

# The Market of Free Grace

*Book of Isaiah*

By Ken Wimer

sermonaudio.com

**Bible Text:** Isaiah 55:1-3

**Preached On:** Sunday, July 8, 2012

## **Shreveport Grace Church**

2970 Baird Road

Shreveport, LA 71118

**Website:** [www.shrevegrace.org](http://www.shrevegrace.org)

**Online Sermons:** [www.sermonaudio.com/shreveportgracech](http://www.sermonaudio.com/shreveportgracech)

If you will, look with me in your Bibles to Isaiah 55. I think about the last verse of that hymn, for somebody like myself endeavoring to preach the glories of Christ, how far short I come. But to know that one day we'll be able to sing his glory and praise as he so deserves when gathered around his throne, being among those that are there not for any works of our own but Christ's work alone, his death. There is not a person in this room that has a hope of heaven apart from the death of the Lord Jesus Christ, the great debt that he paid, and I pray that we will never, ever sing what we just sang with a cold, thoughtless heart because truly all the glory and praise belongs unto him.

But here in Isaiah 55, I have entitled this message simply "The Free Market of Grace." The free market of grace. We'll just read verses 1 to verse 3, but probably not get further than verses 1 and 2 and then we will pick up with it next time.

1 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. 2 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. 3 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.

Imagine if there were a marketplace where you could go and procure only the best of dairy, best meat, the best vegetables for your life and your health and not pay a dime for it. You think, "Well, I don't know any place like that." In fact, in our day if you want the best and they say that is organically grown although now there is even debate that whether organic really means organic or not, but you have to actually pay more to get the best. It's just the opposite. But here in my text, there is a free market of grace that is set forth in the Scriptures and I pray the Lord gives us ears to hear. When I was speaking to someone one time about what the Lord has taught me concerning salvation, that it is free, full and final based upon what the Lord Jesus Christ accomplished alone, he said, "That sounds too good to be true." And it does. This Gospel that the Scriptures set forth, when you think about it is really the most unbelievable message that sinners could ever hear.

You say, "Well, why do people waste their time on things that cannot satisfy?" That's what verse 2 is about. The Lord in the Scriptures posed that question, "Wherefore do ye spend money for that which is not bread?" I think about the millions of people meeting around the world today at this hour right now that have never heard of this market of free grace. It's not that they don't have the Scriptures. They open them and they read them, but in many cases they have preachers that don't preach this market and you say, "Why don't they preach it?" Well, that means those preachers have never learned of it because if they had, they wouldn't preach any other. So as the Lord said, it's nothing more than the blind leading the blind and both in the end fall in the ditch.

Now, this mindset that is in religion today and, yes, even in so-called Christianity, that you've got to do something, you've got to somehow work for this salvation, that mindset is in all men until or unless the Spirit of God shows them otherwise. People even this hour are being challenged to be more, to do more, to live more, in order to obtain even greater spiritual blessings in return. You know what they preach, they preach of giving tithes. If you just gave more tithes. If you just witnessed more. I had a man that attended here a few times, he's not come back, but one of the times I think he came 3 or 4 times, but he was shocked that we don't take up an offering. He said, "How do you pay the bills?" I said, "Well, the Lord lays it on the hearts of his people to give as they will give. We never make that an issue." I just believe strongly enough that what the Lord orders he's going to pay for. It might not be as big as what you think it ought to be, but do you know what? It's exactly what the Lord ordered and I'm thankful for this building. I'm thankful for this place that people drive by all day long and every once in a while the Lord will cause one person's eye to catch the sign that is out there and realize something is different. They are actually putting Scripture verses out there, versus some of the slogans that you hear in religion today. But why is it that people prefer to attend places where they are told what to do? "You've got to do this. You've got to do that. You've got to dig a little deeper. Work a little harder all," for what they call bread, but that is so contrary to what I have just read for you right here.

