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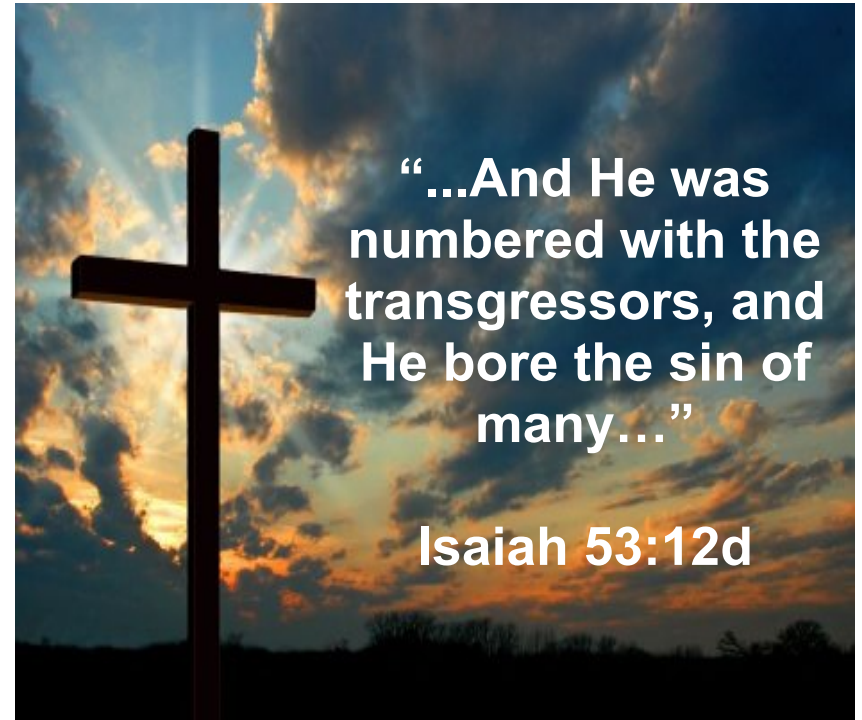
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If you have questions during the week, please drop us an e-mail at [jim@calvaryroswell.com](mailto:jim@calvaryroswell.com) or [phil@calvaryroswell.com](mailto:phil@calvaryroswell.com)

For a digital form of this booklet, an mp3 version of the teaching and/or powerpoint slides from the teaching, visit our website at <http://www.calvaryroswell.com/biblestudies/index.htm>



## Thru the Scriptures 2006-08



### Isaiah 49-57

January 31st-February 6th , 2008

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Ti 3:16-17)

## Isaiah—

The inspired writer gives us a graphic pen-portrait of the suffering Saviour and tells us of the glorious work He was to undertake in order that the sin question might be settled forever to the perfect satisfaction of God, the infinitely Holy One .

This great Messianic prophecy is referred to a number of times in the New Testament, and in each instance is applied directly to our Lord Jesus Christ, as in Matthew 8:17; Acts 8:32-35; and 1 Peter 2:21-25.

Christ is here presented as the sinless Substitute for sinful men, to whom our sins were imputed to us who believe in Him. His lowly life, His rejection by His own people, His voluntary subjection to the suffering of the Cross, His atoning sacrifice, His glorious resurrection and the triumph of His gospel in the salvation of a great host of sinners are all foretold here in a clear and concise way. None but God Himself could have given us this remarkable delineation of the character and work of the Lord Jesus so long before He came into the world. Isaiah wrote this prophecy some seven hundred years before Jesus was born in Bethlehem in order to fulfill all that was written of him. God foreknew all that His Son was to endure, and gave this message to Isaiah to hand out to the future generations.

—Ironsides, H.A. (1952). *Expository Notes on the Prophet Isaiah*

### Helpful Study Links:

Additional Commentary: (Great Resource!)  
[http://preceptaustin.org/isaiah\\_commentaries.htm](http://preceptaustin.org/isaiah_commentaries.htm)

### Sermon Links:

“The Vanguard and Rear Guard of the Church” by C. H Spurgeon  
<http://www.biblebb.com/files/spurgeon/0230.HTM>

### Commentary:

The commentary used throughout this booklet is  
**With the Word Bible Commentary**  
by Warren W. Wiersbe.  
ISBN 0-8407-9108-9

# Daily Bible Study

Thursday, January 31st, 2008

*Passage for today: Isaiah 49*

## Questions to Ponder

1. This chapter gives us a wonderful description of Jesus. What names, titles or purposes are used of Him? Consider verse 49:6. Although this passage applies to Jesus Christ, it is also used in Acts 13 in reference to Paul and Barnabas. Does it therefore apply to us as well? What part do we have to play in this?
2. What were Zion's fears and doubts in this chapter? How did the Lord answer them?

