

Isaiah 55

Is. 55:1 "Ho! Every one who thirsts, come to the waters; And you who have no money come, buy and eat. Come, buy wine and milk Without money and without cost.

Every Jew who *thirsts* is invited to *come to the Lord*, even those *who have no money* to purchase the spiritual nourishment He freely offers. The fact that no *cost* is involved confirms that it is obtained solely by grace through faith (John 6:27-29; Ephesians 2:8-9). Notice that only a choice is involved on the part of those who desire to receive this free spiritual nourishment, meaning that to accept this offer is not a work on the believer's part. It is the death (and subsequent resurrection) of the Servant of Isaiah 52:13-53:12 that allows God to make such a gracious offer—He having done all the work necessary to make it available.

Is. 55:2 "Why do you spend money for what is not bread, And your wages for what does not satisfy? Listen carefully to Me, and eat what is good, And delight yourself in abundance.

The Jews who walk in disobedience to Jehovah find themselves investing their time and energy in things that bring no spiritual satisfaction. Those who obey Him experience a life of *abundance* (read Genesis 25:8). This verse reminds me of the following quote, the source unknown to me, that lines up well with what Isaiah addresses here:

I don't fear failure, I do fear being successful at the things which don't matter.

The book of Ecclesiastes, along with verses such as Psalm 90:12, Proverbs 3:13-15, and Ephesians 5:16 tie in well here also.

Is. 55:3 "Incline your ear and come to Me. Listen, that you may live; And I will make an everlasting covenant with you, According to the faithful mercies shown to David.

All who *Listen* (in faith) to Jehovah will *live* (be spiritually regenerated). Why? They will enter into the *everlasting covenant*, the *new covenant* of Jeremiah 31:31-34. *David* is mentioned for a specific purpose. Just as God will be *faithful* to fulfill the Davidic Covenant (2Samuel 7:11-16; 1Chronicles 17:10-14; Psalm 89:34-37), He will fulfill the *new covenant* as well. Jehovah's

point here is that His faithfulness to *David* confirms His faithfulness to any and all in Israel who desire to walk faithfully.

Note: Even though the Jews who walk by faith during the Church age enter into the new *covenant*, this *covenant* will not be fulfilled in fullest measure until the end of the Tribulation—when every Jew on the earth at that time is spiritually regenerated through accepting Jesus as Messiah. It is interesting that both the Davidic Covenant as well as the new *covenant* will be fulfilled in their totality as a result of Jesus returning to rescue the Jews at the end of the Tribulation—all of which will have entered into the new *covenant* through faith. Once He returns, He will sit on the throne of *David* in Jerusalem, fulfilling the Davidic Covenant. What a plan!

Is. 55:4 "Behold, I have made him a witness to the peoples, A leader and commander for the peoples.

King David can serve as *a witness to the peoples* in that he repeatedly experienced God's faithfulness throughout his stay on earth (verified by First and Second Samuel as well as the Psalms). The Jews could, therefore, rest assured that God's faithfulness extended to them as well. David is also *A leader and commander*, confirmed on many occasions in both First and Second Samuel (read 1Samuel 17 and 22:2). He will also lead Israel during the Millennium, serving under Jesus as ruler (*prince and king*) over the Jews (Ezekiel 34:23-25; Hosea 3:5). (The notes associated with Isaiah 54:13 address David's leadership position in the Messianic Kingdom in much more detail.)

It is interesting that the redeemed Jews will serve as a witness to the Gentiles throughout the Millennium. After all, they will finally fulfill their original calling as a *kingdom of priests* (Exodus 19:6), serving as teachers to the submitted Gentiles. The next verse, Isaiah 55:5, addresses this Gentile submission in more detail.

Is. 55:5 "Behold, you will call a nation you do not know, And a nation which knows you not will run to you, Because of the Lord your God, even the Holy One of Israel; For He has glorified you."

Isaiah states that the Gentiles will one day *run to* the Jews as a result of their respect for the Hebrew people, a response which occurs after the Jews (on the earth at the end of the Tribulation) are spiritually regenerated. This Gentile reaction will be due to the presence *of the Lord... , even the Holy One of Israel*, whose presence results in Israel being *glorified* (the notes associated with Isaiah 60:3 tie in well here). This Gentile submission is also confirmed in Zechariah 8:23:

"Thus says the Lord of hosts, 'In those days ten men from all the nations will grasp the garment of a Jew saying, "Let us go with you, for we have heard that God is with you."'"

The notes associated with Isaiah 14:1-2 address this subject in much more detail.

Is. 55:6 ¶ Seek the Lord while He may be found; Call upon Him while He is near.

The Jews are encouraged to *Seek the Lord while He may be found* and *Call upon Him while He is near*. They are encouraged to do so before God's judgments prevent them from taking advantage of His offer.

Is. 55:7 Let the wicked forsake his way, And the unrighteous man his thoughts; And let him return

to the Lord, And He will have compassion on him; And to our God, For He will abundantly pardon.

Any Jew who decides to *forsake his* lifestyle of rebellion will find Jehovah's *compassion* and *pardon* eagerly awaiting. There is no doubt that the *unrighteous man* must experience a transformation in *his thoughts* (what he thinks about) before *his way* (behavior) will be changed. The Romans 1-8 course distributed by this ministry has much to say about the subject.

Is. 55:8 "For My thoughts are not your thoughts, Neither are your ways My ways," declares the Lord.

