



How does the Lord support the simple, blessed command to "Fear Not"? Pastor leads his family in today's "Hopewell @Home" passage. Isaiah 43:1–7 prepares us for the opening portion of Morning Public Worship on the coming Lord's Day. In these seven verses, the Holy Spirit teaches us to dwell upon the Lord's creating us for Himself, calling us to Himself, companionship to us Himself, and completing His work in us.

Tuesday, January 4, 2022 ▪ Isaiah 43:1–7

Questions from the Scripture text: Who is speaking to whom (v1)? What does He point out about their relationship in v1a–b? What aren't they to do (v1c)? For what three reasons (v1c–e)? What kinds of things do the Lord's people go through v2? What comfort will they have (v2a)? What will not happen (v2b–d)? What four things does God call Himself in v3a–b? In stead/exchange of whom did He elect them (v3c–d)? What two things led to this choice (v4a, c)? With what result (v4b, d–e)? Again, what are they not to do (v5a)? Why not? Why can't they be lost—what will the Lord do (v5b–6)? What four things has He already done to/for them (v7)?

Next week's Call to Worship, Prayer for Help, and first song all come from Isaiah 43:1–7 so that we will see that we are singing God's thoughts after Him with *He Leadeth Me: O Blessed Thought!*

This passage is full of the sweet doctrine by which the Lord sustains our obedience to the blessed commandment, "fear not." Here is a commandment that would revolutionize the life of that believer who obeys it. How are we able to fear not? What truths, what realities, enable us to face that which is most frightful? The Lord's creating us. The Lord's calling us. The Lord's companionship to us. The Lord's completing His work.

The Lord's creating us. The Lord "is Who He is." So, it's significant that He identifies Himself in the first verse as the God who created Jacob and formed Israel. In relationship to creation, and to mankind, and especially to His people, He presents this as the way to identify Him. He's not some impartial observer. He has skin (not only ours but now, thanks to the incarnation, His own!!) in the game. Fear not.

The Lord's calling us. He finishes out v1 by declaring that He has redeemed Israel. And this is a very personal, relational redemption. "I have called you by your name; You are mine." Here is love, and therefore election, and therefore relationship. He will return to this theme several times. "You were precious in my sight" (v4a). "I have loved you" (v4c). The switch from "your descendants" in v5b to "My sons" in v6c is heightened by the addition of "My daughters" in v6d. This is not just generic about all of His people in general but very personally specific to each particular boy and each particular girl. If you are His, it is because He loved you and called you and took you for His own. In fact, He has put his own Name upon us (v7a) in that wondrous adoption. Fear not.

The Lord's companionship. What are threatening floods and fires if the Lord is with us as Companion as v2 describes Him? We cannot then drown or burn up or be scorched. He gives us two more ways to identify Him in v3: our God and our Savior. In the ancient world, each people had its gods, and the one with the more powerful god in a particular circumstance would emerge victorious. But what if Yahweh is your God? He is the one, only living and true God. This sets Him apart as the Holy One. And, marvel of marvels, He Who is the Holy One has bound Himself to a people: He is the "Holy One of Israel, your Savior" (v3b). If He is with us in flood, it is to save us from/through flood. If He is with us in fire, it is to save us from/through fire. Whatever He is with you in, the main thing for you is not the circumstance itself but the great Companion you have in that circumstance. Fear not.

The Lord's completing His work. When Isaiah is written, the exile has not yet occurred. But the Lord began His work in Israel by saving them from Egypt (and destroying Egypt in the process, v3c). He passed over other, greater nations like Ethiopia and Seba (v3d) to take Israel as His special people instead. He Who began the good work will complete it. Wherever they end up in the exile—east, west, north, or south (v5b–6b), He will bring them back. They've been created for His glory (v7b), and they shall surely come to magnify and enjoy that glory fully! Fear not.

What difficulty are you going through? Of which of the above do you most need reminded in it?

Sample prayer: Lord, You have created and called us for Yourself, and taken us unto Yourself as beloved children. We praise You and thank you and love You for this. But, we are often fearful, and realize now that this exposes how forgetful we can be of You. Forgive us, and remind us, and finish your work in us we ask, through Christ, AMEN!!