## With the word Bible Commentary

### Isaiah 49

The Servant is the Lord Jesus Christ, to whom several meaningful names are given.

He is God's weapon to conquer the enemy (vv. 1–2; Heb. 4:12; Rev. 1:16; 19:15) and to bring salvation to the nations. He is God's Israel (v. 3), accomplishing what the nation failed to accomplish, namely, bringing God's salvation to the Gentiles.

He is a light (v. 6) to guide the Gentiles to God (Luke 1:79; Acts 13:47); and He is the covenant of God (v. 8), fulfilling all the promises God made to the fathers (Isa. 42:6; Rom. 15:8–13; 2 Cor. 1:20). The nation's return to the land was a picture of their final return when Messiah comes (vv. 8–13).

There are times when you wonder if God really cares about you (v. 14), but He assures you that you are not forgotten. You are His beloved child (v. 15; Ps. 27:10), and He will never forget your name (v. 16). He will gather His family and bring them home (vv. 19–23).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 49:1). Nashville: Thomas Nelson.



# Daily Bible Study

Friday, February 1st, 2008

*Passage for today: Isaiah 50-51*

## Questions to Ponder

1. What qualities are revealed here of God's servant? How are these fulfilled in Christ? What aspects of Christ's daily life are pictured for us? How do they apply to us?
2. How are these chapters supposed to be a comfort to the "remnant"? What perspectives does God call for them to have? What comfort and encouragement do you find for your own faith in Chapter 51:1-6?

## With the word Bible Commentary

### Isaiah 50

**The unfaithful wife (1–3).** Israel was "married to Jehovah" when she accepted His covenant at Sinai. But the nation eventually turned to idols, committed spiritual adultery, and sold herself into slavery; and God had to put her away (Hos. 1–4). God will restore His chosen people one day just as He forgives and restores believers today who turn from sin and obey Him (James 4:1–10).

**The faithful Servant (4–9).** This is our Lord Jesus Christ with a ready tongue and an open ear (vv. 4–5), a set face (v. 7; Luke 9:51), and a body surrendered to suffering (v. 6). What an example for us to follow as we seek to serve the Lord (Rom. 12:1–12).

**The perplexed disciple (10–11).** People who fear God and obey Him can still end up in the darkness of perplexity. Then they are tempted to light their own fires and try to find their way out by themselves. Instead, trust the Lord, wait on Him, and He will give you the light you need when you need it. He is still "I will help you" (vv. 10, 13, 14), and He will keep it!

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 50:1). Nashville: Thomas Nelson.



# Daily Bible Study

Saturday, February 2nd , 2008

*Passage for today: Isaiah 52*

## Questions to Ponder

1. As this chapter opens, what does God call His people to do? What is He calling us to do?
2. This chapter points toward a day when Israel is restored. Ultimately, this will be fulfilled in the millennium. However, there are practical applications for us today. What things from this chapter can you apply today? Bear in mind that Paul quotes from this chapter in Romans 10:14 and 2 Corinthians 6:17.

## With the word Bible Commentary

### Isaiah 52

It is a new day and time for God's people to wake up (v. 1; 51:9, 17; Rom. 13:11–14). The night of trial is over, and God will do a new thing for them. This is a new day for you, so wake up to God's blessing (Lam. 3:22–23).

It is also time to dress up (v. 1), for the feast is about to begin. God has forgiven His people and brought them home, and it is time to rejoice (v. 9; Luke 15:22–24).

It is time to speak up (vv. 7–10) and tell the world what God has done for His people. Paul applies this to the sharing of the gospel with the lost (Rom. 10:15).

It is time to clean up (vv. 11–12). As the exiles left Babylon, they were not to defile themselves but be clean and carry the holy vessels back to Zion. There is always a new "Babylon" for God's people to flee if they would keep themselves clean (Rev. 18:1–8). As you obey, God goes before you and behind you, so you need not be afraid of the enemy.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 52:1). Nashville: Thomas Nelson.



# Daily Bible Study

Sunday, February 3rd, 2008

*Passage for today: Isaiah 53*

## Questions to Ponder

1. This chapter, with great accuracy, portrays the mission, character and redemptive work of Jesus Christ. This section really begins in verse 13 of the previous chapter.
2. What aspects of Christ's suffering are covered here? What was the purpose of Christ's coming? What do we learn about His manifestation to the world and the way the world looks upon Him?

