

An Acceptable Time

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Bible Text: Isaiah 49:7-12

Preached on: Sunday, December 4, 2011

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If you will, look with me in your Bibles to Isaiah chapter 49. I want to read for you from verses seven down to verse 12 and talk to you about the acceptable time. This is a phrase that we find here in this portion of Scripture that I pray the Lord would help us to understand in its context, the acceptable time.

Here in Isaiah 49 beginning with verse seven:

“Thus saith the LORD, the Redeemer of Israel...his Holy One.”¹

The word “and” is in italics. It is just his holy one. That is who the Redeemer is.

...to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.²

Now we commonly hear preachers telling sinners today that it is up to you to accept God’s offer of salvation. That is how salvation is most often presented, as an offer. And you have heard some say it is like a gift. They offer it to you, but you have got to take it. Or you will hear them say, “He wants to save you, but you have to accept the offer.”

¹ Isaiah 49:7.

² Isaiah 49:7-12.

That is a message that puts salvation in the hands of the sinner. It has God doing the pleading and the sinner doing the accepting. But how different the Scriptures if we just take time to read them, the message of salvation that we find here. It speaks of God's acceptable time here in verse eight.

“Thus saith the LORD, In an acceptable time have I heard thee.”³

Now there is two things here that we have to know. First, who is he speaking of and then, secondly, what is it that he is speaking of when he speaks of that acceptable time? It is something that I want to make sure we understand before we are done.

But coming back to this matter of when God saves. Is it in the sinner's timetable or is it in God's? Well, if you will look at a couple of verses with me, I pray the Lord will teach us.

Here in Galatians chapter one, if you go over into the New Testament, Galatians one and verse 15. Here was a man who was as hardened in religion as you could have ever imagined. He rose up through the ranks of the Pharisees. He was a teacher of the Jews. This would be like some professor in a theological school such as Harvard or Princeton. You realize those schools originally began as preacher schools to train up preachers. And what they have become today. But imagine somebody that was in such a position that in time the Lord brought low and taught him Christ and completely changed him and his direction and his message.

And so when asked the reason, asked to testify was this something that he came to through his own studies? Was this something that he came to by reason or by philosophy or by education? Well, listen to what he says in Galatians chapter one and verse 11.

“But I certify you, brethren, that the gospel which was preached of me is not after man.”⁴

He didn't learn it from a man.

“For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.”⁵

Christ himself revealing himself.

“For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it.”⁶

³ Isaiah 49:8.

⁴ Galatians 1:11.

⁵ Galatians 1:12.

⁶ Galatians 1:13.

“I persecuted that people that professed to know and believe and rest in the Lord Jesus Christ and his finished work alone.”

And he says in verse 14:

“And profited in the Jews’ religion above many my equals in mine own nation.”⁷

It is like many today in religious organizations, preachers particularly that profit from being in those organizations, good salaries, good income, good retirement, many things. Paul said he profited even from the fame and the glory and he says:

“...being more exceedingly zealous of the traditions of my fathers.”⁸

There wasn’t anybody that defended his denomination more than he did. So what brought about the change? Look at here in verse 15.

“But when it pleased God...”⁹

We see it wasn’t God sitting and waiting for Paul to accept Christ. He himself said, “I was taught it by the revelation of Jesus Christ, Christ himself revealing himself in me and when it pleased God.”

You notice he said:

“...who separated me from my mother’s womb.”¹⁰

This was purposed from before time. He was separated in the sense that God always had his hand on him. He was always one that the Lord would in his time bring and call by his grace. And you see verse 16.

“To reveal his Son in me.”¹¹

There are a lot of people today that can talk about the Son and say some true things, but have never had the Son revealed in them. There is the difference. It is just a knowledge or an intellectual embracing of some facts once presented to me, but it is a revelation of Christ to the heart. And he said:

“...that I might preach him among the heathen.”¹²

Among the nations. And he said:

⁷ Galatians 1:14.

⁸ Ibid.

⁹ Galatians 1:15.

¹⁰ Ibid.

¹¹ Galatians 1:16.

¹² Ibid.

“...immediately I conferred not with flesh and blood.”¹³

See, when the Lord teaches a sinner this way, I know some when they are confronted with this message they run to their preacher. They ask them what the preacher ... they ask him what he thinks. They run to their family. They talk about it.

You should have heard this message I heard. It was so different than anything I have ever heard.

