

WHAT ISAIAH BELIEVED ABOUT SALVATION  
Isaiah 55

Intro: For the past several Sunday nights we have been taking certain themes that are found in the prophecy of Isaiah. It is interesting to take any book of the Bible and to examine it from the standpoint of what it has to say on the great doctrines of the Word of God. But it is especially true of Isaiah because this prophecy is so full!

To attempt to talk about what he believed about salvation is like attempting to summarize the entire prophecy in one message. Even his name is linked with this theme of salvation because Isaiah means, Jehovah is salvation, or, salvation is of Jehovah.

You will find him touching on salvation from the first chapter to the last, so, quite obviously, we need to limit ourselves to some passage which will give us the main points. Isaiah 55 is such a chapter.

But, to begin with, let us remember that Isaiah prophesied in a time when the doctrine of salvation had all but been obliterated by the sinfulness of the people. Salvation had become a matter of doing, not of believing. It was outward, not inward. It was national, not universal.

We, too, live in a time like this. You can hear so many strange ideas about salvation that it would be an endless task to try to summarize them all. People will even use the Word of God and, because of their spiritual blindness, come up with a doctrine of salvation that is anything but what the Word teaches.

On the other hand, you will find by examining the prophecy of Isaiah and by comparing it with what any other book of the Bible has to say about salvation that there is perfect harmony. We only have one way of salvation in all of the Word of God. If we think there are conflicts, then there is something that we are not seeing as we should.

Tonight let us look at Isaiah 55, at least in part, and note how Isaiah's doctrine of salvation harmonies perfectly with what we find in the NT.

Will you notice who is speaking throughout the chapter?

The Lord is speaking in vv. 1-5. Isaiah speaks in vv. 6, 7. Then the Lord concludes in vv. 8-13. It is good to recognize these divisions as we think about the doctrine of salvation.

The above divisions indicate, first of all, that . . .

I. ISAIAH BELIEVED THAT SALVATION WAS OF GOD, NOT OF MAN.

There are two things which Isaiah does not do:

- 1) He does not tell Judah what he thinks;
- 2) He does not ask them what they think!

Salvation is not a matter of human opinion. It is not a matter of majority vote. IT ALWAYS HAS BEEN AND ALWAYS WILL BE A DIVINELY REVEALED MESSAGE FROM GOD HIMSELF.

This is clear, not only by noticing the speaker in vv. 1-5, but also from Isaiah's words in vv. 6, 7.

We will see more about this <sup>later</sup> in the chapter.

But here the Apostle Paul agrees perfectly:

"But I make known to you, brethren, that the gospel which was preached by me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11, 12).

## II. ISAIAH BELIEVED THAT EVERYONE NEEDED TO BE SAVED. Read v. 1.

If anyone could be saved through being born in the right nation, it certainly would have been the people of Judah. No nation on earth has ever enjoyed the relationship to God which Israel has had. BUT THE SIGNIFICANT THING ABOUT THIS CHAPTER IS THAT IT WAS BASICALLY AN APPEAL TO JUDAH.

Therefore, we conclude that, if the Jew needed to be saved, then so does every Gentile.

This is a major point of Paul's in the epistle to the Romans.

"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

## III. ISAIAH BELIEVED THAT ONLY THOSE WHO THIRSTED FOR SALVATION WOULD BE SAVED.

No one is going to seek salvation from God until there is a sense of need in his heart.

What a difference there is at this point among people! Some can hear the Gospel and turn away without seeing anything important about it at all. We have all been like that at one time or another. BUT WHEN THE LORD BEGINS TO OPEN OUR EYES, THEN WE BEGIN TO LOOK FOR THE LORD LIKE A MAN WHO IS DYING OF THIRST.

This is where the convicting work of the Holy Spirit enters in, without which no one will ever come to know the Lord. So Isaiah was looking for thirsty souls.

## IV. ISAIAH BELIEVED THAT SALVATION WAS FREE. Notice this also in v. 1.

Could anything be more like what the Apostle Paul taught?  
Cf. Rom. 6:23, "For the wages of sin . . ." Also, Eph. 2:  
8, 9, "For by grace are ye saved . . ." See John 10:27, 28,  
"My sheep hear my voice . . ."

Isaiah says that salvation is "without money and without  
price." No amount of money could purchase it, and yet it is  
given without the expenditure of a penny!

- V. ISAIAH BELIEVED THAT, SUCH WAS THE BLINDNESS OF MAN, HE WOULD  
DO ANYTHING BEFORE HE WOULD SUBMIT TO THE SIMPLE TEACHING OF  
SALVATION. Cf. v. 2a. Man will spend money, and he will  
work, even though he is not being satisfied with what he  
does.

We see this every day.

Our churches are full of people who fall into this category.  
They like to believe that there is something that they can  
give or do.

- VI. ISAIAH BELIEVED THAT GOD'S SALVATION WOULD SATISFY THE HEART  
OF MAN. Cf. v. 2b.

This is Isaiah's way of stating that there is assurance in  
salvation. You can know that you are right, and you can be  
satisfied only when you know that God is satisfied!

Think of Paul's great words of assurance in Romans 5 and 8  
and 2 Tim. 1:12.

- VII. ISAIAH BELIEVED THAT SALVATION WAS OBTAINED BY COMING TO THE  
LORD!

Note: "Come unto me" (v. 3).

The Lord told the Jews of His day,

"Search the scriptures; for in them ye think ye have  
eternal life; and they are they which testify of me.  
And ye will not come to me, that ye might have life"  
(John 5:39, 40).

He also said,

"All that the Father giveth me shall come to me; and  
him that cometh to me I will in no wise cast out" (John  
6:37).

Sometimes it is spoken of as believing. Sometimes, as re-  
ceiving. Sometimes, as drinking. But it all means the  
same. God is the Giver; we simply take what He gives.

- VIII. ISAIAH BELIEVED THAT SALVATION IS ETERNAL. Cf. v. 3.

Salvation means eternal life. Cf. John 3:16. Also, John 10:27, 28 again.

- IX. ISAIAH BELIEVED THAT THERE IS AN URGENCY ABOUT SALVATION.  
Cf. v. 6.

He would urge man to drink when he is thirsty. He would warn of the danger of delay. He would teach us that God, not man, determines the time of salvation.

And Paul says, actually quoting from Isa. 49:8,  
"For he saith, I have heard thee in a time accepted,  
and in the day of salvation have I helped thee; behold,  
now is the accepted time; behold, now is the day of  
salvation)" (2 Cor. 6:2).

- X. ISAIAH BELIEVED THAT THERE WAS NO DOUBT BUT THAT THE PERSON  
WHO TURNED TO THE LORD WOULD BE SAVED. Cf. v. 7.

Paul wrote to the Romans,  
"For whosoever shall call upon the name of the Lord  
shall be saved" (Rom. 10:13).

Concl: In just 7 verses of this chapter we have these 10 points,  
and we have not exhausted them all. And every one of  
them can just as easily be found in the NT. How wonderful it is  
to see the harmony between the OT and the NT.

Such a passage cannot help but strengthen the faith of any child  
of God!

But the important thing in considering a passage like this is to  
make sure that we have found our satisfaction in the free salva-  
tion which God still gives to those who come to Him through His  
Son. Have you come to Him?