

# I Have Created Him For My Glory

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Turn back to Isaiah 43. I have been kind of picking and choosing as I go through Isaiah here. I preached from Isaiah 42 several weeks ago so I thought I would pick up at chapter 43. But before I forget—because I know I will—Tom Harding called me about, you know, they are putting Henry's sermons upon that SermonAudio.com. And he wanted to know if we could help him some financially. He just wanted me to send him \$100 a month. I said, "Oh, we can do that."

But he told me that...he sent me...Actually I am going to put it up on the bulletin board here. He sent me a list of all the downloads and the stuff that is going on with that ministry right now. It is just phenomenal what is happening. And he told me that I think Jason had featured a sermon of Henry's back a little while ago. I don't know exactly when it was, but it was back a little while ago. And what you do, you pay \$50 for 24 hours, \$50, and it features that speaker and you can...and so when that happened Tom said it has just gone plum wild. It went from 200 a day to almost 500 a day now in downloads since that happened.

So what he is wanting to do is us, Donny Bell and Charlie and, of course Tom, is feature one or two of those...I think he was saying either a month... I think it is a month he is talking about featuring a couple of them a month, two or three a month or something like that and some other things.

He is supposed to send me some more information on what they are doing so I won't sound so scatter brained. I am giving you the part of our conversation that we had the other day. But there has been over 75,000 downloads now on...since they have put that up. It is amazing.

Actually, there is a church, a small group now that started down in Kingsport, Tennessee from that ministry on the internet. That's how that started and that's the young man that has really gotten into putting all those up on the internet and it's just amazing.

I said, "Yeah, we...let us in on it. Let us in on it."

Ok, Isaiah 43. I titled this "I Have Created Him For My Glory." I thought the sooner I realized that the better. "I have you for my glory."

Now I want you to look back up in chapter 42 and look in verse 22.

But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore. Who among you will give ear to this? who will hearken and hear for the time to come? Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

Now you would think after reading that, the end of that chapter, that this is going to be really bad. You would think after reading that that, “Israel, boy, you are just going to be totally annihilated.”

But all of the sudden in all of this gloom right here at the end of this chapter the sun shines again. The sun breaks forth into shining. He speaks of mercy. After speaking of this he speaks of mercy.

I noticed this as Frank was reading. I didn’t catch it until after he was reading here. In verse 26 he said:

Put me in remembrance: let us plead together: declare thou, that thou mayest be justified. Thy first father hath sinned, and thy teachers have transgressed against me. Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

But now look what the next chapter says.

Yet now hear, O Jacob my servant; and Israel, whom I have chosen: Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not.

Again, the sun shines again. The Son of mercy shines again.

It is like over in Ephesians two. Paul says that you were children of wrath by nature even as others. He says that you were dead in trespasses and sins. And then he says, “But God... But God, who is rich in mercy, for his great love wherewith he loved us...”

Right when it looks the bleakest and the worst the Son of mercy shines through.

And then here in verse one of this chapter he says to them, “Fear not. Fear not, Jacob. Fear not, Israel. No one can set their foot against you and prosper. No one can do that.”

Who do we have to fear if God is our keeper?

Go over and read Psalm 121. “The LORD is thy keeper: the LORD is thy shade upon thy right hand.” Who do we have to fear if he is our keeper? “If God be for us,” now you tell me this, “Who can be against us?” If God is for me, if he is for me in saving me and put away my sins, if he is the one who put them away, who can be against me? Who can be against me?

Fear in these earthly things shows a lack of faith in God. That’s what it shows. It shows a lack of faith in God almighty.

When those two blind men, they asked for their sight, they said, “Lord, we want to see. Give us our sight.”

And the Lord asked them, he said, “Do you believe that I am able to do this? Do you believe I am able to save you? Do you believe I am able to put away your sins? Do you believe that.”

I say this to you and to me. Let’s trust him and fear not. Let’s trust him and fear not.

And then he says this. “I created thee. I am the one who created you. Without me you wouldn’t even have an existence. I created thee. I formed thee.”

