

He Does All His Pleasure

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Bible Text: Isaiah 48:9-17

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I would like to invite you to look with me in your Bibles to Isaiah chapter 48. And I am going to read from verse nine down to verse 17 and talk to you about the God who does all his pleasure.

Here in Isaiah 48 and verse nine:

For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another. Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together. All ye, assemble yourselves, and hear; which among them hath declared these things? The LORD hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans. I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.

Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me. Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.¹

Now if you recall as we began this chapter it began with a warning to Jacob and to Israel in verse one for their hypocrisies and for their idolatry. They were they that called themselves as we saw in verse two of the holy city. It is like many today have professed to be Christians. They are they that make mention of God as we saw in verse one, the God of Israel, but notice,

¹ Isaiah 48:8-17.

“... not in truth, nor in righteousness.”²

There is a way that God commands that we approach unto him. And I know we live in a day where it is much like it was back in the 60s. Live and let live. You know that is the way it is with worship. However people want to worship, we can come up with a way.

I drove by a building the other day not too far from our house. They have got a different banner out front now for the different types of worship services that they offer, some in English, some in Spanish, some contemporary, some traditional. It is a big catch all. And that is the way that most people worship today. However, you feel that you want to worship him, then do it. That is the cry of the day. But it is not what God respects or commands, but there is a way.

And so on the one hand we see him addressing Jacob and Israel and as we saw promising, purposing to bring them into judgment for their way of worship.

I have heard preachers stand up and denounce the United States because of social injustices and there are many. You know, wherever there are sinners you are going to have social injustices, but that is not... as you study the Scriptures, that is not the reason that the Lord has judged any nation. It has to do with their way of worship. All the while people are marching for a religious cause. And many of them they put the name of Christ to. And yet they are nothing more than idolaters themselves. You know, unless the Lord teaches them and reveals in them the way of Christ, that righteousness which he came to work out on behalf of his people, they will spend eternity in hell with the same people that they are spending their time denouncing, walking the streets, castigating.

And so, you know, we see these two names here, oh house of Jacob and Israel.

Now when you are reading the prophets, particularly, of the Old Testament Israel represented the 10 tribes of the north that the Lord took away into captivity by the Assyrians. He raised up the Assyrians. He sent them into the land and he took them out. That is what we call today the 10 lost tribes from that time forward. And that is the way the Assyrians did it. When the Assyrians came into a land they were ruthless. They would completely wipe out that seed to where they didn't want anything remaining. Or if there was any remaining they would take and intermingle, intermarry and bring them into their religion, adopt them into their religion. And that is ... that was their end.

So Isaiah here is prophesying foreseeing that judgment, that first judgment of the 10 tribes and then intermingled in this is Jacob that you see there.

“Hearken unto me, O Jacob...”³

Jacob was the... actually one tribe of Judah that the Lord purposed to preserve. Now I imagine you can guess why he purposed to preserve Judah. It is because all of the

² Isaiah 48:1.

³ Isaiah 48:12.

prophecies said that Christ would come from that particular tribe. But it wasn't for anything in Judah. It wasn't because they were better than the other tribes of Israel, but that that the Lord had purposed to bring his Son. Therefore he would preserve them.

But, that being said, they, too, in the Lord's time he would bring the Babylonians and take them into captivity. At that time the temple in Jerusalem was destroyed. We are talking about 700 before Christ, 600 somewhere in there, 600 years. And he did that to, again, chasten them for their idolatry and for their ... their false worship.

It was a very serious matter. You know, how do we worship God? How do we approach unto him?

Have times changed? Have the way that he is to be worshipped changed? It is something that we continue to see as we study the Scriptures. It has not. We worship today, those of us that are the Lord's, worship today the very same way that he taught Adam and Eve when they sinned. When Adam fell the Lord took an innocent animal and slew it and he took the skins and clothed Adam and Eve, clothed their nakedness.

Now you might say, "Well, I don't see anybody walking around here today with skins on."

