

43:1 But now this says vuvh that created you, O Yaakov, and He that formed you, O Yisrael, Fear not: for I have redeemed you, I have called you by your name; you are Mine. But now this says vuvh that created you, O Yaakov, and He that formed you, O Yisrael, Fear not: for I have redeemed you, I have called you by your name; you are Mine.

The word "redeemed" (גָּאֹל - ga'al) GIMMEL ALEF LAMED means to ransom or rescue, revealing יהוה's long term plan of salvation on behalf of Israel.

The letters "גָּאֹל" (Gimel, Aleph, Lamed) form a picture of a foot (Gimel) leading (Aleph) to a shepherd's staff (Lamed), symbolizing the redemption that the Good Shepherd to come will bring, leading and protecting His flock.

2 When you pass through the mayim, I will be with you; and through the rivers, they shall not overflow you: when you walk through the fire, you shall not be burned; neither shall the flame kindle upon you.

In verse 2 Isaiah shows יהוה's presence and protection is always with us even amidst life's various trials. The Hebrew word for "with you" (עִמָּךְ - immakh) AYIN MEM KAF/SOFEET shows not just proximity but intimate companionship, יהוה actually accompanies us, His people through each and every trial...you are not alone in your pain.

The letters "עִמָּךְ" (Ayin, Mem, Kaf) depict an eye (Ayin) watching over (Mem) and guiding (Kaf), revealing יהוה's watchful care.

3 For I am vuvh your Elohim, the Kadosh-One of Yisrael, your Savior: I gave Mitzrayim for your ransom, Ethiopia and Seva for you.4 Since you were precious in My sight, you have been honorable, and I have loved you: therefore will I give men for you, and people for your chayim.

The term "Savior" (מוֹשִׁיעַךְ - moshiach) (Mem, Vav, Shin, Yod, Ayin, Kaf, Hey) form an image of waves (Mem, Vav), representing chaos and danger, being calmed

(Shin) and directed (Yod) by YAH'S hand (Kaf, Hey), symbolizing His power to bring order out of the chaos.

The Hebrew word for "precious" (יָקָר - yekar) reveals something of great worth and significance. The letters "יָקָר" (Yod, Qof, Resh) form an image of a hand (Yod) lifting up (Qof) a person (Resh), symbolizing YAH's lifting up and honoring of His beloved.

5 Fear not: for I am with you: I will bring your zera from the east, and gather you from the west; 6 I will say to the north, Give them up; and to the south, Keep them not back: bring My sons from far, and My daughters from the ends of the earth; 7 Even each one that is called by My Name: for I have created him for My tifereth, I have formed him; yes, I have made him. 8 Bring forth the blind people that have eyes, and the deaf that have ears. 9 Let all the nations be gathered together, and let the people be assembled; who among them can declare this, and show us former things? Let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is emet.

The Hebrew word for "with you" (עִמָּךְ - immakh) shows there's a close proximity and support to us, His people. The letters "עִמָּךְ" (Ayin, Mem, Kaf) depict an eye (Ayin) guiding (Mem, Kaf), again, showing יהוה's watchful guidance and protection over our lives.

In John 10:27-28: "My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand."

In Romans 8:38-39: "For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of Yah in Moshiach Yahusha our Master."

10 You are My witnesses, says vuvh, even My Eved whom I have chosen: that you may know and believe Me, and understand that I am He: before Me there was no

El formed, neither shall there be after Me. 11 I, even I, am vuvh; and beside Me there is no Savior.

RSTNE: notes: "Atem adai neum YHWH Ve Avdi asher bacaharti." In Hebrew this means there are actually two witnesses; his bride Israel and the lamb who testify that YHWH is one, and that He has not formed a different El before, or after Him, thus ending the myth that Yahshua the Messiah is some sort of a created being like Michael the angel, which would mean YHWH formed Yahshua after YHWH already was, which would be a violation of the text. Sorry Jehovah Witnesses and Mormons - *you're morons!*

So there are two witnesses to His "one compound unity" status. They're His eternal collective bride, the people of Israel, and His chosen Suffering Servant Lamb, the Messiah Yahusha. Both testify to the fact that He is and always will be one - an echad plurality!

V. 11 the double repetitive first person "I even I," or in Hebrew "Ani, Ani" shows that Yahusha is not an afterthought, He wasn't formed after YHWH, but is one of the two eternal "Ani's"; "I"-s spoken of in this verse.

12 I have declared, and have saved, and I have shown, when there was no ger among you therefore you are My witnesses, says vuvh, that I am El. 13 Yes, before the day was I am He; and there is none that can deliver out of My hand: I will work, and who shall let it? 14 This says vuvh, your Redeemer, the Kadosh-One of Yisrael; For Your sake I have sent to Bavel, and have brought down all their nobles, and the Chaldeans, whose cry is in their ships. 15 I am vuvh, your Kadosh-One, the Creator of Yisrael, your Melech. 16 This says vuvh, who makes a derech in the sea, and a derech in the mighty mayim, 17 Who brings forth the mirkavah and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct; they are quenched like the wicked. 18 Remember not the former things, neither consider the things of old.