But rather than deal with the Lord, they run to the flesh. Paul says:

“I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.”¹⁴

In other words, the Lord set him apart and continued to teach him. That was God’s time for him.

If you look in Galatians chapter four, the same book and verse nine, you see how Paul writes of these things when he says:

“But now, after that ye have known God...”¹⁵

And, certainly, any that are his children can say we know God.

But notice how the Spirit directed him to clarify.

“...or rather are known of God...”¹⁶

That is what makes the difference. It is not me having accepted him so much as he having accepted me and purposed that I should know his Son. He says:

“...how turn ye again to the weak and beggarly elements?”¹⁷

In other words, back into religion, back into the dos and don’ts of regulations, of works religion:

...whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.¹⁸

¹³ Ibid.

¹⁴ Galatians 1:16-17.

¹⁵ Galatians 4:9.

¹⁶ Ibid.

¹⁷ Ibid.

You know, we don't look to the flesh. We look to Christ.

And then in Ephesians one and verse five, just one more book over, this whole truth that it is in the Lord's time and it is according to his good pleasure. I am happy to have it so. If it were left up to me I wouldn't be standing here preaching to you today. I would be in some religious organization yet, probably pretty high standing because I went to school to train to be so, to be well known and to, you know, serve such organizations, until it pleased God to draw me aside, to reveal Christ in me.

But you see here in Ephesians one verse five:

“Having predestinated us...”¹⁹

So this doesn't just happen by accident.

“...unto the adoption of children...”²⁰

When you adopt a child it is with purpose. You go and you set out to adopt that child. And so it is with God.

“...the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.”²¹

So that is the message of Scripture that in the acceptable time God himself has worked out his salvation.

Now coming back to my text, and I mentioned to you we are looking at what that means, the acceptable time, but also to whom it applies. And here clearly we can't understand verse eight until we tie it to verse seven.

You see verse eight starts with:

“Thus saith the Lord...”²²

So it goes back to verse seven.

“Thus saith the Lord...”²³

¹⁸ Galatians 4:9-11.

¹⁹ Ephesians 1:5.

²⁰ Ibid.

²¹ Ephesians 1:5-6.

²² Isaiah 49:8.

²³ Ibid.

And, again, it goes back to verse six that we saw last time that the Lord said:

“I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.”²⁴

God’s salvation to the end of the earth.

Who did he set as a light to the Gentiles, to the nations? Well, it was his Son. So all of this portion that we are studying here has to do, even though it was written in history, at a time 500 years before Christ even came, yet the Lord is using the situation there in Isaiah’s day, where God would take a people into captivity and through a deliverer bring them back out again. That was a type. That was a picture of what God would do many years later in bringing his Son into the world and delivering a spiritual people from captivity, from darkness. All right? So history was given as a type.

So when it speaks here in verse seven:

“Thus saith the LORD, the Redeemer of Israel, [even] his Holy One, to him whom man despiseth...”²⁵

How can you read that and not see that he is talking about the Lord Jesus Christ who was despised? He was rejected of men even though he was God’s redeemer.

“...to him whom the nation abhorreth, to a servant of rulers...”²⁶

He subjected himself to a body. He became obedient to the law. He subjected himself to rulers, even to Caesar. When they questioned Christ as to whether they owed tribute to Caesar, the Lord went and got a coin and said, “Whose image is on it? Should you pay taxes?” He said:

“Render to Caesar the things that are Caesar’s, and to God the things that are God’s.”²⁷

He was a servant to rulers or of rulers. He subjected himself to Pilate’s judgment. When Pilate got cocky and told him, “Don’t you know I have power to either free you or to condemn you?” what did he say?

“...Thou couldest have no power at all against me, except it were given thee from above.”²⁸

And yet he subjected himself to earthly men. But it also says there in verse seven:

²⁴ Isaiah 49:6.

²⁵ Isaiah 49:7.

²⁶ Ibid.

²⁷ Mark 12:17.

²⁸ John 19:11.

“Kings shall see and arise, princes also shall worship, because of the LORD that is faithful.”²⁹

If you stop and think about the magi that came to worship him among the first that the Lord brought, I don't believe that he was still in the manger, as you see some of these manger scenes. It was probably two years later, because in between time before the Lord caused the magi to find him, you remember Herod went and killed every child from two years old and under trying to make sure they killed off this offspring that these magi, which were really wise men or kings from the Far East that were... had been drawn to come to worship him, a picture of how the Lord would bring in Gentiles through the work of his Savior.

