

## “The Witness” Isaiah 43:1-28

**Context:** The Servant theme continues from earlier chapters which contrasted the Lord’s Servant who proclaims redemption to the world over against Israel who ignored the blessings of redemption and rebelled against God. Our consideration today moves beyond previous descriptions of the Messiah’s anointing by the Holy Spirit, His sinless state, and His humility. Here, the Messiah’s redemptive work is emphasized and further developed. A Remnant from the Jewish people, previously scorned for rebellion and sin against God, is revealed as the object of the Messiah’s redemptive work.

**Life Principle:** Reflect God’s nature as His witness and He will confirm your belief in Him (cp. Isaiah 43:10; Ephesians 3:18).

### 1. Witness past, present, and future – Isaiah 43:1-7

God, because of His unconditional love and His glory, saves His chosen ones, even if they pay little attention to His commands or discipline. The prophecy uses the examples of the Red Sea, the Jordan River, and Nebuchadnezzar’s furnace to remind Israel that He saves. It also serves as subtle typology for baptism, Bema Seat refinement, and ultimate salvation at the Remnant’s glorification. The obscure typology of Jesus’ redemption continues as the name Egypt is used to bring to remembrance oppression, slavery, and God’s ransom by the death of the firstborn, including His own.

### 2. Witness seen and unseen – Isaiah 43:8-28

Using a trial format, YHWH calls on the nations to prove whether He or their gods are truly divine. Witnesses are called forward to demonstrate their gods’ deity from their experience. Being deaf, dumb, and blind, their gods and their witness are proven impotent. In contrast, Israel is called as YHWH’s witness. He declares His uncaused unique subsistent existence, as well as His past deliverance to those whom He has elected. Israel, based upon this election, can bear witness to God’s sole guidance, redemption, deliverance, and revelation by experience. It is an experience, however, that one can only see through the eyes of faith and when one sees, one is deepened in his/her faith.

### Study questions:

- Isaiah 43:10 declares that the Remnant is the Lord’s witness. As a **Bible study method**, look up the term “witness” in the *TWOT* (#1576g) and *TDNT* (v. 4, p. 484). What does the term ‘witness’ have to do with us being “formed in God’s image” (cf. Isaiah 43:1; Genesis 2:7; Colossians 3:10)?
- Typology should only be applied where Scripture discloses true types and anti-types. In what sense is the “passing through the waters” in Isaiah 43:2 typological of baptism and resurrection (cf. Matthew 3:1ff; Romans 6:3)? How is the concept of “Egypt as your ransom” in Isaiah 43:3 typological of Jesus Christ as your ransom (cf. Exodus 12:12ff; Matthew 20:28; Hebrews 11:28ff; Romans 8:29ff; 1 Timothy 2:6)? Finally, how is the “gathering of Jacob’s offspring from the ends of the earth” typological of the “gathering together of His elect from the four winds” (cp. Matthew 24:31)?
- Some who purport to be ‘witnesses of Jehovah’ claim that Jehovah God is the big God and Jesus was created a lesser god, supposedly indicated by John 1:1 (*New World Translation*). Besides making themselves polytheists in this interpretation, how does their assertion that Jesus Christ was created contradict Isaiah 43:10, both in the cultural historical context and in Christian theology? Explain why the description of Jesus Christ in our doctrinal statement is compatible with Isaiah 43:10 (see footnotes 4-5 ‘**On Jesus Christ**’ in our **doctrinal statement** under **what we believe** at [www.gracepointfellowship.org](http://www.gracepointfellowship.org) cp. Colossians 1:15-17).

### Transformation exercise:

Meditate on Isaiah 43:10. Reflect on times when God reflected His witness through you. Which opportunities caused a deepening in your faith in God? Set these occasions in your ‘storehouse of faith.’