## With the word Bible Commentary

### Isaiah 53

This chapter is about Jesus Christ, God's perfect sacrifice for the sins of the world (Acts 8:26–40). It actually begins in 52:13 where the prophet tells us that the Servant suffered for doing God's will and yet was highly exalted by the Lord. Humiliation and exaltation, suffering and glory, are key themes in this prophecy.

Consider the humiliation of His birth and life (vv. 1–3) as well as the humiliation of His trial and His sufferings and death (vv. 4–9). Consider the glory of the salvation He purchased for you on the cross (vv. 10–12). The Father was pleased, not that His Son suffered, but that His sacrifice accomplished eternal salvation. God's justice was satisfied, and believing sinners can be justified (v. 11; Rom. 3:21–31).

Consider the pictures of the Savior: a beaten servant (52:13–14), a root (53:2), an innocent lamb (53:7), an offering for sin (53:10), a woman in travail giving birth to spiritual "seed" (53:10–11), and a victorious general (53:12). Hallelujah, what a Savior!

Yet people still do not believe in Him (v. 1). Instead, they despise and reject Him (v. 2) and laugh at the message of the Cross (1 Cor. 1:18–25). But heaven praises the Lamb of God (Rev. 5), and His people on earth glory in His cross (Gal. 6:14). Are you among them?

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 53:1). Nashville: Thomas Nelson.



# Daily Bible Study

Monday, February 4th, 2008

*Passage for today: Isaiah 54*

## Questions to Ponder

1. This wonderful chapter is meant to be an encouragement for His people. What reasons are given as to why God's people should not fear? What does this chapter teach us of God's mercy?
2. Look at verse 17. What is the heritage of God's people? What is the source of their righteousness?

## With the word Bible Commentary

### Isaiah 54

The future regathering and restoring of Israel is a picture of the wonderful changes God makes when trials and sufferings end.

The barren woman gives birth to so many children that the family tent must be enlarged (vv. 1–3). The widow loses her shame and is wed once again, this time to Jehovah (vv. 4–6). The storm is over and God gives peace (vv. 7–15), and the covenant sign of the rainbow is in the sky (v. 10).

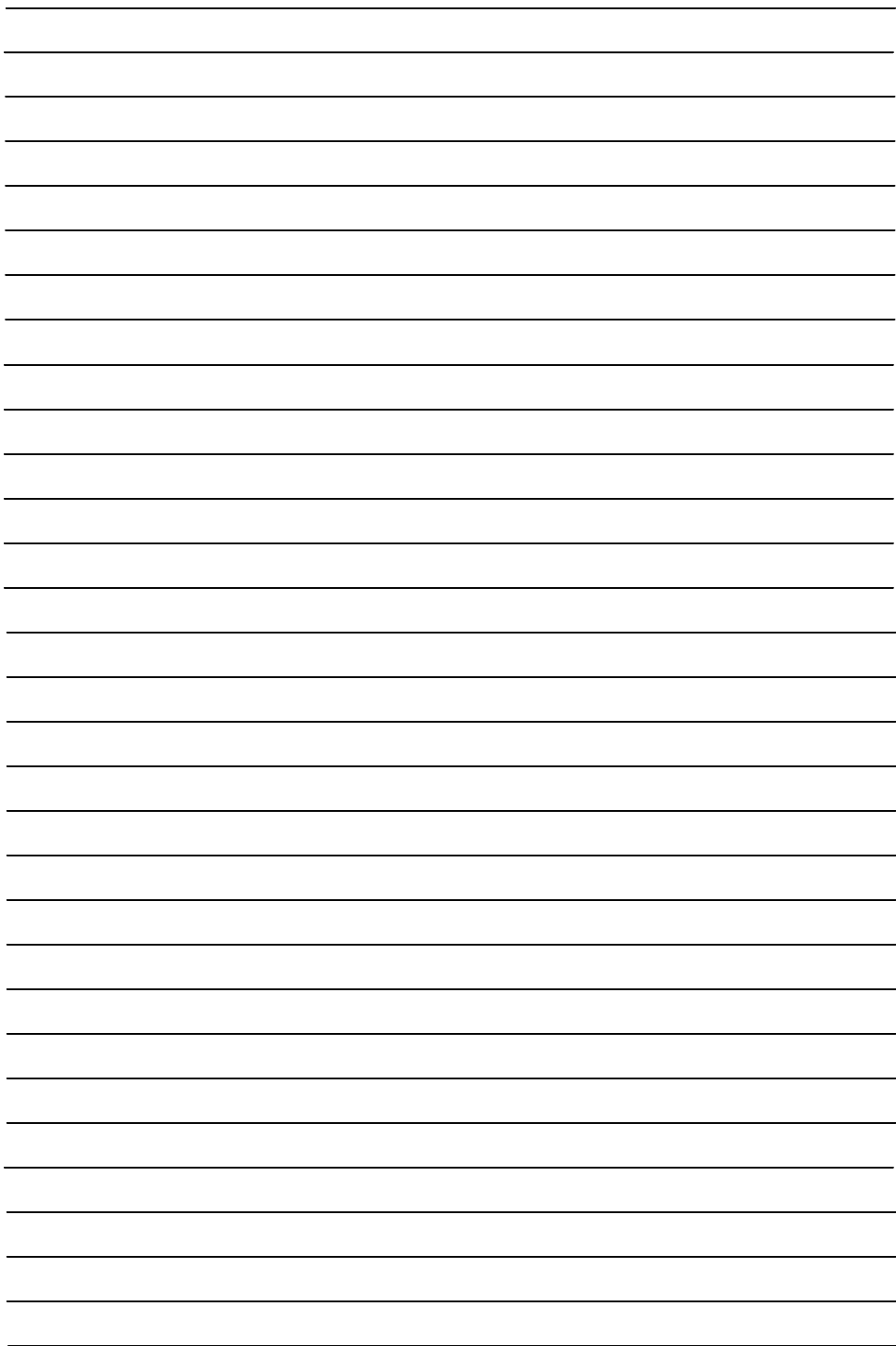
Times of chastening or suffering may seem spiritually barren to you, but God uses them to give birth to blessings. Times of sorrow and reproach are painful, but they can lead to greater joys. Storms are frightening, but they polish God's jewels (vv. 11–12) and bring Him glory. It is painful to go through the furnace (vv. 16–17), but God uses the experience to make you a stronger and better tool.