God will not lose that which he has made for himself. If God has made me, if God has made you, formed you, created you for himself, I assure you he won’t lose you. He will not lose you.

The Scripture says in Ephesians two, “We are, the believer, we are his workmanship, created in Christ Jesus.”

Look over in Psalm 100. This is a precious psalm, Psalm 100. In verse three of Psalm 100, “Know ye that the LORD he is God: it is he that hath made us, and not we ourselves.” He made us believers. “We are his people, and the sheep of his pasture.”

And not only has he created us, he says, “I have redeemed thee. You sold yourselves under sin, but I have redeemed thee.” Not only has he formed us, but he paid a great price for us, a great, a great price he has paid for us. God has redeemed us by the blood of his own Son, what a price, what a price to pay. We are bought by the blood of the Lord Jesus Christ.

He says, “I have redeemed you. I created you. I formed you and I have bought you.” My soul. What more assurance do we need than that that we are his? “Thou art mine.”

I tell you, doesn’t grace and mercy and love just drip off these verses? “Thou art mine.” That ought to enable you to go to bed tonight and rest your mind. “I am God’s. I belong to him. He made me. He bought me. I am his.”

“Thou art mine by creation.” He made us. He made us a new creation in the Lord Jesus Christ and we are his by purchase. “I have redeemed you,” he says, “Thou art mine.”

So fear not. Fear not.

Oh, if we can get a hold of this it will quiet our fears that he made us, he bought us. We are his. And he has promised his protection. “When thou passest, when you pass through the waters waters, I will be with thee; and through the rivers, they won’t overflow thee and the fires, they won’t burn you.” Do you know what these are, this water, this rivers and these fires? It’s the trials of life. That is what he is saying. The trials of life is what he is saying. The trials of life will not overcome you. They will not destroy you, not at all. They won’t hurt you.

When these trials come—as they did on Israel of old—God said, “I will be with you. I won’t stand and watch you go through them. I will be with you.”

Is not Christ in you? Does the Scripture not say, “Christ is in you”? He says when you go through these trials, “I will be with you.” And we can take comfort in this, that the one who sends our trials, these trials of life that we are going to go through is the Holy One of Israel.

What does that say? What does that say to me and to you? It says this. The Holy One of Israel can do no wrong. Everything he does is right. He can do no wrong. He wouldn’t be holy. This is the Holy One of Israel. Everything he does is right. And if he sends something my way it is right. It is right even though I don’t understand it. And I don’t understand most of what is going on. I can tell you. I don’t understand most of it. But I understand something about the one who is giving us the trials.

And do you know why he does it? He does this to conform us to the image of the Lord Jesus Christ. These trials that come our way conform us to the image of Christ.

Then he says to them, “I am thy Savior,” there in verse three. “I am thy Savior.” What comfort this ought to give us, what comfort to know that our Savior is the Lord, the Holy One of Israel. He is real. He is real. This God, the God of the Bible, the God of Israel, the God of Jacob, the God and Father of the Lord Jesus Christ is real and he is our God. He is our God.

He said, “I am thy...I am your Savior. I am your Savior.”

He says here to Israel, “I gave Egypt for a ransom for you. I gave Egypt for thy ransom, Ethiopia and Seba for thee.” God destroyed those nations for Israel and gave Israel their lands.

But listen. He said, “I gave Egypt as a ransom for you. I gave Ethiopia and Seba.” But do you know what he gave for you, the true Israel of God? Do you know what he gave

for the true Israel of God? His Son. All of Egypt, All of Ethiopia and all of Seba could not redeem my soul, but he gave his Son. He gave his Son as a ransom.

”God,” it says in Scripture, “spared not his own Son, but freely gave him up. He delivered him up for us all. Shall he not with him also freely, without charge, give us all things?” He will.

And do you know why he has done this? It says there in verse four, “Because you were precious in my sight. This is why I have given my Son for you. This is why I have created you. This is why I have redeemed you. This is why I have loved you. You are precious in my sight.”

