

## “Hearken...Incline...Come...Hear”

**Matthew 5:3-6:** <sup>3</sup> *Blessed are the **poor in spirit**: for theirs is the kingdom of heaven.* <sup>4</sup> *Blessed are they that **mourn**: for they shall be **comforted**.* <sup>5</sup> *Blessed are the **meek**: for they shall **inherit the earth**.* <sup>6</sup> *Blessed are they which do hunger and thirst after righteousness: for they shall be filled.”*

### I. Verse 3-6—“Poor...Mourn...Meek...Hunger”

- A. The Lord now speaks of a person who is hungering and thirsting.
  1. There is an intensity described here of a person who is so hungry that he is starving to death.
  2. There is an intensity described here of a person who is so thirsty that he is thirsting to death.
- B. This is not a hunger for food, and this is not a thirst for water that is killing him.
- C. The question is “What is this person hungry and thirsty for? What does this person feel that he does not have? What is the great need in this person’s life? What is the person craving that he had?”
  1. He was craving righteousness.
  2. This is a person who does not have righteousness.
  3. This is a person who craves righteousness.
  4. This is a person who is dying for lack of righteousness.
- D. He hungers and thirsts after righteousness.
- E. His sin has made him a person without righteousness.
- F. This person is a sinner who has no righteousness; that gives us the key to understanding that this person in verse 6 is without righteousness.
  1. The same person in verse 3 who is poor in spirit is the same person in verse 4 who is mourning.
  2. The same person in verses 3-4 is the same person in verse 5 who is meek.
- G. It all becomes clear for us as we see this person is a sinner who is hungering and thirsting for righteousness that he does not have.
- H. He is the sinful person of **verse 3** whose own sin has **robbed** him of **peace** and now he is the person of **Isaiah 57:20-21**.
  1. **Isaiah 57:20-21** states, <sup>20</sup> *But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.* <sup>21</sup> *There is no peace, saith my God, to the wicked.”*
  2. The sin of the person of verse 3 has **robbed** him of his **freedom** to leave his sin. Now he is the person of **John 8:34**.
    - a. **John 8:34** says, *“Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.”*
    - b. **Proverbs 5:22** says, *“His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.”*
  3. The sin of the person of verse 3 has **robbed** him of **life**. Now, he is person of **James 1:14-15**.
    - a. **James 1:14-15** says, <sup>14</sup> *But every man is tempted, when he is drawn away of his own lust, and enticed.* <sup>15</sup> *Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.”*
  4. The sin of the person of verse 3 has **robbed** him of his **cleanness**. Now, he is the person of **Isaiah 64:6**.
    - a. **Isaiah 64:6** says, *“But we are all as an unclean thing, and all our righteousnesses are as filthy rags.”*

