

## **Christ the Teacher and the ‘Sure Mercies of David’**

### **Isaiah 54:13 & Isaiah 55:3-5**

- **Isaiah 52:13-53:12** was the last of the “Servant Songs.” In that passage, the description of Christ’s atonement for Israel (and for the whole world) reached its most beautiful and majestic height.
- Through the remainder of the book of Isaiah, the focus is mostly on the glorious future of the nation of Israel during the Kingdom age. There will come a time when Israel, as a nation, will finally repent and believe on the Suffering Servant of Jehovah, Jesus Christ; and when they do, the LORD will return to earth, destroy Israel’s enemies in the battle of Armageddon, and give them the Kingdom that He has promised to them for millennia.
- **Chapters 54 and 55** describe the Kingdom age; but they also contain two distinct prophecies concerning the Messiah. In these chapters Christ is seen in the role of Teacher, Witness, Leader, and Commander of the people.

#### **Isaiah 54:1-55:7**

##### **I. Christ will teach Israel’s children during the Kingdom age (54:13).**

In **chapter 53**, the suffering of Christ for our sins was described in vivid detail. Now, in **chapter 53**, we are brought forward to the Kingdom age. Those of the nation of Israel who put their faith in Jehovah’s Servant will enjoy the blessings of the land during the Millennium.

First of all, the nation of Israel will increase abundantly in number during the Kingdom age. Much of the land around Israel’s old borders which had formerly been under control of Gentile nations will belong to Israel. Israel’s national borders will increase greatly.

#### **Isaiah 54:1-3**

Another feature of the Kingdom age will be the absence of fear, and the removal of shame. Israel will have a restored relationship with Jehovah, and will no longer be considered “forsaken” (like a woman who has been “put away,” or divorced, by her husband).

#### **Isaiah 54:4-8**

In this dispensation, Israel is like an adulterous wife who has been put away by her husband on account of her infidelity. The “divorce” began in 722 B.C. and 586 B.C., when God allowed Northern Israel and Judah to be destroyed and deported by the Assyrian and Babylonian empires. They were “put away” from His presence (away from the land of Israel), and taken away to foreign lands. In 535 B.C., God showed the Jewish people favour by permitting them to return to the land from their long exile in Babylon; however, in A.D. 70, God allowed them to be destroyed and scattered once again, by Rome. This time, their crime was the greatest of all: they had murdered their own Messiah, Jesus Christ. To this day, Israel is still the divorced wife of Jehovah. The time of Israel’s “putting away” has been defined by the Jewish people

themselves as the years when Israel has been without a king.<sup>1</sup> This view accords well with the Scripture.

### **Hosea 2:20-3:5**

Yet, despite Israel's spiritual adultery, her Husband and Maker (the LORD) has not forsaken her. When she repents of her sin and believes on Jesus (just prior to and at the time of His Second Coming), she will again call the Lord *Ishi* ("my Husband"). Because of Israel's restored relationship with her God, the land of Israel itself will be called "Beulah" ("married") during the 1,000-year Kingdom.

### **Hosea 1:1-11 / 2:14-19**

**Side Note:** The words "*thy maker is thy husband*" in **Isaiah 54:5** played an important role in the history of modern missions. On 31 May, 1792, at the Northampton Baptist Association in Nottingham, England, a pastor named William Carey preached a sermon based on this text; and from it he drew two important applications: 1. That we should expect great things from God; and, 2. That we should attempt great things for God. In response to Carey's appeal to send the Gospel to the heathen, the pastors at this meeting formed the Baptist Missionary Society, for the purpose of helping to send missionaries to foreign fields. Carey himself went to India as a missionary, where he had a profound impact. He translated the Bible into dozens of Indian languages and dialects, and won many Indians to Christ; but most of all, he provoked many Western churches to awake from their spiritual slumber and take the Gospel to the heathen. Carey has been called "The Father of Modern Missions."