And the only thing that I could think that even comes close to this is how precious your children are in your sight. What would you give for them? What would you give for your children that are precious in your sight? You would give everything you have got. And God gave us the best. He gave us his Son.

And that’s why even our death is precious in his sight. Do you know why our death is precious in his sight? Because we are going home. Would you like to see your children come over? Would you like to see...you wait until those little girls leave home. You wait. When they come back, precious in your sight. And the reason the death of a believer is precious in his sight is because it is time to come home. And they are going to be home. They are going to enjoy. They are going to see what home is really like.

And then he says, “Thou hast been...since they was precious in my sight,” he says, “Thou hast been honorable and I have loved thee.”

Do you know why we are honorable? Because he made us so. He is my honor. He is our honor. He has made us honorable. Our honor lies in the fact that we are, listen, sons and daughters of the king. That’s our honor. The Son of God.

Now are you the Sons of God. Now, not going to be. I am now. That is your honor, sons and daughters of the king. Some day we will rejoice in that like we ought to.

“Therefore,” he says, “I will give men for thee. I will...” And this is what he is saying, “I will kill if I have to, if it need be,” put it that way, “if it need be, I will kill people. I will destroy a nation for my people. I’ll do that.”

You say, “Would God do that? Would God really kill a nation or a people for his elect?”

Well, you know, took the Lord’s Table last Wednesday night. Whose firstborn died and whose firstborn lived? The firstborn of Egypt died. But the firstborn of Israel lived. And God killed those firstborn of Egypt so that he might deliver his people out of Egypt. He said, “I will give men, I’ll give men for thee.”

“Therefore,” he says, “Fear not.” How many times he says this. Fear not? But why? “For I am with thee,” verse five. “Fear not I am with thee.”

God is going to destroy this world for us. If a mad dog came in this room wouldn't you kill it? Wouldn't you shoot that thing? You would. You would protect the kids. You would get the children out of the way and you would shoot that dog. God is going to destroy this world. He is going to shoot that dog. He is going to protect his children. We are not going to have to deal with this issue and presence of sin ever again, ever again.

Oh, he says, “Fear not, I am with thee. I will bring thy seed from the east, west, north and south.” He knows where his elect are. He knows where every one of them is at. He knows. He knows where you live and you live and you live and he knows where I live. He knows where every one of them is at. I don't know. That's why we send the gospel out. That's why we send the gospel out. But we send it out, we send the gospel out knowing this. Our God knows. He knows where every one of them is at. And he says, “I will bring them. I will bring them. I will bring thy seed from the east and the west and the north and south. Not one of them shall perish.”

Scripture says, “He shall see of the travail of the his soul and be satisfied. Not one of them should perish.”

And the only reason that this world is still standing is because he is still bringing his sheep in, just like that small congregation down there in Kingsport, Tennessee. It didn't even exist a few months ago. And now that Tom has been going down there every Sunday morning preach, or every Sunday after this service. He drives down to Kingsport, Tennessee and he said he preached to about 25 the first time. There was about 15 there last week.

“I'll bring. I'll bring thy seed from the east, from the west, and the north, the south even everyone that is called by my name, everyone that my name is on.”

When I married Vickie she took my name. She is called by my name. She is not called by her maiden name anymore. She is called by Chapman. We are called, we are now called Christians, Christ followers. “They were first called Christians at Antioch.”

But he says, “Everyone that is called by my name,” God has given us his name.

You know I have a son sitting over here that bears my name. And everyone of his sons and daughters that bears his names, he says, “I am bringing them home and not one of them will be left.”

And then here is what it is all about here in verse seven. “I have created him for my glory.”

Now, as worthless as I am, as worthless as we are by nature—you know what we are by nature. We have been well taught that by the Scriptures, by the Spirit of God and through

a faithful gospel pastor for all those years. Yet he says, "I have created him. I have created John, Frank..." And I can go through here and just name names. I'm not going to go start naming everybody, but, "I have created him for my glory." This is why God has called you by his grace. It is because he has created you for his glory.

