

**How to Conquer Fear
Relationship is the Key
Isaiah 43:1 – 7**

Scripture quotations are taken from the following translations:

ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

**Scripture quotations taken from the New American Standard Bible® (NASB),
Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973,
1975, 1977, 1995 by The Lockman Foundation
Used by permission. www.Lockman.org**

Scripture quoted by permission. Quotations designated (NET) are from the NET Bible® copyright ©1996-2016 by Biblical Studies Press, L.L.C. <http://netbible.com> All rights reserved.

Scripture quotations marked (NLT) are taken from the Holy Bible, New Living Translation, copyright © 1996, 2004, 2015 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.

The Good News Translation Bible (GNB) text used in this product is being used by permission. Copyright © American Bible Society, 1966, 1971, 1976, 1992

Scripture taken from the Holy Bible: International Standard Version® Release 2.0. (ISV) Copyright © 1996–2011 by the ISV Foundation. Used by permission of Davidson Press, LLC. ALL RIGHTS RESERVED INTERNATIONALLY.

We ended chapter 42 with YAHWEH and His people, Israel, parting from each other. For the Lord, He was judging His people and they were paying no attention to what was going on to them. They did not even know why it was taking place. Their apostasy was complete.

Isaiah 42:25 “So He poured out on him the heat of His anger And the fierceness of battle; And it set him aflame all around, Yet he did not recognize it; And it burned him, but he paid no attention.” (NASB95)
We are still in the courtroom which began in chapter 41.

As we enter Isaiah 43, we see God’s grace on full display. He still loves His people even though they will be subjected to judgement, He refuses to leave them. A promise He gave to them prior to entering the land is still applicable. “It is the LORD who goes before you. He will be with you; he will not leave you or forsake you. Do not fear or be dismayed.” (Deuteronomy 31:8, ESV)

In the New Testament, we, as followers of Messiah, are provided the same promise.

Hebrews 13:5–6

“Keep your lives free from the love of money, and be satisfied with what you have. For God has said, “I will never leave you; I will never abandon you.” Let us be bold, then, and say: “The Lord is my helper, I will not be afraid. What can anyone do to me?”” (GNB)

Israel is about to discover that He will still be with them, even as they go through judgment for their sin. Remember, they have a covenant with God, a contract, and they have completely abrogated their end of the deal, not just a little; but by the time we roll into the reign of Manasseh, he will lead them to even exceed the evil of the Canaanites that Joshua and Company booted out (2 Kings 21:11, Jeremiah 32:28 – 35).

Isaiah 43:1–4

“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! When you pass through the waters, I will be with you; And through the rivers, they will not overflow you. When you walk through the fire, you will not be scorched, Nor will the flame burn you. For I am the LORD your God, The Holy One of Israel, your Savior; I have given Egypt as your ransom, Cush and Seba in your place. Since you are precious in My sight, Since you are honored and I love you, I will give other men in your place and other peoples in exchange for your life.” (NASB95)

Even though His people had forgotten Him as clearly reflected in Isaiah 42:25, YAHWEH has never forgotten His people. As prophesied, they are about to enter some dark days. YAHWEH wants to make sure the remnant, those who are still faithful, fully understand that He will be with them, He reminds His people of two things here in verse 1.

He is the one who created them, and He is the one who formed them.

They owe their origin as a nation to him as well as any substantial thing that they have become (for in spite of the disaster of the Exile, Israel was still a nation with perhaps more than ordinary potential, at least as far as the divine purpose was concerned). The essence of the particular word to be imparted at this time is “fear not.” Israel may have been very dubious as to her future as nation. Many may have seen nothing less than national extinction staring them in the face. Any people would view such a prospect with fear. In Israel’s case such fear is groundless. (Leupold 1971, 78)