But in the meantime the Lord hid the Christ child in Egypt. He forewarned Joseph and Mary and had them go down to Egypt and hide there. And then when the time was right came back and the magi were led to find them. This was a process of time. Christ would have been probably around two years old at that time, found in a house. And yet they brought gold, frankincense and myrrh.

You say, “Why?”

That was an offering fit for a king. So these, even though the Jewish rulers were blind and did not see it, would not own him, the Lord caused Gentile kings to see. That is what it says there in verse seven.

“Kings shall see and arise.”³⁰

Not just with physical eyes, but see spiritually. And we know all throughout Christ's ministry on earth that there were noblemen that saw him. Remember the nobleman that came and plead for his son? The centurion in his death said:

“Certainly this was a righteous man.”³¹

This was a captain. Those that were positioned there to oversee those executions were hardened soldiers and men of rank and yet in seeing him, we talk about the thief that before he died saw him and the Lord turned his heart to Christ. But the centurion as well. Truly this is the Son of God.

I believe that is what it is talking about.

“...princes also shall worship, because of the LORD that is faithful.”³²

²⁹ Isaiah 49:7.

³⁰ Ibid.

³¹ Luke 23:47.

³² Isaiah 49:7.

That is important in understanding that the acceptable time is the Lord's time, because he is faithful.

“...and the Holy One of Israel, and he shall choose thee.”³³

He is the one that chose his Son to come and be the substitute, the mediator, the one who would accomplish salvation.

So you can see in this context, yes, a man despised and rejected of men as verse seven.

“He came unto his own, and his own received him not.”³⁴

And yet those that the Lord purposed should see him, did see. Even the apostle Paul would have been a nobleman.

I am thankful that in the verse, in the passage that Bob read in 1 Corinthians one it doesn't say not any noble, not any mighty. It says no many. That little “m” makes all the difference. There are those, rich and poor, that the Lord has purposed to save by his Son and he has done so through his death.

But that is why I say verse eight, you have to take everything in context. If verse seven is about Christ, then verse eight is about Christ. The message in verse eight has to do with the blessings that are in store for all those for whom Christ has been made the Savior.

When he says:

“Thus saith the LORD, In an acceptable time have I heard thee...”³⁵

It is not him hearing the sinner here. It is him hearing the Savior. That is important. You know, how is it that any sinner can hope for salvation? It is in that the Father heard the Son. And I want you to see that. God owns and stands by his Son.

When it says there in verse seven, “Because of the LORD that is faithful,”³⁶ he is faithful to his Son and all that his Son has asked of him, all that his Son requests of the Father.

That word “acceptable” literally means delight, delight in and satisfaction. God could never be satisfied with any of our prayers. You know, he is not sitting waiting for you to say the right words in order for him to say, “Ok, I will save you.” Salvation is based upon what our Lord and through his intercession.

³³ Ibid.

³⁴ John 1:11.

³⁵ Isaiah 49:8.

³⁶ Isaiah 49:7.

I remember when I was in Africa I had been invited to a congregation to preach and I can remember my consternation when the one leading the service got up and said, "Let's bow our heads and pray."

And when he said that, you know, chaos broke out. Everybody in that congregation began to cry out. And one trying to out do the other. And it was total noise. And I am sitting there trying to prepare my mind and heart to preach wondering whether this is a riot or what was going on, because, I mean, some were standing up. Some were swooning. Some were... I mean, just going.

And then at a certain time he started clapping his hands like this and people started getting quiet. It was orchestrated. And so the Lord enabled me to address it while I was preaching and afterwards when I talked to the leader and asked him. I said, "Is this? What is this custom? Why is it that you have taught your people that that is how they are to pray, you know, raising their voices?"

It is like Christ said, "The heathen think that by much, by many words, they will be heard." And that is exactly what this man told me. He said, "We don't know which one of the people in here God is going to hear and so we let everybody raise their voice and yell."

It reminded me a little bit of Elijah on Mount Carmel. People dancing around the altar and cutting themselves and it is like throwing it up there and whatever one God likes he will take.

Well, that is completely from a wrong concept. God isn't looking to the sinner for acceptance. He is looking to his Son. Everyone that his Son has prayed for he does here and has saved.

If you look over in Hebrews chapter five we don't have to stir people up to get them into a place of acceptance with God. It is like another meeting I was in. The one leading the meeting began it by saying, "Let's all bow our heads and in the silence let's get right with God."