The LORD goes on to say that His covenant with Israel is like His covenant with Noah. Just as God promised never again to destroy the entire earth with a flood, and has kept His promise, so He has promised never again to be "*wroth*" with Israel. This unshakable promise will be fulfilled during the Kingdom age, when Israel is restored to favour with God, and will never again be chastised nationally.

### **Isaiah 54:9-10**

The last part of **Isaiah 54** focuses on the protection that God will give to Israel during the Millennium.

### **Isaiah 54:11-17**

According to **verses 15-17**, there will come a time when Israel's enemies will "gather together" against them; but they will not prevail. This is, undoubtedly, a reference to the brief time after the 1,000 years is expired, when God will allow Satan to be loosed once again, and gather together all the rebels who were lurking in His Kingdom, so that they may attempt to fight against the Lord Jesus Christ. This last attempt of Satan to fight against Christ will be soundly defeated.

### **Revelation 20:7-10**

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<sup>1</sup> Peter Steveson, *A Commentary on Isaiah* (Greenville, SC: BJU Press, 2003), pp. 462-463.

In the midst of all these prophecies concerning the Kingdom age, we find one specific prophecy concerning Christ Himself. In **verse 13** the LORD says, “*And all thy children shall be taught of the LORD; and great shall be the peace of thy children.*”

This prophecy will be fulfilled literally and visibly by the second Person of the Godhead, Jesus Christ. Just as Christ taught great multitudes of people during His earthly ministry 2,000 years ago, so He will teach all the people of Israel, as well as all the people of the earth, during the Kingdom age. People will come from all parts of the world to be taught by Jesus Christ.

### **Micah 4:1-3**

In this particular aspect King Solomon was a type of Christ. Just as Solomon’s kingdom was a peaceable kingdom, with no war, and just as people came from all parts of the world to hear his wisdom, so Christ’s Kingdom will be one of universal peace: and people will come from every part of the earth to be taught of Him.

### **1 Kings 4:29-34**

**Isaiah 54:13** is, without question, a prophecy that will be fulfilled during the thousand-year Kingdom. During that golden age, the Lord Jesus Christ Himself will be physically sitting on a throne in Jerusalem, teaching all Israel and the world. Nonetheless, Christ Himself used this particular Scripture to teach another truth about Himself—a truth that has application in the here and now.

### **John 6:45-46**

Though this prophecy will see its ultimate fulfilment during the Kingdom age, Christ drew an important truth from this prophecy, and applied it to the people of His own day. (The Apostles often made present applications from future prophecies, as well.) The point Jesus is making is that if men are to learn anything about God, then ultimately, *God Himself* is the One who must teach them. Man, on his own, does not have sufficient knowledge of God to find Him: God must reveal Himself to man. People will need to be taught by God during the future Millennial reign of Christ; and people need to be taught by God today.

With this in mind, Jesus goes on to say that those who “hear” the Father (i.e., those who actually *listen* to the Father), and who “have learned” of Him (i.e., follow what He says), will come to Jesus. Now, that raises a question: How can people “hear” the Father, and learn of Him, when He is in heaven, and cannot be seen or heard?

Jesus answers this question in **verse 46**. According to this verse, people “hear” the Father by hearing Jesus. Why? Because Jesus is God in human flesh! Jesus is the only one who is qualified to teach us about the Father, because He *has seen* and *known* the Father from eternity. People who have “heard” the Father (have listened to Him, and believed Him) are people who have come to Jesus—because it is through Jesus that they “heard” the Father in the first place! To hear *Jesus’* words is to hear the *Father’s* words. People “learn” of the Father by learning from Jesus.

**John 1:18****Matthew 11:28-30**

People who hear and learn of God do so by hearing and learning of Jesus—because Jesus *is* God. First, they come to Jesus for salvation. After they come to Him for salvation, they *continue* to hear and learn from Jesus. In His Word, Jesus has taught us everything we need to know about the Father.

