

Salvation Offered (Isaiah 55:1–5)

By Pastor Jeff Alexander (3/10/2019)

Introduction

1. The fruit of the Servant's sacrifice (chapter 53) is laid out for the covenant people in chapter 54.
 - a. The barren would bear children, indicating the change of condition as a supernatural and miraculous work God as illustrated in Sarah, Rebekah, and Hannah (1 Samuel 2:5b–7).
 - b. Through this new fruitfulness, the tribe of Israel would be enlarged, which is, again, a type of spiritual expansion that would include people from every nation.
2. The intention of the Lord is now plainly revealed because the spiritual power to bring God's purpose to pass is also attached to the Servant's sacrifice.
 - a. The Lord would renew His covenantal vows to His deserted wife (54:7, 8).
 - b. This covenantal renewal would be permanent (54:9, 10).
 - c. The Lord would begin the work of establishing kingdom represented by the New Jerusalem while at the same time protecting and vindicating His people (54:11–17).
3. The chapter before us (55) focuses on how the Lord's covenant mercy will work to fulfill the purposes revealed in the previous chapter (54). We will approach this chapter in two messages.
 - a. The first one will look at the call of the Lord to sinners, inviting them to participate in the salvation procured by the Servant/Savior (vv. 1–5).
 - b. The second message will focus on the means God uses to call His people to salvation (vv. 6–13).
4. The call or invitation to salvation is, first, general to *all* without exception; yet, it is *effectual* only in those for whom it is designed.

I. A Call to Come

1. The summons of grace

While the call is to everyone, only the those who acknowledge their need—who are thirsty—will come. Where God gives the grace of salvation, He first makes one thirsty, and where He makes one thirsty, He will give the saving water to satisfy.

2. The fullness of grace

- a. *Water* is offered, which is a symbol of life itself. No one is able to live long without water (John 4:14; 7:35–39; Isaiah 44:3; Revelation 22:17).
- b. *Wine* and *milk* are offered, which are the symbols of joy, fullness, and satisfaction (Psalm 104:15).

3. The freeness of grace

- a. It is all free. This does not mean that salvation is free and then the cost comes in the Christian life. No, it is all—justification, sanctification, and glorification—free, a gift of grace.

The prophet bids us buy but *without* money or price. Grace cannot be earned or merited. Grace is always free grace. Grace is only for beggars—the spiritually destitute who so understand their need.

b. The prophet shows the futility of religious effort (v. 2; John 6:26ff).

II. A Command to Listen

1. The effectual call requires a hearing ear—one that is supernaturally opened to receive and appreciate spiritual truth (Matthew 13:9ff).
2. The hearing ear receives life, eternal life, because he enters covenant with the living God and is assured of the sure mercies (*hesed*, covenant love) of David. *David* is used here to represent his greater Son, Jesus Christ because he was the recipient of the covenant promises.

III. An Exhortation to Observe

1. This section (vv. 4, 5) is concluded by an exhortation to observe (*lo*, used to emphasize the information that follows) what the Lord was doing through “David,” the Messiah, and the New Covenant established on Him.
 - a. God made the Christ a *witness* for the salvation for His people.
 - b. God also announced the enlargement of His kingdom to include Gentiles.
 - c. The expansion of His kingdom is viewed as a military conquest under the Messiah/Servant, “*a leader and commander to the people.*”
2. Because He has glorified Christ, God is able to carry out this sovereign work.

What Can We Take Away?

1. That the offer is freely given enables me to share it with any all with whom I may have contact. I can witness, pray, plead, and preach to all without any hesitation, for God had ordered it so: “*Go into all the world and preach the gospel to every creature*” (Mark 16:15). This is the will of God for each of us.
2. No one can argue that God is at fault for any who are not saved because the call goes out to all. The whole responsibility rests on the sinner. As in John 6, there is abundant evidence that it is the sinner’s own prideful and obstinate refusal that stands in the way of his salvation.

Neither can any accuse God of showing favoritism in graciously opening some hearts to His call, for He shows no partiality (Romans 2:11). That any are saved is owing solely to God’s mercy and loving kindness.
3. The sole motive in the effectual call is not favoritism for any sinner, but the honor due to the Son of His love. Christ’s willing obedience in undertaking salvation of lost humanity is rewarded by God’s assuring Him that He will be successful and see His offspring because the will of God prospered in His hands.
4. Have you heard and responded to His call to come and drink freely of the water of life? How has salvation changed your attitude toward God and His work to reclaim His created order? Do you love Jesus? Are you obedient? Do you long for greater measures of grace, the wine, milk, and fatness of His wondrous salvation?