"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," notice, "without money and without price." People follow works religion and don't hear this call because they are yet in their sins. When you think about Satan's lie from the beginning, let's go back here to Genesis 3. Satan's lie from the beginning was to get people to doubt God's word. To doubt what he said and to twist his word and I daresay that's what many preachers are doing today. They have you open your Bible and so you're looking in your Bible but they are telling you what it says and if you're blind, you just have to go on what that person says.

I can remember one time preaching in a village in Africa and not everybody had a Bible, in fact, very few had one. I had a translator that was translating for me and he must have been doing a good job because it provoked a reaction. In Africa, you might have somebody stand up right in the middle of the service and stop you and say, "Now, let me see if I got this right." And I can remember one time this elderly gentleman, he couldn't read, he was depending entirely upon what I was saying and what the translator was

saying and it was so contrary to what he had thought and been taught because all he had been taught and thought all his life was works, works, works, works, works, works. And I can still remember him stopping the meeting and the preacher, it wasn't the preacher that invited me, it was actually one of the members of the congregation that had heard me preach somewhere else and wanted me to come and preach, so the preacher just said, "Yeah, he must be like any of the others. We'll have everybody gathered." There were several hundred people in that meeting. The preacher is sitting up here behind me on the platform. When this gentleman stood up and stopped me and said, "I'm sorry but I've got to ask a question," and then he asked the translator, he said, "Is he preaching what's in your book?" Because that's all he could communicate was what was in his Bible and he said, "Exactly. Exactly." Then that man looked at the preacher and in front of everybody asked the preacher and said, "Why have you never told us this?"

Well, the preacher can't preach what he doesn't know. Unless that preacher's eyes have been opened to the grace of God in Christ Jesus alone, he'll never preach what's here. He'll skip around and kind of twist verses. I can tell you, you go back and just Google this on the internet and listen to some messages if you want to on Isaiah 55 and it will be presented as an invitation; this is what God would really like; if you'll just exercise your will and do this and do that. They are all back into works. They've got the key of salvation in man's hands but, dear friends, it's not. This matter of salvation is entirely in the hand of a sovereign Lord who came, lived, died and rose again and paid the debt on behalf of his people and that's who is addressed here when he says, "Ho, every one that thirsteth." We'll come back to that.

But there has always been from the beginning, from the fall, and here in Genesis 3:1 through 7, a questioning of what God has established to be the truth. Here in Genesis 3 it says, "Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said?" That's like some maybe sitting here right now hearing me say, "Yea, hath God said it's really free?" "I don't believe it. Let me go and ask my preacher." Why would you ask him? You've got the word in front of you.

But that's Satan's lie, "Yea, hath God said, Ye shall not eat of every tree of the garden?" Do you see how even Satan twisted the Scriptures? Because the Lord had said, "Eat of that tree of the garden freely, just don't touch the tree of the knowledge of good and evil." What is Satan doing here? Sowing a seed of doubt. "Yea, hath God said you can't eat of every tree? And the woman," you see, this is before the fall, "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden." The message of Isaiah 52 that we're looking at is, "Come, buy and," what? "Eat freely." But what do men do? They begin to sow doubts. "Well, just to be sure, to make sure all the bases are covered, it's all right to eat freely but you might want to do these extra things." You see, that's the tree of the knowledge of good and evil that the Lord said, "Don't touch."

The woman clearly reiterated again really what had been told to Adam so she had heard, "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman,"

here it is, "Ye shall not surely die." Again, here is where preachers have taken the message of grace, the freeness of it, and the fullness of it, the completeness of it, and they have inserted, "Well, you'll not really die if you just kind of add to that with your works or with your will or something you do. Bring something. You can't come empty-handed." That's what is being preached. I'll tell you, we'd better come empty-handed. We'd better come that way. The thought that you can somehow mix your works with God's grace and still be saved is the greatest lie and blasphemy you could ever think of. You don't mix.