After reminding His people that He is their creator, He provides them the message they need to hear in the future days to come, “do not fear.” This is a message that is still applicable to His people, the Jews, even today. Here, it is in the imperative. He follows that up by saying, past tense here, that He has “redeemed” them. The word used is גָּאֵלְתִּיךָ (galtika) from גָּאֵל (goel) to save, redeem...to bring into safety, conceived of as redeeming something...to exchange or buy back for money...avenger...someone who takes vengeance...kinsman redeemer...to be redeemed...to be exchanged for or bought back for money. (Lexham Press 2017)

The idea of redemption and of Yahveh as Israel’s redeemer (gō’ēl) derives from the obligation in ancient customary law to buy back the freedom of a kinsman in indentured service, usually as a result of unpaid debts. (Blenkinsopp 2008, 221)

Israel had indeed been redeemed in the past.

YAHWEH did indeed redeem them, He saved them from Egypt. He is already tying in the rescue from Egypt with a future rescue or rescues yet to take place. To make sure they understand this, He emphasizes the point that He was the initiator of the relationship, and it was He who called them, by name. This is important.

I have called you by name, you are mine means God claims the Israelites as his own people, because he has established a special relationship with them. In Hebrew to call someone by name is to enter a close relationship with him. (Ogden and Sterk 2011, 1164)

He still calls today, by name. Each of us who are believers, were, at some point in the past, called by name as the Holy Spirit worked to draw us to Christ. “But he who enters by the door is the shepherd of the sheep. To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice.” (John 10:2–4, ESV)

Yes, we have each been hand-picked by God. This is hard for us to grasp, but not only did He do that, but then just as He is expressing His love for Israel, the same goes for us.

Romans 5:6–8

“For while we were still weak, at the right time Christ died for the ungodly. For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— but God shows his love for us in that while we were still sinners, Christ died for us.” (ESV)

Galatians 3:29 “And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise.” (ESV)

Romans 8:17 “and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.” (ESV)

Who wanted the relationship? “God was the one who created this group of people as his people when he redeemed them from the bondage of Egypt (Exod 7–15) and entered into a covenant relationship with them (Exod 19:4–6). At that time God gave them a name so that they would have an identity that would set them apart from all the other nations of this world (they were a “holy nation, a kingdom of priests”). This created the relationship in which God could say, “you are mine” (43:21; NIV, “for myself”), my prized possession (Exod 19:6).” (Smith 2009, 193)

A Jewish perspective on Isaiah 43:1 to the Creator with the idea that a God who has created the world is also free to enter into history at any point in time He deems necessary. “For the prophet Isaiah, the theme of creation serves as the basis for theological reflection on God’s ongoing concern for the world. In the Middle Ages, Maimonides stressed the close relation between a theology of creation and belief in prophecy and providence. A God free to create can also enter history in new and unexpected ways.” (Fishbane 2002, 11)

If God is the Creator, and He indeed is, then He is free to enter His creation personally whenever He deems it necessary to do so. He did so to rescue His people from Egypt, He did so to rescue Judah from Assyria, He will also intervene with Babylon, Persia, Greece, Rome, Nazi Germany as well as intervene in the future with the beast. He also did so to rescue all of us with Jesus (John 3:16).

Isaiah 43:2 “When you pass through the waters, I will be with you; And through the rivers, they will not overflow you. When you walk through the fire, you will not be scorched, Nor will the flame burn you.” (NASB95)

In the Bible, water and fire are both terms used commonly with judgement. Passing through the waters took place with the nation on two occasions, both related to their being rescued from Egypt. The first was when they crossed the Red Sea “Moses said to the people, “Be courageous; stand firm and observe the salvation that is from God, which he will perform for you today. For just as you have seen the Egyptians today, you will not continue to see them further forever.”” (Lexham Press 2020, Ex 14:13)

The second encounter with water is “through the rivers” when the people crossed the Jordan River, also on dry ground (Joshua 3) but both events were related to them being rescued by YAHWEH, saved or rather, redeemed by Him.