That is... the thought is I have got to do something in my mind and heart to make myself right with God. Well, can a leopard change his spots? That is what the Scriptures ask. And an Ethiopian change the color of his skin? Can any sinner do anything in preparation to make himself acceptable to God? No. If that were possible, then Christ came in vain.

The whole purpose of us needing to hear the message of Christ is because as sinners we need him as that substitute and he is God's substitute. He is God's Savior, the only one.

And here in Hebrews five and verse seven you will notice:

“Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death...”³⁷

Not to keep him from dying, but save him from death in the sense of his resurrection, it says:

“...[he] was heard in that he feared.”³⁸

God heard his Son because of his obedience. We talk about the substitutionary death of Christ as being necessary for us as sinners. But, dear friends, we need his substitutionary life. In his life, that obedience that he worked out, his satisfaction to the law.

You say, “How do we know that it is sufficient for our sins?”

Well, God heard him the Scripture says. God heard him. He would never have raised him from the dead were it not so. And that is important. And I believe that is the sense over here in Isaiah 49.

“Thus saith the LORD, In an acceptable time have I heard thee.”³⁹

That acceptable time Galatians describes as being in the fullness of time when God sent forth his Son.

“In an acceptable time have I heard thee.”⁴⁰

This was when the time when Christ was here on earth, when he became flesh and suffered and died for sinners such as we. This was that acceptable time to God the Father. His very sufferings were acceptable. His sacrifice unto God was a sweet smelling savor. His righteousness that he worked out was well pleasing to him.

You see, it is always by his perfections that any sinner is saved, not in anything in us. If you think there is any perfection in yourself, you are deceived. Every purpose of God was answered in this Savior, in this acceptable time. All of the promises, all of the prophecies were fulfilled in and by and through him. And in this acceptable time his people were saved.

When you ask me, “When were you saved, Ken?”

When he died.

When did I find out about it? Well, when the Lord was pleased to open my eyes. But when was I saved? I was saved when he died. Therein is all my hope. You know, that is

³⁷ Hebrews 5:7.

³⁸ Ibid.

³⁹ Isaiah 49:8.

⁴⁰ Ibid.

my testimony, in that acceptable time. It was acceptable to the Father because the Lord by his death procured salvation, pardon of sin, peace, reconciliation. These are all things that we see, a justifying righteousness, a complete salvation.

When you talk about an acceptable time, it means one that is satisfaction. God is satisfied and, thereby, he prophesies it here and 500 years before it was to be accomplished and in the end he fulfilled it and Christ did come.

But even our Savior when the Lord said here:

“In an acceptable time have I heard thee.”⁴¹

Christ knew that the Father heard him always. If you look over in John chapter 11 and verse 42. We need the Scriptures to confirm these things to our hearts, lest we be dismayed.

I am thankful that here is one whom the Father heard always. This was concerning Lazarus raising from the dead and the unbelief that surrounded those that were there that were in the hearts of those who were there. And, you know, even Mary and Martha had questions when the Lord came. He was already dead. But you can see there in verse 39.

“Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.”⁴²

Are there those that in your mind are too hard for God to save? Let's be honest. Sometime we think so. We think if there is anybody the Lord has given up, it is that one or it is that one.

Well, Martha thought that. You know, he stinketh. Rottenness is already in his bones. How on earth are you going to bring him back?

“Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?”⁴³

Isn't that our number one problem, unbelief, if left to ourselves? What if the Lord had simply gone on Martha's statement and walked away and said, “Ok, since you don't believe, then I will just leave it as it is”?

I am thankful that that is not how it works.

Verse 41.

⁴¹ Ibid.

⁴² John 11:39.

⁴³ John 11:40.

“Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.”⁴⁴

Now remember. Christ is not praying for everybody in the world. If he did, then everybody would be saved.

In John 17 he said:

“I pray not for the world, but for them which thou hast given me.”⁴⁵

That is why sinners are drawn. If you think that Christ is praying for every single person in the world and in the end they are not saved, what does that say about this prayer? It is a very denial of what the Scriptures say and what Christ says here when he says in verse 42:

“And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.”⁴⁶

So, again, even here, when was Lazarus raised? Christ, as you read there in John 11, took his time getting there. Made sure he was good and dead before he showed up, for one reason, that they might know that life was with the Savior and it is in his time.