It's either by grace or it's not and I know it's not by works because you have to do with a holy God. I do. There are no degrees of holiness. You're either holy or not. Bob read that, "Let him that is unjust be unjust still." What it's saying is that if Christ didn't pay that debt for your sin, you are unjust still no matter how you strive to make yourself something before a holy God. You are only adding condemnation to condemnation. But, you see, Satan caused them to believe this lie when he said, "Ye shall not surely die." I have had some people tell me, "I don't believe it's that cut and dry. I still think that when I present myself before God he's going to expect something of me." You see, that's the lie that you've been taught. That's what's in the heart. "I've got to bring something else other than come the way he has required."

Verse 4, "And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." This is the lie that people are being sold today in religion that if you'll just do a little more, that if you'll just give a little more, there is going to be a second blessing. There is going to be an extra blessing out here that you cannot reach unless you go through this door. So what does it do? It sets people to seeking some other way of blessing other than how God had already determined that it should be done and that's where the fall began, believing that lie. That's why sinners are fallen today in this world, believing this lie. That's why works religion is so popular today. People almost like they are drugged. They are bewitched. Walking about, it's like they have been hypnotized and when the preacher says give they give. When he says shout, they shout. When he says go out and witness, they run down the streets banging on the doors thinking that somehow that's going to affect their standing with a holy God. Nothing could be further from the truth.

It says here, "And when the woman saw that the tree was good for food," that which God had said, "Leave alone." It's like people today, you say, "Why do people attend places like that?" Because they get recognized. "I'd like to recognize So-and-so in this meeting today because they went out and got three or four people saved this week. Why don't you stand up, Miss Jane, and tell us about what you did." People applaud. I managed independent associates but more than compensation do you know the number one thing they say that people want? Recognition. "My meetings are all designed for recognition because you went out and sold so many people this week. Or you went out and did so much this week. Let's recognize them." I kind of live a dual life. In the world when it is business, they say that's what motivates people so you do it. But I'll tell you what: there is only one person as we are gathered here today that we have gathered to recognize and that is the Lord Jesus Christ. I've seen those signs on marquees that say, "Come and

worship here where everybody is somebody." Well, I've got some bad news, "Come and worship here where everybody is nobody and Christ is all." Christ is all.

You see, that's the free market of grace. In fact, if you'll come back here to Isaiah 55, when we talk about the grace of God, grace and truth were embodied in the Lord Jesus Christ and that's why in verse 3 it says, "Incline your ear, and come unto me." There are a lot of people that have come to a place of worship that have not come to Christ. They have come to a ceremony but they have never come to Christ. They have come to an assent of the truth and therein is my greatest fear, that some might just have an assent of the truth. It's like when you are correcting your kids and you have asked them, "Now, you understand what you did wrong?" "Yup, I do." "You understand what you need to do next time?" "Yes, I do." It doesn't mean that there is a true work of repentance done in the heart, it's just, "I want this over with so that I can get on," and there are a lot of people that that's what they have come to. They have come to a ceremony. They have come to a baptism. They have come to a preacher. But the work of grace of which I am reading here for you is coming to a person. Do you see that? If you can underscore that, "Incline your ear, and come unto me: hear, and your soul shall live."

So what are some lessons that we can take away from this free market of grace? Just let me give you a few things to consider. This grace of which the Scripture and all of Scripture speaks is that which God has determined for sinners such as we are in, through and by his Son, the Lord Jesus Christ. Here in verse 3 and we'll come back to this next time because there is too much to try to cover in one message, but you see where the Lord says, "I will make an everlasting covenant with you, even the sure mercies of David"? Now, when Isaiah wrote, David was already dead so what is he speaking of, "even the sure mercies of David"? Well, he's talking about that seed of David that God promised that he would raise up and who would save a people. Just like David was a king, he will be the king. And to whom he would show mercy according to what was promised to David. That was a covenant.

Now, it was revealed in time but, you see, it says there in verse 3, "I will make an everlasting covenant with you." That word "covenant" is like we do with a will. I have named our three children in our will and so when I die, if I die first, Mary will have the goods and if she dies, it's divided up among three children. That's a will. That's a covenant that has been made. It wasn't dependent on them. We determined to do so. Everlasting covenant, here is God himself covenanting with his Son to save a people and he did it from all eternity. He purposed to save a people and in time he sent his Son, the Lord Jesus Christ, to lay down his life to pay that sin debt for that people. It's a will.