Just as God was with them in both of those situations, and He was faithful to take care of them, He will also be faithful in the future with any trial. They will not cease to exist as a nation.

The reference to walking through the fire and not being burned we see take place while the nation is exiled in Babylon. Not only with the burning of Jerusalem, but also when Daniel’s three friends have a nice afternoon walk in a furnace with the pre-incarnate Christ (Daniel 3:27).

Both the use of water and fire are metaphors for future hard times where only YAHWEH can save them.

This too is a promise we can hold onto as well. Not only is God with His people Israel as they go through trials and persecution, He is also with us.

Luke 6:22–23 “How blessed are you whenever people hate you, avoid you, insult you, and slander you because of the Son of Man! Rejoice in that day and leap for joy, because your reward in heaven is great! That’s the way their ancestors used to treat the prophets.” (ISV)

Blessed? Because God is with us and because we are being treated just like He was. How is He with us?

John 14:16–17

“Then I will ask the Father, and he will give you another Advocate to be with you forever—the Spirit of truth, whom the world cannot accept, because it does not see him or know him. But you know him, because he resides with you and will be in you.” (NET)

The rabbis taught that the “chastisements of love” are precious, bestowing on Israel the finest gifts from heaven, like a father’s chastisement of his son; and R. Joshua B. Levi declared: “He who gladly accepts the sufferings of this world brings salvation to the world.” (Adamson 1976, 53)

For us as New Testament believers, we, because of the Holy Spirit being in us and never leaving us, can have a totally different perspective on trials than the nation of Israel. They created some of their own problems due to faithlessness, we do the same at times. But there are also those times where we are simply being treated like Jesus was or we are being given the opportunity for growth, spiritually.

We see more about that in Jacob (James) 1 as he writes to Jewish believers. The Greek is incredibly descriptive here, let’s look at a translation that takes this into account.

(James) Jacob 1:1–8

“(James) Jacob, a bondservant of God and of the Lord Jesus Christ, to the twelve tribes, those in the dispersion. Be constantly rejoicing. Consider it a matter for unadulterated joy [without any admixture of sorrow] whenever you fall into the midst of variegated trials which surround you, knowing experientially that the approving of your faith, that faith having been put to the test for the purpose of being approved, and having met the test, has been approved, [that this approving process] produces a patience which bears up and does not lose heart or courage under trials. But be allowing the aforementioned patience to be having its complete work in order that you may be spiritually mature and complete in every detail, lacking in nothing. And if, as is the case, anyone of you [when undergoing these trials] is deficient in wisdom, let him keep on presenting his request in the presence of the giving God who gives to all with simplicity and without reserve [a pure, simple giving of good without admixture of evil or bitterness], and who does not [with the giving of the gift] reproach [the recipient with any manifestation of displeasure or regret], and it shall be given him. But let him be presenting his request in a trusting attitude, not in an expression of that hesitation which vacillates [between faith and unbelief and inclines toward unbelief], for the person who vacillates [between faith and unbelief] is like the surf of the sea, driven and tossed by the wind; for let not that individual be supposing that he shall receive anything from the presence of the Lord, [being] a dubious, undecided man, vacillating in all his ways.” (Wuest 1961, James 1:1-8)

The end goal for the nation and for us is the same, the Lord wants us to be perfect, just like Him. In the New Testament, that process is called sanctification, the process is to make us complete and more like Christ. For the Jew, it had a sense of being complete.

Perfection, at first conceived in terms of OT cultic requirements (e.g., Exod. 12:5), later came to mean completeness in wholehearted dedication to Israel (Deut. 18:13), as in Noah and others (e.g., Gen. 6:9); here James continues the OT idea of perfection as a right relationship to God expressed in undivided obedience and unblemished life. (Adamson 1976, 55)

This is what Isaiah is writing about as he continues telling us of the courtroom scene with YAHWEH.