Many times even some for whom we pray the Lord lets them run pretty far and wide. You know, even while Paul was breathing out anger and persecuting and killing some of the Lord's people, the Lord has his hand on them all the time. He was on a chain. And when it pleased God he revealed Christ in him.

And you can say the same thing of yourself if you are the Lord's. You look back over your path. You know, I wonder why the Lord let me run the course he did for 30 some years before he stopped me and revealed Christ in me. But, do you know what? I don't question the path. It was when it pleased God to reveal Christ in me. And such is the acceptable time.

He knew that the Father heard him always and heard him for all that are his and therefore he interceded for them as one having authority.

If you look in John 17 when you understand this ... you know, I know we are to pray for one another, but there are some that are so attached to other people that in time of need they run to other people first. Hey, I have got a prayer request. You have got to be praying for me. Get as many people praying as possible.

The whole idea is men are going to just like that instance in Africa, are going to be throwing up prayers and God is going to hear one of them. When, in reality, it might be a

⁴⁴ John 11:41.

⁴⁵ John 17:9.

⁴⁶ John 11:42.

good thing to be silent before the Lord and look to the one we know that God does hear and who does intercede on behalf of sinners and that is his Son.

And here in John 17 in verse 24 we see that confidence that our Father, that our Savior had with the Father.

Notice he said:

“Father, I will that they also, whom thou hast given me, be with me where I am.”⁴⁷

Can any one of us pray that way? I will it, therefore you have to do it. I know some people try to pray that way. They try to act like they have got that authority. But that authority has been given to one person and that is the Lord Jesus Christ. He truly could say, “I will,” and the Father hear him.

So who will he have? Well, he says:

“I will that they also, whom thou hast given me...”⁴⁸

That is not everybody.

“...be with me where I am, that they may behold my glory.”⁴⁹

And they will.

“...which thou hast given me: for thou lovest me before the foundation of the world.”⁵⁰

Everything that the Lord does... the Father does for a sinner, he does for Christ’s sake. And all that glory belongs unto him.

But you can see here in Isaiah 49 what it is the Lord has prayed for and how it is that he was sustained in that mission. See that is in the acceptable day of salvation, the acceptable time.

The Father said to the Son that he would help him. He would strengthen him. He would preserve him.

Notice in verse eight.

“...and give thee for a covenant of the people.”⁵¹

⁴⁷ John 17:24.

⁴⁸ Ibid.

⁴⁹ Ibid.

⁵⁰ Ibid.

⁵¹ Isaiah 49:8.

See, he is the guarantor, not just the cosigner. He is the guarantor of that treaty between God and the sinner.

“[I] will give thee for a covenant to the people.”⁵²

You know, he was in Christ reconciling sinners in this world to himself. He is that blessed daysman that Joel wondered about who could put his hand upon them both, both upon God and him. He is that mediator. And that is what Christ said when he said:

“I am the way, the truth, and the life: no man cometh unto the Father, but by me.”⁵³

And notice:

“...to establish the earth, to cause to inherit the desolate heritages.”⁵⁴

What is our inheritance, but that salvation that the Lord Jesus Christ has worked out?

And notice verse nine.

“That thou mayest say to the prisoners, Go forth.”⁵⁵

Any that the Lord saves have been prisoners to God’s law. They have been prisoner’s to their sin. To me this shows that none were declared righteous until Christ finished the work. Otherwise, why would they be a prisoner? To what would they be a prisoner? To what would they be subjected?

We were under the condemnation of sin just like anybody until Christ paid the debt. So, dear friends, the only thing that makes you different from anybody else in this world, if Christ died for you, is that, that he died for you, that he paid your debt. Nothing else. I can’t claim to have a better nature. I know myself. I can’t claim to have a better understanding, you know, what I have has been given to me based upon the finished work of the Lord Jesus Christ. And that is true of any for whom he died.

But because his death was satisfactory, he is able to say to every one for whom he died, “Go forth.”

And because, again, that acceptable time, that satisfaction, he says:

“...to them that are in darkness, Shew yourselves.”⁵⁶

⁵² Ibid.

⁵³ John 14:6.

⁵⁴ Isaiah 49:8.

⁵⁵ Isaiah 49:9.

⁵⁶ Ibid.

We could not find our way out were it not for the shepherd coming and taking us upon his shoulders and bringing us out. That is what it is to be lost.

You know, we say sometimes, “I got lost for a while.”

Well, you weren’t really lost then. Lost would be describing somebody that the only way they are coming out is if someone comes in and gets them. And that is our case before the Lord.