The best is yet to come!

*“We say, ‘sorrow, disaster, calamity’ God says, ‘chastening,’ and it sounds sweet to Him though it is a discord to our ears. Don’t faint when you are rebuked, and don’t despise the chastenings of the Lord. ‘In your patience possess ye your souls.’”*

*Oswald Chambers*

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 54:1). Nashville: Thomas Nelson.



# Daily Bible Study

Tuesday, February 5th , 2008

*Passage for today: Isaiah 55*

## Questions to Ponder

1. What descriptions of His abundant life does God give us in this chapter? Look at verses 3-7. What is the Lord calling the wicked to do? How does this call apply to everyone?
2. What do we learn about the nature of God's thoughts and His ways? How should we respond to such truths?
3. How can we learn from this in dealing with our trials and with our enemy Satan?

## With the word Bible Commentary

### Isaiah 55

Again, the prophet depicts the changes God makes in the lives of those who turn from their sins and trust the Savior.

**From substitutes to reality (1–2).** The lost sinner is bankrupt because he spends all he has for what cannot satisfy. When you hear God's Word and obey, you start to enjoy the water of life and the bread of life, found in Jesus Christ (John 4; 6).

**From death to life (3–5).** Compare verse 3 with John 5:24. Jesus is the fulfillment of the covenant God made with David (2 Sam. 7; Acts 13:34). When you trust Him, you share in His life and His victories.

From guilt to pardon (6–7). When the sinner repents and turns to Christ by faith, God shows mercy and grants pardon. But do not delay (Prov. 1:20–33)!

**From fear to certainty (8–11).** God's ways are beyond man's comprehension, but you can be sure He is accomplishing His purposes in His times. Like the rain and snow that seem to be wasted, God's Word accomplishes His will on the earth.

**From wilderness to paradise (12–13).** Sin turns the garden into a desert (Isa. 5:3–6; 32:12–15), but grace transforms the desert into a joyful and fruitful garden. Abundant satisfaction, pardon, and joy are available to all who accept God's gracious invitation.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 55:1). Nashville: Thomas Nelson.



# Daily Bible Study

Wednesday, February 6th, 2008

*Passage for today: Isaiah 56-57*

## Questions to Ponder

1. What spiritual conditions were required for the gentile and the eunuch to be accepted as people of God?
2. How does the Lord describe the leaders in verses 9-12? What warnings do you find in chapter 57:1-13? What is the contrast in verse 13?
3. What hope is offered here for the backslider in verses 15-19?