Isaiah 43:3

“For I am the LORD your God, The Holy One of Israel, your Savior; I have given Egypt as your ransom, Cush and Seba in your place.” (NASB95)

The Lord reminds the people of who He is using terms from the Exodus. “I am the LORD your God who brought you out of the land of Egypt, out of the house of slavery.” (Exodus 20:2, ISV)

The use of the term Holy One of Israel is also intentionally used to again, remind them of their rescue at His hands from Egypt. This is a term that would lead them to remember the failures in the wilderness.

There is another aspect to this as well, who is it that the relationship is with; “the emphasis is on whose he is: your God, of Israel, your Savior. As much as Israel is the Lord’s, just so much is the Lord Israel’s. This reciprocity is what the covenant was all about: as Israel committed itself to God, God was, incredibly, giving himself to Israel. Beyond that, all of these terms had gained special emphasis through the exodus.” (Oswalt 1998, 139)

Psalm 78:40–42

“How often they rebelled against him in the wilderness, and insulted him in the desert! They again challenged God, and offended the Holy One of Israel. They did not remember what he had done, how he delivered them from the enemy,” (NET)

Even though they failed, He was still with them, and He delivered them. He is YAHWEH their God, He chose them, not the other way around. He is the Holy One, as He made clear to them repeatedly in the wilderness even to the point of requiring holiness from them. “for I am the LORD who brought you up from the land of Egypt to be your God, and you are to be holy because I am holy.” (Leviticus 11:45, NET)

Micah 6:4

“For I brought you up from the land of Egypt, and ransomed you from the house of slavery, sending Moses, Aaron, and Miriam into your presence.” (ISV)

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. (Henry 1994, 1158)

The Lord wants to make clear that the evidence being presented to the nation is overwhelming. He has not dropped His end of the deal, but they have. He has pointed out Egypt being a ransom, the plagues and judgement in Egypt was done to rescue His people and judge the no-gods (Exodus 12:12).

We have seen earlier in Isaiah (Isaiah 20:4) that Cush (Ethiopia/ Seba) was ravaged rather than Judah by the Assyrians. Egypt was a no show to come and protect Judah and their army was also referred to in the same prophecy in Isaiah 20. Earlier than that, when Asa was King, the Ethiopians moved to take Judah and God saved them from an army three times the size of theirs (2 Chronicles 14:9-12).

The evidence is rather overwhelming. YAHWEH has indeed protected His people at the expense of other nations. Those looking on in the courtroom would ask the question...why? Why does YAHWEH bother with these people who He had earlier stated in chapter 42 moved Him to judgement?

The court is provided the answer by YAHWEH.

Isaiah 43:4

“Since you are precious in My sight, Since you are honored and I love you, I will give other men in your place and other peoples in exchange for your life.” (NASB95)

In this verse, we see the grace of God fully on display for His people. Why does He ransom them? Why does He rescue them? Because He loves them. To point that out He makes a case with the language used, and it is language we as NT believers will be familiar with.

The language is that which a bridegroom might use of his bride. Just as a groom finds his bride precious and worthy and lovable when others fail to see those qualities in her at all, God sees these things in us and is willing to pay any price to redeem his bride from her captors. But God's grace is that he loves us without the self-delusion of some human grooms (and brides). He knows what his people really are (42:18–25), but that does not make them less precious to him. That is grace. (Oswalt 1998, 140)

We realize that this also applies to us as believers today. We have been redeemed, along with Israel, by the purchase made by Jesus Christ on the cross. So that we could be with Him for all eternity, God supplied the purchase price for our ransom from this world system, from Satan, with the blood of His Son. Jesus Himself said paid in full (John 19:30). Not only is Messiah coming to deliver Israel at the end of the age when they ask (Zechariah 12:6, 13:9), but He has also already delivered Israel, the believing remnant, and us as a result of His death and resurrection.

We can see here His selection of Abraham (Genesis 12:1-3) being central to His treatment of Israel. It is also central to us as NT believers.