And I tell you what. The vast part, the biggest part of that glory is yet to be revealed. This is not it. This is not it. I mean, the greatest part of it is yet to be revealed.

"I have created him for my glory." Trophies of his grace.

And then he challenges in verse eight and nine. He gives a challenge. He said, "Let those who worship these false gods who say that they have eyes, but seeing see not, ears but hear not, let them declare the former things. Let them declare things that are coming and see if it happens." That is what he is saying. That is what he is saying. "Let them demonstrate their powers as I have, as I have to my people."

They can't. They are dumb idols. They are just dumb pieces of wood. That's all they are.

"But you," he says, "you are my are my witnesses." Every child of God is a witness. Not just me standing here. Every child of God is a witness. "You are my witnesses and you shall know and believe me. And you are going to understand." Listen. "You are going to understand this. That I am God. I am God." And all that that word means. "I am God and beside me there is none else."

Do you hear what he is saying? "I have chosen you." You know the Lord has mercy on whom he will have mercy and whom he will he passes by. That's Bible. That's the Word of God. That's truth. But he says, "I have chosen you." He says, "I have chosen you to know me. I have chosen you to know me. And understand this, that I am God."

Our Lord said this. "This is life eternal." Everybody wants to live forever. He said, "This is life eternal." And he is talking about the quality of it, not the length of it. "This is life eternal, to know God and Jesus Christ whom he hath sent." That's us.

And this ought to make us stand in awe that I, a sinner, ungodly, should be reconciled to God and know him, that he has chosen me to know him and to know him as the only Savior and the only God.

He says in verse 12 through 14, "I am God. I have declared. I have shown and you know it. You know it. You know this."

Don't you know the gospel? You know it is the true. The gospel is preached and you say, "I see. I understand."

God said, "I have declared and you have shown and I have shown and you know. I have acted in mercy towards you and you know it."

You can't have mercy, I mean saving mercy and not know it. He said, "You know this. And there is none," he says, "There is none that can deliver out of my hand. I am the only sovereign of the universe."

Our Lord said no man could pluck the sheep out of his hand, none. "No man can take them out of my hand. "And for your sakes," he said, "For your sakes I have destroyed Babylon."

Do you realize, and this is not stretching it. This is not stretching. Do you realize that all of the events of this life are for the elect's sake? All of the events that are going on that we don't understand and, you know, we get all up in the air about. All the events of this life are for our sakes, bringing us to the point where we are and some day bringing this thing to a close.

He says in verse 15, "I am the LORD, your creator. Listen to me." That's what he is saying. "Listen to me. I made a way of escape for you when you were in trouble. I divided the sea and you know that." That's a miracle. Here they are standing. There is the Red Sea right in front of them and God just parted it. He just split that thing. And they walked over on dry ground. "I made a way of escape for you when you were in trouble. I divided the sea and led you safely across. I destroyed your enemies. I drowned every one of them in depths of the sea."

They thought they could cross over on that same path. What was safety for them became death to the others.

Listen. Christ, the Lord Jesus Christ has made us and not we ourselves. And he has conquered, he has conquered all our enemies and he is seated at God's right hand interceding for us.

"I made a way." Do you know who that way is? Christ. He said, "I am the way, the truth and the life."

God said, "I made a way for you." Christ is that way. He is that way.

"And remember," he says in verse 18, "Remember the former things of old." We are so prone to forget the mercies of God. He says, "Remember those things."

While you are sitting there in the house and you are wringing your hands and you are worried to death you are not going to make it, how about just remembering what you have already been delivered from.

"Look back." He is telling these Israelites, "Look back at the Red Sea. Look at Jordan. You went across Jordan and it parted. So whenever you get anxious and worrisome just remember the former things of old. Just look back and look to things he has already delivered you from."



You think he is going to change? God changes not. He said, "I am the Lord. I change not. I change not."

Remember the former things of old. And he says, "I will do a new thing. I will do something unheard of. I am going to save some sinners. I am going to do a new thing. I am going to save some Gentiles."