## With the word Bible Commentary

### Isaiah 56

It was God's purpose that through Israel the Gentiles might come to know the true God and His salvation (Gen. 12:1-3). But instead, Israel adopted the false gods of the Gentiles! Their leaders were like blind watchmen, greedy watchdogs that could not bark, and shepherds concerned only for themselves (vv. 9-12). No wonder the nation went into captivity! And what a warning to spiritual leaders today!

But God did not abandon the Gentiles. The "outcast" foreigner is accepted (vv. 6-8), and the eunuch is welcomed (vv. 3-5; Deut. 23:1). In Jesus Christ, the wall between Jews and Gentiles is broken down; and any sinner can come to the Savior and find forgiveness and acceptance (Eph. 2).

Jesus quoted from verse 7 when He cleansed the temple in Jerusalem (Matt. 21:13). How tragic that the religious leaders had turned a place of worship and witness into a den of thieves. Would any Gentile want to know the God of Israel after seeing the Court of the Gentiles made into a marketplace? But what do outsiders see when they attend our church services today (1 Cor. 14:23-25)?

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Is 56:1). Nashville: Thomas Nelson.



## Outline of Isaiah

- I. Condemnation (1–39)
  - A. God’s Judgment on His prideful people (1–6)
  - B. Restoration thru Chastisement (7-12)
  - C. God’s Judgment on other nations (13-27)
  - D. Woes against the sins of the people (28–35)
  - E. Deliverance of Hezekiah: An example for Israel (36–39)
- II. Consolation (40–66) (The remnant returns home)
  - A. Comfort of God’s Greatness vs. Idols (40–48)
  - B. Comfort of the Messiah (49–57) ← **THIS WEEK**
  - C. Comfort of the Future (58–66)

### This Week’s Section Outlined

- B. Comfort of the Messiah (49–57)**
  - 1. The Messiah as Servant (Chap. 49)
  - 2. The Messiah’s Faithfulness (Chap. 50)
  - 3. The Messiah is coming, prepare for Salvation (51:1–52:12)
  - 4. The Messiah’s Suffering for our sin (52:13–53:12)
  - 5. The Messiah’s Mission Accomplished – Peace (Chap. 54)
  - 6. The Messiah’s Invitation to the World (55:1–56:8)
  - 7. The Messiah’s Rebuke of the Wicked (56:9–57:21)

## **Isaiah 40–66**

Isaiah 40–66 is often called the “New Testament section” of the book. It has twenty-seven chapters in it, similar to the twenty-seven books of the NT. It begins with the ministry of John the Baptist (40:3–4 with Matt. 3:1–3) and its emphasis is Christ and salvation. At the very heart of this section is chapter 53, the greatest OT prediction of Christ’s death on the cross. While Isa. 1–39 emphasizes God’s judgment on His people, Isa. 40–66 sounds a note of comfort and redemption. It was written to encourage the Jewish remnant that would be delivered from the Babylonian captivity after their seventy years of captivity. Isaiah wrote this amazing prophecy over 150 years before the remnant would ever need it for their encouragement.

As you read these chapters, several major ideas will stand out. The first is the constant emphasis, “Fear not.” See 41:10, 13–14; 43:1, 5; 44:2, 8. Of what were the Jews afraid? Of the great Gentile nations that were moving in conquest across the world. Israel had been taken by Assyria; Judah had been captured by Babylon, and now a new empire—the Persians—was emerging on the scene. And all these nations worshiped idols. “If these nations are so victorious,” some of the Jews argued, “then their gods must be the true gods, and Jehovah cannot be trusted.” This leads to the second major idea: the greatness of God and the falseness of the heathen idols. Read carefully 40:18–20; 41:6–7, 29; 42:8, 17; 43:10–12; 44:9–20 (a scathing exposure of the stupidity of idol-worship); 45:16, 20; 46:1–2, 5–7. Please note the repeated statement that God is true and there is no other god to be compared with Him (40:18, 25; 43:10–11; 44:6, 8; 45:5–6, 14). In each of these chapters, Isaiah exposes the folly of idols and exalts the greatness of Jehovah. The Jewish remnant did not have to fear, God was great enough.

