank You that You say, “*I, I am He who blots out your transgressions for My own sake.*” Help us turn fully back to You with honest hearts. Do the new thing You promised—make a way in our wilderness, bring rivers into our desert places, and saturate Your chosen people again so that the overflow of our lives would declare Your praise.

B’Shem Yeshua, In the name of Yeshua, amen.