- b. **Revelation 3:17** says, *“Thou art **wretched**, and miserable.”*
- 5. The sin of the person of verse 3 has **robbed** him of his **honor**; now he is the person of **Jeremiah 3:25**.
  - a. **Jeremiah 3:25** states, *“We lie down in our shame, and our confusion covereth us: for we have sinned against the LORD our God.”*
- 6. The sin of the person of verse 3 has **robbed** him of any chance for **closeness to God**. Now, he is the person of **Isaiah 59:2**.
  - a. **Isaiah 59:2** says, *“Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.”*
- I. As he sees all that his sin has robbed him of, he now sees himself as a person who is **“poor in spirit.”**
- J. His poverty has made him a person of mourning.
  - 1. As he tries to come to God, he is the person of **James 4:8-9**.
    - a. **James 4:8-9** states, *“<sup>8</sup> Draw nigh to God...ye **sinner**s...<sup>9</sup> Be afflicted, and **mourn**, and weep: let your laughter be turned to **mourning**, and your joy to heaviness.<sup>9</sup>”*
    - b. He is drawing near to God, and he feels his sin as he mourns over the fact that he will stand before God and be judged.
- K. This poor in spirit person who is mourning over his sin is a person who is **“meek.”**
  - 1. He is meek because he knows judgment is just around the corner. He knows he has no chance of justifying himself, so he waits to be judged in meekness.
  - 2. While he is wondering if God has mercy for him as a sinner, he is so **meek** that he in meekness will **not even lift his eyes up**.
- L. The feeling of hunger is a feeling of emptiness and a feeling of being unsatisfied.
- M. There sits our man in verse 6 feeling that intense lack of righteousness In his sin, he feels just like the prodigal son of **Luke 15:14-17**.
  - 1. **Luke 15:14-17** says, *“<sup>14</sup> And when he had spent all, there arose a mighty famine in that land; and he began to be in want. <sup>15</sup> And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. <sup>16</sup> And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. <sup>17</sup> And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and **I perish with hunger!**”*
- N. He started out in life with good intentions, but he has fallen into sin. Now, he is perishing with a hunger and a thirst for righteousness. He is looking for a way to have life; he wants eternal life and wonders how he can obtain eternal life.
- O. He is just like that person who came to the Lord Jesus Christ wanting to know he could get eternal life in **Matthew 19:16-22**.
  - 1. **Matthew 19:16-22** says, *“<sup>16</sup> And, behold, one came and said unto him, Good Master, what good thing shall I do, that **I may have eternal life?** <sup>17</sup> And he said unto him, Why callest thou me good? **there is none good but one, that is, God:** but if thou wilt **enter into life**, keep the commandments. <sup>18</sup> He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, <sup>19</sup> Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. <sup>20</sup> The young man saith unto him, All these things have I kept from my youth up: what lack I yet? <sup>21</sup> Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. <sup>22</sup> But when the young man heard that saying, he went away sorrowful: for he had great possessions.”*

2. That man was told that there was no one who was good, but God.
  3. Outwardly, he thought he was good.
    - a. Outwardly, he was not guilty of murder or adultery or robbery or lying, or not honoring his father and his mother.
  4. But, here was God in the person of the Lord Jesus Christ commanding him to sell what he had and give it to the poor. He said, "No!"
    - a. With that answer, his sin came out.
  5. He put his money before God. His sin was not to love the Lord above his money.
    - a. His sin was idolatry as he put money over God.
  6. There was no eternal life for him, no righteousness, and no eternal life.
- P. That is our man in verse 6. He is hungering and thirsting for the righteousness he does not have.

## II. **Isaiah 55:1-3**—*"Ho, every one that thirsteth"*

- A. Where does our man in verse 6 turn with the hunger and thirst that is killing him?
- B. He goes to the Word of God and as he searches, he reads in **Isaiah 55:1**, *"Ho, every one that thirsteth."*
- C. When he reads that he is so happy that God is calling out to him as if he was the only person on earth, He feels like Adam after he had sinned against the Lord and was hiding from God.
  1. He feels like Adam felt—confused and hurting inside, but not knowing what to do or where to turn.
  2. Adam was lost and had no concept of how to stop the hurt inside until God came after Adam with that voice of hurt and yearning for Adam.
    - a. **Genesis 3:7-9** says, *"<sup>7</sup> And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. <sup>8</sup> And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. <sup>9</sup> And the LORD God called unto Adam, and said unto him, Where art thou?"*
  3. What a pathetic scene to see Adam and Eve feverishly trying to sew fig leaves together to cover their nakedness; they were naked before and were not ashamed, but they had sinned.
    - a. Sin had robbed them of their honor, and now all they felt was a deep, terrible shame.
    - b. They hastily gather fig leaves and try to cover themselves.
    - c. We can imagine Adam yelling at Eve, "Hurry up. It's your fault that we have to cover ourselves. The least you can do is to hurry up and sew, sew, sew."
  4. We can imagine how as they sewed their pathetic fig leaf clothes how they thought, "This cannot really help us. We can't hide from God."
  5. Like a ray of light breaking through their darkness came the voice of God breaking through the confusion as it was not just the words of God that they heard when they heard God say, *"Where art thou?"*
    - a. It was the way God said it. He said it in the same way that a mother calls out to her lost child with that yearning and pain in her voice of having lost her child.

## III. **Isaiah 55:1**—*"Come...come...come"*

- A. He reads further in **Isaiah 55:1**.