Well, not so. That is true. But when Christ came, he was the fulfillment of that type. He laid down his life. John the Baptist said, "Behold the Lamb of God." Of all the lambs that were slaughtered from the fall to when Christ came, he was the Lamb. He was the one that they looked forward to. And those that he redeemed are clothed in his skin, if you will, his robe of righteousness that he worked out. There has been blood shed and there has been a clothing of that righteousness which gives those that are so clothed acceptance with God, acceptance into his presence and favor.

So we do worship the same way. We have an altar. It is not down front. I am not going to invite you down front to the altar. Christ is our altar.

When you think of an altar back in the day it was primitively, to begin with, just some rocks that were put together upon which was laid the sacrifice.

When they built the temple it was wood, shittim wood that was covered in gold. And both of those depict the same thing, whether it is the rocks, representative of divinity, a rock that cannot be moved and upon it was laid the sacrifice, the animal whose blood was shed. That combination represents the deity and the humanity of Christ. Both were required. God couldn't die, but he took on flesh in the person of his Son and his Son died. A man was slain there at Calvary. The altar in the temple, the shittim wood representing his humanity, something that grew up out of the ground, the gold, representing his purity as God, combined together. He is the God man.

So he is our altar and that is how we approach. That is how we come unto him.

So it is to these, then, that the Lord addresses this word here in our particular portion of Scripture. And he reminds them why they aren't cut off. Don't get cocky. If the Lord has not cast you into hell, if he has not cast me into hell, there is no room for boasting in here. You notice he said in verse nine:

“For my name’s sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.”⁴

Every one of us sitting here deserves hell, just as surely as anybody that God has ever cast into hell already. And if you think otherwise, then you are in trouble. Now if God should cast me into hell and split it wide open, he would be right in doing so. I certainly have nothing in myself with which to boast. But you notice he says, “I will defer mine anger,”⁵ speaking of Israel, speaking of Jacob. These that had been called out of Egypt and set apart and yet in their nature were no different than any of the other nations that he had destroyed and he is about to show them a lesson, teach them a lesson. He is going to raise up a wicked nation to come in and take them into captivity that they know that they are no better. And yet it is for his good pleasure that he does so.

So that is what I want us to focus on. That is what I want us to see, first of all, here that it is for God’s good pleasure that he does all things for his name’s sake, whether it is saving sinners or whether it is condemning them. There is a lot in that first part of that verse nine.

“For my name’s sake will I defer mine anger...”⁶

If you are alive today sitting here listening to this message and have not been cast into hell, there is only one reason. For God’s name sake he has deferred his anger.

Now if you are one of those for whom Christ died, that anger has not only been deferred, it has been transferred. It was put upon the Lord Jesus Christ. The Scriptures say that he spared not his only Son, but delivered him up that he might freely give us all things.

So there are those that he has purposed to show mercy and grace to. But to others who are yet alive and lost and still in their sin, for whom Christ did not die, that anger is just simply deferred. There will certainly come a day when God will pour out his wrath upon every sinner that does not have a ransom, that does not have the redeemer, that does not have Christ as the substitute. And so he reminds them that it is only because of his name’s sake.

People get cocky today. They think, well, they hear about some other people tragedy hits. And you will hear people say, “Well, I must have been living right,” as if it had something to do with them. That is the time to remind them. “No, it is only for God’s

⁴ Isaiah 48:9.

⁵ Ibid.

⁶ Ibid.

name sake that that lightning didn't hit you. It hit them, or that flood." But God ordains and purposes all things.

It is by his good pleasure, secondly, that he acts in forbearance toward any. The forbearance of God I like to... I heard this definition a number of years ago, but, you know, his grace is giving you what you don't deserve. His mercy is withholding from you what you most certainly do deserve. And we can speak of his mercies day in and day out. You know, let us not think like they did when they ran to Christ and they said, "Did you hear about the tower of Siloam that fell on those people and they died?" Or "Did you hear about those whose blood was mingled with the sacrifices at the temple?"

Evidently, some Roman captain had gone in and slain a bunch of people and mingled their blood with the sacrifices.

Do you remember what the Lord said? He said, "Except you repent, you shall also likewise perish."

Don't think because it didn't happen to you that somehow you are better. You know, unless we are in the Lord Jesus Christ, unless his blood has been shed of us, it is just a deference of his wrath. It is only a matter of time before he executes it.

