

GOD'S OWN GOSPEL CALL

By Henry T. Mahan

TV-502a

Isaiah 55:1-4

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I'm going to be speaking to you today, from the Book of Isaiah. If you would like to follow in the scriptures, I'll speak from Isaiah, Chapter 55: verses 1, 2, and 3.

Now, before I bring the message, I want to say a word to our friends who live in the Wheelersburg, Ohio area. There's a relatively new congregation in the Wheelersburg area, it's called the "Wheelersburg Grace Fellowship" and their pastor is brother Charles Pennington. And they built a beautiful new building on Dogwood Ridge Rd. I think the address is: 2536 Dogwood Ridge Rd. in Wheelersburg, Ohio. The Lord willing, I will be preaching there tonight. The service is at 6:00 p.m. this evening at the Wheelersburg Grace Fellowship, the new building there, on Dogwood Ridge Rd. And the service begins at 6:00 p.m. I'll preach tonight at 6:00 p.m. and the Lord willing, Monday, Tuesday and Wednesday nights at 7:00 p.m. And you're invited to those services.

Now, in **Isaiah 55, verse 1**: I want you to open your Bibles to the scripture. You know, people who believe God and who love God, believe His word, and they love His word. And they love to hear the Bible read, and they like to hear the Word preached and taught, because from the scriptures, we receive faith. The scriptures are the foundation of faith. Christ is the object of faith. "*Faith cometh by hearing, and hearing by the Word of God.*" We don't get faith from feeling. We get faith from the Word of God. People, who love God, love His word because their faith is strengthened by the Word. And not only that, but from the scriptures, we get assurance.

You know, over in Hebrews, the writer says, He hath said, "*I'll never leave you and I'll never forsake you. So, we can boldly say, the Lord is my helper.*" How can I say the Lord is my helper? Because, He said it first. He said, "*I'll never leave you. I'll never forsake you.*" No matter the trial or the trouble, "*I'll never leave you. Lo, I'm with you always.*" So, I can say, "*He's my helper. And I'll not fear what man can do to me.*" So from the scriptures comes our faith, from the scriptures comes our assurance and from the scriptures comes our comfort.

Over there, in the book of **Thessalonians**, Paul said, “*Comfort one another with these words.*” Look, the Word of God is our comfort. Over in **Isaiah 40**, God said, “*Comfort my people.*” How shall I comfort thy people? Say unto them, “*Thus saith the Lord; your sins are pardoned, your iniquity’s are put away.*” The Word of God is our comfort. And then, by the Word of God, by the scriptures, we grow in grace and the knowledge of our Lord Jesus Christ. Peter said, “*Desire the sincere milk of the Word, that you may grow thereby.*”

So, to those who believe God, to those who love God, the scriptures are vital. They’re important and they love to hear you read the Word, and preach from the Word. And those who believe the Word of God cherish the writings of the prophets in the Old Testament, and the apostles in the New Testament. Paul said, in **Second Timothy, 3:16**, “*All scripture is given by inspiration of God,*” Old Testament, New Testament, from Genesis to Malachi to Revelation. All scripture is given by inspiration of God. All scripture is God breathed. And all scripture is profitable, for doctrine, for reproof, for correction for instruction in righteousness. Peter said this, in **Second Peter 1**: He said this, “*Holy men spake as they were moved, by the Spirit of God.*” Holy men wrote the word. They spake as they were moved by the Spirit of God. So, believers love the Word, no matter where you turn, from **Genesis 1 to Revelation 22**; they love the Word. They love to hear it preached, read, and taught. They find in the Word, their assurance, and their comfort. They find in the Word the growth of faith and grace.

But, my text today, **Isaiah 55**, is just special. And I’ll tell you why it’s special. It’s because God is not speaking to us, here, in Isaiah 55 by the pen of a prophet, or by the words of an apostle. God is speaking to us, Himself. In Isaiah 55, you open it there, and look at verse 1, there, in Isaiah 55; it’s the Lord who speaks.

Charles Spurgeon, I believe, England’s greatest preacher, and I mean of all time, England’s greatest preacher, for so many years. Charles Spurgeon called this chapter, Isaiah 55, he called it, “God’s own gospel call.” And that’s what I’m going to call my message today. I’ll just give it that title, “**God’s Own Gospel Call.**” And he said this; Spurgeon said this about this chapter, he said, “We need to forget about Isaiah, as we read the scripture. Just forget about Isaiah, and think about Jehovah, who speaks.”

