

- 25 "I, I am he
 who blots out your transgressions for my own
 sake,
 and I will not remember your sins.
- 26 Put me in remembrance; let us argue together;
 set forth your case, that you may be proved right.
- 27 Your first father sinned,
 and your mediators transgressed against me.
- 28 Therefore I will profane the princes of the sanctuary,
 and deliver Jacob to utter destruction
 and Israel to reviling.

Israel the LORD's Chosen

- 44** "But now hear, O Jacob my servant,
Israel whom I have chosen!
- 2 Thus says the LORD who made you,
 who formed you from the womb and will
 help you:
 Fear not, O Jacob my servant,
Jeshurun whom I have chosen.
- 3 For I will pour water on the thirsty land,
 and streams on the dry ground;
 I will pour my Spirit upon your offspring,
 and my blessing on your descendants.
- 4 They shall spring up among the grass
 like willows by flowing streams.
- 5 This one will say, 'I am the LORD's,'
 another will call on the name of Jacob,
 and another will write on his hand, 'The LORD's,'
 and name himself by the name of Israel."

20) Even as they have been reminded of their sins, God no reminds them that He keeps the eternal records and he is the one who can "blot out" any portion He chooses. He even goes further and says He has the power to forget their sins.

- 26) The people are challenged to state their case. IF THEY FEEL THAT God has it wrong. Speak up, prove God wrong & yourself right.
- 27) First Father may be Adam, Abraham, Jacob, the key is this is not new. THESE people are descendants of this First Father or First Sinner. mediators are all those who followed the First Sinner. They too sinned against God. None of them can claim to be righteous.
- 28) God withdraws His protection as they continue to live sinful lives. Much like Romans 1:24, 26, 28 God give them over. Destruction is described as utter or complete. This is violence unleashed by the ungodly upon the ungodly. Again here Jacob and Israel - God's people live w/out God & will pay the price.

- 1) The nation has a special purpose. The covenant w/Abraham is for God's purpose. When they forgot this and saw themselves as better than others instead as chosen for a purpose they went off track.
- 2) It is God who brings the nation to birth. He has guided it as it grew and matured. They did not choose God, God formed and chose them. It is key that they are described as a SERVANT. This makes God the one they serve. Jeshurun is a title meaning "upright one." It is used here once and in Deut 3 times. The name shows God's purpose and desire for them. Like all Biblical names it carries deep significance to their calling.
- 3) This promise is given even as judgment approaches. 1st there is the picture of a physical deliverance followed or accompanied by a spiritual revival. Hence water and Spirit. Notice that this spirit is poured on their offspring not on them.
- 4) These offspring will come forward in a time of peace and growth. For them the time of judgment will be past.
- 5) This will be a time of revival and turning to God. People will openly declare their allegiance to the Lord, the God of Jacob. Slaves were often branded or tattooed with their masters name. Here the people write God's name on their hands declaring that He is their God, and they are His slaves/servants.

Besides Me There Is No God

6 Thus says the LORD, the King of Israel
and his Redeemer, the LORD of hosts:
"I am the first and I am the last;
besides me there is no god.
7 Who is like me? Let him proclaim it.
Let him declare and set it before me,
since I appointed an ancient people.
Let them declare what is to come, and what will
happen.
8 Fear not, nor be afraid;
have I not told you from of old and declared it?
And you are my witnesses!
Is there a God besides me?
There is no Rock; I know not any."

The Folly of Idolatry

9 All who fashion idols are nothing, and the things they
delight in do not profit. Their witnesses neither see nor know,
that they may be put to shame. 10 Who fashions a god or casts
an idol that is profitable for nothing? 11 Behold, all his compan-
ions shall be put to shame, and the craftsmen are only human.
Let them all assemble, let them stand forth. They shall be terri-
fied; they shall be put to shame together.

12 The ironsmith takes a cutting tool and works it over
the coals. He fashions it with hammers and works it with his
strong arm. He becomes hungry, and his strength fails; he
drinks no water and is faint. 13 The carpenter stretches a line;
he marks it out with a pencil. He shapes it with planes and
marks it with a compass. He shapes it into the figure of a man,

6-8) Has two distinct purposes. First: to speak clearly of the one true
God that calls people to follow Him. Second as a contrast to idols that will
be cover in the next section. vs. 6-8 are to transition w/a purpose.

9) The titles are all to show the nature of God. His physical/spiritual
being cannot be seen but He can be know by what He does and
who He is. Lord = Sovereign King of Israel = Their God. Redeemer =
the price payer Lord of Host = He who rules over all of Heaven/Earth.
Jesus quotes this title in Rev 1:17 & 22:13 as belonging to Him.
This further heightens the tie of Isaiah's prophecies with Christ
Jesus and His Kingdom.

10) This challenge is issued to show all who hear that there is
only one God. He is reminding the righteous of who He is and at the
same time taunting those who worship idols to see if they can speak.
God's people were chosen by God, unlike the people who make
their Gods/idols and choose what they can say. The idols
are silent and so are those who worship them.

11) Fear not is to reassure them that they follow the Living God
and He alone determines the future. There is no other God
on which a person can depend or stand

12) To make a God makes you it's equal. Idols are deaf, dumb,
blind and completely ignorant as those who worship them.

13) No one can really make a god that can do anything useful.

14) Both the idol maker and those who worship them will
be "put to shame." Their folly will be exposed. It is clear
these are not real God's but creations of sinful men. They have
created something lesser than themselves. They cannot make
anything greater. [Much like "AI" which is limited to its
creator, modern men are creating gods that reflect their own sins.