If you look over in Romans chapter nine and all this for his name's sake. When we talk about doing all his pleasure, it is not an egotistical thing with God to say so. It would be for us. You get some cocky people sometime.

"Oh, I do it because I want to do it."

You know, well, who are you? But with God that can be said and he is right in saying it. He will do it because he wants to do it. What he wants he does. I know a lot of people represent God as having a plan A and a plan B and a plan C. Not so. God has always exercised his will. You know, looking forward you may not be able to determine it, but looking back, you can look at everything that has taken place in your life or in the world and it is exactly as God has determined.

This world is not out of control. The Lord is directing all things.

But here in Romans chapter nine we see God revealed in this very same manner when ... well, beginning with verse 13.

It is his good pleasure to act in forbearance towards sinners, to save those whom he will and condemn whom he will.

Here verse 13 Romans nine.

"As it is written, Jacob have I loved, but Esau have I hated."⁷

⁷ Romans 9:13.

Now if you have one of those Bibles that has men's commentaries with a little asterisk there and you go down and read it and they start explaining away the word "hated" and say, "Well it just means loved less," you need to get another Bible. It is the strong word. Go look it up in your Strong's Concordance. Hated as opposed to loved.

It is as the Lord said:

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.⁸

I said, there is no plan A and plan B with God. He knows those that he has purposed to save and who it is his good pleasure to save.

"What shall we say, then?"⁹

You see all of these objections are anticipated, because rebellious hearts raise objections to such a God.

"What shall we say then? Is there unrighteousness with God?"¹⁰

Men say there is. I have had people tell me that.

"I wouldn't worship a God like that."

Well, you will either bow in grace or you will bow in judgment, but one way or another you are going to know him as God.

"God forbid."¹¹

Look at verse 15, you know? The Spirit of the Lord directing Paul to write. He didn't back off.

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth."¹²

That goes against modern religion, free-willism. People say, "Well, all you have to do is will."

⁸ Matthew 7:22-23.

⁹ Romans 9:14.

¹⁰ Ibid.

¹¹ Ibid

¹² Romans 9:15-16.

“So then it is not of him that willeth, nor of him that runneth...”¹³

You just have to try a little harder. Have a little more faith, brother. No.

“...nor of him that runneth, but of God that sheweth mercy.”¹⁴

That is the bottom line.

“For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee.”¹⁵

How did God show his power in Pharaoh? In destroying him. Raised him up to destroy him.

“...and that my name...”¹⁶

See, there it is, for my name’s sake.

“...that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.”¹⁷

You can go back and read it. It says Pharaoh hardened his heart. Here it says God hardened it.

“Thou wilt say then unto me, Why doth he yet find fault?”¹⁸

Again, an objection.

“For who hath resisted his will?”¹⁹

And here is the answer, verse 20.

“Nay but, O man, who art thou that repliest against God?”²⁰

Any sort of reply other than bowing is a reply against God.

“Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour?”²¹

¹³ Ibid.

¹⁴ Ibid.

¹⁵ Romans 9:17.

¹⁶ Ibid.

¹⁷ Romans 9:17-18.

¹⁸ Romans 9:19.

¹⁹ Ibid.

²⁰ Romans 9:20.

²¹ Romans 9:20-21.

So here we are. We take the same clay and we are making some plates that are going to sit on the king's table and with the same lump another unto dishonor.

You say, "What is the dishonor?"

Well, I have walked through some of these old museums and seen a ceramic urinal, you know? Same clay. Make that urinal. It is never going to sit on a king's table. It is out of the same lump. Somebody purposed it for a different purpose. That is what God does. That is his prerogative to do so.

Verse 22.

"What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction?"²²

You say, "Why doesn't God just wipe the whole lot out?"

Well, because there are among that lot some for whom Christ paid the debt that he will in his time bring out and cause to no him for his glory.

And so it is only being deferred for the elect's sake. It is only being deferred. That is why this whole kit and caboodle hasn't been wrapped up yet. That is why history marches on until that time when the Lord has been pleased to save his last one.

That is what it says here in verse 23.