**II. Christ will be the “sure mercies of David” to Israel (55:1-7).**

In **chapter 54**, the LORD had given a beautiful description of the land of Israel during the future Millennial Kingdom. Now, in **chapter 55**, God lays out the requirement for entering into that land. In order to enter into Beulah (the “married” land of Israel during the Kingdom age), one must have a personal relationship with God. Thus, the LORD presents to Israel the offer of salvation. As we will see in this passage, this salvation would be made possible through the Israel’s Leader, Jesus Christ.

Though the Saviour had not yet come into the world, salvation was available to Old Testament saints on the basis of what Christ would do on the cross centuries later. It was all part and parcel of the New Covenant that God promised to Israel.

The Lord announced the coming of the New Covenant, with its blood atonement, several times in the Old Testament.

**Jeremiah 31:31-34****Zechariah 9:9-11**

The LORD also announced the indwelling of the Holy Spirit (regeneration, or the New Birth) as a provision of the future New Covenant. This particular blessing was not enjoyed by Old Testament saints during their lifetimes; but it will be enjoyed by all believers from all dispensations of history during the Kingdom age. Resurrected saints from the Old Testament, New Testament, and Tribulation dispensations, as well as mortal saints who will have lived through the Tribulation, or who will have been born during the Millennium, will all enjoy the indwelling of the Holy Spirit (the new birth) during the 1,000-year Kingdom.

**Ezekiel 34:25****Ezekiel 36:25-28**

**John 3:3-8 / 7:37-39** [The promise of the New Birth (indwelling of the Holy Spirit) was only three years away from enactment on the night when Christ talked to Nicodemus. Today, it is enjoyed by all believers of this New Testament dispensation.]

**Luke 17:20-21 cf. Titus 3:5** (New Testament saints belong to the invisible Kingdom called the Kingdom of God, by virtue of the New Birth.)

**Luke 13:24-30** [*Everyone* who enters into the Kingdom of Heaven (the visible, physical, 1,000-year Kingdom of Christ on earth) will also belong to the invisible, spiritual Kingdom of God.]

Old Testament saints did not enjoy the blessing of regeneration in their lifetimes, because Christ had not yet died and risen from the grave; but they were saved, nonetheless. They were saved in the same way that we are saved today—namely, by faith in God, and in His coming Anointed One. Old Testament saints looked forward to Christ, and to His Sacrifice on the cross: we look backward to it.

With this in mind, let us examine the LORD's promise of salvation.

***"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."***

In this verse, the LORD offers, in figurative words, the everlasting promise of salvation to all who will have it. He describes His offer of salvation as such:

1. The offer of salvation is available to everyone ("***Ho, everyone that thirsteth***"). God offers salvation freely to every sinner.

#### **Revelation 22:17**

2. Salvation is available to those who "***thirst***" for it.

Those who *think* that they are righteous, and do not realise their need of God's forgiveness, cannot be saved.

#### **Luke 5:31-32**

Everyone who knows Christ as Saviour had to come to a point in his life when he truly thirsted for the water of eternal life, and understood that he could not obtain it by his own efforts. Those who have "thirsted" for the water of eternal life also thirst after Christ's righteousness. A "thirst" (intense desire) for righteousness is one of the very qualities of those who will inherit the Kingdom of Heaven (the 1,000-year Kingdom of Christ).

#### **Matthew 5:6**

3. Salvation is available to those who have "***no money***."

People of the Middle Eastern lands of Isaiah's day were accustomed to seeing vendors selling water, since water in those lands is scarce; but what merchant ever entreated his customers to "buy" water without money? Yet, that is what God says to those who would have the "water" of eternal life!