Let’s look at it. **Isaiah 55: 1.**

The Lord says, “*Ho, everyone that thirsteth.*” Now this is the Lord speaking, “*Ho, everyone that thirsteth, come ye to the waters.*” You know; if you are a careful reader of the scriptures, and there are some people who scan the scriptures and zip through the scriptures, and read them carelessly; there are some people who are led of the Spirit of God, who study the Word of God. Like the apostle said, (study). “*Study to show they self approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth.*” And to you, careful students of the scriptures, you’ll find, listen to me, that every promise of God, every call has a condition. That’s right; listen to Him. “*Ho, everyone that thirsteth; come ye to the waters.*”

What's the promise? "*Come to the waters and drink.*" What's the condition? "*Thirst.*" Someone said, "Well, I'm not thirsty." Then He's not talking to you. "*Ho, everyone that thirsteth, come to the waters and drink.*" **Mathew 11:28**, everyone's familiar with this scripture. "*Come unto me, all you that are heavy laden, and I'll give you rest.*" What's the promise? (Rest, peace). What's the condition? Laboring and heavy-laden? You are the ones who are invited. **First John, 1:9**, "*If we confess our sins, He's faithful and just to forgive us.*" If we don't confess our sins, they won't be forgiven. He that covereth his sins shall not prosper. But if we confess our sin; that's the condition. The promise is rich and real, forgiveness!

Listen to this, **Revelation: 22, 17**: This is the scripture, misquoted, misused, misapplied, by more people in this world, I suppose than any verse of scripture. Everybody says, well the Bible says, "*Whosoever will, may come.*" No it doesn't! Not at all! That's not in the Word of God. Let me read you that scripture. I said, every promise has a condition. Now listen, Revelation 22: 17, "*And the spirit and the bride say come. And let him that heareth, say come. And let him that is thirsty; come.*" (come to Him, that's what! As thirsty, thirsty)! "*And whosoever will, let him take the water of life.*" If he's thirsty, come and take it. If he's weary, come for rest. If he's hungry, come for food. "*Let him that heareth, say come. And whosoever is athirst; let him take the water of life, freely.*" Ah yes, what did our Lord say? "*Ho, everyone that thirsteth, cometh to the water.*" What is this thirst?

Well, I believe that Paul describes it in **Philippians 3**. What is this thirst that's required, for one to come? I believe Paul describes it in Philippians 3. Paul had been delivered from religion, false religion, self-righteousness and all these things. He said, "*If any man have whereof to glory in the flesh, I more. I was circumcised the eighth day of the tribe of Benjamin; I was a Hebrew of Hebrews. I was blameless according to the law, and all these things, but I count these things but loss.*" (Now watch), "*that I may win Christ, and be found in Him.*" "*Oh that I may win Christ and be found in Him. Not having my own righteousness,*" not found in religion, not found in self-righteousness, not found in a system of works, but oh, that when God finds me, and tries me, that I may be found in Christ. That's the thirst.

Look at the next verse. "*Oh that I may know Him, and the power of His resurrection;*" the power of His resurrected life. That I might be found in Christ, and walk with Christ. Now watch the next verse, "*That I might attain, if by any means, I might attain eternal life, the resurrection of the dead.*" What is this thirst? It's to win Christ and to be found in Him. It's to know Christ and walk with Him. And it's to be attained unto eternal life and to enjoy glory with Christ throughout eternity. Are you thirsty? "*Ho, everyone that thirsteth, come to the water. Blessed are they that hunger and thirst after righteousness, they shall be filled.*" What's the condition? Hunger and thirst. What's the promise? They'll be filled. "*Ho, everyone that thirsteth, come to the water.*"

Now, note the next words. "*He that hath no money, come. Come ye and buy wine and milk without money, without price.*" What does this mean? The Lord says, "*Ho, everyone that is thirsty, weary that is heavy laden, (bowed down, that's guilty), come to the water.*"

And don't bring anything with you. Don't bring any money, don't bring any merit, don't bring any works, you come and drink and buy wine and milk without money and without price. What does that mean? It means this, The grace of God is free, absolutely free. Salvation is the gift of God; it's not for sale. It's the gift of God.