Ephesians 1:3–12

“Let us give thanks to the God and Father of our Lord Jesus Christ! For in our union with Christ he has blessed us by giving us every spiritual blessing in the heavenly world. Even before the world was made, God had already chosen us to be his through our union with Christ, so that we would be holy and without fault before him. Because of his love God had already decided that through Jesus Christ he would make us his sons and daughters—this was his pleasure and purpose. Let us praise God for his glorious grace, for the free gift he gave us in his dear Son! For by the blood of Christ we are set free, that is, our sins are forgiven. How great is the grace of God, which he gave to us in such large measure! In all his wisdom and insight God did what he had purposed, and made known to us the secret plan he had already decided to complete by means of Christ. This plan, which God will complete when the time is right, is to bring all creation together, everything in heaven and on earth, with Christ as head. All things are done according to God's plan and decision; and God chose us to be his own people in union with Christ because of his own purpose, based on what he had decided from the very beginning. Let us, then, who were the first to hope in Christ, praise God's glory!” (GNB)

Beyond all doubt we are as much debtors to the sovereign grace of God as ever the Jews were; and it is wonderful that so many well-disposed people should be averse to acknowledge it. We see, readily enough, how predestination and election operated in relation to the Jews; and yet we find it difficult to acknowledge their operation in reference to ourselves. (Simeon 1832, 162)

Just like Israel who had been called specifically by God, so were we. We too have been specifically called of God. Paul reflects how we should react to this call.

Philippians 3:13–16

“Brothers and sisters, I do not consider myself to have attained this. Instead I am single-minded: Forgetting the things that are behind and reaching out for the things that are ahead, with this goal in mind, I strive toward the prize of the upward call of God in Christ Jesus. Therefore let those of us who are “perfect” embrace this point of view. If you think otherwise, God will reveal to you the error of your ways. Nevertheless, let us live up to the standard that we have already attained.” (NET)

Peter adds to the challenge given to us by Paul.

1 Peter 1:13–16

“Therefore, get your minds ready for action by being fully sober, and set your hope completely on the grace that will be brought to you when Jesus Christ is revealed. Like obedient children, do not comply

with the evil urges you used to follow in your ignorance, but, like the Holy One who called you, become holy yourselves in all of your conduct, for it is written, “You shall be holy, because I am holy.” (NET)

How do we live then since God loves us and has done so much for us already? We live the same way He is telling the nation of Israel to live, without fear. We are here in these last days because He has a mission for each of us to achieve that only we can do.

Isaiah 43:5–7

“Do not fear, for I am with you; I will bring your offspring from the east, And gather you from the west. I will say to the north, ‘Give them up!’ And to the south, ‘Do not hold them back.’ Bring My sons from afar And My daughters from the ends of the earth, Everyone who is called by My name, And whom I have created for My glory, Whom I have formed, even whom I have made.” (NASB95)

The northern kingdom has already gone away into exile. That would be a question on the mind of every Jew, and when you start addressing them as a unity again, what about them? Are you going to bring them back?

That is a good question, but there is more coming as well. Judah will also go into exile. Some will return to the land but not all. Many will stay in Babylon or have been assimilated into the remains of the Assyrian empire. We read of them in Nehemiah, Ezra and Esther. But even by the time of Christ, they had not all returned to the land. The four compass points being used speaks of a much more global diaspora and a regathering in the last days.

We clearly see a portion of that in Acts 2 with the numbers who are in town for Pentecost.

Acts 2:3–11

“And divided tongues as of fire appeared to them and rested on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language. And they were amazed and astonished, saying, “Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians—we hear them telling in our own tongues the mighty works of God.” (ESV)

The diaspora referenced here in Isaiah though is still more global than that and is reflective of what we are seeing today with His people being regathered from all around the world, but in unbelief just as prophesied in Ezekiel 37.