Suggested songs: ARP80 "My Heart Is Not Exalted, Lord" or TPH526 "He Leadeth Me, O Blessed Thought"

For more Hopwell @Home devotionals, please visit bit.ly/harpcHAH

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Isaiah, 43:1 through 7. These are the words of God. But now thus says, Yahweh who created you Jacob and he who formed you of Israel fear not for I have redeemed.

You, I have called you by your name. You are mine. When you pass through the waters, 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 nor shall the flame scorch. You for I am Yahweh.

Your God. The Holy One of Israel, your Savior. I gave Egypt for your ransom Ethiopia and Seba in your place since you were precious. In my sight you have been honored and I have loved you. Therefore, I will give men for you and people for your life fear. Not For I am with you.

I will bring your descendants from the east and gather you from the west. I will say to the north. Give them up under the south do not, keep them back. Bring my sons from afar and my daughters from the ends of the earth, everyone who has called. By my name, him I have created for my glory.

I have formed him. Yes, I have made him.

One of the great and precious promises in God's covenant that he has made with the children of Abraham that he has made with those who are children of the promise, Even the promise that the serpent's head would be crushed. Especially the promise is made to Abraham, Isaac, and Jacob, and promised made to David spiritual children from all the nations.

God's true, Israel, as the Spirit teaches us in Romans chapter 9. Not all who are descended from Israel are Israel but those who are children by promise and so it is not as the word of God has failed. So there is this covenant of grace to redeem in Christ.

Many who have fallen an atom and one of the great and precious promises of that covenant is, I will be your God and you will be my people. That is that God will identify himself, as the God of Israel, the God of those, whom he has redeeming in the Lord Jesus Christ, and there is a belonging, and a binding and we will identify ourselves as his people.

And because he has made that promise we must not fear. That is the great commandment for which the Lord gives us many, many reasons. And these seven verses, We notice the commandment twice first in verse 1. He says fear not. And then again, at the beginning of verse 5, you see, he says fear not our covenant.

God, our covenant Lord who binds himself to us and binds us to Him has given us at least, these four reasons that we ought not to fear one His creating us. Second his calling us Third his companionship to us and fourth has completing his work for us and in us.

So when you have something that is frightening in your life, you can remember. The Lord has created me for himself. The Lord has called me his own. These called me by my name to him, and he's called me by his name. As his, the Lord is my companion, He is always with me, not only in the good times, but especially and the hard and the Lord will complete his work in me.

So, when he is done, I will be perfectly happy and perfectly. Holy and then you can stare at whatever. Is in front of you, you can consider whatever is before you in your life, and you will say, whatever. This is the Lord is with me in it and it's part of his bringing me to be perfectly.

Holy and perfectly happy. And of course, you need the one for the other because to be perfectly happy is to be happy in him. But unholy people are not happy with him. And so we need to be made holy so that we will be happy with him. So the Lord's creating us beginning of verse 1, he says now thus says, Yahweh who created you.

Oh Jacob. And he who formed you of Israel. Sometimes thankfully not too often but sometimes in our family when one of you have been very angry and murderous at another one, you have found something that they have made and defaced it or damaged it or hidden it or destroyed it.

And we say, that's not just a violation of the eighth commandment that shalt not steal, which it is a violation of the 8th commandment. But that's a violation of the sixth commandment because you found something that was precious to someone because they made it and they identify themselves with it and you attacked it because you knew you couldn't get away with attacking that and hopefully if we were doing our job is parents.

You didn't get away with attacking it either but received just as if you had attacked and murdered them. Well, the Lord says that we his people whom he redeems are precious to him in that way When he says behold,

thus says, you always who created you owe Jacob, and who formed you Israel?

He's not saying the same thing as he would be saying the Lord who created the mountains or formed the seas. He did make those things, but he's talking about a special act here, not just that he has made man in his image, but that he's the one who formed this particular people who planned, how he would bring about His covenant, people who are special to him.

He did so not just in his image the way Adam is in his image, But with a view towards Christ because it is really in Christ that spiritual Israel has been His even from before there was a physical Israel even before. Jacob himself had been conceived. And so the Lord is the one who has come up with the idea and carried out that plan to make for himself.