"And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory."²³

If your hope truly is in glory and of heaven, it will be for one reason, that it was God's good pleasure to make you a vessel of mercy, not for anything in you or me, because I am made out of the same lump of clay as any reprobate that there is. But God... But God...

All right so come back here to Isaiah 48. We have seen how it is for his good pleasure that he does all things for his name's sake. It is for his good pleasure that he acts in forbearance, but it is also for his good pleasure that he chastens his children. Whom he loves he chastens.

And here in verse 10 he reminds them of that. He reminds them of why it is that he is going to be pleased in time to take that nation Israel and refine them it says in verse 10.

"Behold, I have refined thee, but not with silver."²⁴

²² Romans 9:22.

²³ Romans 9:23.

²⁴ Isaiah 48:10.

The refiner's fire. We have seen the way that... if you have been even into some modern jewelry stores, back there somewhere there is a burner and they are heating some elements. They are purging it. They are getting rid of the dross.

And he says:

“I have chosen thee in the furnace of affliction.”²⁵

It is are reminder that it is not for their destruction.

As I have often said to you, if Christ paid your sin debt, he never punishes you for your sin. He can't. It has been paid for. It has been done away. But many times he will, indeed, punish you by your sin. The very consequences of that sin will be the punishment and that is what we see here. He is taking them into captivity into an idolatrous nation, by an idolatrous nation. So they really get an idea of what their own idolatry is like. And that should always be a reminder to us. You know, it is a blessing right now to sit and to be able to feed upon the free unadulterated gospel of the Lord Jesus Christ.

I wonder how much we really value it. And if you don't think it is that valuable what if he takes it away? What if he takes that freedom away? What if he removes that candlestick and puts you in a situation to where all there is is idolatrous worship. You are going to look here. No place to go. Look there, no place to go.

To me that would be a worse famine than the lack of food, because I can always beg bread from my neighbor or go work for it or do something, but to be deprived of what we enjoy in this word and the glory of Christ, if you don't value it, it may be that the Lord puts you in a situation just like here. Take it all away so that you know and understand and believe just what it is to be able to worship God in truth and freedom and liberty.

Isn't that what we tell our kids all the time? All right, keep it up. Sooner or later it is going to catch up to you. You know, you have spoken all you can. You whack, you talk, you go around it. You have done everything, but they are bent on going their way. And so you tell them, “Well, sooner or later that is going to have its consequences.

And you take your hand off and the next thing you know with time... They kind of get wise after a while. They come back and tell you, “Well, you know, you are right.”

But that is how the Lord deals with us in his good pleasure. You know, just like a refiner's fire. That is his ... that is what he does. He separates the true from the false, the silver from the dross.

But here in verses 11 and 12, again, looking at God's good pleasure. It is for his good pleasure that he will not give his glory to another.

²⁵ Ibid.

Do you know when you say that salvation is a cooperation between God and man, that you are giving glory to another? If truly man has something to do with salvation, his will can determine it.... And you hear people say all the time, "Well, God has done all that he can do. Now the rest is up to you."

If that is so, then when it comes down to handing out the credits, we better give credit to the one who believed as well as to God.

And some of them sit there and think, well, that wouldn't be right.

Well, that is what you are saying. I agree it wouldn't be right.

So don't even set it up that way in your mind and heart that somehow, something you do had to do with him saving you.

Here it is very clear again in verses 11 and 12.

"For mine own sake, even for mine own sake, will I do it: for how should my name be polluted?"²⁶

That is one of the things that, as I look back now in how it was that I thought and believed before God revealed Christ in my heart and how I know now. I say with shame how often I have polluted his name, because I would preach that there is God's part and then there is man's part. You know, here is what God does. Here is what you do.

And I have even heard some say that God doesn't repent for you, does he? That is what you have to do. Well, if God did everything, but give me that repentance, I would be just as lost and condemned today as I ever was.

One preacher said if God brought you all the way to the door of salvation and laid you at the door and told you all you had to do was open that door, you would be lost and condemned forever because in us there is no strength even to reach up and open the door.

And guess what? The handle is not even on our side. There would be nothing to grab if you could, because this is by God's determining. You know, he has to bring us all the way in just like the shepherd. Pick up that lost and wandering sheep and bring him all the way into the fold, never putting it down.