When he says:

“...to them that are in darkness, Shew yourselves.”⁵⁷

The only way you can show yourself is because he gave you light. He drew you.

“They shall feed in the ways, and their pastures shall be in all high places.”⁵⁸

You know, to feed in the pastures, that describes Christ’s sheep, those for whom he came and died. And when it says:

“They shall not hunger nor thirst...”⁵⁹

They are not going to hunger and thirst after the things of the flesh, of religion. They are not going to hunger and thirst over those things that they hungered and thirsted for before. Christ is their meat. Christ is their drink. And he says:

“...for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.”⁶⁰

That reminds me of the conversation, if you look with me over in John chapter four, that the Lord had with that Samaritan woman and I will wrap it up with this.

You know, when he first came to her and asked her to give him something to drink, it was to lead into a conversation that would cause her to see her need. And it was unusual that even a Jew, because that is what Christ was in the flesh, should address a Samaritan, any woman, but particularly a Samaritan woman. She recognized that in verse nine.

“Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.”⁶¹

⁵⁷ Ibid.

⁵⁸ Ibid.

⁵⁹ Isaiah 49:10.

⁶⁰ Ibid.

⁶¹ John 4:9.

And I say that would be the case spiritually. Why should God have any dealings with me as a sinner? It begs that question.

“Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.”⁶²

I relate that back here to Isaiah 49:10.

“...even by the springs of water shall he guide them.”⁶³

What living water was he talking about? It was certainly not something that you by your efforts get out of the ground. He was talking of himself.

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.⁶⁴

When you have been made to drink of Christ, you will never need anything else. That is what that is saying. When you have been made to eat of him...

If you look over in John six, you say, “What is it to come to Christ?”

Very simply this is explained here in John six and verse 35.

“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger.”⁶⁵

If you are trying to work your way to salvation or even to obtain God’s blessing or make yourself acceptable, you will always be hungry. There will never be any satisfaction there.

But here the Lord says:

⁶² John 4:10.

⁶³ Isaiah 49:10.

⁶⁴ John 4:11-14.

⁶⁵ John 6:35.

“I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”⁶⁶

What is it to come to him? Well, it is to feed on him. Feed on his, not physically, but feed on that sacrifice which he laid down, that God might be the just justifier of sinners and to drink of him.

“...he that believeth on me shall never thirst.”⁶⁷

It is to drink of him.

You know, Christ said that his flesh was bread indeed and that his blood was drink indeed. You know, what is it to eat of his flesh and drink of his blood? It is not just partaking of the Lord’s table. Those are symbols. But it is acknowledging that my acceptance of the holy God is entirely tied up in that sacrifice that he offered, that if he put away my sin, my sins are put away. If he shed his blood for my pardon, then I am pardoned. And if his righteousness and death justified the sinner, then therein is my justification. That is it, pure and simple. And that is where I go back to.

Well, here in Isaiah 49 he says:

“And I will make all my mountains a way, and my highways shall be exalted.”⁶⁸

I have been watching them for a number of years putting in I-49, clearing out the land. And you see the little signs that say I-49 corridor and you look at some of those trees and forests and hills and what not that they have to cut through. What are they doing? They are leveling it off. And they are not far away now from connecting it with Louisiana and when we hit that everything will be leveled. You will just be flying up to Texarkana like nothing was. You know, 71 will be a distant nightmare, weaving and turning and all the twists and turns.

But that is the picture here of Christ having leveled the mountain, a mountain that we could never climb, a mountain we could never go around or get through, the mountain of God’s law. It is justice and all that was required for a sinner to be accepted with God. Christ did it. He leveled it and as he draws us to himself we just enjoy the benefits of what he has accomplished.

And notice there in verse 12 of Isaiah 49.

“Behold, these shall come from far...”⁶⁹

⁶⁶ Ibid.

⁶⁷ Ibid.

⁶⁸ Isaiah 49:11.

⁶⁹ Isaiah 49:12.

There is nobody that has ever been near. When Adam fell, great was the fall. Every one of us.

“... and, lo, these from the north and from the west; and these from the land of Sinim.”⁷⁰

I looked up Sinim. Do you know where that is? That is in the heart of Babylon, the heart of works religion and yet there are some there that the Lord says, “They are mine,” that he paid for and that he will draw.

All of that is in the acceptable time and I am thankful it is his time. And if we are the Lord’s we have much for which to rejoice.

⁷⁰ Ibid.