A people who would be redeemed. He's taken special interest, and special care The precious to him. He identifies himself with us. He has put himself into that work, not that you are divine But I'm using the words the way I would use the words when I say you know, Cassidy has put herself into that work Invested herself in it.

The Lord is saying he has done that for his people and that is very sweet thing for us to remember. And then when we face something difficult, it is a very strengthening thing to remember. So he is our creator, he has created us. He's also called us. He has called us by our name fear.

Not for I have redeemed. You I have called you by your name and so he purchases us for himself and he purchases each one of us for himself and then he uses the a similar phrase, but instead of saying he called us by our name, which means is very personal right?

When he called someone to himself. He doesn't just put a general call out there and he says all you sinners come to me, he does do that he does announce and publish his gospel to all. But the way we come to believe in Him is when his spirit makes that effectual call in our hearts and he knows those whom he is planned to save and for whom he is, carrying out that plan which we were talking about when we were thinking about the Lord creating us, but then, when it comes to the part of his plan in which he is gonna bring you to himself, he calls you by name the Holy Spirit, singles, you out.

And it is every bit as much as if he had said Jonathan come to me. Believe in me, I have given myself for you. I've given my son for you and myself in him. Run the Holy Spirit makes that effectual call gives life to your heart and convinces you that Christ is yours and that you are His and that his death was particularly for you.

And personally for you, It is as if he calls you by name. And he also, he also follows this up, by once, he has called you by your name, you know, yourself as his son or his daughter. So when he says, bring my sons from afar That could be a general use of the word sons or children.

The word in Hebrew is often used generally that way, But then when he adds the feminine and he says, and my daughters from the ends of the earth, it becomes very particular. There is the Fatherly affection to each one of the children that we can see when he distinguishes sons and daughters Everyone who is called by my name.

So his calling you by your name and taking you as his very own He gives you. He brings you into the family When you are called by His name, that means you are in his household. You are part of His family, just like you are called. By my name, you have the same last name as I do.

And if we were to go back, if you generations the way that the way that you became a Hakim is because It wasn't too long ago in Egypt that you would be called directly by your father's name. And so, and as a was born to his daddy Hakeem, he was asap Hakim and it was at that point that the Egyptians began to kind of follow a little bit more of the western pattern.

So Shafiq was Shafiq has a backheme. And then there was Nabil, Shafiq has a backing and then I was born here and I lost Shafiq and as a but I got to be James. Nabil Hakim and you guys don't even have James. We didn't name any of you although you do have Egyptian relatives who assumed for years.

Second name was James that you would be called by my name, but that close identification with me as one who belongs to me as one who has under my federal headship. And what is mine is presumed to be yours as heirs and belongs to you. And that family resemblance that we expect to see in all of those things can be seen and considered or communicated when he says everyone who is called by my name.

So there's something wonderful there and the Lord calling us. So the Lord's created us and he's called us. And then the Lord's companionship to us. He is with us says, when you pass through the waters verse 2, I will be with you. And if he is with us, then nothing can ultimately harm us through the rivers.

They will not overflow you. The rivers are unable to drown us. You walk through fire. You shall not be burned. The flame won't even scorch. You verse 2. We have a wonderful picture of that. Not too many years after this and the, when the three Hebrew exile boys are in the furnace, you remember, and not even their

clothes were singed or smelled like smoke, which was miraculous, because the guy who threw them in there.

Had gotten too close and he had gotten burned up and died. And yet there was a fourth one who was glorious in. The furnace one who's appearance was like that of a son of man looking forward, of course, to the Lord Jesus Christ. One of who's names in the Bible, is Emmanuelle him Hebrew with Manu.

A third person, plural suffix With us Now. God God with us. And so the Lord's companionship with us means even that which is most dangerous cannot ultimately harm us. But has to be for our good old things must work together for our good are only hope and life and death is that we are not our own but we belong body, and soul to God.

Who has saved us in, Jesus Christ, taken us to be His very own. And so, we know that all things must work together for our good. The Lord's companionship to us. So why can we fear? Not because he is created us because he has called us adopted us taken us to be his children, by His Spirit, who calls us gives us life.