***"Come, buy wine and milk without money and without price"*** is an ironic statement. It is simply an emphatic way of saying, "Salvation is free." In fact, the LORD refuses to take *any* "money" for salvation. If one offer any work of his own for salvation (or literal money, for that matter), he will not receive forgiveness of sins. One must receive

salvation as a gift. Salvation, of course, is not cheap: it was purchased by Christ at the highest price: His own blood. We, on the other hand, must simply receive the gift He provided for us by faith.

**Romans 5:15-17**

**Ephesians 2:8-9**

**Psalms 49:6-9**

**1 Peter 1:18-19**

4. The things He offers for our "eating" and "drinking" all have spiritual meaning.

Bread (mentioned in **verse 2**) is a picture of the Word of God, as well as of fellowship with Christ. Eating the "bread" of Christ's flesh is a figurative way of saying "having intimate fellowship with Him" and "drawing spiritual life from Him."

**Matthew 4:4**

**John 6:51-58**

Honey, another ancient staple, is a picture of God's law, His testimony, His statutes, commandments, and judgments, which "enlighten the eyes." In other words, it is a picture of God's Word. "Milk" is a picture of God's Word, as well.

**Psalms 19:7-10**

**1 Peter 2:2**

"*Wine*" (the fruit of the vine, not alcohol) is a picture of the blood of Christ, as well as of joy. Both wine and milk are pictures of spiritual blessings in general. Every spiritual blessing is a gift which cannot be bought with money.

**Matthew 26:27-28**

**Psalms 4:7.**

**Proverbs 9:1-5**

**Joel 3:18**

**Side Note:** The grace that Christians need for daily Christian living is *also* "*without money, and without price.*" Christ used this same "buying without money" terminology when He rebuked the lukewarm, carnal, worldly-minded members of the church of Laodicea.

**Revelation 3:14-18**

There were undoubtedly some members of this church that were not truly saved (probably those who needed "white raiment"). However, there were others who *were* saved, but who were seeking after material riches of this world, and were not seeing spiritual realities very well. To them, Christ offered pure "gold" (spiritual riches) and "eyesalve" (to give them spiritual enlightenment).

Christians who need true "gold" and "eyesalve" need but ask for it! Just as Christ gives the gift of salvation for free, He also gives Christians the empowerment they need for everyday Christian living....if they will only ask.

***“Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.”***

The LORD provoked the people of Judah with a soul-searching question: Why were they spending their money on that which is not bread? In other words, why were they seeking after things that could not satisfy their souls?

The Hebrew words in this verse are very striking. The Hebrew expression for ***“spend money”*** literally means “weigh out silver”; and the noun *lo-lechem* literally means “not-bread.” The most literal reading of this sentence, then, is this:

“Why do you weigh out silver for not-bread?”

The picture is of someone who carefully, methodically balances pieces of silver in a scale, as he prepares to purchase something precious. Yet, what is this person preparing to purchase? He is about to purchase something that isn’t even bread—something that has no value at all. It would be akin to someone in our day spending good money in order to purchase a big supply of cotton-candy. Though it tastes sweet, it does not make you feel full at all; it makes you even thirstier; it has zero nutritional value; and it does your body harm. A person who eats cotton-candy for his diet would quickly die.

So it is with lost souls who spend their money and hard labour for things of this world, which cannot satisfy the soul. They are not happy or satisfied; and they are on their way to eternal death in the Lake of Fire. The famous Hollywood actor, Shia LaBeouf, once made this shocking admission about his life in an interview:

“Sometimes I feel I’m living a meaningless life, and I get frightened. I know I’m one of the luckiest dudes in America right now. I have a great house. My parents don’t have to work. I’ve got money. I’m famous. But it could all change. It could all go away. You never know. I have no idea where this insecurity comes from, but it’s a *God-sized hole*. If I knew, I’d fill it, and be on my way. What is life about? I don’t know.”