I pray the Lord will never put me down, that he will carry me all the way. Any other way is to pollute his name and he says, "I will not give my glory unto another."

Now I cringe when I hear people talking today about Jesus and him being like their buddy, their co-pilot. You know, here is what you have to do. It is all about you, you, you. But that is to pollute his name. His name is far more glorious than that.

²⁶ Isaiah 48:12.

You know, if there could have been another way of God saving sinners and yet God spared not his Son to deliver him up for us, what kind of God would that be if there were truly another way? You know, because Christ died, I can guarantee you based upon this Word there wasn't another way.

Even Paul said that in Galatians 2:21.

“...if righteousness come by the law, then Christ is dead in vain.”²⁷

You make the death of Christ of none effect by attributing salvation to any other person or any other thing than what he accomplished.

Read and take to heart those words.

“I will not give my glory unto another.”²⁸

If you want to know what a person truly believes about salvation, not only salvation but their keeping in salvation, who gets the glory? That is the question. Who gets the glory? If the glory is not the Lord's from beginning to end, even as he says there in verse 12:

“Hearken unto me, O Jacob and Israel, my called...”²⁹

The called ones, those are the ones who will hearken.

“I am he; I am the first, I also am the last.”³⁰

The alpha and omega, the beginning and the end.

So who gets the glory?

You know, I am sure thankful... it is like one preacher said. I am thankful the Lord chose me before I was born in this world because if he had left it to me I certainly would not have chosen him given that opportunity.

Why? Because of the rebellion of my heart. You know, you don't raise your kids that way, do you? You choose of them. You determine of them what is right. You don't just say to them, “Oh, just go ahead and live however you want to. I am just glad you are my son. I am glad you are my daughter. Have at it.”

No, you are laying down guidelines. You are choosing for them. You are directing them.

²⁷ Galatians 2:21.

²⁸ Isaiah 48:11.

²⁹ Isaiah 48:12.

³⁰ Ibid.

Why would we rob God of that glory to save whom he will or to condemn whom he will?

Do you see that?

But, you know, our lives are not our own as he says in verse 13.

“Mine hand also hath laid the foundation of the earth.”³¹

You are walking on an earth that doesn't belong to you. So don't get cocky about it. You know, we always talk about our property. It is not our property. The Lord is just letting us use it just for a while. It is not our house. It is not our car. It is not our health. It is not our wealth.

He says:

“Mine hand also hath laid the foundation of the earth.”³²

And I like the way this is put.

“...and my right hand hath spanned the heavens.”³³

You know, we can circle the globe and it is vast and I get worn out every time I have been on a plane even getting half way around it. I tell you, man, who wants to do this? Sitting in a missile, you know, just riding around waiting to land?

But... and that is just the earth. He says his right hand hath spanned the heavens. You take your right hand, you know, that is nine inches. That can't span anything. His right hand has spanned the heavens, the universe. But we are still trying to figure out what is out there, what they call the black hole that they say keeps getting bigger and bigger. All the while men are trying to discover whatever part of the universe God has enabled them to look at it. It is expanding. That is amazing.

And yet his hand is around it all the while, such a God he is.

Do you see how why he says, “I will not give my glory unto another”?³⁴

And if it is so in things physical, how much more so in things spiritual. He says there:

“...when I call unto them, they stand up together.”³⁵

³¹ Isaiah 48:13.

³² Ibid.

³³ Ibid.

³⁴ Isaiah 48:11.

³⁵ Isaiah 48:13.

And that is true of sinners that are lost that Christ has redeemed. When he calls them, they stand up. It is his glory to do.

But here in verses 14 and 15 it is for his good pleasure that he raises up one nation and puts down another.

You know, the Babylonians would come in and take Israel into captivity and, again, as I mentioned to you, Isaiah is prophesying here these things well before Babylon was even a nation of strength or of importance. So someone reading it in that day would be thinking, Babylon? Who?

We know a little bit about them today because we have seen... studied some of their history, but at this time when Isaiah was prophesying this, they weren't even a nation of power. And yet the Lord says here in verse 14. And, again, he said, "Go ahead and call on your false gods. See if any of these have been able to declare these things."