12-13) Describes how men toil to make their Gods. The
process takes all his strength and the God He makes into
an idol sets idle.

with the beauty of a man, to dwell in a house. ¹⁴ He cuts down cedars, or he chooses a cypress tree or an oak and lets it grow strong among the trees of the forest. He plants a cedar and the rain nourishes it. ¹⁵ Then it becomes fuel for a man. He takes a part of it and warms himself; he kindles a fire and bakes bread. Also he makes a god and worships it; he makes it an idol and falls down before it. ¹⁶ Half of it he burns in the fire. Over the half he eats meat; he roasts it and is satisfied. Also he warms himself and says, "Aha, I am warm, I have seen the fire!" ¹⁷ And the rest of it he makes into a god, his idol, and falls down to it and worships it. He prays to it and says, "Deliver me, for you are my god!"

¹⁸ They know not, nor do they discern, for he has shut their eyes, so that they cannot see, and their hearts, so that they cannot understand. ¹⁹ No one considers, nor is there knowledge or discernment to say, "Half of it I burned in the fire; I also baked bread on its coals; I roasted meat and have eaten. And shall I make the rest of it an abomination? Shall I fall down before a block of wood?" ²⁰ He feeds on ashes; a deluded heart has led him astray, and he cannot deliver himself or say, "Is there not a lie in my right hand?"

The LORD Redeems Israel

- ²¹ Remember these things, O Jacob,
and Israel, for you are my servant;
I formed you; you are my servant;
O Israel, you will not be forgotten by me.
- ²² I have blotted out your transgressions like a cloud
and your sins like mist;
return to me, for I have redeemed you.

(14-17) Here we see how foolish they are gathering wood to burn and from the same wood carving a god to pray to for guidance and protection. The only help these God's provide are temporary warmth.

(18-20) They are so blinded that the simple truth that their God is just a block of wood that could heat their home or cook their food escapes them. vs. 20 "A deluded heart has led him astray." It should be so obvious that is right in front of them. How the human mind can be bent to ignore God and to replace Him w/a piece of wood.

- (21) In contrast to idol worship the people are called to "remember these things." Here again it is w/the double name JACOB/ISRAEL. Calling Israel His servant shows purpose in her existence. God's purpose is the very reason He still allows another opportunity to serve Him. Contrary to some commentators including Young her purpose is for the benefit of all of humanity. They are a vital part of God's redemptive plan for "all" of mankind.
- (22) I have blotted out shows a removal as cleansing a stain, or as erasing transgressions from a ledger. (see Colossians 2:14) For God it is so easy that He can make them disappear like the sun on the morning mist. His call to return to Him as the redeemer or the one who pays the price shows two things. One the price will be paid and Two they have to respond in order to receive this gift.

- 23 Sing, O heavens, for the LORD has done it;
shout, O depths of the earth;
break forth into singing, O mountains,
O forest, and every tree in it!
For the LORD has redeemed Jacob,
and will be glorified in Israel.
- 24 Thus says the LORD, your Redeemer,
who formed you from the womb:
"I am the LORD, who made all things,
who alone stretched out the heavens,
who spread out the earth by myself,
25 who frustrates the signs of liars
and makes fools of diviners,
who turns wise men back
and makes their knowledge foolish,
26 who confirms the word of his servant
and fulfills the counsel of his messengers,
who says of Jerusalem, 'She shall be
inhabited,'
and of the cities of Judah, 'They shall be
built,
and I will raise up their ruins';
27 who says to the deep, 'Be dry;
I will dry up your rivers';
28 who says of Cyrus, 'He is my shepherd,
and he shall fulfill all my purpose';
saying of Jerusalem, 'She shall be built,'
and of the temple, 'Your foundation shall
be laid.'"

23 Here praise is declared to the Lord. God's creation is called out to respond to the creator. Here they cry out even if there being who should be silent. (see Luke 19.40) The redemption spoken of here is future and prophetic. Remember Babylon has not even taken them captive yet. THE promise of future redemption must not be confused with the restoration of the nation or the rebuilding of the temple. JACOB/ISRAEL are more than a nation these titles represent the people God will redeem. THE physical nation is a shadow of the spiritual Kingdom of the redeemer Messiah.

24-28 Here the Lord Redeemer is identified with 10 qualities that show He is, and what He does. This section is a key prophecy building toward verse 28 where Cyrus is named. This prophecy looks 160 years into the future. As Jones states, "... God through His Holy Spirit caused Isaiah to speak of Him by name - not because of the greatness of Cyrus, but because of the importance of the event with which he is associated, the return from Babylon." (Jones p.122) This return is the rebuilding of the temple Jesus will be dedicated in, preach in, and where He splits the curtain w/ His resurrection. Many scholars see the naming of Cyrus as the stumbling block to unity of Isaiah. This section, verses 24-28 are divided into 3 parts as shown by Oswald T. Allis in 1912. Though not clear in English the original text are 3 strophic sections. ① verse 24b is concerned w/ the remotest past-creation; ② is connected w/ contemporary events (vs. 25-26a to "messengers") ③ (vs. 26b-28) speaks of the distant future. (Jones pp.122-123) Allis showed that one author had written this and nothing including the name of Cyrus was added later.

28 Cyrus is spoken of as God's shepherd. Kings were often spoken of in this manner. (see 2 Sam. 5.2; 7.7; Ps. 78-70-72; Jeremiah 3.15; Ezek. 34) His very purpose was to fulfill God's calling as part of the eternal redemption story. THE naming of Cyrus 160 years in advance cements the prophecy in place. God wanted there to be no doubts to His plans or to how they would come to be. THE rebuilding of Jerusalem and the temple are vital to God's plans.