1. **Isaiah 55:1** says, *“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.”*
- B. Our man in verse 6 reads in verse 1 that God has spoken and said the same word three times—*“Come...Come...Come.”*
  1. He understands that God is calling him to come.
  2. He understands that it is all up to him to decide to come or not.
  3. God is not going to drag him out of his Adam like hiding. He has to come out and surrender to God. He knows that he can choose to not come, and if he makes that choice, then he will have no life.
  4. The Lord Jesus said to a group that refused to come to Him in **John 5:40**.
    - a. **John 5:40** says, *“And ye will not come to me, that ye might have life.”*
    - b. With no coming to the Lord Jesus, there is no eternal life.
  5. God has done all He can with his invitation that He has repeated three times to, *“Come.”*
  6. This is the last invitation in the Bible that is directed to man in **Revelation 22:17**.
    - a. **Revelation 22:17** says, *“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”*
- C. So, our man hears God's call to the thirsty in **Isaiah 55:1**.
- D. Chapter 55 comes right after the great **Isaiah 55** chapter that describes how the Lord Jesus Christ suffered and died for our sins to redeem us and give us life in **Isaiah 53:5-6**.
  1. **Isaiah 53:5-6** says, *“<sup>5</sup> But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. <sup>6</sup> All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.”*
- E. Our man in verse 6 needs the justification recorded in **Isaiah 53:11**.
  1. **Isaiah 53:11** says, *“<sup>11</sup> My righteous servant justify many; for he shall bear their iniquities.”*
  2. The man in verse 6 needs righteousness that comes from justification because the Messiah bore his sins and died for them.

#### IV. **Isaiah 55:1**—*“He that hath no money”*

- A. The invitation in **Isaiah 55:1** is to come to the waters and drink and eat.
- B. The person is invited to help themselves to water, wine, and milk.
  1. **Isaiah 55:1** says, *“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.”*
- C. Water satisfies the deep thirst within.
- D. Wine makes a person happy.
  1. **Psalms 104:15** says, *“And wine that maketh glad the heart of man.”*
- E. Milk nourishes.
- F. So, the invitation is to be satisfied and to be made happy and to be nourished in the soul.
- G. The call is specific with two conditions; there are two conditions that a person has to have in order to come to be made satisfied and happy and nourished
- H. First, the call is that a person must know that he is thirsty inside.

1. If a person thinks he needs nothing in life, then the call is not for him. The call is not for a person who sees himself as the Laodiceans saw themselves in **Revelation 3:17**.
  - a. **Revelation 3:17** says, *“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.”*
2. Even though a person is wretched and miserable and poor and blind and naked, if he sees himself as not needing God, then God’s call is not for him.
3. The Lord Jesus Christ called out to those who knew they were thirsty when He cried out in **John 7:37**.
  - a. **John 7:37** says, *“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.”*
  - b. The feast that is referred to there is the feast of Tabernacles which recalled how Israel was living in tents in the desert with no way to grow food. They were totally dependent on God for those 40 years for food and water. Food was the manna that fell from the sky for them and water at times came out of a rock.
  - c. During those 40 years, God allowed Israel to get hungry so that they would be totally dependent on God.
    - a) **Deuteronomy 8:3** says, *“And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.”*
  - d. The feast that was being celebrated lasted for 8 days. The Feast of Tents or Tabernacles was a reminder of how Israel got hungry during those 40 years in the desert and how God fed them during that time.
  - e. There was a tradition on the last day of the feast when the priest would go down to the pool of Siloam and take a pitcher of water and bring it back up to the Temple. They would mix the water with wine and then pour it out at the altar of sacrifice.
  - f. So, on the last day of this Feast of Tabernacles, while remembering the needs of Israel in the desert, everyone watches the priest collect the water and mix it with the wine. Then, he pours it out on the altar.
  - g. Just at that moment, the Lord Jesus cries out in **John 7:37**—*“If any man thirst, let him come unto me, and drink.”*
4. What the Lord Jesus meant when He cried was that if any person knows that he is thirsty in his soul, he was invited to come to the Lord Jesus.
  - a. **John 6:35** says, *“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”*
5. He called Himself the bread of life that makes a person never hunger and never thirst.
6. That image of bread and how it is made spoke volumes. The seeds that are used to make the flour have to be crushed.
  - a. **Isaiah 28:28** says, *“Bread corn is bruised.”*
  - b. That reminds us of the Lord Jesus Christ who was in **Isaiah 53:5**—*“He was bruised for our iniquities.”*
7. Then, the bread is baked.
8. The Lord Jesus Christ entered into the oven of suffering to save us from our sins.