Ephesians, 2, 8 and 9 says, *“For by grace are you saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast.”*

Oh, *“the wages of sin is death.”* We earned the death, we earned the condemnation, we earned the destruction, *“but the gift of God is eternal life.”*

Second Corinthians, 9:15 says, *“Thanks be unto God for His unspeakable gift,”* Christ our Lord. *“Come without money. Come without price. Buy wine and milk without money, without price,”* it's free. All one needs to come to God is a need. Do you understand that? All I need is a need. The Hymn writer said, “Let not conscience make you linger, nor a fitness fondly dream, all the fitness He requireth, is to fill your need of Him.” Thirsty people usually don't have anything with which to buy. If they did, they wouldn't be thirsty. *“Ho, everyone that thirsteth,”* (poor, weary, naked, miserable, blind). Toplady wrote this, “Could my tears forever flow, could my zeal no respite know. These for sin could never atone, Christ must save, and Christ alone. So in my hands, no price I bring; simply to thy cross of Christ I cling.” That's it, that's what the Lord is saying. Ho, everyone that is thirsty, come to the water, He that hath no money, bankrupt, broke, hungry, homesick, weary, tired, heavy laden, naked, miserable, dying. You come, it's free.

Look at verse 2. Here's a powerful question. God asked this question. This is the Lord speaking, and He asked this question. *“Why do you spend money for that which is not bread? Why do you spend your labor for that which does not satisfy?”* That's a good question to ask all the religious ado, and commotion, and activity of this day, all the high finance and these folks that are begging for money. Folks are sending money, and giving money, astronomical sums. And God says, *“Why do you spend money and time, and strength and effort to buy that which is not bread?”*

False religion, is not bread, it's chaff. False religion cannot give peace and rest. It causes unrest. Oh, there's a peace they say, peace when there is no peace.

The Lord speaks to those in false religion. That's who He's talking to here, those who do not know the Savior, who do not know His redemptive power, who do not know His grace, who have never experienced His mercy, and His Love. Why do you give your money? Why do you go through the form? Why do you go through the ceremony, and the rituals? Why do you keep this up, when in your heart you know there's no peace, no assurance, no satisfaction, there's no rest? Your soul has no peace, no knowledge of forgiveness.

Isaiah 45:20 says, “*Why do you pray to a god that cannot save?*” Why do you pray to a god who’s impotent and cannot save? A god who has no hands but your hands? The god who has no feet but your feet? Who has no ears but your ears, and no eyes but your eyes? You see, false religion is not bread; it’s chaff. It doesn’t give peace; it brings unrest and uncertainty. It cannot give a good hope. Only in Christ do we have a good hope. False religion only makes one thirst again and again.

Our Lord said to the woman at the well, “*Whosoever drinketh of this water, (Jacob’s well) whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him, will never thirst.*” That’s what He’s talking about. And He says, “*If you’re thirsty, come to the water, come to me.*” “*Why do you spend money for that which is not bread?*” “*Why do you spend your labor for that which never satisfies?*” If you go to the well of the world, and the well of religion, you just keep thirsty. There’s no peace, no satisfaction, no joy. There’s no hope, but Christ said, “*If you drink of the water that I give, (that’s free), you’ll never thirst again.*”

Now, look at **verse 2** again. “*If you hearken diligent unto me and eat that which is good, feed upon the living God, and let your soul delight in His fullness;* (the word is fatness there). But, it’s His fullness; “*Hearken unto me and feed upon that which is rich and good and gracious and merciful. And delight your soul in its fullness.*”

All right, look down at the next verse. Our God says, I want you to look at this carefully, He says, “*Incline your ear and come unto me. Hear and your soul shall live and I’ll make with you an everlasting covenant even the sure mercies of David.*” This is so rich. Did you hear that verse? Let me read it again and I want you to look for four things: I want you to look for two precepts and two promises.

Now let me read the verse again and you watch it carefully. “*Incline your ear and come unto me. Hear and your soul shall live. And I’ll make with you an everlasting covenant, even the sure mercies of David.*” Now, here are the two precepts: Did you hear them? First, “*incline your ear and hear.*” That’s where you begin. You begin by hearing. “*Incline your ear and hear.*” Is that asking too much to listen to God, to hearken to His word? Does He not merit that attention? He says, “*Listen to me.*” Now here’s the second precept: “*And come to me.*” (Listen to me and come to me). It’s not come to the church, come to the front or come to the preacher, come to the priest; come to me. You listen to me. You come to me. You listen to me and come to me.