The third major idea has to do with Cyrus, King of Persia, the man God raised up to conquer Babylon and enable the Jews to return to their land (read 41:2–5, 25; 44:28–45:4; 47:11). He is the Cyrus mentioned in Ezra 1:1; he reigned from about 559 to 529 B.C. The fact that Isaiah calls him by name two centuries before he was born is another proof of the divine inspiration of the Bible. King Josiah was also named hundreds of years before his birth (1 Kings 13:2 and 2 Kings 23:15–18).

(Continued)

As you read these chapters, keep in mind that they have a immediate fulfillment in Cyrus and the return of the remnant from Babylon, and also an ultimate fulfillment in Jesus Christ and the redemption we have in Him. The wonderful deliverance from Babylon is a picture of the redemption Christ purchased for us on the cross. King Cyrus, though a heathen ruler, is in this sense a picture of Christ, our Redeemer (45:1–4). Isaiah 42:1–9 presents Christ as God’s obedient Servant, bringing glory to the Jews and salvation to the Gentiles. Compare these verses with Matt. 12:18–20.

With this background, we may look at these chapters and see how God reveals Himself to His people and encourages them to trust Him. God reveals to them several aspects of His greatness.

—*Wiersbe, W. W. (1993). Wiersbe's expository outlines on the Old Testament (Is 40:1). Wheaton, IL: Victor Books*

***"When Thou shalt make His soul an offering for sin, He shall see His seed"***

Isaiah 53:10

Devotional from Faith’s Checkbook

By Charles Spurgeon

Our LORD Jesus has not died in vain. His death was sacrificial: He died as our substitute, because death was the penalty of our sins. Because His substitution was accepted of God, He has saved those for whom He made His soul a sacrifice. By death He became like the corn of wheat which bringeth forth much fruit. There must be a succession of children unto Jesus; He is "the Father of the everlasting age." He shall say, "Behold, I and the children whom Thou hast given me." A man is honored in his sons, and Jesus hath His quiver full of these arrows of the mighty. A man is represented in his children, and so is the Christ in Christians. In his seed a man's life seems to be prolonged and extended; and so is the life of Jesus continued in believers. Jesus lives, for He sees His seed. He fixes His eye on us, He delights in us, He recognizes us as the fruit of His soul travail. Let us be glad that our LORD does not fail to enjoy the result of His dread sacrifice, and that He will never cease to feast His eyes upon the harvest of His death. Those eyes which once wept for us are now viewing us with pleasure. Yes, He looks upon those who are looking unto Him. Our eyes meet! What a joy is this!

***“Now the Lord says, who formed Me from the  
womb to be His Servant . . .”***

Isaiah 49:5

Devotional from My Utmost for His Highest

By Oswald Chambers

The first thing that happens after we recognize our election by God in Christ Jesus is the destruction of our preconceived ideas, our narrow-minded thinking, and all of our other allegiances— we are turned solely into servants of God’s own purpose. The entire human race was created to glorify God and to enjoy Him forever. Sin has diverted the human race onto another course, but it has not altered God’s purpose to the slightest degree. And when we are born again we are brought into the realization of God’s great purpose for the human race, namely, that He created us for Himself. This realization of our election by God is the most joyful on earth, and we must learn to rely on this tremendous creative purpose of God. The first thing God will do is force the interests of the whole world through the channel of our hearts. The love of God, and even His very nature, is introduced into us. And we see the nature of Almighty God purely focused in *John 3:16* — “*For God so loved the world. . . .*”

We must continually keep our soul open to the fact of God’s creative purpose, and never confuse or cloud it with our own intentions. If we do, God will have to force our intentions aside no matter how much it may hurt. A missionary is created for the purpose of being God’s servant, one in whom God is glorified. Once we realize that it is through the salvation of Jesus Christ that we are made perfectly fit for the purpose of God, we will understand why Jesus Christ is so strict and relentless in His demands. He demands absolute righteousness from His servants, because He has put into them the very nature of God. Beware lest you forget God’s purpose for your life.