Hold your finger here but look over in Hebrews 9:15. So this free grace of God that is mentioned here, it is based upon a will. That's why salvation is called an inheritance. You inherited, you don't merit it. I've heard of some parents that they get mad at their kids and they say, "Okay, because you act that way I'm cutting you out of the will." That would be conditional. I'm thankful the Lord doesn't deal with me that way otherwise I'd have been cut off long ago. No, this is an inheritance. This is a gracious thing to do, to name your children in that will and give them what you have earned.

But it takes the death of the testator. Do you see the parallels here in Hebrews 9:15, "And for this cause he is the mediator of the new testament," notice, "that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." It's not everybody in the world that I have put in my will. There are specific names that have been put in that will as to how that is to be divided. That's what God has done. He is the Creator of all men, but he has not purposed to save all men. Even Christ in his high priestly prayer before he went to the cross said that, "I pray not for the world, but for those that thou hast given me."

Notice, "they which are," in the original it's actually, "the called might receive the promise of eternal inheritance." When I die and the attorney, the executor, reads the will, he's going to call the people that are named in that will. He's not going to call my neighbors unless I decide to put them in there. He's going to call the ones named in the will. They are the only ones concerned and in a little bit we're going to come back to Isaiah to see that in Isaiah 55. That is not some general invitation that God is throwing out there that if anybody would just will so, or do so, or be so that they can also be in the will. No, those that are called might receive the promise of eternal inheritance.

Verse 16 says, "For where a testament is, there must also of necessity be the death of the testator." Until Christ came and lay down his life and paid the debt, it was simply a will. It was a covenant, an everlasting covenant, and that's why in Isaiah 55:3, the Spirit directed Isaiah to write, "I will make an everlasting covenant." It was yet future because it had not yet been accomplished. Christ had not yet died and now the writer of the Hebrews is explaining why it was necessary that Christ should die.

Verse 17, "For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Had God simply decreed to save sinners from eternity and had Christ come and lived as men say his reason for coming was to be an example, Christ came and gave you as an example of how to live a holy life, but had not died and simply ascended back up into heaven, do you realize there would be no inheritance? Scripture requires the death of the testator and that's how God freely gives those named in that will all things. Paul wrote in Romans 8, "He spared not his Son but delivered him up that he might," what? "Freely give us all things." If you want a good study some time, take your concordance and look up the word "free" and "freely." It's free to the sinner but it cost the Savior his life. It required his righteous obedience unto death, you see, and that's what we're reading here in Hebrews 9:17, "For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."

So this is a free market of grace and the reason I am insisting on this, it's based upon a covenant that God has made with his Son that Christ should come and pay the debt. We have seen mobs on TV whenever a government falls, what do the people do? They go out and loot. They are thinking it is free for the taking and so they run in and they take these things. What do they typically do? They go back over the films and the shots that have been taken and they start arresting people one after another. "You took what wasn't yours."

You took what wasn't yours." I don't want anybody to think here in Isaiah 55 that salvation is an, "Olly olly oxen free. Let's go after it. Let's get it and grab what we can." That's not what is being presented here. This is very much based upon the sure mercies of David.

And do you know that the sure mercies of David that are promised here, the apostles, look over in Acts 13. I know we won't get far but if I can, by God's grace, lay this groundwork for us and the Lord send us out of here pondering these things to the glory of Christ, then all the praise belongs to him. But you can see how the apostles took this very portion of Scripture and talked about it in connection with the resurrection of Christ. Now, if you talk about the resurrection of Christ, it means you have to assume his death and that's what we see here. Let's begin in verse 26, "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent." You know, the Jews were the ones to whom this word was initially sent; Isaiah, he prophesied to the Jews. "For they that dwell at Jerusalem," verse 27, "and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him." We have seen that, that they took and crucified our Lord. God purposed that they would crucify him but they did it in blindness. They didn't do it to give glory to God. They thought they were just getting rid of a malefactor, but they fulfilled all that was written. "And though they found no cause of death in him," verse 28, "yet desired they Pilate that he should be slain. And when they had fulfilled," notice, "all that was written of him, they took him down from the tree, and laid him in a sepulchre." So when this is speaking of grace and coming to buy wine and milk without money and without price, that is for those that are summoned. That is for those for whom Christ died, but it cost him his death. It cost him his life.