The language used here in the Hebrew is pointing us to some of the circumstances of the period of regathering.

Israel is told again not to fear. Why would fear be an issue when His people are in the process of being regathered. Because the time in which they are coming back is fearful as there will be those who are not inclined to want to see them come back (Psalm 83).

We see them coming from the east and the west. “I will bring” is used for coming from the east. אָבִי (abi) - to come in, come, go in, go. (Thomas 1998)

In the NASB we see the word “gather” used for those who are brought from the west. אַקְבֵּס (aqabbse) - gather, collect. (Brown, Driver and Briggs 1977, 867)

From the east and the west, the terms used are those which imply voluntary action on the part of the one coming back. They are either collected or gathered up from the west, much like what took place after WWII and continues even today. Was there an opportunity to be fearful while this took place...absolutely.

Most Jewish survivors, who had survived concentration camps or had been in hiding, were unable or unwilling to return to eastern Europe because of postwar antisemitism and the destruction of their communities during the Holocaust. Many of those who did return feared for their lives. In Poland, for example, locals initiated several violent pogroms. The worst was the one in Kielce in 1946 in which 42 Jews, all survivors of the Holocaust, were killed. These pogroms led to a significant second movement of Jewish refugees from Poland to the west.

The Jewish Brigade Group, formed as a unit within the British army in late 1944, worked with former partisans to help organize the Brihah (literally "escape"), the exodus of 250,000 Jewish refugees across closed borders from inside Europe to the coast in an attempt to sail for Palestine. The Mosad le-Aliyah Bet, an agency established by the Jewish leadership in Palestine, organized "illegal" immigration (Aliyah Bet) by ship. However, the British intercepted most of the ships.

In 1947, for example, the British stopped the Exodus 1947 at the port of Haifa. The ship had 4,500 Holocaust survivors on board, who were returned to Germany on British vessels. In most cases, the British detained the refugees—over 50,000—in detention camps on the island of Cyprus in the eastern Mediterranean Sea. The British use of detention camps as a deterrent failed, and the flood of immigrants attempting entry into Palestine continued. (United States Holocaust Memorial Museum n.d.)

From the east though, they simply come in. Implying that those nations around Israel simply saw natural movement taking place as Jews returned to Israel.

But then there are the unusual word choices for the north and the south.

Isaiah 43:6 "I will say to the north, 'Give them up!' And to the south, 'Do not hold them back.' Bring My sons from afar And My daughters from the ends of the earth," (NASB95)

Unlike in verse 5 where YAHWEH says I will bring or gather, here we see Him issue commands to the north and the south.

"Give them up" is the Hebrew word תִּנְי (teni). It is in the imperative and can mean "give; hand down; set, place, lay; allow; surrender; turn into...to cause to have, in the abstract sense or physical sense. (Lexham Press 2017)

YAHWEH is commanding the countries to the north to surrender or give up His people. This is characteristic of the migrations from the Soviet Union.

Per the Central Bureau of Statistics in Israel, Aliyah was a trickle of only 165,000 or so shortly after the Soviet Union decided to allow for Jews to immigrate. That all changed dramatically after the fall of the Soviet Union with over 821,000 immigrating in the 90's alone followed by another 248,000 between 2000 and 2014.

Then to the south, it is not in the imperative. The word is תִּכְלֵי (tiklai) meaning "restrain, shut up; withhold; imprison; be restrained, prevented." (Lexham Press 2017)

This also makes sense as there is a mix of Islamic nations to the south that would imprison the Jews. Most of the numbers from the south have been from Ethiopia. Totals from there were nominal until the 80's when 17,000 made Aliyah. In the 90's the numbers jumped to 39,621 with another 35,937 between 2000 and 2014.

The largest numbers, per the Central Bureau of Statistics making Aliyah have been from the north, the former Soviet Union and from the south, Ethiopia.