The people of Judah were trying to fill their souls with the lean, “nothing” diet of worldly things, only to come up direly hungry and empty. In contrast, the LORD invited them to eat that which is “good,” and to delight their soul in ***“fatness.”*** “Fatness” is a Hebrew way of saying “that which is rich and luxuriant.” The word “fatness” is used to describe luxuriant food; but it is also used to describe rich spiritual blessings, which satisfy the soul. Christ gives not only “life” (a relationship with God), but ***“life more abundantly.”***

**Psalm 36:7-8**

**Psalm 63:5**

**Jeremiah 31:14**

**John 10:10**

Interestingly, Isaiah used this very idea of “fatness” earlier in the book to describe the Kingdom age. The 1,000-year Kingdom will be a golden age in which luxuriant food will be available in abundance; but it will also be a time of unparalleled spiritual blessings, as all the world will enjoy the physical, visible presence of Jesus Christ, and will have abundant knowledge of His ways.

**Isaiah 25:6-9**

**Habakkuk 2:14**

The word “fatness” has a definite association with the future Kingdom age. How appropriate, then, that the LORD would now speak about the King!

***“Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.”***

In **verse 3**, we come to yet another prophecy of the Messiah. The LORD promises that those who will receive His invitation will “live” (have eternal life); and those who “live” will partake of the ***“everlasting covenant.”*** Lest there be any question as to which covenant the LORD is talking about, He goes on to identify it as ***“the sure mercies of David.”*** The LORD is talking about the covenant that He made with King David—the promise that his sons would sit upon the throne of Israel, and that the Messiah would one day issue from his kingly line, and sit upon the throne forever. Jesus Christ is the fulfilment of that prophecy. He is the biological descendant of David through Mary, and the legal (adopted) descendant of David through the royal line of Joseph; and He will one day sit upon the throne of Israel forever.

**2 Samuel 7:12-17**

**Psalm 89:20-37**

**Matthew 1:1-16**

**Luke 3:23-31**

Though the throne of David ceased in 597 B.C. when King Jehoiachin was deposed by King Nebuchadnezzar of Babylon, the throne of David will one day be occupied again by David’s greater Son, Jesus Christ. Christ is like a sapling tree who has sprung up in the rotting stump of the once great “tree” of the royal family of David.

**Isaiah 11:1**

One may wonder why the covenant that God made with David is described as “eternal,” when Scripture specifically tells us that the Kingdom age will be for 1,000 years. A thousand years is a long time; but it is not “forever.”

### **Revelation 20:1-6**

The answer to this question is simple: When the thousand years is finished, the Kingdom of Jesus Christ will simply “roll over” into the *eternal* Kingdom. The old, sin-cursed heavens and earth will be destroyed; the unsaved of all ages will be resurrected, judged, and sentenced to the Lake of Fire; and God will create a *new* heaven and *new* earth, in which there is no curse of sin. The New Jerusalem (the city of heaven) will come down from heaven and hover over the new earth; and God’s people will go in and out of the city, and occupy and rule over the new earth.

### **2 Peter 3:10-13**

### **Revelation 20:7-21:27**

It is for this reason that it is sometimes a little difficult to tell the difference between the prophecies of the 1,000-year Kingdom and the prophecies of the eternal Kingdom in the new heaven and new earth. The two are almost “blended” together in prophecy at times, because of their similarities. The 1,000-year Kingdom, though far inferior to the eternal Kingdom because of the continued presence of sin and sinners, will, nonetheless, be like the eternal state in many ways. Consider the following comparisons:

### **Ezekiel 48:30-35**

### **Revelation 21:12-16** (A “furlong” is 582 feet.)

The Ezekiel passage is, without question, a description of Jerusalem during the Millennium. The Millennial Jerusalem will be 18,000 measures (a little less than 6 miles) in circumference.<sup>2</sup> In sharp contrast, the New Jerusalem will be 12,000 furlongs (1,322 miles) on each side of the city, for a total of 5,288 miles’ circumference! Yet, the Millennial Jerusalem will be like the New Jerusalem in that it will have 12 gates (3 on each side), with the names of the 12 tribes of Israel written on them.