Now, here are the promises: If you hear and come to me your soul shall live, if you can hear this gospel. You know, it says over in Hebrews, “*God who spake to our fathers by the prophets hath in these last days spoken to us by His son, whom He hath appointed heir of all things, by whom he made the world. Who’s the exact image of His person, who’s the brightness of his glory, who by Himself purged our sins. Who sat down at the right hand of God.*” Hear Him and come to Him and your soul shall live. Eternal life is in Christ. You come to me and your soul shall live.

Now, here's the second promise: "*And I'll make with you an everlasting covenant, even the sure mercies of David.*" Let's look at that verse again, just briefly. The precepts: "*Incline your ear and hear.*" Lean over and listen. Give the Word your best attention. This is vital. Hear with your heart; Hear with attention. Hear as far as eternity; hear as though you're hearing for the last time.

We're thinking about going on some other stations. I got a letter from the people in charge that said, "You're introduction, your lead into the program, your song, How Great Thou Art, your picture, it needs to be spiced up a little bit. It needs some more lively music, and some movement, and some graphics and all these things."

My friends, I don't want you to listen to the music. Christ said, "*Incline your ear to me.*" I don't want you to come to Brother Mahan, or listen to him. I want you to listen to God, who speaks through His word. Incline your ear, lean over. Listen attentively; listen to the Word; listen to Christ and come to me, you see. Oh, that's so vital, coming to Him. Not physically, not to a place, not to a profession. You come to Christ without moving a hair or a hand or a muscle. You come to Christ, in Him. Incline your ear, and you listen to what God says about us and what God says about Himself and what He says about Christ. What He says about the forgiveness of sin, what He says about the blood and the righteousness of Christ. Lean over and listen; and then come.

Now, I'll tell you what I'll do. Your soul will live; your body will die. The body will return to the dust from whence it came. But the soul that God, who gave it, your body will die, your body will lie in the grave, but you'll live. Come to me and live, because He is life. A man can't be in Christ and die. Christ will never die. Come unto me and your soul will live.

Now, watch this last statement, I'll make with you; it's between you and God. Salvation is not in the church. The preacher doesn't save you or keep you saved; it's in Christ. It's between you and Him. Christ is your Mediator. Christ is your Advocate. Christ is your Intercessor. Christ is your Savior. You don't deal with me or John Brown, or somebody else down the road or Mary or St. Jude or St. Christopher or anybody else. He said, "*I'll make with you an everlasting covenant, even the sure mercies of David.*"

You say, who's that David? Is that King David? No sir, that's David's Son. That's the Lord Jesus Christ. That's the Messiah. That's the mercies that David got from Christ. It's the sure mercies of David, the Son of David. Because, the next verse says, "*I've given him for a witness to the people.*" Christ is that witness. He's that prophet. This David, this went to the grave. His sepulchre is with us this day. But the Son of David; his body never saw corruption. His body was raised from the dead. "*The Lord said to my Lord, sit at my right hand.*" And the mercies are in Him; sure mercies, certain mercies, guaranteed mercies, absolute mercies of the Son of David. Because He said in verse 4, "*I've given him as a witness to the people, a leader and commander to the people.*" I've given Him as a leader, our Priest. "*The Lord is my Shepherd; I shall not want; He leadeth me beside the still waters; He leadeth me in paths of righteousness; He restoreth my soul.*" He's my leader; He's my priest.

And then He said, *“I have given to Him for a witness, for a leader and for a commander.”* He’s my King. (King of King, and Lord of Lords). I’ll never want. *“Though I walk through the valley of the shadow of death, I’ll fear no evil; for He’s with me.”* HO, everyone that thirsteth, are you thirsty? *“That I may win Christ, and be found in Him.”* Christ attained to the resurrection of the dead. Come to the water. Don’t spend your money and your time and your effort in the form, the ceremony, and ritualism that never satisfies and never gives peace. Incline your ears. Hear that your soul will live, come to me and I will make with you an everlasting covenant, even the sure mercies of David. Certain, and sure as the throne of God. *“Seek ye the Lord, while He may be found. Call up on Him while He’s 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, and He will abundantly pardon.”*