Makes that effectual call that produces faith and we believe in Him. We're made right with him and adopted into his family because of his companionship that he is always with us. And because of a guarantee that he will complete his work. Just as there are many whom he did not call for himself, and he righteously will judge them.

They will suffer under his wrath. But we saw even in yesterday's evening sermon in, Exodus chapter 11, how the good? How the treasures of the world had been brought into and compiled in Egypt, Why? So that they could go out of Egypt with the Israelites. When they each won asked their neighbor for what they needed in the time of the wilderness to settle the land.

So also all that the Lord does and all of history, even among the unbelievers as especially for those whom he is redeeming. The knee had begun that way. He reminds them, he says, I am. Y'all were your God, the Holy One of Israel, your Savior, I gave Egypt, for your ransom, Ethiopia, and Ethiopia, and Seba in your place.

And those are the countries directly south and south east of the nation of Egypt, many of whom had been. Well, they were really part of the Egyptian kingdom at the time. When when Israel was saved and this still, the Lord is doing and will. Do You see in verses 5 and 6 from the east from the west, from the north, from the south wherever those were the spiritual children of Israel are and will be.

And we have a picture of that to some extent when the exile is over. Although they do not all return. There is a remnant that come back from north, south east and west wherever they've been scattered and God gathers them back into Israel. And so there's a picture there, isn't there of how God has a remnant in all of the nations from all of history?

Those who He has loved from before the world began and is calling to himself, and they absolutely will be called to himself. And the work will be completed. And so from wherever they are, I will bring your descendants from the east. I will gather you from the west. I will say to the north.

Give them up to the south, do not keep them back. Why Everyone who is called by my name. He will do this Him. I have created for my glory. I have formed him. Yes, I have made him and so he ties up the end of the passage with similar words to which, with to those with which he began.

I created UO, Jacob by formed, E formula of Israel, and then at the end whom I have created, I have formed him. Yes, I have made him but verse 7, whom I have created for my glory. The Lord is relentless, He will not stop as work for us and in us until we've been made perfectly.

Holy and perfectly happy in him. Nothing can stop him from doing that. Not even our sin could do it, although it was against him and his glory into deserved. Hell. So unstoppable was. His covenant love that, he gave his son, The Lord Jesus Christ. And if that couldn't stop God's purpose that we would be glorified and enjoy his glory, Certainly there is nothing in all that our enemies could ever do.

There is nothing that in all of the dangerous and difficult providence that could ever come that can stop the love of God that is determined to bring us at last to be perfectly holy and perfectly happy forever. So why should we fear? Not because the Lord has created us, the Lord is called us.

The word is companion to us and the Lord will complete his work for us and in us, spray and ask him to help us not to fear our covenant God, who have determined in your pleasure and in your love. To take us for yourself and to grant unto us to know you as our very own in the covenant bond that you give us with yourself adopting us not only calling us by our name but granting that we might be called by your name.

We ask that you'd help us not to fear. We confess that there are many frightful things that come to us in your profits and that we often give in to the fear because we are forgetful that we are yours. You are ours that you have created, you have planned our redemption from before the world began that you

have called us, personally seeking us out.

Individually particularly even as Christ particularly died for each of his own that your spirit is particularly brought us to yourself. Help us to remember that. Lord to rejoice in that. Help us to remember that you are with us. Brent, to us to remember, not only the short command fear, not but the fuller version fear, not fry him with you, grant that you're being with us, would be a help against sin.

Especially that we would know as you remind us in the first commandment that we are before you. And that therefore we would have no other gods before you and especially not our own self and our own wicked natural will put grant to us to live according to your spirit because we have the fellowship, the communion of your Holy Spirit with us and help us to remember to keep our eyes forward on future grace and the completion of your work, that all things must work together.

For our good that those whom you have justified, you have also glorified that you who have begun. The work will surely complete it in us and the day of Christ Jesus. So that with confidence of what you are bringing us to, We might not be afraid of what you are bringing us through, grant to us, O Lord, to be mindful of these things that we may live out of all of this.

Glorious truth. We ask for your glory, in the name of Jesus Christ. Amen.