### **Ezekiel 47:1-12**

As the passage above shows, there will be a literal river issuing forth from the altar in the Temple in Jerusalem during the 1,000-year Kingdom. There will also be a tree of life, just as there was in the Garden of Eden. Apparently, this fruit will have healing properties, which will enable those who are saved during the Millennium to live for centuries, even though they will still be in their sinful bodies until their resurrection day (presumably at the end of the Millennium). Likewise, there is a “river of life” and a “tree of life” in the heavenly city of New Jerusalem.

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<sup>2</sup> Charles Lee Feinberg, *The Prophecy of Ezekiel* (Eugene, OR: Wipf and Stock Publishers, 2003), p. 279.

**Revelation 22:1-2** (The phrase “*healing of the nations*” seems to imply the presence of disease—which indicates the presence of sin. Apparently, the resurrected saints will, during the thousand-year Kingdom, convey fruit from the tree of life to the still-mortal believers on earth.)

Some passages at the end of Isaiah specifically mention the “*new heavens and the new earth*”; yet, even in these passages, there is fluctuation back and forth between the Millennium and the eternal state.

**Isaiah 65:17-25** (Note the continued presence of sinners in **verse 20**, and the continued presence of the curse upon the serpent in **verse 25**.)

**Isaiah 66:20-24** (**Verse 20** definitely has its setting on earth during the Millennium; yet, **verses 22-23** mentions the new heaven and new earth.)

Clearly, God sees the eternal Kingdom in the New Heaven and New Earth as merely the continuation of the 1,000-year Kingdom on this current earth. Thus, the Kingdom of David, and the covenant that God made with David, truly are “forever”!

Incidentally, **verse 3** is referenced by Paul in the New Testament, in **Acts 13**. In this sermon, which Paul preached in Antioch of Pisidia, he drew out a very important truth from **Isaiah 55:3**.

#### **Acts 13:32-34**

On the surface, it may seem a little surprising that Paul would quote this Scripture in order to support the teaching of Christ’s resurrection. There is no question that **Isaiah 55:3-5** is a prophecy of Christ: but there is no actual mention of His resurrection in this passage.

Yet, in Paul’s mind, there was no question that Christ’s resurrection is *implied* in this passage. The steps by which he came to this conclusion are quite simple.

1. The ultimate promise of the “*sure mercies of David*” (God’s covenant with David) was that the Messiah would come from David’s royal line, and that His throne would be forever.
2. For this reason, “the sure mercies of David” is more than God’s *covenant* with David: it also is an appropriate name for *the Messiah Himself*! Paul understood it this way, because he applied the phrase “the sure mercies of David” to *Jesus Christ Himself*. This makes total sense, because Isaiah went on to say, “Behold, I have given **him** for a witness, a leader, and a commander, etc.” The pronoun “him” cannot refer to David, because David was (and still is) dead. It must refer to David’s great descendant, Jesus Christ.
3. Since Jesus Christ *is* the “*sure mercies of David*,” and since He is to be a Witness, Leader, and Commander of the people, it follows that He must be raised from the dead! A dead man cannot be a Witness, Leader, and Commander. David is still dead. Christ, on the other hand, rose again on the third day, and is alive for evermore (**Revelation 1:18**). Therefore, **Isaiah 55:3-5** teaches, by *implication*, the resurrection of Jesus Christ.

***“Behold, I have given him for a witness to the people, and leader and a commander to the people.”***

The Lord, in His ***“sure mercies,”*** has given Israel the Messiah Himself as a Gift. Christ is the ***“unspeakable gift”***—not merely for the Jewish people, but for all men.

## **2 Corinthians 9:15**

The LORD lists three ways in which the Messiah is a Gift:

1. He is a ***“witness to the people.”***

Christ testified the truth of God to the Jewish people; and He testified to the Gentiles, as well, through His Apostles.