***"Behold, I have graven thee upon the palms of my hands."***

Isaiah 49:16

Devotional from Morning and Evening

By Charles Spurgeon

No doubt a part of the wonder which is concentrated in the word "Behold," is excited by the unbelieving lamentation of the preceding sentence. Zion said, "The Lord hath forsaken me, and my God hath forgotten me." How amazed the divine mind seems to be at this wicked unbelief! What can be more astounding than the unfounded doubts and fears of God's favoured people? The Lord's loving word of rebuke should make us blush; he cries, "How can I have forgotten thee, when I have graven thee upon the palms of my hands? How dar'st thou doubt my constant remembrance, when the memorial is set upon my very flesh?" O unbelief, how strange a marvel thou art! We know not which most to wonder at, the faithfulness of God or the unbelief of his people. He keeps his promise a thousand times, and yet the next trial makes us doubt him. He never faileth; he is never a dry well; he is never as a setting sun, a passing meteor, or a melting vapour; and yet we are as continually vexed with anxieties, molested with suspicions, and disturbed with fears, as if our God were the mirage of the desert. "Behold," is a word intended to excite admiration. Here, indeed, we have a theme for marvelling. Heaven and earth may well be astonished that rebels should obtain so great a nearness to the heart of infinite love as to be written upon the palms of his hands. "I have graven thee." It does not say, "Thy name." The name is there, but that is not all: "I have graven thee." See the fulness of this! I have graven thy person, thine image, thy case, thy circumstances, thy sins, thy temptations, thy weaknesses, thy wants, thy works; I have graven thee, everything about thee, all that concerns thee; I have put thee altogether there. Wilt thou ever say again that thy God hath forsaken thee when he has graven thee upon his own palms?

## ***"Thy Redeemer."***

Isaiah 54:5

Devotional from Morning and Evening

By Charles Spurgeon

Jesus, the Redeemer, is altogether ours and ours for ever. All the offices of Christ are held on our behalf. He is king for us, priest for us, and prophet for us. Whenever we read a new title of the Redeemer, let us appropriate him as ours under that name as much as under any other. The shepherd's staff, the father's rod, the captain's sword, the priest's mitre, the prince's sceptre, the prophet's mantle, all are ours. Jesus hath no dignity which he will not employ for our exaltation, and no prerogative which he will not exercise for our defence. His fulness of Godhead is our unfailing, inexhaustible treasure-house. His manhood also, which he took upon him for us, is ours in all its perfection. To us our gracious Lord communicates the spotless virtue of a stainless character; to us he gives the meritorious efficacy of a devoted life; on us he bestows the reward procured by obedient submission and incessant service. He makes the unsullied garment of his life our covering beauty; the glittering virtues of his character our ornaments and jewels; and the superhuman meekness of his death our boast and glory. He bequeaths us his manger, from which to learn how God came down to man; and his Cross to teach us how man may go up to God. All his thoughts, emotions, actions, utterances, miracles, and intercessions, were for us. He trod the road of sorrow on our behalf, and hath made over to us as his heavenly legacy the full results of all the labours of his life. He is now as much ours as heretofore; and he blushes not to acknowledge himself "our Lord Jesus Christ," though he is the blessed and only Potentate, the King of kings, and Lord of lords. Christ everywhere and every way is our Christ, for ever and ever most richly to enjoy. O my soul, by the power of the Holy Spirit! call him this morning, "thy Redeemer. "

## ***“Everyone who Thirsts, Come to the Waters...”***

Isaiah 55:1a

The Lord takes pleasure in satisfying thirst. From the rock at Horeb in Exodus 17 to the words of Jesus in John 4, 6 and 7; we find Him dealing with the thirst of man in a most abundant, free and life-giving way. Oh, how He satisfies! All through the Bible, we find that His character is such that when He works to satisfy, He always does it in way that goes above and beyond expectation. He does not simply give a sip to quench the thirst of those who are in need. He pours it out to overflowing so that the one who thirsts is moved from a state of dryness, into being a vessel of living water for all around him.

Here in Isaiah 55:1, we find the Lord calling out, “Ho! Everyone who is thirsty, come to the waters...” Notice that our Lord is not quiet about His invitation. He exclaims in a loud voice for all who have ears to hear, “Ho!” or “ATTENTION, LISTEN TO THIS!!!” It’s as if He stands up from His throne on High and yells out as the Proclaimer of this good news. He calls for the attention of all. From this passage, we can also see that Our Lord is not prejudice about His grand invitation. He calls here for “EVERYONE” to stop and listen and to take heed to His calling. This word *everyone* appeals to all people and the words that follow apply to us all as well.

Our Lord says, “Everyone who THIRSTS...” Is this not us all? Thirsty is a state that we might know a bit about in the physical, but the appeal here and the application here is to those who thirst *in their souls*. Our Lord stands up and shouts to us to take note of our own condition. His invitation thus far seems to tell us that we are indeed thirsty. Are you thirsty? Do you know others who are thirsty? One picture that is found in the original language for this word *thirsty* is an arid ground that is so dry and in need of moisture that it has cracked open so as to almost cry out, “I need water!” Do you know anyone whose soul is gaping open so as to be crying out in a dim little voice, “I need water”? The Lord’s invitation for that one is to “come to the waters.”