- a. The Lord Jesus was all alone in that oven suffering for us, and His voice was heard from within the oven as He cried out in the oven of suffering.
  - a) **Psalm 22:1** states, *“My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?”*
- 9. All that bruising like corn used for bread is bruised, so He could become our bread of life.
- 10. All that suffering was like being in an oven all alone; He endured so that He could become our bread of life and satisfy the deep hunger of our souls.
- 11. God is only calling those who know they are thirsty deep in their souls.
- 12. That is the first condition—a person must know that He is deeply thirsty and hungry in his soul.
- I. The second condition is directed to those in **Isaiah 55:1**.
  - 1. **Isaiah 55:1** says, *“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.”*
- J. How can a person come and buy wine and milk with no money?
  - 1. That is the second condition for a person to be able to come and drink and eat. He not only has to have no money, but he has to know that he has no money.
- K. Money is what you use to purchase; money has bargaining power.
  - 1. A person who knows he has money knows that he has nothing to use to buy what he needs.
  - 2. The second condition for the person who comes to God has to come as the hymn puts it.

*Nothing in my hands I bring,  
Simply to Thy cross I cling;  
Naked, come to Thee for dress,  
Helpless, look to Thee for grace:  
Foul, I to the fountain fly,  
Wash me, Savior, or I die  
Not the labor of my hands  
Can fulfill Thy law's demands;  
Could my zeal no respite know,  
Could my tears forever flow,  
All could never sin erase,  
Thou must save, and thou alone*

- 3. If a person comes to God with the money of his good works and expects to be rewarded with Heaven because of what he has done, the invitation is not for him.
  - a. Because the invitation is only for those who have no money—nothing to give God in exchange for being let into Heaven.
- L. The invitation call is not only to those who are thirsty but to those who have no money (or to those who know that they have no money).
  - 1. A person who is thirsty for God and knows he has nothing to bring God is getting down to the level of a dirty, rotten sinner.
- M. If a person has no money, what He receives is a gift that he has not paid for. This how the Lord Jesus is described in **John 4:10**.

1. **John 4:10** says, *“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.”*
  2. The Lord Jesus spoke of knowing Himself as the gift of God to this woman and also to Nicodemus a teacher of the Jewish people in **John 3:16**.
    - a. **John 3:16** says, *“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”*
- N. The invitation in **Isaiah 55:1** is to the person who knows he is thirsty and knows he has nothing to bring to God. The invitation is to receive the Lord Jesus as the Gift of God that satisfies the soul as He said in **Mark 2:17**.
1. **Mark 2:17** says, *“When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.”*
- O. The problem with the ones that the Lord Jesus called whole is that they are not what **Isaiah 55:1** calls.
1. The verse says, *“Every one that thirsteth.”*
  2. They do not see themselves as having anything.
  3. They are not thirsty.
  4. The Lord Jesus called them in **Mark 2:17**—*“They that are whole have no need of the physician, but they that are sick.”*
- P. All because of how they saw themselves, the Lord Jesus said the tragic words about them in verse 17.
1. **Mark 2:17**—*“I came not to call the righteous, but sinners to repentance.”*
  2. He came to call the sick—the sick of soul, sick with hunger, sick with thirst, and sick with sin.
  3. He did not come to call the righteous, but He came to call sinners.
- V. **Isaiah 55:1**—*“He that hath no money...buy”*
- A. That leaves the question, how can a person with no money buy anything?
    1. This seems like a contradiction—the idea of buying with no money.
  - B. Why didn’t God say, “He that hath no money; come ye, take?”
  - C. Why did God say that the person with no money should come and buy?
  - D. If he has no money, what is he using to buy?
  - E. When God used the word “buy,” that implies that the person does have something to use to purchase, but it is just not money.
    1. If it is not money that is used to buy the water of life, then what is it? What does the sinner use to buy the water of life?
    2. If it is not our own personal money, then what is used to buy the water of life?
  - F. The water of life is not worthless; it is very valuable, and it was purchased for us. The water of life is like our redemption and the value is stated in **1 Peter 1:18-19**.
    1. **1 Peter 1:18-19** says, *“<sup>18</sup> Forasmuch as ye know that ye were **not redeemed** with corruptible things, as **silver and gold**...<sup>19</sup> But with the **precious blood** of Christ, as of a lamb without blemish and without spot.”*
  - G. Precious blood purchased our redemption. The blood of the Lord Jesus was the money. Now, because He paid for the price, we have redemption as stated in **Colossians 1:14**.
    1. **Colossians 1:14** says, *“In whom **we have redemption through his blood, even the forgiveness of sins.**”*
  - H. His blood was used to purchase the forgiveness of our sins.
    1. **Matthew 26:28** says, *“For this is my blood of the new testament, which is **shed for many for the remission of sins.**”*