"Former things" (רִאשֹׁנוֹת - *rishonot*); the letters "רִאשֹׁנוֹת" (Resh, Aleph, Shin, Vav, Nun, Vav, Tav) form an image of a person (Resh) being guided (Aleph) and transformed (Shin) by יהוה's hand (Vav) into a new creation (Nun, Vav, Tav),

19 See, I will do a new thing; now it shall spring forth; shall you not know it? I will even make a derech in the wilderness, and rivers in the desert.

יהוה is continually working on renewal and restoration within us. The Hebrew word for "new thing" (חֲדָשָׁה - *chadashah*) speaks to freshness and innovation. In the Hebrew, letters "חֲדָשָׁה" (Chet, Dalet, Shin, HeY) form an image of a fence (Chet), dividing (Dalet), chaos (Shin), from order (HeY).

20 The beast of the field shall honor Me, the jackals and the owls: because I give mayim in the wilderness, and rivers in the desert, to give drink to My people, My chosen.

He has a purpose for His people; to proclaim His praise and glory.

"Formed" (יָצַר - *yatsar*) suggests deliberate creation and craftsmanship. The letters "יָצַר" (Yod, Tsade, Resh) form an image of a hand (Yod), shaping (Tsade), a person (Resh)

21 This people have I formed for Myself; they shall show forth My hallel. 22 But you have not called upon Me, O Yaakov; but you have been weary of Me, O Yisrael. 23 You have not brought Me the small cattle of your burntofferings; neither have you honored Me with your sacrifices. I have not caused you to serve with an offering, nor wearied you with incense. 24 You have bought Me no sweet cane with money, neither have you filled Me with the fat of your sacrifices: but you have served Me with your sins, you have wearied Me with your iniquities.

The Hebrew word for "weary" (יָגַעַת - *yaga'ta*) show that we may experience exhaustion or weariness along the way but we have to overcome it, be overcomers. The letters "יָגַעַת" (Yod, Gimel, Ayin, Tav) cast an image of a hand (Yod), laboring (Gimel), under a heavy burden (Ayin, Tav).

25 I, even I, am He that blots out your transgressions for My own sake, and will not remember your sins.

The blessed hope....יהוה's forgiveness and grace toward His people. The Hebrew word for "blots out" (מָחָה - machah) shows a wiping away or erasing. The Hebrew letters "מָחָה" (Mem, Chet, Hey) form an image of waves (Mem), crashing against (Chet), a wall (Hey).

2 Corinthians 5:17: "Therefore, if anyone is in Moshicah, he is a new creation. The old has passed away; behold, the new has come."

26 Remember Me: let us reason together about mishpat: plead with Me, that you may be justified. 27 Your first abba has sinned, and your advocates have transgressed against Me. 28 Therefore I have profaned the rulers of the Kadosh-Place, and have given Yaakov to the curse, and Yisrael to scorn.

1. Forget the Past (Isaiah 43:18): *"Forget the former things"; don't dwell on the past.*

At some point it's time to let go of our past failures, the sins and setbacks to focus on the present moment and build a future vision for our lives.

2. Accept Forgiveness (Isaiah 43:25): *"I, even I, am he who blots out your transgressions, for my own sake, and remembers your sins no more."*

You have to believe you are worthy of forgiveness and redemption, regardless of your past actions or mistakes IN Yahusha, and Yahusha alone - the **"I, even I, am he."**

3. Embrace a New Identity: *"See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the wilderness and streams in the wasteland." (Isaiah 43:19)*

Perception is reality: Time to redefine ourselves based on our hopes and scriptural values rather than our past failures.

4. Seek Support and Accountability: "But I am יהוה your Elohim, who stirs up the sea so that its waves roar— יהוה is his name." (Isaiah 43:16)

Stir up, and seek support from trusted friends, or spiritual mentors.

Today - let go of past regrets, embrace forgiveness and acceptance.

"זָכַרְתָּ" (*zakarta*), translated as "you remind," the act of recalling or bringing to remembrance, highlighting the importance of acknowledging our transgressions before יהוה!

The next word is "הִצַּדִּיק" (*hatzdiq*), meaning "you acquitted" or "you justified." The next phrase "אַתָּה בָּעַל-הַטָּאֲתִי" (*ata ba'al-chataati*), translated as "you are the master of my sins," takes us to the level of יהוה's sovereignty over sin and His ability to forgive and cleanse us wherever we may be when we repent.

Look at the counterpart in 1 John 1:9 "***If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.***" יהוה's justice and mercy in forgiving sins when we acknowledge them before Him. Romans 3:23 is another, "***For all have sinned and fall short of the glory of YAH, and all are justified freely by his grace through the redemption that came by Moshiach Yahusha.***" The very fulfillment of יהוה's promise of acquittal and justification for those who repent and put their trust in the lamb of Israel.

Chapter 43 is a reflection portion on the dynamics of confession, justification, and divine forgiveness.