As we study verses 8 and 9 of this chapter, we must keep a few things in mind while examining Jehovah's relationship with Israel. Some might argue that it is irrational (as well as a violation of His character) for Him to display such abundant grace toward such a rebellious nation. After all, the first seven verses of this chapter confirm that the fulfillment of His covenants with Israel will make her the most powerful and blessed nation on earth. How then can Jehovah respond as such without compromising His character? Does He not judge sin? What we must remember is that God differs from man in that what He promises He always fulfills. He made four unconditional covenants that He must carry out, covenants that guarantee blessings upon Israel during the Millennium (these covenants are listed in the notes associated with Isaiah 42:6). He can do so without compromise because, for one thing, it is the believing remnant, and not the nation as a whole, that will enter into the ultimate fulfillment of these covenants. Rebellious Jews will not profit, always being condemned due to their waywardness (read Exodus 32:34-35). This allows Jehovah to remain a *God of love* (1John 4:8) and, at the same time, remain faithful to His word. The untaught wrestle with such thinking, never taking the time to study the Scriptures in the context in which they are written so they might realize God's overall strategy as it relates to man. With this in mind, we will proceed.

Because God's *thoughts* and *ways* differ from what man might deem to be proper, we must trust His judgment even when He responds differently than we might expect. During such times, it is His word, not our understanding of the circumstance, that allows us to view Him as rational and upright in all His *ways*. It is only the untaught and rebellious who view Him as unloving, irrational, unfair, and a host of other things that allow them to justify their unruly lifestyles. Therefore, a continual ingestion of truth is what allows the believer to know, beyond a shadow of a doubt, that He is not only in charge, but also working it all for good.

Is. 55:9 "For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.

Jehovah's *ways* and *thoughts* are higher than that of man. However, don't misunderstand Isaiah's point here. This verse is not recommending that, just because God will always know more than man, the redeemed are to turn off their intellect and stop thinking. This would contradict verses such as Romans 12:2, Deuteronomy 4:27, and Jeremiah 29:13. Paul even states that the believer has received *the mind of Christ* (1Corinthians 2:16); and, for sure, Jesus hasn't stopped thinking. Peter follows by saying that the believer is to have an *answer* for everyone who might ask why faith in Christ is plausible (1Peter 3:15). This means that the redeemed have the capacity to think more clearly and rationally than the unredeemed. It also allows God to reveal a wealth of truth to the redeemed, all along leaving the secret things to Himself (Deuteronomy 29:29).

Some schools of thought within Christendom teach doctrines inundated with contradiction. When asked to explain the remedy to their contradictory ideology, they many times plead

“mystery”—in other words, teach that it is permissible to overlook contradiction when the preservation of their belief system is at stake. In fact, those who reject their teaching are viewed as having yet to learn that God Himself is a mystery—totally incapable of being understood by the mind of man. Beware of such schools; for verses such as Psalm 103:7, John 14:21, 16:14, Philippians 3:10, and 1John 2:13-14 teach just the opposite. The post-modern era, which deems absolutes as nonexistent, is fertile ground for contradictory dogma to have its way, ultimately taking away its adherent’s ability to reason. We must never allow any school of thought to compromise our freedom (or ability) to think through what we believe, no matter the cost.

Is. 55:10 "For as the rain and the snow come down from heaven, And do not return there without watering the earth, And making it bear and sprout, And furnishing seed to the sower and bread to the eater;

The *rain* that comes from the heavens returns to the heavens, but not before it accomplishes its purpose. It provides moisture to produce an ample supply of food for mankind.

Is. 55:11 So shall My word be which goes forth from My mouth; It shall not return to Me empty, Without accomplishing what I desire, And without succeeding in the matter for which I sent it.

God’s *word* from His very *mouth* will *not return to Him* without *accomplishing* that for *which* it was *sent*. This has been proven many times over; for even the creation story is explained only in terms of what He has stated (notice how many times the phrase, “*Then God said,*” is recorded in Genesis 1 and 2). His *word* was also *sent* to reveal His plan for man to anyone and everyone who might inquire. It is intriguing that God could have accomplished the events of the past and present without filling us in on His ultimate intention. But He, due to His love and compassion, desired that we possess the ability to interpret the evening news based on what He recorded in His word. It is this grid of truth (God’s word written on the mind of the believer) that grants the wisdom to view life from *the heavenly perspective* (Ephesians 2:6).

Is. 55:12 "For you will go out with joy, And be led forth with peace; The mountains and the hills will break forth into shouts of joy before you, And all the trees of the field will clap their hands.

In fulfillment of what God promised in His unconditional covenants given to the physical Jewish nation, *The mountains and the hills will break forth into shouts of joy... And all the trees of the field will clap their hands* as Israel enjoys the Millennium. Why? The earth will be refurbished in conjunction with the ushering in of the Messianic Kingdom (Romans 8:19-21). Also, read the notes associated with Isaiah 65:17.

Is. 55:13 "Instead of the thorn bush the cypress will come up; And instead of the nettle the myrtle will come up; And it will be a memorial to the Lord, For an everlasting sign which will not be cut off."

Again, we see that nature will be set freed from its bondage in conjunction with the blessings bestowed upon Israel during the Millennium. This will serve as *a memorial to the Lord, For an everlasting sign which will not be cut off*. Why will this be the case? It will confirm God’s faithfulness to the unconditional covenants He has granted to the physical Jewish nation, bringing much glory to His Person in the process.