Now, read on in verse 30, "But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings." That's what the word "Gospel" means, "good news." "How that the promise which was made unto the fathers," notice, "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David." And if you have a little cross-reference in your Bible, you'll notice Isaiah 55:3.

So this free market of grace is based upon a covenant, an everlasting covenant, to save sinners through the death of the Lord Jesus Christ and the fact that God raised him from the dead is proof that he now can be merciful. He was delivered up for the offenses of his people but he was raised for their justification or because of their justification. So complete was his work upon the cross that when he paid the debt, there remained nothing but mercy to show. There remained nothing but grace to show.

Now, coming back to Isaiah 55 and I'll have to wrap it up with this and we'll come back, what we have here then based on that is a free and gracious summons to sinners to come and take the benefit of this Gospel of grace. Now, there is a general call that goes out to

all without exception. I don't know who are the Lord's. I don't know those for whom he died. He does, but I don't have to know. I just stand here and declare what this word declares in Isaiah 55:1, "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." Now, that's the call that goes out.

You say, "Why doesn't everybody come to Christ?" Well, they're not thirsty and when it says there, "Come ye that hath no money." Everybody is saying, "I've got money. That's not for me. I'm settled. I'm satisfied. Why would I give all this up and come and sit under a message that tells me that what I have doesn't matter one whit?" They reason that way because in their minds they think they are somebody before God. This is specifically addressed to those that are thirsty. Who is thirsty? Who is the one who hungers and thirsts after Christ and his righteousness? Only those that have been made to see their need and desperately so and they cry, "Give me Christ or I die!" I run into people that are religious every day that haven't got a need. They are so busy about praising God and talking about how blessed they are because they've got the latest model car. They kind of say it in a braggadocios way, "What are you driving? Oh man, I've got a brand-new car that says 'blessed' on the front license plate." And they have been taught to go after those things. They are not needy. They haven't got a need. But this message that we read here is addressed to those that hunger and thirst.

How you going to hunger and thirst? I was on that path for years. I went all the way up through preachers' school, graduate school, got the title Master. I hate to even use that word, but headed out overseas, settled in, started a ministry and it wasn't three or four years in but the Lord used Isaiah 6 to teach me my need and show me I was nothing but a lost sinner. He brought me low at Christ's feet and I'm thankful he did. I was found of him even though I sought him not. I was self-satisfied. But, you know, as I look at how that changed my direction in life today, I'm thankful the Lord did not leave me to myself, that he brought me low, he stripped me of any thought of goodness or self-righteousness in myself, and just as our Lord, caused me to know what it is to be a friend of sinners.

That's who this word is addressed to. You know, a person that is dead in their sin doesn't have thirst. I don't see people giving cups of water to cadavers in a funeral home. They are dead. Only living people thirst and we live in a world that is full of dead men walking. They are still in darkness. They are deceived. They have a righteousness but it's not Christ's, it's one that they pride themselves in. They are self-satisfied and that's the way it would be for any of us until that time when the Lord causes us to see our need and that's who this is addressed to.

"Ho, every one." It doesn't say, "Ho, every one," but "Ho, every one that thirsteth." Has the Lord giving you that thirst for the Lord Jesus Christ? Therein is grace if he has. Are you one of those that can be described as Christ said, "Blessed are the poor in spirit for they shall see God"? To be poor means, "I have nothing to recommend me to God. I'm poor and needy and that's how I come." And the word there is, "Come buy wine and milk without money and without price." Lord willing, we'll pick up on that next time but such is the free and gracious call of Christ in the Gospel to sinners in need.