Prior to 1977, when dictator and Marxist Mengistu Haile Mariam came to power in Ethiopia, Jews from the country were permitted to make Aliyah. But by the end of the 1970s, Aliyah to Israel from Ethiopia had turned into Aliyah of Rescue as Jews were suffering from persecution for engaging in Jewish and Zionist activities. And so began covert missions to airlift Ethiopians to new lives in the Jewish state. (The Jewish Agency for Israel n.d.)

In 700BC, God, who knows the beginning from the end, spoke about those who would be regathered into Israel at the end of the age. The condition for their Aliyah is included in the words God used and was an amazingly spot on prophecy.

Continuing with verse 6, now comes another command, bring. “God identifies His people here not merely as sons (as He does so often in Isaiah) but as both sons and daughters. That the reference is to more than the return from the exile is shown by the phrase from the ends of the earth. Both this phrase and the words from afar point to the great distance that has separated the people from their God.

To be noted also is the fact that according to this verse, God can command the entirety of His creation. The world in all its extent is His and must do His bidding.” (Young 1972, 145)

This theme of being regathered from the far reaches of the planet are repeated elsewhere in the prophets. Ezekiel brings up the topic that God will regather His people at the end of the age.

Ezekiel 39:25–29

“Therefore this is what the sovereign LORD says: Now I will restore the fortunes of Jacob, and I will have mercy on the entire house of Israel. I will be zealous for my holy name. They will bear their shame for all their unfaithful acts against me, when they live securely on their land with no one to make them afraid. When I have brought them back from the peoples and gathered them from the countries of their enemies, I will magnify myself among them in the sight of many nations. Then they will know that I am the LORD their God, because I sent them into exile among the nations, and then gathered them into their own land. I will not leave any of them in exile any longer. I will no longer hide my face from them, when I pour out my Spirit on the house of Israel, declares the sovereign LORD.” (NET)

The prophet Zechariah also prophesied of this day.

Zechariah 8:2–8

“This is what the LORD of Heaven’s Armies says: My love for Mount Zion is passionate and strong; I am consumed with passion for Jerusalem! And now the LORD says: I am returning to Mount Zion, and I will live in Jerusalem. Then Jerusalem will be called the Faithful City; the mountain of the LORD of Heaven’s Armies will be called the Holy Mountain. This is what the LORD of Heaven’s Armies says: Once again old men and women will walk Jerusalem’s streets with their canes and will sit together in the city squares. And the streets of the city will be filled with boys and girls at play. This is what the LORD of Heaven’s Armies says: All this may seem impossible to you now, a small remnant of God’s people. But is it impossible for me? says the LORD of Heaven’s Armies. “This is what the LORD of Heaven’s Armies says: You can be sure that I will rescue my people from the east and from the west. I will bring them home again to live safely in Jerusalem. They will be my people, and I will be faithful and just toward them as their God.” (NLT)

Isaiah 43:7

“Everyone who is called by My name, And whom I have created for My glory, Whom I have formed, even whom I have made.” (NASB95)

Who is it that will be gathered up in the end of the age? ““All who are called by Yahweh’s name” means all the men and women who belong to him. The fact of creation justifies the right of ownership.” (Baltzer 2001, 160)

They are called by His name; they are part of His family.

Just as all NT believers are called by Christ and bear His name, Israel also bears His name and are part of his family. “The primary reference here is back to 43:1, where God is talking about Israel. They are the ones called by His name, created for His glory, formed by His mighty hand—the nation He made. He will not give up on them.” (Horton 2000, 327)

Even though the place we left Israel a week ago was subjected to judgement, they will be redeemed. He has done it for them in the past, He has already provided for them in the future.