But he said:

"The LORD hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans."³⁶

Now who did he love? Well, he loved his people. He loved those that he has purposed to deliver and so to do that he will do his pleasure on Babylon. In other words, in time the very same nation that he raised up to take Israel into captivity he would now bring down with the same strong arm that he used to raise him up.

And he says, verse 15:

"I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous."³⁷

They him there, if you study in history, would have been with reference to Cyrus, the Persian, the one, the Medes and the Persians who came in a night and brought Babylon down.

But ultimately Cyrus was a type of our Lord Jesus Christ. Whatever God does for his pleasure in raising up nations and putting them down, he does for the glory and honor of his Son. Christ is God's servant to the accomplishing of the salvation of his people and the same could be applied to Christ as was said of Cyrus here in verse 15.

"I, even I, have spoken; yea, I have called him."³⁸

³⁶ Isaiah 48:14.

³⁷ Isaiah 48:15.

³⁸ Ibid.

You know, there are the elect of God, but Christ was the first elect. The reason there are any that are saved is because from eternity God purposed to give a people to his Son and raise him up.

You notice it says there, “I have brought him.”³⁹ That is how he came into this world, the God man.

“...and he shall make his way prosperous.”⁴⁰

Again, you think about the Jesus that is being preached today. It is not the Christ of the Bible. The Christ of the Bible will have everyone for whom he died. The Jesus of today they say of him he laid down his life, but there is people in hell for whom he died. That is not the Christ I know.

He said of all that the Father has given me, the Christ of the Bible, I will not lose one. I will lose none. That is, you know, people like to say, “Well, the Scripture says that he will not cast out those that come to him.”

That is true, but who will come to him? The very same verse says:

“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.”⁴¹

That is obvious. If he has given it to you to come Christ, he will not turn you away.

That is his prerogative so to do. But he will raise up one nation and put down another to his honor and to his glory.

And then the final point that I would have you to see here is that it is for his good pleasure there in verses 16 and 17 that he not only delivers, but he keeps and he guides his redeemed ones.

“Come ye near unto me, hear ye this...”⁴²

Who is going to hear? Well, it is those that he gives ears to hear.

“I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.”⁴³

³⁹ Ibid.

⁴⁰ Ibid.

⁴¹ John 6:37.

⁴² Isaiah 48:16.

⁴³ Ibid.

You know, there are some preachers that I talk to say, “Well, this wouldn’t be the kind of message I would preach on a Sunday morning. I would wait till midweek when there is not so many there and then I would talk about it.”

Why? You know, God is the same. Here he says:

“Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I.”⁴⁴

You know, we don’t say one thing to people out there in the world and another thing to those that we believe are the Lord’s. It is the same message. Either God is God or he isn’t. Either he has sovereignly chosen a people or he hasn’t. Either Christ has died for a particular people or he hasn’t. Either the Spirit calls those that are his or he doesn’t. You know, it is... there is no in between. It is for his good pleasure that he reveals himself. It is for his good pleasure that he calls out his own. It for his good pleasure that he guides and keeps those that he has redeemed. And that is what verse 17 says.

“Thus saith the LORD, thy Redeemer.”⁴⁵

That is specific. Let others say what they will, but if he so taught you, he is your redeemer. Notice, the holy one of Israel. I couldn’t approach him were it not for a redemption. The order of those words are important. If I have anything to do with a holy God there must be, first of all, the Redeemer, the redemption, the ransom.

“I am the LORD thy God which teacheth thee to profit.”⁴⁶

Those that he has redeemed he will teach, he will call.

“...which leadeth thee by the way that thou shouldest go.”⁴⁷

You know, to whom shall we go? That is what he asked his disciples when everybody else went away. And they said, “To whom shall we go? Thou are the one that has the words of eternal life.”

So the question is: has the Lord so taught you? I pray so. It is certainly to his good pleasure that he does save and he does keep and he does lead and guide.

⁴⁴ Ibid.

⁴⁵ Isaiah 48:17.

⁴⁶ Ibid.

⁴⁷ Ibid.