They hadn't heard of that. They hadn't heard of the Gentiles being brought in. He said, "I am going to do a new thing. I am going to save some sinners. I am going to have mercy on some sinners. I am going to have mercy on some guilty people and you will know it because I have declared it to you. I am telling you about it now because when it happens you will know it."

"I am going to make a way," he says, "in the wilderness. This is what I am going to do. He says, "Here is a new thing I am going to do. I am going to make a way in the wilderness and rivers in the desert."

Well, who is the way in this wilderness of sin? Who is the way in this old wilderness that we live and travel through? Christ. Christ. He said, "I am going to make a way in the wilderness."

Well, he did. And Christ is that way. He is the way for both Jew and Gentile. He is the way of acceptance. And he is the water of life in this desert land. Oh, would to God that he would enable us to drink of him a little bit tonight. If we could just drink of him tonight and grab a hold of what is being said right here our thirst would be quenched.

He said, "I am going to make a way in the wilderness and rivers in the desert." And he is speaking there of the Lord Jesus Christ. He is the water of life. He is the way to God.

"And the beast of the field is going to honor me." Yes, the beasts of the field. Do you know what that is? That's me. That's me. "The vilest of men shall honor me."

You say, "Well, I'm not being like a beast."

You let God leave you alone. It would just absolutely shock you if God would withdraw his hand what you would do.

The Jews looked upon his Gentiles like beasts of the field. Dogs is what they called us.

All that he has made shall honor him. Creation itself shall magnify his name. And, again, he repeats his purpose. "This people," he says, "have I formed for myself. They shall show forth my praise."

Notice he says this. "They shall." If he had left it up to us we would mess up. I mean, we would just mess it all up. We would be throwing song books and everything else, but we would do all the goofy stuff. And he says, "They are going to show forth my praise. This

people, they are going to show forth my praise. They are going to be...they are going to sing with an understanding. They are going to pray with an understanding. They are going to praise me with an understanding. They are going to show forth my praise.

He has made us for himself and we shall praise him with our hearts and lips for his mercy to us in Christ.

But, listen. We are not without sin, are we? We have never said that. We are not without sin. He said, "You have not called upon me."

This is one of the things that I think about often. I have thought...I think often, "What an audience I have with God and how little use of it I make." Really, how little use of it we make and we have 24/7 to come into his presence. He doesn't say, "Well, you can come in here at three o'clock, but after three I'm busy. I've got the door shut."

We can come into his presence at any given time through the blood, through the righteousness of Christ. And yet how little I make of it. I don't know about you. You know yourself. I know myself.

And then it says here, "Thou hast not brought me the small cattle or the lambs of thy burnt offerings." In other words, "You are still looking after yourself first. You are still doing that, you are still..."

"Well, if I give this I might be broke all week." Still looking after myself first. I do.

But listen. "But," he says, "I, even I am he that blotteth out thy transgressions." Even the ones I have now. "I, even I." He says that. He just restates that, "I, even I am he that blotteth out thy transgressions for my own sake and will not remember thy sins."

The Scripture says, "It is of the Lord's mercies that we are not consumed." The Scripture says, "He has not dealt with us after our sins but rewarded us according to our iniquities."

Now let me close. He says, "Put me in remembrance. Declare and believe what I have done for you in Christ, in my Son that you may be justified. Put me," in verse 26, "Put me in remembrance. Declare and believe what I have done for you." This is what he is saying, "In my Son, that you may be justified."

There's a Scripture that says this. "By thy words thou shalt be justified and by thy words thou shalt be condemned."

"Put me in remembrance and declare."

I tell you. "This people have I formed for myself. They shall show forth my praise."

And do you know what? That will never end. He said, "I have formed. I have created this people for myself, for my praise and my glory and my honor." And we have just

begun. There will be no end to this praise and honor of God. We will just go from here trying to do it, doing it the best we can with the help of his Spirit and some day doing it perfectly, absolutely perfectly.

Ok, Mike.