- I. The life of the Lord Jesus was used to pay the costly ransom for our souls, and when the Lord Jesus used His blood to pay the ransom, buy our redemption, and pay for the remission of our sins. Then, we became His property as stated in the following verses:
1. **Acts 20:28**—*“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”*
  2. **1 Corinthians 6:19-20**—*“<sup>19</sup> What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? <sup>20</sup> For ye are bought with a price.”*
- J. The fact that the Lord Jesus used His blood to purchase our redemption, to pay our ransom, and to buy the forgiveness of our sins will be the new song that we will sing forever with the other redeemed in Heaven as seen in **Revelation 5:9**.
1. The verse says, *“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.”*
- K. Just because the Lord Jesus has paid for redemption and the forgiveness of sins and the ransom does not mean that everyone is redeemed and forgiven and freed. Each person has to take a free gift from God.
- L. What does a person have to do to have the blood of the Lord Jesus count for his redemption and ransom and forgiveness?
1. A person must come to God with a **strong sense of need**—the need of **Matthew 5:6**.
    - a. **Matthew 5:6** says, *“They which do hunger and thirst after righteousness.”*
  2. This is the **righteousness of the Lord Jesus Christ** that he desperately wants to cover him as stated in **Isaiah 61:10**.
    - a. **Isaiah 61:10**—*“I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.”*
    - b. **Romans 13:14**—*“But put ye on the Lord Jesus Christ.”*
    - c. **Philippians 3:9**—*“Be found in Him, not having mine own righteousness, which is of the law.”*
    - d. This is the righteousness that is referred to in **Matthew 5:6**.
- M. A person must come to God with no money of his own to buy his salvation. He must come with open hands to receive the free gift of salvation.
1. **John 4:10** states, *“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.”*
  2. **Ephesians 2:8** also says, *“For by grace are ye **saved** through faith; and that not of yourselves: it is the **gift of God**.”*
    - a. That means your salvation is the gift of God.
  3. A person must come to God with a willingness to accept it.
    - a. **John 1:12** says, *“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”*
  4. We come to the Lord Jesus when we turn to our self-life that wants to live for ourselves. We say, “This is the end of our life together. You have to die the death of crucifixion so that the Lord Jesus can live in me” which is what is stated in **Galatians 2:20**.
    - a. **Galatians 2:20** says, *“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I*



*live by the faith of the Son of God, who loved me, and gave himself for me.”*

5. Since self is all we have, when we part with self, that leaves us with a tremendous feeling of emptiness and desire. This is what is referred to in **Matthew 5:6**.
  - a. **Matthew 5:6** says, *“Blessed are they which do hunger and thirst after righteousness.”*

N. It is a little scary to take that leap of faith into the arms of the Lord Jesus.

1. Jehovah Jesus is not passive about it. Jehovah Jesus does not have the attitude of “Well, everything has been paid for with my blood. There is nothing more that I can do, so, I’ll just sit by now and see who wants to come. If they want to come, fine. If they don’t want to come, fine. I have done everything for them.”