### **John 18:37**

### **Revelation 1:5 / 3:14**

2. He is a ***“leader.”***

The word for “leader” comes from the Hebrew word *nigiyd*. It can refer to a civil, military, or spiritual leader. All these aspects are true of Christ. The primary way in which it is used, however, is in the aspect of a Prince. Christ is, truly, ***“the prince of the kings of the earth.”***

### **Daniel 9:25**

### **Acts 3:15**

### **Hebrews 2:10**

### **Revelation 1:5**

3. He is a ***“commander to the people.”***

The word “leader” seems to emphasise Christ’s *position* of Leader, whereas the word “commander” seems to emphasise the *work* that Christ does as Leader. He is the Commander of the armies of heaven; but He is also the Commander of redeemed men. He is the One who issues laws.

In all these designations we see Christ in His tri-fold role as Prophet (a Witness), King (Leader), and Priest (the One who issues commands and laws).

***“Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.”***

In this verse, we see Christ's call of salvation to the Gentiles. The phrase "*a nation that thou knowest not*" does not imply that the Messiah was unaware of the existence of these nations; rather, it means that He had formerly had no relationship with them, because they were separated from Him by their sin, and did not know how to find Him. This same truth regarding the salvation of the Gentiles was prophesied back in **Isaiah 52**.

### **Isaiah 52:15**

### **Ephesians 2:11-18**

**Isaiah 57:19** (The Gentiles were the ones who were "*far off*," because they did not possess the Scriptures, as Israel did, and thus did not have the knowledge of how to find the true God.)

**Isaiah 19:23-25** [During the Millennium, Egypt and Assyria (modern-day Iraq), which have been bitter enemies of the Jews for centuries, will all be unified together by their common faith in Jesus Christ.]

Interestingly, the LORD Himself (God the Father) is speaking to the Son in **verse 5**, and telling the Son that these nations will come to Him for salvation. The nations would run to Him "*because of the LORD thy God*"—in other words, because of God the Father. Christ is God; yet as a Man, He calls the Father "*my God*."

### **John 20:17**

**Verse 5** ends with an important statement: "*for he hath glorified thee*." Throughout His earthly ministry, the Father was constantly glorifying the Son. (Likewise, the Son was constantly glorifying the Father.)

### **John 17:1, 4**

In **chapter 54**, the beautiful Kingdom age was described. In **chapter 55:1-5**, the condition for *entering* the Kingdom was laid out: namely, one must receive God's offer of salvation, which is provided through the Messiah—the Witness, Leader, and Commander of the people. The LORD points out that even the Gentiles will run to Israel's Messiah for salvation.

In light of all this, the LORD makes an urgent plea to His own people, the Jews:

*"Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."*

Salvation is a free gift; but it must be received upon condition of faith (as typified by "drinking" the water of eternal life) and repentance from sin. However, this call to faith and repentance is temporal: it does have a time limit. The fact that men must call upon Christ while He "*may be found*" implies that there may come a time when men will *not* be able to call upon Him any longer, and when the LORD will *not* be found anymore. Throughout the Bible, men are called upon to repent and believe on Christ *now*, while they still have the chance.

### **Proverbs 27:1**

## 2 Corinthians 6:2

**Conclusion:** Though **Isaiah 54-55** is written to Israel, it contains many promises for the Gentiles, as well. One day, Christ will sit on His throne in Jerusalem and teach not only the Jewish people, but all peoples of the earth.

The salvation that Christ offers is not merely for Israel, either: it is to all men. All men are invited to come and “drink” of the water of eternal life, and to “eat” of the spiritual feast that is available to those who will believe on Him.

Not only is Jesus Christ a Witness, Leader, and Commander to the people of Israel, but *all* men are invited to run to Him for refuge. Nations and peoples who had no knowledge of Him are called to believe on the Holy One of Israel.

However, this offer has a time limit. Men should seek the LORD while He may be found, and call upon Him while He is near!