

# Matt Mason

## KNOW: AND WORSHIP

### I. Intro

- A. What does worship have to do with “real life” struggles?
- B. How does God speak to us when we are locked in fear, in habitual lusts, in self-promotion?

Isaiah 43:1-21

### II. A People Created

Is. 43:1a But now thus says the Lord, he who created you, O Jacob, he who formed you, O Israel.

- A. God is employing covenant language. He is reminding them of the special relationship they’ve been brought into by His sovereign grace.

“In Egypt and at Sinai God had taken a disparate people whose only commonality was an ancestor and had made them into a nation. They had not become a nation through the long, slow processes of history, but had been forged in an instant (comparatively) through the will and activity of God alone.” (John N. Oswalt, *New International Commentary on the Old Testament - Isaiah*, p.137-138)

- B. The people He created – God’s covenant people – are described as “the blind/the deaf” (vs. 8).

Is. 42:18-20

### III. A People Ransomed

- A. Throughout this chapter, God is bringing evidence that when He says they are His special people, it’s not just talk.

“Faced with Egyptian intransigent [stubborn] refusal to let the people go, the Lord, so to speak, weighed up whether he was prepared to shatter Egypt in order to free Israel. There was ‘no contest’, and it was ‘at the expense of’ (ransom, *koper*, the price paid) Egypt that Israel was freed. *Cush* and *Seba* are respectively the extreme south of Egypt and lands still further south. They are a poetical elaboration of the picture of the price paid. *In your stead* expresses one taking the place of another. Israel was

under the sentence of death, but Egypt died instead.” (J. Alec Motyer, *Tyndale Old Testament Commentary - Isaiah*, p.268)

Ex. 1:16,22 [16] When you serve as midwife to the Hebrew women and see them on the birthstool, if it is a son, you shall kill him... [22] Then Pharaoh commanded all his people, “Every son that is born to the Hebrews you shall cast into the Nile...”

Ex. 14:27 So Moses stretched out his hand over the sea, and the sea returned to its normal course when the morning appeared. And as the Egyptians fled into it, the Lord threw the Egyptians into the midst of the sea.

- B. This redemptive act points forward to that great and final redemptive act through which God ransomed His chosen people – the substitutionary, sin-bearing death of Jesus!

Mk. 10:45 The Son of Man came not to be served, but to serve, and to give His life as a ransom for many.

#### **IV. A People Rescued**

- A. God’s grace to them was not only past grace. It was present and future grace. He would sustain them through the hardships of exile. In time, He would bring them home.

Is. 43:16,19 [16] Thus says the Lord, who makes a way in the sea, a path in the mighty waters, ... [19] Behold, I am doing a new thing ... I will make a way in the wilderness and rivers in the desert.

- B. Our battles with sin and with suffering over time wear on our faith. Will we ever be free? God reminds his people that He will accomplish a full rescue!

Is 43:15 I am the Lord, your Holy One, the Creator of Israel, your King.

#### **V. God’s Worship Reclaimed**

Why has God done all of these things: formed us as His people, ransomed us through Christ, given promises of sustenance and rescue? That we might be brought back to the place where, seeing His glory again - knowing Him - we worship Him.

Is 43:6,21 [6] ... bring my sons from afar and my daughters from the ends of the earth, everyone who is called by my name, whom I created for my glory, whom I formed and made... [21] the people whom I formed for myself that they might declare my praise.