O. That is not the attitude of the Lord Jesus.

1. **Isaiah 55:1**—*“Come ye to the waters...come ye, buy, and eat; yea, come, but wine and milk without money and without price.”*
2. The fact that the word, “come” is used three times in this verse shows us that the Lord Jesus is urging, insisting, and pleading for lost souls to come to Him.
3. They don’t come unless they decide to come; Jehovah Jesus is doing all He can to persuade them to step away from their self-lives and come with promises.
  - a. **John 6:35**—*“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”*
  - b. **John 4:13-14**—*“<sup>13</sup> Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: <sup>14</sup> 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.”*

VI. **Isaiah 55:2**—*“Wherefore do ye spend money”*

- A. The pleading of Jehovah Jesus to come to Him is His attempt to reason with lost man to make him the hunger and thirst that will make him the **Matthew 5:6** blessed man who hungers and thirsts after righteousness.
  1. **Isaiah 55:2** says, *“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.”*
- B. Jehovah Jesus pours out His soul to save man in **Isaiah 53** and then in **Isaiah 55**, Jehovah Jesus pleads and reasons with man to come to Him for that salvation.
- C. He pleads by asking man a question—*“Wherefore do ye spend money for that which is not bread?”*
- D. Before the Lord had invited man to come and buy water without money, but now, the Lord is saying that man is spending money.
- E. What money is the Lord referring to in **Isaiah 55:2**?
  1. It is the money of man’s efforts and strength.
  2. It is the money of human effort to try and keep the law of God and earn Heaven by being a good person.
- F. Some people don’t care about religion, and they don’t care about building wealth. What they want from life are meaningful relationships, so they spend the money of their lives with a soul mate or with their friends.
- G. Jehovah Jesus asks the same question, *“Why are you using the limited money of your life’s strength to try to keep religious laws?”*
  1. *“Why are you using what little time and strength you have with your lives to build financial security?”*

2. "Why are you spending your life's strength to build relationships?"
- H. There is no question about what the Lord is speaking about when He refers to "money" and "bread." He clarifies the terms "money" and "bread" with the next question in **Isaiah 55:2**.
  1. **Isaiah 55:2** says, "*Your labour or that which satisfieth not.*"
- I. When He said in verse 2, "*Wherefore do ye spend money,*" He meant labor.
  1. This is the limited strength of your short life.
- J. The bread is what satisfies.
- K. When He said spending "money for that which is not bread," He meant spending your life on what does not really satisfy the deep yearnings of the soul.
  1. Meeting religious demands of traditions does not really satisfy the deep longings of the soul; it does not satisfy the soul. It is not bread.
  2. Acquiring wealth and financial security does not fill the empty void of the soul.
  3. Relationships with other people do not really take away the hunger and thirst in the soul.
    - a. People are not bread; only God is bread.
  4. People are not the bread that satisfies the soul.
- L. The Lord pleads with the man to look in the mirror and ask the same question that God asks in **Isaiah 55:2**, "Why am I spending the money of my life for that which satisfies not? And my labor for that which satisfies not? Why?"

**VII. Isaiah 55:2-3—*"Hearken...Incline...Come...Hear"***

- A. Since religion and wealth and people do not satisfy in life then where is a person to find true soul satisfaction in life?
- B. How does a person fill that emptiness deep in the soul?
- C. How does a person deep in the soul go from being half to a whole?
- D. Now, God comes in with the answer which is four words in **Isaiah 55:2-3**.
  1. **Isaiah 55:2-3** says, "*Hearken...Incline...Come...Hear.*"
- E. First, "*Hearken*" means to listen and respond to what you hear.
- F. Second, "*Incline*" means to bend toward or turn in the direction of.
- G. Here God is saying, "You have bent your life away from God. You have turned away from God. Now, do a U-turn. Repent and turn to God. Incline to God.
- H. Third, "*Come unto me.*"
  1. There is no satisfaction in life without coming to the Lord Jesus Christ—not coming to church, not coming to religion, not coming to anything or anyone else other than the Lord Jesus Christ.
- I. Fourth, "*Hear.*"
  1. Open the Word of God and "hear" what Jehovah Jesus has to say. Read the Bible and when you read the Bible, think of yourself as putting your ear against the Bible to hear what God has to say.
- J. Then, the person will be "*Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*"