Romans 8:10–17

“But if the Messiah is in you, your bodies are dead due to sin, but the spirit is alive due to righteousness. And if the Spirit of the one who raised Jesus from the dead is living in you, then the one who raised the Messiah from the dead will also make your mortal bodies alive by his Spirit who lives in you. Consequently, brothers, we are not—with respect to human nature, that is—under an obligation to live according to human nature. For if you live according to human nature, you are going to die, but if by the Spirit you continually put to death the activities of the body, you will live. For all who are led by God’s Spirit are God’s children. For you have not received a spirit of slavery that leads you into fear again. Instead, you have received the Spirit of adoption by whom we cry out, “Abba! Father!” The Spirit himself testifies with our spirit that we are God’s children. Now if we are children, we are heirs—heirs of God and co-heirs with the Messiah—if, in fact, we share in his sufferings in order that we may also share in his glory.” (ISV)

God provides for those who are His.

Works Cited

- Adamson, James B. 1976. *The Epistle of James, The New International Commentary on the New Testament*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.
- Baltzer, Klaus. 2001. *Deutero-Isaiah: A Commentary on Isaiah 40-55, Hermeneia—a Critical and Historical Commentary on the Bible*. Edited by Peter Machinist. Minneapolis, MN: Fortress Press.
- Blenkinsopp, Joseph. 2008. *Isaiah 40-55: A New Translation with Introduction and Commentary, Anchor Yale Bible*. Vol. 19A. New Haven: Yale University Press.
- Brown, Francis, Samuel Rolles Driver, and Charles Augustus Briggs. 1977. *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*. Oxford: Clarendon Press.
- Fishbane, Michael A. 2002. *Haftarot, The JPS Bible Commentary*. Philadelphia, PA: The Jewish Publication Society.
- Henry, Matthew. 1994. *Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume*. Peabody: Hendrickson.
- Horton, Stanley M. 2000. *Isaiah: A Logion Press Commentary, Logion Press Commentary Series*. Springfield, MO: Logion Press.
- Leupold, H. C. 1971. *Exposition of Isaiah*. Vol. 2. Grand Rapids, MI: Baker Book House.

- Lexham Press. 2017. *The Lexham Analytical Lexicon of the Hebrew Bible*. Bellingham, WA: Lexham Press.
- . 2020. *The Lexham English Septuagint*. Second Edition. Bellingham, WA: Lexham Press.
- Ogden, Graham S., and Jan Sterk. 2011. *A Handbook on Isaiah, United Bible Societies' Handbooks*. Edited by Paul Clarke, Schuyler Brown, Louis Dorn and Donald Slager. Vol. 1 & 2. Reading: United Bible Societies.
- Oswalt, John N. 1998. *The Book of Isaiah, Chapters 40-66, The New International Commentary on the Old Testament*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.
- Simeon, Charles. 1832. *Horae Homileticae: Isaiah, XXVII-LXVI*. Vol. 8. London: Holdsworth and Ball.
- Smith, Gary. 2009. *Isaiah 40-66, The New American Commentary*. Vol. 15B. Nashville, TN: Broadman & Holman Publishers.
- The Jewish Agency for Israel. n.d. "The History of Ethiopian Aliyah, Explained." *The Jewish Agency for Israel*. Accessed May 5, 2021. <https://www.jewishagency.org/ethiopian-aliyah-explained/>.
- Thomas, Robert L. 1998. *New American Standard Hebrew-Aramaic and Greek Dictionaries*. Updated Edition. Anaheim, CA: Foundation Publications, Inc.
- United States Holocaust Memorial Museum. n.d. "Holocaust Encyclopedia, Postwar Refugee Crisis and the Establishment of the State of Israel." *United States Holocaust Memorial Museum*. Accessed May 5, 2021. <https://encyclopedia.ushmm.org/content/en/article/postwar-refugee-crisis-and-the-establishment-of-the-state-of-israel>.
- Wuest, Kenneth S. 1961. *The New Testament: An Expanded Translation*. Grand Rapids, MI: Eerdmans.
- Young, Edward. 1972. *The Book of Isaiah, Chapters 40-66*. Vol. 3. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.