What is it that we find as the remedy for soul thirst? Our Lord calls us to “COME.” This is a word of invitation. He calls us, as a friend calls us to join him for supper, “Come.” Or even more fitting, He urges us, as one would ring the dinner bell on the back porch of a ranch house and yell out, “Come and get it!!!” The invitation is laid. But where does He call us to? Our Lord calls us to come TO THE WATERS...

Note the word here is plural. He does not call us to a place of a short supply of water, but to the waters, where we might find an overwhelmingly abundant supply. But where are these waters found?

In John 7:37, we find our Lord Jesus standing up on the last day of a feast (where lots of drinking and eating had been taking place) and crying out, “If any man is thirsty, let Him come to Me and drink.” Christian, Jesus is the Source of the waters. In Exodus 17, Moses, the leader of a thirsty people, was told by God to strike the rock at Horeb (this being a picture of Christ – 1 Corinthians 10:4) and waters gushed forth for the million-plus Israelites and all of their animals to drink from. He is the Rock from which the abundant waters of life flow. But does He leave us only being filled to self-satisfaction? No, His giving of water does so much more.

In John 7:38 we find Jesus go on to explain how it works when one comes to Him to drink of His water. He said to the soul-thirsty feasters there, “He who believes in Me, as the Scripture said, ‘From his innermost being shall flow rivers of living water.’” Saint, when we drink deeply from the Source of living water (which is none other than JESUS CHRIST Himself), the promise is that we will find mighty and overflowing torrents of living water flowing from the core of who we are. Don’t you long for this—for your life to become a vessel by which God flows through to bring His powerful Spirit (John 7:39) into the cold, dark world around you? The promise here is that He will do it. Is there any other thing to do but to come to Him and drink?

Christian, this is an invitation for all to come and partake of Jesus Christ! Today, whether we like to admit it or not, we are thirsty! We are in need of being satisfied in the deepest parts of our souls. The exhortation laid before us today is “Come to Jesus, and drink deeply of Him.” See Him; hear Him; believe in Him. He wants to pour His Spirit *into* you that you’re your heart might be satisfied of all its longings. He, in His infinite power and love, longs to pour His Spirit *through* you so that the world *around* you might be altered for His kingdom! His invitation stands. “Everyone who is thirsty, come to the waters...” Will you come to Him to drink of His waters today?

# Prophesy Fulfilled

<b>The Prophecy</b>	<b>The Fulfillment</b>
<b>The Messiah...</b>	<b>Jesus Christ...</b>
will be born of a virgin (Is. 7:14).	was born of a virgin named Mary (Luke 1:26–31).
will have a Galilean ministry (Is. 9:1, 2).	Ministered in Galilee of the Gentiles (Matt. 4:13–16).
will be an heir to the throne of David (Is. 9:7).	was given the throne of His father David (Luke 1:32, 33).
will have His way prepared (Is. 40:3–5).	was announced by John the Baptist (John 1:19–28).
will be spat on and struck (Is. 50:6).	was spat on and beaten (Matt. 26:67).
will be exalted (Is. 52:13).	was highly exalted by God and the people (Phil. 2:9, 10).
will be disfigured by suffering (Is. 52:14; 53:2).	was scourged by the soldiers who gave Him a crown of thorns (Mark 15:15–19).
will make a blood atonement (Is. 53:5).	shed His blood to atone for our sins (1 Pet. 1:2).
will be widely rejected (Is. 53:1, 3).	was not accepted by many (John 12:37, 38).
will bear our sins and sorrows (Is. 53:4, 5).	died because of our sins (Rom. 4:25; 1 Pet. 2:24, 25).
will be our substitute (Is. 53:6, 8).	died in our place (Rom. 5:6, 8; 2 Cor. 5:21).
will voluntarily accept our guilt and punishment (Is. 53:7, 8).	was silent about our sin (Mark 15:4, 5; John 10:11; 19:30).
will be buried in a rich man’s tomb (Is. 53:9).	was buried in the tomb of Joseph, a rich man from Arimathea (Matt. 27:57–60; John 19:38–42).
will save us who believe in Him (Is. 53:10, 11).	provided salvation for all who believe (John 3:16; Acts 16:31).
will die with transgressors (Is. 53:12).	was numbered with transgressors (Mark 15:27, 28; Luke 22:37).
will heal the brokenhearted (Is. 61:1, 2).	healed the brokenhearted (Luke 4:18, 19).